

THE LIVING CHURCH



RNS

Robert M. Ayres, Jr., center, newly installed president and vice-chancellor of the University of the South, Sewanee, Tenn., talks with the Rt. Rev. John M. Allin, Presiding Bishop, and Dr. Arthur Michael Ramsey, retired Archbishop of Canterbury. Mr. Ayres' installation took place during the school's recent annual Founder's Day celebration.



THE LIVING CHURCH

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CALENDAR

January
7. Epiphany 1/The Baptism of Christ
10. William Laud
13. St. Hilary

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Our spiritual lives are related in a great variety of ways to our physical natures. Last week we reflected on the dramatic symbolism of winter which nature has contributed to our observance of Christmas and the holiday season which follows. In fact nature has contributed not only symbolism, but also pragmatic factors which made the Twelve Days of Christmas a great traditional observance.

The festivities of our Lord's incarnation of course originated in the Mediterranean world where the climate was very different. It was in Northern Europe, however, that Christmas and the days following became one great feast,



dominating the entire winter season. On the old-fashioned European farm, the animals had been fattened all summer, but in the early winter, food for them began to run out. It was expedient to slaughter some of them before they began to get thin. Thus some oxen, hogs, and geese were killed before Christmas (as they often still are) and were ready to be eaten during the holidays. Cold weather made it possible to preserve the meat for use. The Twelve Days of Christmas were approximately the dozen darkest days of the year, when out of doors work was of least usefulness, and so it was an excellent time to sit around the fire, to eat and drink, and to go to church! The yule log had somewhat the same function for Christmas that the paschal candle had for Easter—a festive light to burn in a dark period—but of course the log provided heat as well. As the paschal candle was a big candle (first to burn all night and then for an entire season), so the log was a big log (to burn until Epiphany).

Having eaten up their best food by Epiphany, the farmers of Northern Europe in past centuries no doubt had increasingly slender diets in January and February. By the time Lent began, fasting did not require much planning as there was probably no meat left. The last butter and lard were used up in the pancakes of Shrove Tuesday. By Easter, eggs

and young lambs were available and these served for the Easter feast which followed the Lenten fast. In short, the realities of nature made the vivid observance of the Church Year a workable reality.

Yet any particular course of events in this life has its disadvantages as well as its advantages. One loss in Northern Europe was the celebration of our Lord's Baptism in January. Compare the customs of the South. In Ethiopia, this celebration is traditionally considered the great national religious holiday. In Greece it is celebrated, very appropriately, with diving contests. In Northwestern Europe, it was scarcely celebrated at all. The weather was bad, the rivers were frozen, and it was no time to get wet!

In North America we have all sorts of climates. People at the Southern end can readily picture a baptism in a river in January. It is not so easy in the North. Yet our churches are usually well-heated, and we have no difficulty filling fonts with warm water so that infant candidates for baptism can be easily immersed if we so desire. Yet we all need to see an adult baptized out of doors in a river or pond sometime. Our religion is not just about ideas, but about real events within this created world. If we who live in the North can occasionally see an adult baptized in a river or lake in the summer, we will carry a mental picture which will serve us in good stead when we recall the Baptism of our Blessed Lord in January.

THE EDITOR

Laudian Lauds

Praise God
For William Laud
And for the contrapuntal
Laudian frontal.

Francis C. Lightbourn

(Archbishop of Canterbury,
1633-45; commemorated
January 10.)

LETTERS

Thrills and Chills

I was thrilled today to receive a Christmas card from no less a personage than the president of the Church Pension Fund. To be remembered by one whose position is on the top floor of the Ivory Tower at 815 sends chills to my heart.

The way I chill is this: the card, the special printing on the inside, the envelope, and the labor of addressing must total at least a nickel. Add 15¢ for first class postage.

I'm humble enough to realize that I wasn't singled out—probably all clergy and many friends of the Pension Fund also received cards—about 13,000 altogether, and 13,000 x 20¢ = \$2,600.00.

Although I know some bishops frown on lotteries, I have a suggestion to make for next year. Ask some outsider, maybe one of the staff at the New York Roman Catholic Cathedral, to draw from a hat (a large mitre) the names of five of our retired priests and split the \$2,600.00 amongst them.

