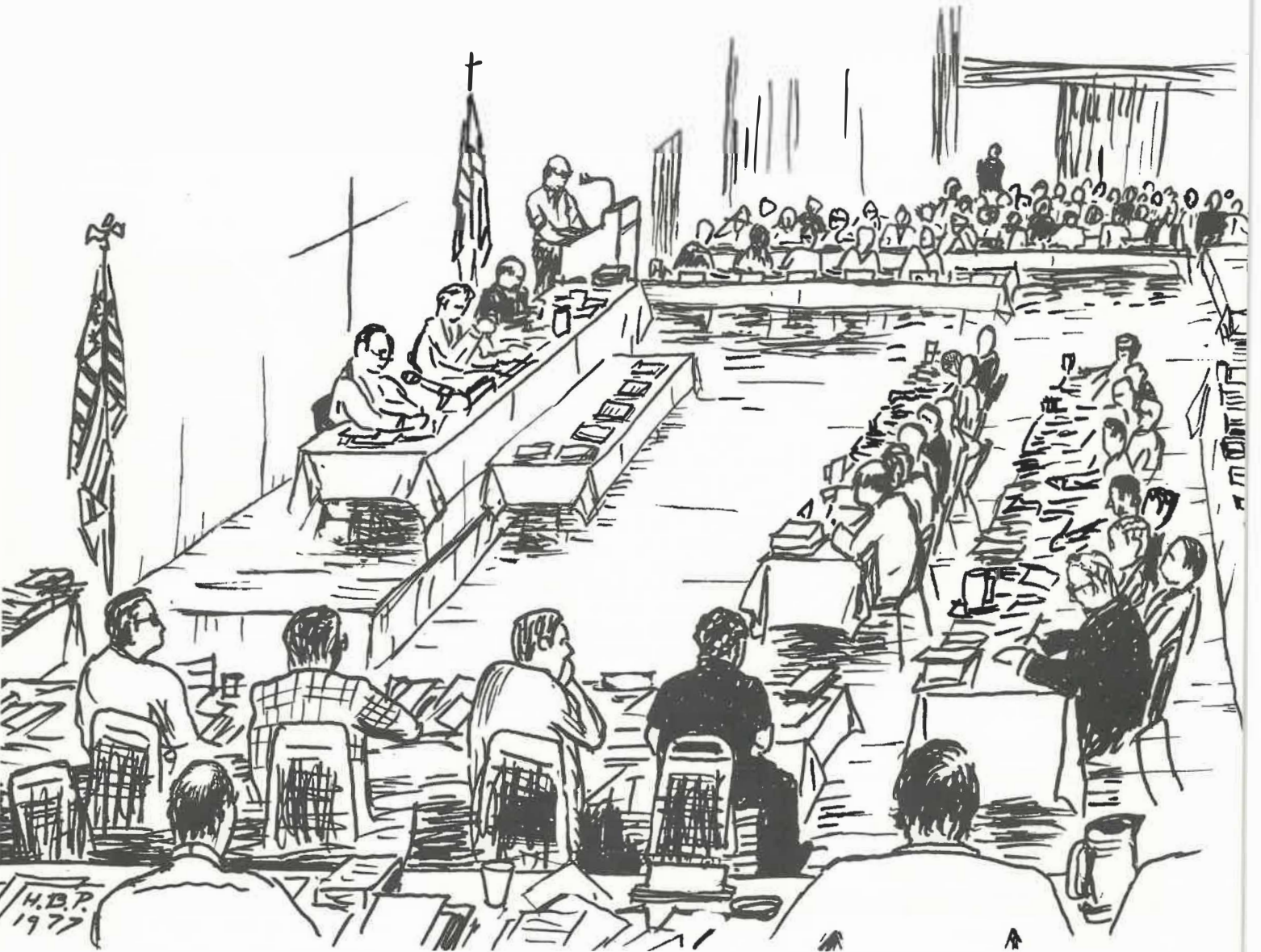


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For creatures like ourselves, to be created, to come into being, is in fact to enter the world of time and space. To exist is to be *here* and *now*. We at least think we know what place is, because we can see it and feel it, and sometimes smell it and hear it as well. To say what time is is not so easy, although we experience it in and about us every instant.

We do know time involves past, present, and future. There is a very great deal of past. There is really only a split second of present, a mere razor's edge, relentlessly slipping over from future into past. And all of the future is expectations, projections, hopes, fears, and dreams which may never come to be.

During these past weeks, to move from Kansas City to Milwaukee has been, for my wife, Violet, and myself, a drastic movement both in time and space. We are now living thirty miles west of downtown Milwaukee, not far from Nashotah House, the theological seminary where I taught during the 1950s. So we find ourselves happily reestablishing life among friends and neighbors of 20 years ago. Some of the past is being recaptured, but it is also a leap into the future. It has meant leaving friends in Kansas City, leaving the green fields and familiar surroundings of Roanridge, and entering new duties, new associations, and new experiences, some of which are more or less predictable and some of which will not be known until the future washes upon us, becomes present, and flows on into the past.

Yet as an experience in the complexity of time, all of this is nothing compared with the operation of this magazine. On a typical week, say the first week in a month, we are dealing with the proofs (the samples of the material set in type) of the issue of the magazine which will be printed and mailed out next week, and which the typical subscriber will receive after the middle of the month (the exact time will depend on how far you are from Milwaukee). We are also, during the same week, preparing for the typesetter the material which will be finally printed and mailed out the week after next, which the subscriber will receive during the latter part of the month. We are also receiving articles, letters, and reviews which may not be printed, in many cases, for several weeks. Then on Wednesday we will

receive the first copies of the newly printed issue which we worked on during the previous weeks, but which you will probably not receive in the mail or buy at your church door until next week! In the office of a magazine, time is vividly experienced as an inexorable flow of leaves of paper, a variation of the older and more universal image of time as the leaves of trees, budding, flourishing, and falling to decay.

As Christians we look forward to that heavenly country where earthly time will be no more. We cannot imagine eternity as timeless in the sense of every-



thing being frozen in ice, but rather as a new sort of time, a time free of mortality. The last chapter of our Bibles, Revelation 22, is closely linked with the beginning of Genesis. This chapter begins

Then he [the angel] showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.

The last clause of course refers primarily to the medicinal quality of the leaves of certain plants, here made perfect in the leaves of the tree of life. Christian piety has also been reminded at this point of the other kind of leaves, in particular the leaves of that one book which is indeed the prescription for the illness of all mankind. May all of us who write and read so many things never lose sight of the words of that one book which does, already in this life, transcend the ravages of time. HBP

LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words.

Magic or Religion?

In answer to the letter by the Rev. Gerhart Niemeyer entitled "'Supernatural' and 'Psychic'" [TLC, August 28], may I suggest that Mr. Niemeyer study Dr. Kelsey's *Encounter with God* and his *The Other Side of Silence*? If he should do so, I doubt that he would worry any further that "the faddish excitement about the unknown aspects of nature induce many to confuse the psychic with the supernatural" or that "these practices and cults come dangerously close to magic."

In *Encounter with God*, Dr. Kelsey makes a sound, scholarly presentation of the basis for his belief that experiences of the Holy Spirit do indeed work in our lives and give value to them today. In *The Other Side of Silence*, Dr. Kelsey presents a practical manual for those who would like to learn how imagination can be developed to lead one into a deep and fulfilling relationship with God. This does not sound much like magic to me.

ANNE S. WATSON

Marion, Mass.