It may be crass of me, but I'd prefer \$520.00 to a card any ole day, especially one from someone who doesn't know me and couldn't care less. I think my brother retired priests may agree.

(The Rev.) S.H.N. ELLIOTT, (ret.)
Albion, Ill.

More Important Things

In answer to the letters [TLC, Dec. 10] of the Rev. C.D. Keyes who quotes Dr. J.V.L. Casserley as saying, "After all, the question of women's ordination is theologically boring; there are more important things to think about," and the Rev. Thomas E. Murphy who writes, "Hopefully they [those who made a pilgrimage for peace during the Lambeth Conference] represented a host more in the church who understand that a world teetering on the brink of a nuclear holocaust needs a church whose main focus of concern and witness is on matters slightly more urgent than whether one's sex makes one eligible for ordination or not," I have a word to say.

Of course there are more important things to think about than the human beings who are needling us—our children, our tired husbands, our irritating employers or employees; yet my understanding of the gospel is that to "love thy neighbor as thyself" means that to love those right next to us is just as important as loving those at a distance and is much more difficult. In like manner, to settle matters in one's own household seems to me a prerequisite for giving one's time and energy to the world.

As a woman seeking ordination, I find the reasoning of both these priests insen-

sitive to basic human values and lacking both in understanding of the issue and in compassion. Even though they may personally oppose women's ordination, it is an issue of major concern to the body of Christ and to the Episcopal Church in particular at this time—not to mention the women who feel called to be priests.

MARY LOUISE STEVENS
Wilton, Conn.

Martyrs against Tamburro

I didn't realize how many early-Christian-martyr types we had in the Episcopal Church, but the whole lot of them certainly have ganged up on poor Mr. Tamburro [TLC, Nov. 5, Dec. 10 and 17].

I wonder if the clergy deployment office should not revise its clergy profile manual to include a question like this: On a scale of one to five, how would you rate yourself on self-righteousness?

(The Rev.) JAMES WINCHESTER HYDE
St. John's Church
Salisbury, Conn.

Accolades for Music Issue

Your music issue [TLC, Dec. 3] which is the second, I believe, is a welcome supplement for those of us concerned about liturgical music in the parishes. Mr. Kucharski's balanced perspectives, observations and suggestions are a welcome relief from the all too frequent "with it" approaches to church music which often haunt our efforts at contemporary music—whatever that is! His respect for liturgical excellence and the classics is healthy and will outlive every abortive attempt to create the mythic "folk mass" which I hope and pray has long since departed this life. There is nothing more edifying and spiritually uplifting than Gregorian plainsong or Anglican Chant—properly done, of course.

Accolades to you—keep the music issues coming!

(The Rev.) STEVEN M. GIOVANGELO
St. Mary's Church
Park Ridge, Ill.

Deft Handling

I cannot let another moment pass without expressing my appreciation of your editorial, "ERA and Church Meetings" [TLC, Dec. 17].

I agree with you wholeheartedly, and it is not a question of the rightness or wrongness of ERA or any of the other issues—capital punishment, gun con-

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HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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trol, etc.—which you quite appropriately in my opinion mention as parallels. It is rather the attempt to make the stand taken by a state or other locality on such matters the determinant on holding church meetings in such a place.

You have handled this, I think, superbly well: with fairness, with restraint, and yet forthrightly. In short, yours is a "deft" handling of a complex and controversial topic.

Please, bishops, presbyters, and laypersons, "read, mark, learn, and inwardly digest" this editorial; and please, I beg of you, let's have done with such nonsense forever.

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

A Rose by Any Other Name?

Since PECUSA has apparently given up the title, what's wrong with the "continuing" church keeping it as its official name?

I consider myself to be a Protestant Episcopalian and have been considering membership in ACNA but found myself turned off by this somewhat gauche new name [Anglican Catholic Church] they have adopted.

LEWIS E. BOBLER
San Francisco, Calif.

Go in Peace

Here is a fantasy. Just suppose that sometime before the Denver Event the House of Bishops had said to the secessionists something like this: "We are sor-

ry you are aggrieved; we deplore your leaving. We will not go to law against you for that is against the Gospel. We will not break the bonds of love and concern which should bind all Anglicans together everywhere. As a pledge of our sincerity we offer you what you so greatly desire: Choose your men and we will consecrate them to be your bishops. Then go in peace."

A fantasy? Of course. Uncanonical and impractical? Undoubtedly. But if some such offer had been made how different the climate now might be!

(The Rev.) STANLEY W. ELLIS
East Orleans, Mass.

Name of the Church

"The Name of the Church" editorial [TLC, Nov. 19] was splendid. Comprehensive and clear. Hope it reaches those with authority.

S. YANCEY BELKNAP
Dallas, Texas

The Bishops Lawrence

There is an error in Margaret B. Arnold's letter ["Pensions, TLC, Dec. 10]. The late Bishop W. Appleton Lawrence of Western Massachusetts *did not* found the Church Pension Fund.

His father, Bishop William Appleton Lawrence of the Diocese of Massachusetts founded the Fund. A commission was appointed, with Bishop Lawrence as chairman, which established the program approved by the General Convention of 1916.

NAME WITHHELD

First Sunday After Epiphany

John fiercely shouting:

Repent! Prepare!

Rough clothes —

Wild beard —

And eyes a-glare;

Snatching his food from trees

And bees!

Words rushing like a mountain stream

Carrying stones

That bruise and crush.

Vipers!

Winnowing fan!

Axe laid to the tree!

Fire unquenchable —

Chaff —

God's wrath!

Then out from the water stepped Love

And from the split heavens — a Dove.

Janet Morgan

THE LIVING CHURCH

January 7, 1979
Epiphany 1 / The Baptism of Christ

For 100 Years
Serving the Episcopal Church

Evangelism Concerns Archbishops

The Archbishops of Canterbury and York have set up a new agency called "Tomorrow's Church Group" in an effort to strengthen evangelism in England.

The organization will have two functions initially. One is to forward the work of the National Initiative in Evangelism, which will begin on January 22, and may continue for two years. One observer has described this program as "the most significant ecumenical venture in Britain since the Reformation," and it involves most of Britain's churches. Dr. Coggan, Archbishop of Canterbury, said of the National Initiative, "This is not a campaign. It seeks to stimulate locally, where Christians are, fresh concern with the society of which we are part, the church and her growth in that society, the message we are entrusted with, and the ways of witness to our Lord which may be more telling today."

"Tomorrow's Church Group" will also serve to strengthen the hand of the General Synod Board for Mission and Unity in its work of promoting the evangelistic mission of the Anglican Church. This represents a change of policy by the two archbishops with regard to the Archbishops' Council on Evangelism (ACE).

ACE, as such, will cease to exist, so that the work of fostering evangelism will be seen clearly as the responsibility of the church's official structures.

A service of dedication to be attended by the heads of the various cooperating churches will launch the National Initiative in Evangelism, and an introductory leaflet is being distributed currently to clergy explaining what the program is all about, and how it can help local churches to engage in "intelligent and effective evangelism."

Cronkite Honored By Salvation Army

Walter Cronkite, noted CBS newsman and active Episcopalian, was honored recently by the New York Salvation Army Association, which gave him its 1978 Citation of Merit.

Before approximately 2,000 members and guests of the Salvation Army, Mr. Cronkite was cited "for bringing high moral values to his profession, for his unbiased editorial judgment as a reporter

for more than 41 years, for his important contributions to higher education, to ecological problems, to the nation's space program, and to international journalism, and for his use of God-given talents to report the news—in war and peace—with clarity, honesty, learning and understanding."

In his response, Mr. Cronkite said the spirit of the Salvation Army and its supporters is also the true spirit of America—"Where people like you band together in a purely voluntary effort to make the world better," and called for a rededication of the spirit to uphold the U.S. Constitution and the Bill of Rights.

The organization's annual report revealed that the Salvation Army Greater New York activities has a projected budget of \$59.8 million for 1978-79.

IRS School Proposals Under Fire

The Internal Revenue Service held public hearings in Washington, D.C., recently on a proposal that many fear would have an adverse affect on religion-related schools.