Native Americans

Agreeing as I do with the entire content of Jane L. Keddy's letter [TLC, July 24] on the subject of justice, I am putting in a plea for the abandonment of the term "Native American" for the American Indian. Granted that the latter name was based upon an error, it has become accepted by all I know, and I have lived among the Navajo Indians for over 33 years. I meet Hopi, Ute and occasionally other tribesmen, and have never heard any objection to "Indian." I am a native American as are all born in this country. My grandparents were all immigrants—as were the ancestors of all Indians—but my parents were both American born, i.e., natives.

(The Rev. Canon) H.B. LIEBLER
Monument Valley, Utah

Love Thy Neighbor

It would seem that in recent years the Episcopal Church has taken the very important position of being the final judge of what is or is not to be the faith, work and structure of the church. It has impressed few outside our communion,

and few within. We're getting more lonely by the minute.

As they make sweeping statements and charges about things over which they have little or no influence, they have allowed those few expressions of Christian love we can claim to be deprived.

Our Lord dealt with the intimacy of "I-thou" (Matt. 25:31 ff.), not "I-them." It's overdue that we move to the job he gave us, i.e., to heal, to feed, to raise from the dead not the world all at once, rather our neighbor. Regrettably, it is too easy to bemoan the vision of a starving world

while avoiding our neighbor next door who is old, sick, or dying.

When Christian love permeates our own neighborhood, perhaps we can then extend our boundaries.

(The Rev.) JOHN S. YARYAN (ret.)
Incline Village, Nev.

Life and Death

Fr. DeVore in "Hope or Heresy" [TLC, Aug. 28] begins his attack on recent books such as Dr. Moody's *Life after Life* with the charge that they are lucrative and popular. So is the Bible, the unmen-

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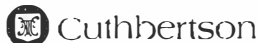
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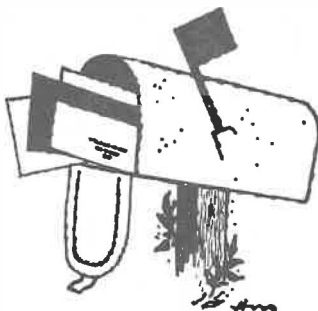
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tioned best-seller whose author receives neither royalties nor book reviews. DeVore laments that thanatopics are "making it big these days." He further intimates, apparently quoting agreement with Dr. Kubler-Ross, that the current widespread interest stems from fear of sudden "nuclear holocaust" which might not allow one time to "work through" the stages of dying, and thus a crash course is needed to meet this over-kill potential.

I see it differently. The topic of "death" as well as "birth" is now very much out in the open, and very logically people are talking, writing and *thinking* about the processes involved. And churchpeople as well as the general public are naturally encouraged, if not inspired, to learn what others have experienced. Furthermore, even those tangentially or nominally acquainted with the faith are uplifted and relieved



to read about processes and experiences that ring so true to the very heart of religion. Here is sincere, inquiring interest; not cowering, compulsive fear. I cannot see how "Christians . . . already know more about life after death" by refusing to ponder Moody's research. These data complement the faith, they do not compete for it nor substitute for it. While no proof of "things unseen" is necessary, any confirmations are always welcome.

(The Rev.) JOHN E. CREAN, JR.
 Honolulu, Hawaii

Canons of the Church

In TLC of Sept. 18, in the note about the inhibition of the Rev. Chester L. Olszewski, you refer to Title IV, Canon 10, Section 1. Would you kindly send me the name and address of the company or companies which publish the Canon Law books?

ETHEL DIVER

Boise, Idaho

The Constitution and Canons of the Episcopal Church, 1976 is available in a paperback indexed edition for \$6.00. Order it from the Seabury Bookstore, 815 Second Avenue, New York, N.Y. 10017. Ed.

The Living Church

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KALENDAR

October

30. Pentecost 22/Trinity 21

November

1. All Saints Day
2. All Faithful Departed (All Souls Day)
3. Richard Hooker
6. Pentecost 23/Trinity 22
7. St. Willibrod
8. Holy Men and Women of the Old Testament
10. St. Leo the Great

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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THE LIVING CHURCH

October 30, 1977
Pentecost 22/Trinity 21

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HOUSE OF BISHOPS

Meeting at Port St. Lucie

By THE EDITOR

When the House of Bishops of the Episcopal Church met from September 30-October 7, it faced a heavy agenda. A somewhat changed stance toward the ordination of women, a broad reaffirmation of the unity of the episcopate, the approval of the Navajoland Area Mission, and the election of a new Suffragan Bishop for the Armed Forces were among the accomplishments of this important meeting.

The meeting was held at Sandpiper Bay, a self-contained and attractive resort in Port St. Lucie, an hour's drive north of Palm Beach, Fla. Approximately 125 bishops were present. The sessions were held in a large meeting hall in the resort. An adjacent room was arranged as a chapel where the eucharist was celebrated each morning. Except for the first evening when many bishops wore clericals, sport shirts and seersucker jackets tended to prevail. In spite of the sensitive and controversial questions discussed, a friendly and cheerful mood was evident.

The Presiding Bishop

The meeting opened on Friday evening with the customary message from the Presiding Bishop, the Rt. Rev. John M. Allin. He spoke of the differences among Episcopalians recently expressed at the congress in St. Louis [TLC, Oct. 9 and 16] and commended the Rt. Rev. David B. Reed, Bishop of Kentucky, for his pastoral role at St. Louis [TLC, Oct. 16]. The most striking part of Bishop Allin's 16-page message was the statement that, while he had tried to learn and to keep an open mind, he personally has not yet been able to assent to the ordination of women to the priesthood. If his position could not be accepted, he was willing to resign. The statement was made in an irenic context, without any suggestion of animosity. He went on to mention other matters facing the meeting which had to do with various aspects of the office and work of bishops, the intended theme of the meeting. He also expressed concern over excessive use of alcohol and increasing frequency of divorce.

The Presiding Bishop's position on the ordination of women came up again daily as the meeting progressed, as did

the somewhat related question of dissident Episcopalians. It was soon evident, however, that there was no desire for Bishop Allin to resign. Nonetheless he was asked about certain official situations in which he has dealt with ordained women, and his fellow bishops were assured of his desire to treat all such persons fairly and respectfully. He was also challenged on his recent reference in Russia to womens' ordination as an "experiment" [TLC, Sept. 4]. He stated that his meaning was better expressed by the word "experience." Several speakers, including the Rt. Rev. John B. Coburn, presently Bishop of Massachusetts but formerly President of the House of Deputies, affirmed that the Minneapolis General Convention enacted legislation *permitting* the ordination of women to the priesthood, but *not demanding* such ordination. The bishops finally adopted a "Statement on Conscience" declaring that any member of the Episcopal Church is entitled to disagree with such ordinations and that no clergy or lay people are to suffer disadvantage in the church because they either oppose or favor womens' ordination. This statement will be printed in THE LIVING CHURCH next week, together with comments by the Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire.

Bishop Chambers

Repeated discussion also centered around the activities of the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield. Bishop Chambers had recently entered different dioceses to administer confirmation in several congregations which have seceded from the Episcopal Church and formed the Diocese of the Holy Trinity [TLC, June 5]. Bishop Chambers himself was not present at the beginning of the meeting, but a long statement from him was read, expressing his conviction that he must minister to the pastoral needs of such congregations. At the urging of his colleagues, he later came to Port St. Lucie and reiterated his position. Although other bishops rejected the reasons for his actions, they expressed respect for his sincerity and also wished to leave the way open for dissident congregations to return to the Episcopal Church. Moving away from any actual censure of Bishop Chambers, the house adopted a resolution which "decried" his actions and which called on him and all other bishops to respect the canonical jurisdic-

tions of the church. Bishop Clarence R. Haden, Jr., of Northern California, Bishop Stanley H. Atkins of Eau Claire, and Suffragan Bishop Robert E. Terwilliger of Dallas voiced agreement with Bishop Chamber's opposition to the ordination of women, but urged unity within the structure of the church. As a constructive step to deal with the problem of dissident congregations, the Presiding Bishop was directed to appoint a task force to seek possible steps for reconciliation.

Barrett Ordination

A third controversial topic requiring attention was the recent ordination by the Rt. Rev. Paul Moore, Jr., Bishop of New York, of Miss Ellen Barrett, described as an active lesbian [TLC, Feb. 6].

The proposed subsequent licensing of Miss Barrett to officiate in the Diocese of California was also discussed. Bishop Moore read a statement defending his action, disclaiming any intention of wounding the consciences of others, and professing surprise at the publicity the incident received. On Tuesday the house adopted a temperate statement affirming the status of homosexual persons as children of God and deploring the denial of their civil rights, but insisting that Christian marriage is a union between two persons of different sex and further insisting that ordained persons are to



Nancy Smith, *Stuart News*

Bishop Allin listens attentively during a session of the House of Bishops.

serve as examples to the Christian community and that therefore "an advocating and/or practicing homosexual" is not to be ordained.

Navajoland Area Mission

Of great potential importance for the future was the decision to approve the establishment of the Navajoland Area Mission (under Article VI, Section 1, of the Constitution of the Episcopal Church) in a large region ceded by the Dioceses of Arizona and Utah. It is anticipated that this will in the future become a diocese serving the Navajo people and others in the area. Mr. Thomas Jackson, executive secretary of the Navajo Episcopal Council, was presented to the bishops and expressed gratitude for the favorable decision for which Navajo Episcopalians have worked hard for several years.

Other Actions and Reports

The House of Bishops also:

Elected the Rev. Charles L. Burgreen to become Suffragan Bishop for the Armed Forces, succeeding the Rt. Rev. Clarence E. Hobgood who is retiring. Fr. Burgreen is at present Bishop Hobgood's executive assistant;

- Adopted a technical resolution on the "*filioque* clause," expressing a minimal Anglican interpretation of words generally recognized as a medieval interpolation into the ecumenical creed;

- Received the "Venice Statement" on authority in the church, formulated by the Anglican-Roman Catholic International Commission in 1976;

- Heard a report on new services which the Clergy Deployment Office will offer in the future, with special advantages to clergy seeking employment;

- Greeted visiting African bishops;

- Accorded collegial membership in the house to the Rt. Rev. Elliot L. Sorge, formerly Bishop of South Central Brazil, but recently appointed as Field Officer for the Development of Ministry in the Episcopal Church;

- Learned that the Episcopal Radio and TV Foundation of Atlanta, Ga., is proceeding with arrangements to have televised C.S. Lewis's classic book, *The Lion, the Witch, and the Wardrobe*;

- Tentatively planned for a 1978 meeting of the House of Bishops to be held in early October in Kansas City, Mo.;

- Heard more information about plans for the Venture in Mission campaign;

- Learned of plans of Coalition of Urban Bishops for development of a new strategy for the church in cities;

- Composed a Pastoral Letter to the clergy and people of the Episcopal Church.

An interesting study of the work of the episcopate, which was scheduled for consideration, received less attention be-

cause of the pressure of controversial topics. A condensed presentation on new developments in ministry was given by the Rev. James L. Lowery, Jr., Director of Enablement, an agency with headquarters in Boston, the Very Rev. Urban T. Holmes III, Dean of the School of Theology in Sewanee, Tenn., and Bishop Coburn of Massachusetts. Theological education by extension both for clergy and lay people, the permanent diaconate, the non-stipendiary priesthood, and continuing education were among the topics mentioned.

WASHINGTON

No Successor for Dean Sayre

After serving as Suffragan Bishop of Washington from 1971-76, then Coadjutor, the Rt. Rev. John T. Walker has been installed as diocesan succeeding the Rt. Rev. William F. Creighton, who retired some weeks ago.

One of Bishop Walker's first acts was his announcement that he will "operate" as dean of the National Cathedral after the present dean, the Very Rev. Francis B. Sayre, retires Jan. 17.

Bishop Walker issued a statement in which he addressed "a most important policy consideration—the relationship of the mission and ministry of the diocese and its cathedral and the role of the bishop in the life of each."

The bishop, rather than a dean, will be the chief executive of the cathedral, he said. "In the bishop and through his authority, the cathedral and its institutions can be brought into a common ministry with the diocese."

"Accordingly," he continued, "when Dean Sayre's resignation becomes effective . . . I will not nominate a successor. This is a return to the organizational structure which existed for much of the cathedral's history."

Bishop Walker said he intended to "operate" as the dean for at least five years to give the plan "a good solid test."

As bishop and dean, he said, he will function as chief liturgist and spokesman of the cathedral.

"Obviously, the bishop cannot be the daily operating head of the cathedral and do justice to all his responsibilities," Bishop Walker said. "A second step will be to appoint a provost of the cathedral who will function as my executive vice-president for the Cathedral Foundation.

"Merely to change the position title and description is not enough to insure that the central aim will be carried out: bring the cathedral and diocese closer together under the leadership of the bishop."

For that reason, Bishop Walker said, he will appoint, on Jan. 19, the Rev. Canon Charles A. Perry, executive officer of the diocese, to be provost of the Cathedral Foundation as well.



Nancy Smith, *Stuart News*

The Rt. Rev. John R. Wyatt, Bishop of Spokane, relaxes between sessions of the House of Bishops meeting.

"Appropriate changes will occur in responsibilities of both cathedral and diocesan staffs to support this change without loss of present programs and resources," the bishop said.

His decision to assume the deanship upon Dean Sayre's resignation is based on a recommendation made by the Cathedral Chapter, through a commission which began a review of the cathedral's mission and organization more than a year ago.

UGANDA

Many Churches Banned

According to an announcement from Uganda, the only Christian bodies that now are legal in the country are the Church of Uganda (Anglican), the Roman Catholic Church, and the Ugandan Orthodox Church. Twenty-seven groups have been banned.

The Ministry of Internal Affairs said that "it is a well-known fact in the Republic of Uganda, freedom of worship as embodied in the constitution is guaranteed through the following recognized religions: the Church of Uganda, Islam, Roman Catholicism, and the Ugandan Orthodox Church."

However, the announcement continued, "it has been observed that the activities of organizations and sects which have in the past been tolerated were not conducive to the security, peace, and welfare of Uganda."

Among the 27 religious organizations or churches banned, the Salvation Army and the Seventh-day Adventist Church

are the most familiar to the western world. (In Kenya, the Salvation Army said it would begin to withdraw its missionaries in neighboring Uganda, where one of its posts is a hospital for the sick, crippled, and destitute.)

Following an appeal by the Most Rev. Silvanus G. Wani, Archbishop of the Church of Uganda, President Idi Amin agreed to meet with leaders of three banned groups—Seventh-day Adventist, Salvation Army, and Ugandan Baptist Mission—"to discuss their cases."

Uganda Radio said President Amin, a Muslim, had met with the archbishop, assured him of his support for the Church of Uganda, and made a donation of 20,000 shillings.

Archbishop Wani is successor to the late Archbishop Janani Luwum, who, many people believe, was murdered at the bidding of Gen. Amin.

Shortly after the prelate's death, the Archbishop of Canterbury said the sooner President Amin was overthrown, the better. "I pray for the overthrowing of the (Ugandan) regime and the man (Amin) himself," the archbishop was quoted as saying.