RNS

Treasury secretary W. Michael Blumenthal talks with the Rt. Rev. Paul Moore, Bishop of New York, after receiving a Cathedral of St. John the Divine award at the New York cathedral's third annual Spirit of the City Dinner. The event, which helps to finance the cathedral's social service, arts and educational programs, honors citizens who have made notable contributions to urban life.

The subject of the hearings was a revenue procedure proposed by the IRS three months ago which seeks to establish guidelines for determining whether certain private schools which claim tax exemption have a racially non-discriminatory policy as to their student enrollments.

Under the new rules, private schools will lose their tax-exempt status unless they enroll a percentage of minority students equal to 20 percent of the percentage of school age population in their communities.

It is believed that the new regulations are aimed primarily at those schools founded or substantially expanded after their communities received desegregation orders, i.e., the infamous "segregation academies." Many religion-related schools, however, feel that they will be penalized unfairly.

Roman Catholic schools, for instance, form the nation's largest private school system, and George E. Reed, general counsel of the United States Catholic Conference, has urged that the proposed guidelines be dropped. He criticized the procedures as "overly broad, unnecessarily burdensome, and completely unrealistic in its application to the parochial school system of the [Roman] Catholic Church."

Nathan Z. Dershowitz, testifying on behalf of the American Jewish Congress and a number of other Jewish organizations, told the hearing that the IRS plan "failed to recognize the unique and special considerations which affect Jewish religious schools." In the case of such schools, he said, "the absence of black students can be attributed to facts wholly unconnected with any policy of intentional racial discrimination. Although Judaism worldwide is a color-blind faith and there are Oriental Jews and black Jews as well as Caucasian Jews, the fact remains that few non-Caucasian Jews settled in America. Mr. Dershowitz said that Jewish day schools seek "to instill Jewish traditions, Jewish heritage, and Jewish values."

The Rev. Preston Hannibal also recently cited Jewish day schools as an example in which there would be few black students, in an interview following his participation in the triennial conference of the National Association of Episcopal Schools.

Fr. Hannibal, chaplain of St. Paul's School, Concord, N.H., said that excep-

Continued on page 14

BRIEFLY . . .

First and third place winners of the first **National Episcopal School Association poster contest** are students at Trinity Cathedral School, Trenton, N.J. Kimberly Tard received a Bible for her winning poster which depicts a smiling child and a flower rendered in a variety of seed and rice. Karen Feggans won a hymnal for her third-place poster, a rubbing of a medieval figure. Second prize winner was Kyu Kyung of St. John's School, Agana, Guam, for his poster done in a comic book motif.

St. Thomas Church, Miami, Fla., held its first "Jogger's Mass" recently, and 40 runners attended. "It's not just people's souls that need saving, but their poor flabby bodies, too," said the Rev. David Morres, at 24 one of the younger joggers of the parish.

An Orthodox Jewish man will be permitted to wear his yarmulka (skull cap) in court in Chicago now, under an agreement reached by the **U.S. marshal and the American Civil Liberties Union**, which prevents federal marshals from barring anyone from the courtroom solely on grounds of wearing religious clothing or symbols. Three Orthodox Jews filed a suit on behalf of their religious community after they had been denied entry to the deportation trial of a man accused of having been a member of the Gestapo.

Officials of the **Boy Scouts of America** have announced that the 15th world jamboree for Boy Scouts will not take place in Iran, as planned, because of unsettled conditions in that country. BSA officials said that it is too late to arrange for a new location for the 1979 jamboree, and so some 20,000 young people from more than 100 countries will be disappointed. The national organization will arrange alternate plans for the 2,000 U.S. Scouts who had planned to attend the jamboree.

At a disarmament convocation held at the Riverside Church in New York City early in December, **Dr. William Sloane Coffin**, pastor of the interdenominational congregation, compared the Pentagon to the Rev. Jim Jones and described its contingency planning for nuclear war and preparations for civil defense as "the Kool-Aid drill without the cyanide."

He asked, "Who should refuse to drink from the vats of the Pentagon, if not those who feast on the body and blood of Christ?"