The Ugandan president may have had this in mind during his meeting with Archbishop Wani. Uganda Radio said Field Marshall Amin told the archbishop that he would have no objection to a delegation of Anglican bishops attending the 1978 Lambeth Conference. But he went on to say he was not happy with the "bogus statements" issued to the press in England "and also by the Archbishop of Canterbury" against Uganda. Nor was he happy, he said, about his being barred by the British government from attending the Commonwealth Prime Ministers' Conference in London last June.

The radio program stated that President Amin told the prelate that both the Archbishop of Canterbury and the British Prime Minister "must apologize" to him "before the Lambeth Conference" for "the malicious propaganda against Uganda." It then quoted the president as saying that the Archbishop of Canterbury "may send a representative to Uganda to see for himself the freedom of worship here."

Field Marshall Amin was reported to have told Archbishop Wani that the banning of the 27 religious groups was done "for the good of the nation," because they "were working for the CIA and wanted to overthrow the Ugandan government."

MILWAUKEE

Bishop Says "No" to Former R.C. Priest

The former Roman Catholic priest, James E. Groppi, has been told that he cannot become a priest of the Diocese of Milwaukee.

The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, said in a letter to the activist leader of the 1960s that an agreement between his predecessor, the Rt. Rev. Donald H.V. Hallock, and Roman Catholic Archbishop William E. Cousins of Milwaukee provided that a priest transferring from one discipline to the other could not serve locally.

Mr. Groppi, who left the Roman Catholic Church, has been attending St. Andrew's Episcopal Church in Milwaukee with his wife, Margaret Rozga. They have become active in the life of the parish.

The couple is disappointed as they have jobs and friends in the city, Mr. Groppi said, and added that they have found St. Andrew's "to be exceptionally warm and responsive."

He was undecided where to apply to another bishop. "We will have to look for a new diocese," he told a reporter.

EPISCOPAL CHURCH

CSMO Marked for the Deaf

"Give Me Your Hand and Share My World of Silence" is the theme of the 1978 Church School Missionary Offering of the Episcopal Church.

This year's offering will be used for work among the deaf. According to church leaders, materials have been designed to help create the needed empathy and understanding of the problems.

The only sales item in the campaign—posters, guides, and educational materials—is the offering box. All other promotional papers are free from the national church headquarters.

NCC

Chavez Visit to Philippines Concerns Agency

The Division of Church and Society of the National Council of Churches has recently expressed concern about a visit made during the summer to the Philippines by United Farm Workers President Cesar Chavez.

In a resolution, the agency expressed "disappointment and sadness" that the union leader had accepted an award from the Philippines government and voiced "profound concern" about reports that Mr. Chavez had made statements favorable to the Marcos regime.

The *Washington Post* had carried a story entitled "Cesar Chavez Hails Philippines Rule." The story said that Mr. Chavez "was impressed by what he had seen of martial law in the Philippines," and quoted him as saying that he had met with 60 union leaders and "every one of them said it's a hell of a lot better now [under martial law] than it was before."

In its resolution, the NCC group asked Mr. Chavez to respond affirmatively to requests for a meeting with concerned Filipinos in the U.S. "in order that misunderstandings can be eliminated and positions clarified."

One member of the NCC division said Mr. Chavez had made the trip at the request of Filipino members of the United Farm Workers and maintained that the *Post* article stemmed from a personal dispute between Mr. Chavez and the reporter.

A staff associate in the division said the trip was arranged by the U.S. Department of Labor and the union leader had been a guest of the Philippines government.

* * *

The Rev. J. Bryan Hehir, associate secretary for international justice and peace of the U.S. Catholic Conference (USCC) told Religious News Service that the comments attributed to Mr. Chavez in the *Post* article "didn't correspond to the situation as we knew it in the Philippines." He said he and Msgr. George G. Higgins, secretary for research of the USCC, had sent Mr. Chavez several items on the martial-law situation.

ARCIC

Task Is Seen in Accord with God's Will

Criticisms of the work done so far by the Anglican-Roman Catholic International Commission (ARCIC) have strengthened the conviction of its members that their task is "in accordance with the will of God and full of hope for the future," they said.

The statement added that although new problems have arisen—among them the ordination of women—commission members do not see them as reasons for wavering in their resolve and hope.

ARCIC was formed in 1969 by Pope Paul VI and the then Archbishop of Canterbury, Dr. Michael Ramsey. Its latest statement was issued after a 10-day session at Chichester Theological College, England.

The main purpose of the meeting was to analyze and respond to many criticisms and reflections received by ARCIC on the three agreed statements it has already issued on the eucharist, ministry and ordination, and authority in the church.

Everything which has been said, the statement declared, "has reinforced our shared conviction about the degrees of agreement or of convergence we have expressed in our statements, and strengthened our beliefs that the task we were charged with over a decade ago (when the commission was a preparatory body) by the pope and the Archbishop of Canterbury is one which is in accordance

with the will of God for his church and full of hope for the future."

"Indeed," it continued, "we believe that the response to our statements is only one indication that this hope and belief are shared more widely than they were when our work began."

The papers prepared at the meeting in Chichester constituted a first attempt to respond to criticism of the three ARCIC statements and will be an important part of the commission's final report.

OKLAHOMA

Controversy Continues at St. David's

The vestry of St. David's Church, Oklahoma City, voted on September 17 to amend its articles of incorporation and to secede both from the Diocese of Oklahoma and from the Episcopal Church. The Bishop of Oklahoma, the Rt. Rev. Gerald N. McAllister, subsequently excommunicated six members of the vestry and has inhibited the rector, the Rev. Ralph R. Pressley, from sacerdotal functions. Bishop McAllister said that the crisis is not a sudden thing, but has been brewing for twelve years [TLC May 15, Aug 21].

UNIFICATION CHURCH

Fund Raising Shows "Apparent Discrepancies"

The *Boston Globe* reports that financial records of the Rev. Sun Myung Moon's Unification Church show "many apparent discrepancies" related to its fund-raising activities in Massachusetts.

The *Globe*, which said it had interviewed former members of the church and inspected church records for 1975-76, reported that complete records were not available and fund-raising data was incomplete.

Police sources, it said, claim the church's financial records do not reflect "satisfactory recordkeeping," as required by state law.

The state's Attorney General initiated an investigation of the church's fund raising practices last year, obtaining the financial records for 1975-76 through litigation. The *Globe* obtained access to the papers through the Freedom of Information Act.

"For the most part, the cash register receipts and cancelled invoices among the records suggest that most church members live frugally and work long hours in what they believe is a divinely inspired effort to rid the world of evil and bring mankind to perfection," the *Globe* said.

However, the paper said that Aiden J. Barry, director of the state church, has

Continued on page 13

BRIEFLY . . .

Abbot-Primate Robert Weakland, OSB, first elected world leader of the Roman Catholic Benedictine foundation, was named by Pope Paul to succeed retiring Archbishop William Cousins of Milwaukee. The abbot was chosen to head the federation in 1967 and was reelected in 1973. He becomes the third member of a religious order recently named to the U.S. Roman Catholic hierarchy.

More than \$900,000 has been contributed to victims of the 1977 Johnstown Flood through church relief campaigns in Pittsburgh and Southern Pennsylvania. Church agencies helped distribute more than 7,200 boxes of clothing and 5,035 boxes of food. More than 3,447 days were donated by church volunteers assisting in the clean-up operation. Household goods have also been provided, along with housing for volunteers. The Diocese of Pittsburgh and the Presiding Bishop's Fund for World Relief were among the contributing agencies.

Bishop Bezaleri Ndahura of Bukavu (Province of Uganda, Rwanda, Burundi, and Zaire) has appointed the Rev. Harold T. Lewis, vicar of St. Monica's Church, Washington, D.C., to be his commissary in the U.S.

The Immigration and Refugee Service of the Lutheran Council in the USA has recommended that Lutheran churches throughout the country be responsible for resettlement of 2,250 of the 15,000 Indochinese political refugees authorized for entry into the U.S. by the Carter Administration during the next several months.

More than one-third of Norway's 1,700 churches are closed or empty each Sunday due to the lack of clergy. In the Diocese of Bjorgvin of the state church, there are some 100 empty churches each week, according to a report in the *Church of Norway News*.

Delegates attending the European branch of the World Jewish Congress expressed great concern about "the in-

creasing spread of literature, which, in falsification of the truth, seeks to deny the suffering and murder of millions, particularly Jews, during the Nazi holocaust" and called upon governments to fight against a "re-emergence" of neo-Nazi anti-Semitism "with all available means."

The 1976 Uniform Crime Reports of the FBI said that the '76 Crime Clocks showed there was one crime index offense committed every three seconds, one violent crime every 32 seconds, and one property crime every three seconds; also, one murder every 28 minutes, one forcible rape every nine minutes, one robbery every 75 seconds, one aggravated assault every 64 seconds, one burglary every 10 seconds, one larceny-theft every five seconds, and one motor vehicle theft every 33 seconds.

Although about half the clergy surveyed in the Roman Catholic Diocese of Trenton (N.J.), said they are not as informed about ecumenism as they would prefer to be, seven of ten believe that "there are other more important issues that should receive a higher priority;" 60% claim the general lay population has little or no interest in ecumenism; and 17% said they had given much time and thought to the issue of Christian unity.

The Roman Catholic high school seminary continues to be a "valuable source of priestly vocations," despite the loss of 40% of the schools in the past 10 years, Fr. James B. Sullivan, Washington, D.C. reports. The high schools or minor seminaries are "the proper channel for some priestly vocations, but not for all. We must continue to make them available," he said.

Amnesty International cabled El Salvador's President Carlos Humberto Romero denouncing the continuing "cold blooded killings" and "extra-judicial detentions" by government security forces in the Salvadorean countryside and urging that "special high level measures be taken to protect lay members of the Roman Catholic church who have increasingly suffered persecution." The slaying of two lay deacons was specifically condemned. One was killed in his own home by government troops using machetes, the other was arrested and found later outside his village. He had been scalped and the skin stripped from his face, eyewitnesses said.

TAIZE: OUT OF 25 YEARS OF SILENCE

By SUMNER WALTERS, JR.

*You who enter here, be reconciled,
The father with his son
The husband with his wife
The believer with the unbeliever
The Christian with his separated brother.*

Written in French, German and English, this proclamation welcomes visitors to Taize, a tiny village in central France but one of the significant centers for the furthering of Christian community and ecumenical renewal in the world today. The invitation stands outside Taize's Church of the Reconciliation.

Thousands of young persons come throughout the year, from many churches and nations, to camp in surrounding fields to study Taize's example of Christian unity and of service to the poor and the oppressed and to worship with this unique Protestant, monastic community. "Taize has grown out of 25 years of silence," said one of its members.

Agonized by the divisions among Christians after World War II, Roger Schutz, Prior of the Community, was led through months of silent meditation to build a brotherhood, one by one, of men committed to a ministry of reconciliation among churches, nations and faiths. Twenty-five years after the brotherhood's beginnings, the use of "holy silence" remains an important part of Taize's life and teaching.

Silence is the first characteristic one notices about the liturgical worship in the Church of the Reconciliation and the feature perhaps longest remembered. It is not a blank absence of sound but a living, vibrant quiet during the long spaces between Scripture readings, spoken prayers and magnificent music. It is also traditional to maintain silence between

the end of evening prayer and the next day's morning service. Even when the fields are full of young campers' tents, conversations are scarce and in whispers at night. Those who come to Taize to make a retreat, especially when seeking direction for their lives, may maintain almost complete silence for several weeks, an experience said to be deeply creative and healing.

An absence of physical barriers of any kind within the Church of the Reconciliation is another of its notable features. The lack of pews, there being only a few stools along the walls, was planned so that worshipers would not be separated from one another. Members of the Community sometimes sit like Buddhist monks on the matted floor of the church. In the course of a service they and their guests may adopt a variety of contemplative postures which are facilitated by the absence of fixed furniture. Many worshipers adopt a Moslem prayer position, kneeling forehead on the floor, a posture similar to some yoga "asanas" which are, in many cultures, thought

conducive to spiritual centering. Most young people leave their shoes at the door of the church, both for personal comfort and to avoid muddying the floor. At Taize a sense of relaxation combines with one of reverence. One wonders what the reaction would be in an American Episcopal Church if a sincere worshiper removed his shoes and knelt with his forehead touching the floor during a service.

Out of 25 years of silence, the Taize Community and its associates have grown to include Protestant, Catholic and Orthodox clergy and laity. In church, therefore, the Gospel is read in French, German, Spanish and English. Although most worshipers receive the sacrament in the great eucharistic services, Orthodox and Catholic communicants may receive elements consecrated by their own clergy if they prefer. The Taize Brothers retain their own church affiliations even after they accept the traditional monastic vows of poverty, chastity and obedience.

A friend of mine, a Greek Orthodox



The Rev. Sumner Walters, Jr., is rector of St. Luke's Church, Vancouver, Wash.

The bells at Taize and the modernistic Church of the Reconciliation in the background: A sense of relaxation combined with one of reverence.

priest who is active in the World Council of Churches, has written, "Taize is a blessing-to all the world." In what sense is it a blessing? Perhaps, initially, it is in providing a humbling experience for most of those who choose to journey there. First, one must take a train to central France, then a smaller train to Macon, then a rural bus through Cluny and, finally, one walks half a mile up a hill with at least overnight gear in hand. Such was my experience and that of a cardinal sent out by the Vatican, so we were told. The traveler then sees Taize to be much like other country villages with its old stone buildings in some of which live brother monks, and in others, local farm families. As one of the brothers said, "A person must really want to come to Taize, for otherwise he will never find it."

The Community is a blessing, too, in that a large proportion of its members are scattered about the world to work in projects of service and of outreach to the needy. A letter from Taize, drafted in Calcutta, India, states.

We are dedicated to living out a Parable of Sharing—of transforming the way we live and look upon our possessions. We are not asked to choose austerity without beauty or joy. We are to resist the urge to consume and to share what we have. We are to seek to do this as equals so as not to make others dependent. We can begin by cutting back on that which is spent on prestige.

Finally, the Taize Community is a blessing because it refused to be a victim of ecclesiastical bureaucracy. The brothers keep no files and are said to burn all their old correspondence once a month. If a prospective visitor writes to ask permission to stay at Taize, he gets no answer, usually. Hospitality will be arranged but with a minimum of clerical effort. The brothers say that their monthly bonfire of files keeps them from becoming "hooked" on their own significance and on the recording of Taize's history. They explain that they want not to turn inward, upon themselves, but outward, as Jesus did, in service to people here and now.

Some of the people served "here and now" include 10,000 young people of many faiths and none, from all over Europe, who made the journey to camp in tents around the Church of the Reconciliation during Holy Week and to take the inspiration of the Risen Christ back to their homes and work on both sides of the Iron Curtain. Smaller, but no less diverse, groups of youth and older people converge on Taize for Bible study, discussion and prayer each week throughout the year. It was through such a visit that I experienced how the Taize Community is trying not so much to break down the barriers that divide nations, churches and people, as to replace such barriers with love.



WHAT MUST WE SEEK?

By GEORGE W. WICKERSHAM, II

Everything in the Episcopal Church today seems to begin or end with the matter of women's ordination or the matter of Prayer Book revision. Dioceses and parishes, not to mention the national body, appear to be totally absorbed in these two issues. Because of them whole parishes are leaving our church, clergy are renouncing our ministry and lay people are leaving our pews. These two matters have brought upon us a dreadful episode in our church's long history.

The sad fact of it all is that neither of these issues, neither women's ordination nor Prayer Book revision, is really a basic issue. We are not dealing with the doctrine of the Trinity or the question of justification. Indeed, their rise and the devastation which they have wrought probably reflect the neglect in our church of those items which really should be her major concern. Truth is, with all of our recent emphasis on issues, ecclesiastical and social, we have largely forgotten our primary purpose, which is religion.

A friend of mine, commenting on his new rector, said, "You know, he is great on issues. Believe me, we have heard

about them all: equal opportunity, women's rights, drug addiction, political corruption, church unity, prayer-book revision, and so on and so forth. And I must say that I am with him on most of them. I am even with him on the idea that the church should get into the world." He paused at this point, and then added somewhat wistfully, "But I go to church because I need to get out of the world!"

Personally, I am proud of the Episcopal Church for what it has done to further racial equality. Social justice is our business. But social justice is *not* our basic business. The Second Commandment, to love one's neighbor, is, as our Lord clearly stated, like the first, to love God, but it is still number two. You have to love love before you can love.

I do not see how anyone can possibly argue with the idea that there can be no truly effective approach to society and its many problems, or, indeed to the church and its problems, unless the underlying motive is love. The church is charged with the enormous responsibility of bringing people to what she holds to be the one and only source of love, namely, God Almighty. This is her basic business, the business of our relationship with God. It must come first.

The answer to the question, "What must we seek?" can only be, "God Almighty." Constantly we must remind

The Rev. George W. Wickersham, II, is rector of St. Luke's Church, Hot Springs, Va.

*With all of the recent emphasis on issues,
we have largely forgotten our
primary purpose.*

ourselves that all of the love in the world flows from this source and from this source alone.

Strange how we resist God! It is almost instinctive. We hate to yield our lives to any disturbing influence. When it comes to God, the disturbance is profound. We are self-centered and he, just the opposite. The turn required of us is 180 degrees. I have a strong hunch, a hunch shared by others, that many of our most flaming reformers have used social and ecclesiastical issues and the earnest pursuit of them as substitutes for lives yielded to God. Some of these people are unbelievably hard and unloving. Witness the burnings and the bombings, not to mention the oratorical boomings. Witness the lack of "give" in many a church convention.

On the other hand, I am quite certain that many soft-minded people have used the God-and-love idea as an excuse for doing nothing. When the racial issue was consuming our land, lily-white hands were lifted in sanctimonious protest. Pious voices cried, "But some of my best friends are Negroes!" The fact remained that a whole race was still dispossessed. White Christians, myself included, had talked about God-and-love for too long.

Thus the pendulum swung, and quite understandably, from pious words to positive deeds. My point now is that it must swing back, not to pious words but to the ultimate source of all right action. We have become far too absorbed in doing things and changing everything, and have forgotten why we do them and for what reasons we make the changes. Here we are, in the church itself, fighting each other over these very actions!

Love is what we need, and God is the source.

A phenomenon puzzling to many is the rather apparent fact that during this period of widespread social reform there has been a baffling deterioration of personal standards. As American society appears to get better, the individual within it appears to get worse: bribery abroad, cheating at home, blatant disregard for public interest in business cir-

cles, political corruption, incredible laxity in sexual behavior, drug addiction, abuse of alcohol, and crime as we have never known it. One begins to sense a pursuit of evil, not for gain, but simply for evil's sake. Brutality beyond belief! We are engulfed in a moral disaster at the personal level.

But this is what always happens to fallen humanity when it lets go of the Divine Hand: *always*. The beast is there and he is ferocious. When our knees cease to bend, our hearts become hard.

"Piety" is out of style. "Pietism" has become a bad word in the church's vocabulary. Doubtless there are reasons for this, the chief ones being the hypocrisies already referred to. But piety is what is desperately needed today. Piety is the objective of all services of worship, or should be the objective. Piety is the objective of devotional meetings and literature, of "psalms and hymns and spiritual songs," of cathedrals and such edifices. Piety is the particular purpose

of prayer. Jesus frequently fled the world to make certain of his relationship to God. If Jesus needed to do this, our own need can hardly be less.

God is always close to us, but we are not always close to him. The fact is that if we do not make every conceivable effort to be close to God—to take his hand and to hold onto it, then we are going to go right on being the difficult, self-centered, passion-ridden people that we are. Neither the new Prayer Book nor the old, neither women's ordination nor an all-male priesthood—in fact, no such shibboleth, not even our racial equality, will be able to save us. We will continue to be subject to the horrors of unloving hearts, immoral behavior and chaotic lives. Without him nothing is strong, nothing holy.

What must we seek? The question is apt. Our people are weary of crusades for everything but the main thing. God is our ultimate objective. The church, really, can have no other.

Life on the Line

Which one?
So many ways,
 Straight and narrow,
 Broad and free,
 Crooked and adventurous,
 High and low;
And the wistful eye
 Glances furtively
 At the untried ways,
Until love and faith
Stretch life
To a cross line,
Which casts a long, wide shadow
Like a mighty rock in a weary land.

Bernard Via, Jr.

EDITORIALS

Bert Lance and Double-Standard Ethics

Now that the resignation of Mr. Bert Lance as Director of the Budget is a thing of the past, we do well to think about some of the issues that were raised. His principal opponents did not accuse him of criminal activity. The problem, rather, was that he had stayed just barely within the hem of the law. It was felt by many that this is not good enough for leaders in the important positions of public responsibility.

Does all this have any relevance for religious leaders also? In the Episcopal Church we have avoided a double-standard of faith or morals for the clergy as contrasted with the laity. Certainly we are not eager for heresy trials or witch hunts, but is a minimal standard good enough for leaders?

Several months ago, a reader of this magazine shrewdly pointed out that certain attitudes or actions are criticized but in fact tolerated by church authorities when they appear among the clergy. Yet a lay employee of the church may be fired immediately for showing similar proclivities. There are also times when priests wonder if they would be able to secure employment if they said or did things attributed to certain bishops. In our eagerness to avoid a double-standard, have we leaned over backwards and created other double-standards?

Mr. Lance contended that he was employed by the government to handle budgetary matters in which he was quite skillful, rather than to set a moral example. I have also heard it said by a priest that the business of the clergyman is to administer sacraments and that

neither he nor his wife is there to set moral examples. It is instructive to compare this position with such familiar New Testament passages as I Timothy 3, or I Peter 5.

We Celebrate Our Birthday

On the second of November each year THE LIVING CHURCH has its birthday. For some organizations or institutions, 20 or 25 years, or 50, or 75, are big numbers. As ours approaches the century mark, every birthday takes on great significance. This year this magazine is 99 years old. As we discovered during the national bicentennial last year, very few things in the United States are this old.

This magazine has been blessed with a survival far greater than most religious journals. We are now among a very small group of veterans.

All of us who are associated with THE LIVING CHURCH hope that we are going on, in good health and good spirits, because we are serving our readers, serving the Episcopal Church, and serving the wider Christian community as well. We thank all of our readers and supporters for keeping us alive.

Of course our centennial will be a unique occasion, and we are looking ahead to a number of special features to celebrate our first century a year from now. We hope that readers who have some special information about the history of this magazine will consider sharing it with us. So far, our first century has been a good one. We hope all of our friends will help us to make our one hundredth year one of the very best.

Our Fathers' Children

For my friend the doctor, whose father, like mine, suffered from arteriosclerosis.

Turning to me in anguish then, you said:
"He followed my mother like a child. . ."
The bright fantastic blood no longer gave
That airy quality to the struggling brain;
Quickness, decision, wit and lightness gone,
Leaving the hurt and hopefulness of a child.

Betrayed by body, left derelict by self,
My father, too, fled to a sheltered place
Of his own making . . . not beauty gone,
But gaiety and laughter; the familiar grace
Of movement, all forfeited to the slow
Regression to a world we do not know.

Neither our prayers, nor love, nor all your skill
Halted that wary stalker—careful death;
Biology failed us, as it always will;
Acknowledging that you might one day go
Defeated and defenseless to the grave,
Hesitant, you demanded prophecy.

My dear and gentle friend, who cares for those
Suffering and troubled, do not ask me for
More than mortal prescience; I only know
We shall not travel endlessly unloved,
Knowing that we, who journey with the Lord,
May dare to cry, "Abba, Father," and be heard.

Brooks Lushington

NEWS

Continued from page 8

an apartment in a church-owned mansion and has a \$7,000 Chrysler bought with church money for his use and to accommodate guests.

In a statement to the Attorney General's office, the church reported raising more than \$1.2 million during 1975-76 by collecting funds seven days a week at street corners, parking lots, and other public ways. Nearly 62% was earmarked for the church headquarters in New York, with some of the funds reportedly sent by car or van.

HUMAN RIGHTS

Censorship of Books Criticized

Because controversial books about various subjects, including religion, may be censored, the North Carolina Civil Liberties Union has asked a federal court to invalidate the state prison system policy of forbidding inmates in all but minimum security prisons from receiving publications from anyone other than the publisher.

State Deputy Attorney General Jack Safron said the issue involves security rather than censorship. The policy, he said, is designed to prevent receipt of unsolicited books that might be used to conceal contraband.

According to one prison director confiscation of books is "relatively uncommon" and an inmate is advised in advance in writing when a publication addressed to him is censored. The inmate may appeal the decision to review committees and ultimately the courts, if he wishes.

MINISTRIES

Lay Order Grows

A religious order open to women in the Episcopal Church regardless of marital status has a cluster group of five in Fayetteville, N.C., including its newest member, Constance Neill of St. Paul's Church in the Pines.

Miss Neill is a lay worker in the Order of the Worker Sisters of the Holy Spirit, a national lay order based in Kansas City, Mo.

Other members of the Fayetteville group are LaVerne Brown, Meredyth Tippin, Marie Lavigne, and Carol Williams all of St. Mark's Parish.

The women meet once a month for a eucharist and a sharing of one of the nine fruits of the Holy Spirit. Their Rule of Life includes daily prayer and scripture reading.

"While so many of us are caught up in doing activities, the order shows us the way of being," Miss Brown said. As a lay sister of the order, she has added respon-

sibilities for the other members of the group.

A trial period of at least six months is required of all applicants.

Highland Educational Project

Mr. and Mrs. Fred Eaton of South Burlington, Vt., retired several months ago, she from teaching and he from the plumbing business.

As active communicants of All Saints' Church they wanted to express their Christian concern for others, especially as they had more free time in retirement. However, their wish was not to be fulfilled at home but in Appalachia. There they are working for the Highland Educational Project sponsored by the Episcopal Church and directed by the Rev. Hugh Cuthbertson of Northfork, W. Va.

Mrs. Eaton, lovingly known as Flossie, reports that she is tutoring and teaching women who can't read. She has also taped portions of the Gospels for one woman who cannot see to read. For others with poor eyesight, she is trying to obtain large print materials.

Fred Eaton is busy doing basic plumbing and maintenance work as many houses have no indoor piping or only sewer lines running into the nearest creek. Leaky roofs are too costly to

repair for most owners. There is always something to be fixed, according to reports.

Both of the Eatons assist with transportation for the lunch program, for medical appointments, and for shopping expeditions.

"The people are friendly, cheerful in spite of physical and financial woes, and have a sincere faith in God that provides the strength and courage they need," Flossie Eaton said. "In the process of giving to them in whatever ways we can, we also receive much from them. It is a very worthwhile experience."

NEBRASKA

Car Crushes Church Property

A few minutes after the parish hall of the Church of Our Savior in North Platte had been closed for the night; a late model car slammed into the building, causing considerable damage to the entrance.

Three different groups had been using the church and parish hall that ill-fated evening, but the last of the people had left less than five minutes before the crash.

The driver of the car apparently hit a curb some two blocks from the church

Answering the "myth makers"...

Now a distinguished team of theologians speak out for Christ's divinity, exposing the real "myth-makers" as those who would deny the evidence of the New Testament. A welcome answer to the damaging "*The Myth of God Incarnate*," this readable and scholarly work offers eloquent testimony that Christ was indeed the Son of God. Readers will find in these pages a convincing and multifaceted counteroffensive to the latest attack on true Christianity. A "must" for all concerned in defending the Faith.

Contributors:

Bishop Christopher Butler, a distinguished Biblical Scholar, is Auxiliary Bishop to the Archbishop of Westminster.

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and lost control of the car, whereupon car, driver, and passenger continued across a parking lot, over a hedge, through a stone and steel column, and into the glass and aluminum doors of the parish hall.

The occupants of the car received minor cuts and bruises. The car was destroyed.

Repairs to the building are expected to cost in excess of \$5,000.

However, the parish staff reports that aside from hearing bad jokes about drive-in churches, the annoying part of the episode is having the building's front door boarded shut.

ANGLICANS-ORTHODOX

Canterbury Visits Russia

Accompanied by the Rt. Rev. Robert Runcie, Bishop of St. Alban's, the Archbishop of Canterbury began a 10-day visit with Orthodox Church leaders in Russia by giving a brief talk at the airport in Moscow.

The Most Rev. Donald Coggan said he brought greetings to the Orthodox Church from the Church of England.

"Relations between our two churches have been close for many years and have recently grown in understanding and depth," he said.

The Englishmen were met by

Patriarch Pimen of the Russian Orthodox Church and officials of the Soviet government's Council for Religious Affairs.

Patriarch Pimen later officiated at a service in the Yelokhovsky Cathedral in Moscow, where he said in the presence of thousands of worshipers that ordination of women is "completely impossible" and would constitute "an insurmountable barrier to church unity" between Anglicans and Orthodox Christians.

He also stressed that he regarded unity as unattainable at present and that the Russian Orthodox Church was not prepared to make concessions on major doctrinal affairs.

In reply, Dr. Coggan said, "We believe the word 'impossible' does not exist for Christians. In this belief we go forward in search of complete unity."

During his stay in Russia, Dr. Coggan visited the Zagorsk Monastery where he was made an honorary member of the Moscow Theological Academy of the Russian Orthodox Church.

One achievement of his visit was a formal agreement with Patriarch Pimen on exchanges of theological students. Only students at the post-graduate level will be eligible at the outset because of language difficulties. The program will begin in September, 1978.

Other events during Dr. Coggan's visit, made at the invitation of the Rus-

sian Orthodox and Armenian Churches, included a visit to a Moscow synagogue and to the harvest festival service at Moscow's main Baptist Church. He also preached at a service held in the British embassy.

In Armenia, Dr. Coogan met with Catholicos Vazken I who had already visited him in London.

LUTHERANS

Lack of Complete Fellowship a "Scandal"

"We have indicated our need to confess our sin—we have not been able to show ourselves as an inclusive church nor to find complete fellowship between our denominations. This is a scandal and deters our witness."

That assessment of inter-Lutheran mission cooperation is included in a series of theses for "serious discussion by the respective church bodies" which emerged from a four-day Mandate for Mission conference held in Overland Park, Kan.

Attending were 175 mission specialists and executives of the American Lutheran Church, Lutheran Church in America, and Lutheran Church-Missouri Synod. The conference had been planned by the Lutheran Council in the USA (LCUSA).

The meeting concluded with an admission that there is no immediate prospect for "meaningful union" among the various Lutheran bodies, though there is "interest in collaboration and cooperation" in evangelism and general mission efforts.

Organists Rebel Against Liturgy in Norway

The Church of Norway plans to inaugurate a new liturgy on the first Sunday in Advent, but a number of church organists are opposing it.

Some 100 of the country's 700 organists, including eight from the church's 10 cathedrals, have already taken a stand against the new work.

They have written to the Ministry of Ecclesiastical and Educational Affairs in an effort to prevent final government approval of the liturgy.

The Rev. Bjorn Sandvik, secretary of the Church of Norway Liturgical commission, calls the objections "an attack on the bishops who have the final decision on behalf of the church."

Things to Come

November

12: Annual Solemn Requiem Mass. Confraternity of the Blessed Sacrament and Guild of All Souls. St. Andrew's Church, 3105 Main St., Buffalo, N.Y. 14214.

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The Rev. Dorman A. Ball, rector of St. John's, St. Louis, Mo., is also in charge of St. Augustine's, 7039 Bruno Ave., St. Louis, Mo. 63143.

The Rev. A. Thomas Blackmon is assistant at St. Alban's, Mt. St. Alban at Eastman, Washington, D.C. 20016.

The Rev. Hugh Brownlee is vicar of St. Luke's Mission, 11519 Wilson Mills Rd., Chardon, Ohio 44024.

The Rev. Robert M. Demery is rector of St. John the Divine, Box 87, Ruskin, Fla. 33570.

The Rev. James J. English is assistant at St. Paul's, Box 656, Delray Beach, Fla. 33444.

The Rev. William Ericson is on the staff of All Saints', 338 E. Lyman Ave., Winter Park, Fla. 32789.

The Rev. Allen W. Farabee, Jr. is rector of St. Paul's, 917 Church, Marinette, Wis. 54143.

The Rev. David R. Fargo is assistant at Holy Trinity, Box 6247, Greensboro, N.C. 27405.

The Rev. Lloyd Gesner is associate at Grace-St. Luke's, and headmaster of the school, 1720 Peabody Ave., Memphis, Tenn. 38104.

The Rev. Thomas M. Greene is rector of Grace Church, 30 Maple St., Markham, Ontario, Canada.

The Rev. William Hoitte Hinson is assistant at St. Paul's, 520 Summit, Winston-Salem, N.C. 27101.

The Rev. Arthur J. Hildebrandt is rector of Grace Church, 1926 Virginia Park, Detroit, Mich. 48206.

The Rev. Blair Jenkins, III is rector of Trinity, N. Main and Yancey, South Boston, Va. 25492.

The Rev. J. Barry Kramer is missionary to the Deaf in the Diocese of No. Carolina.

The Rev. Michael A. Lynch is assistant at St. Stephen's, New Port Richey, Fla. Add: 805 South Blvd., New Port Richey 33552.

The Rev. John F. Mangrum is rector of St. Martin's, Box 235, Clewiston, Fla. 33440.

The Rev. William Moorhead is rector of Christ Church, Central City, and vicar of Holy Trinity, York, (Neb.). Add: 1418 15th St., Central City 68826.

The Rev. John M. Palmer III is rector of Transfiguration, US-74, Bat Cave, N.C. 28710.

The Rev. Don Linn Peterson is assistant minister at All Saints', 171 W. Pike, Pontiac, Mich. 48053.

The Rev. J. Robert Pollitt, rector of Holy Nativity, Pahokee, Fla. is also counselor at Glades Correctional Institution, Fla.

The Rev. Douglas E. Remer is assistant at St. Michael's, 1520 Canterbury Rd., Raleigh, N.C. 27608.

The Rev. Miguel A. Restrepo is assistant at Holy Comforter, 1300 SW 1, Miami, Fla. 33135.

The Rev. Reimer Schacht is assistant at St. Gregory's, E. Boca Raton Rd., Boca Raton, Fla. 33432.

The Rev. Robert T. Schriber is vicar of St. Mary's, P.O. Box 569, Bonita Springs, Fla. 33923.

The Rev. Birk S. Stathers, Jr. is rector of St. Matthew's, 7410 Sunset Dr., Miami, Fla. 33143.

The Rev. Lincoln F. Stelk is rector of Harcourt Parish, Box 377, Gambier, Ohio 43022 and chaplain of Kenyon College.

The Rev. Donald R. Wilson is rector of Christ Church, 517 Douglas, Yankton, S.D. 57078.

Episcopal Church

The National Commission for Social and Specialized Ministries has been established for the Church, with 12 members from dioceses at large; one

member from each of the eight U.S. provinces; two from the Appalachian People's Service Organization (APSO); one each from the Episcopal Ministry to the Aging, the Episcopal Conference of the Deaf, and the Episcopal Ministry with the Blind; several representatives of the Coalition for Human Needs; and one bishop. The Rev. Martin R. Tilson of Birmingham was named by the Presiding Bishop to serve as convener of the commission. National Church Center staff members who will work with commission members are Mrs. Alice P. Emery, Woodrow W. Carter, and the Rev. Alfred Johnson.

Degrees

The Rev. Canon James R. Brown, warden of St. John's College, University of Manitoba, Winnipeg, Canada, received the degree of Doctor of Laws *honoris causa* from the university. Canon Brown formerly taught at Nashotah House.

Haiku

Father giving breath
light lifts children's reflections
above all seasons.

Crystalline hearing
listens in winds whispering
the Son is speaking.

Obedient fires
rhythm in mystic waters
blending holiness.

Lenore H. Findley

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CURATE, eastern parish with day school. Please submit resume, references, and photograph. Reply Box A-344.*

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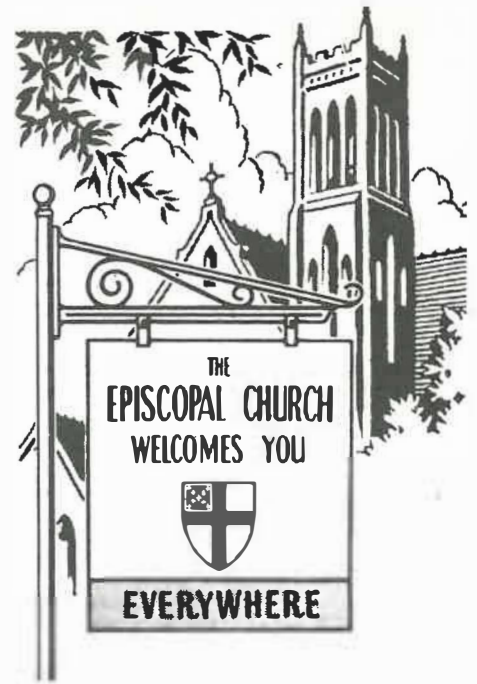
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WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

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