For the first time, a New York State prison has accepted responsibility to **provide kosher food** for an inmate, thanks to legal help provided by the American Jewish Congress. Previously, prisoners wishing to observe the Jewish dietary laws could do so only by purchasing kosher foods in the commissary or by receiving food packages from outside. Greenhaven Correctional Facility in Stormville, N.Y. has agreed to provide a prisoner with unshelled eggs, individually packaged cereals and other kosher items for breakfast, and kosher TV dinners for the other meals. Disposable utensils will be provided.

The Anti-Defamation League of B'nai Brith, a major Jewish agency, has called upon the U.S. to **withhold military and economic aid from Syria** until its leaders discontinue their assaults against Lebanese Christians. Maxwell E. Greenberg, ADL's national chairman, said that the continued presence of Syrian forces in Lebanon raises doubts about two interconnected issues—survival of a free and independent nation and the fate of its ancient Christian community.

The Most Rev. Donald Coggan, Archbishop of Canterbury, will visit Eastern Europe next year for talks with church leaders. He plans to leave England on May 24 for East Berlin, and then travel to Hungary and Poland.

A 30-foot section of the **Via Dolorosa**, the Road to the Cross in Jerusalem, was closed recently for repairs after two days of heavy rain overloaded an ancient sewer and threatened the collapse of a Franciscan church and three homes. The damage occurred near the seventh station of the Way of the Cross. Israeli engineers plan to buttress the buildings and enlarge the drainage system.

Things to Come

February

19-21: "Aging and the Family, Today's Opportunity for the Church," a national ecumenical training and education conference for clergy and lay persons sponsored by the Episcopal Society for Ministry on Aging, Diocese of Tennessee, and ACTS (Association for Christian Training and Service). Sheraton Hotel, Nashville, Tenn.

CONVENTIONS

The 50th convention of the Diocese of **Eau Claire**, which met in November, was preceded by a jubilee celebration and luncheon with the Rt. Rev. Robert Terwilliger, Suffragan Bishop of Dallas, as the keynote speaker. Among the actions taken, the convention passed resolutions calling for freedom of conscience on the issue of ordaining women to the priesthood, stating opposition to the ordination of practicing homosexuals, supporting the action of the House of Bishops in 1977 and 1978 concerning the Proposed Book of Common Prayer, and reaffirming support of Venture in Mission. A 1979 budget of \$199,707 was passed.

The Rt. Rev. William C.R. Sheridan, Bishop of **Northern Indiana**, told his diocesan convention that action on Venture in Mission was probably "one of the most important things we'll ever do." The convention responded by voting to participate in the program, and set a diocesan goal of \$400,000. At least half of the money raised will go toward diocesan projects. Candidates for deputy to the 1979 General Convention were unanimous in approving revision of the Book of Common Prayer, and in disapproving the ordination of practicing homosexuals. A highlight of the convention was the visit of the Presiding Bishop, the Rt. Rev. John M. Allin, who spoke informally to the convention on mission. A budget of \$212,083 was adopted for 1979.

Passing 17 resolutions on sexism and sexuality, the 104th convention of the Diocese of **Southern Ohio**, in effect, voted to rid itself of sexist and anti-homosexual positions. The diocese was among the first to accept women in liturgical roles and in the diaconate and priesthood. Some resolutions addressed themselves to the need for women priests to be seen and heard, as well as to the desirability of rewording hymns and prayers to eliminate unwarranted and exclusively male figures of speech. Parishes were asked to interview at least one qualified woman when seeking a new priest. The Rt. Rev. John M. Krumm, Bishop of Southern Ohio, vowed not to ordain a homosexual whose conduct "would be a public scandal," and the convention voted overwhelmingly to invite men and women into church membership and leadership without regard to their sexual orientation as long as they pursue their sexuality responsibly. Bishop Krumm called for the election of a coadjutor, and a budget of \$1,916,124 was passed.

EVENTS and COMMENTS...

EXECUTIVE COUNCIL REPORT

The Executive Council of the Episcopal Church met in St. Louis, December 13-15. This regular meeting was preceded by a joint meeting of the Council and the Committee of 200 of the Venture in Mission (VIM) project on December 12. Addressing the joint meeting held at Christ Church Cathedral, St. Louis, was the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts, whose message set the tone of the whole meeting. The Committee of 200 presented an updating of Venture in Mission, an opportunity for commitment, and also offered many new materials for diocesan and parish use.

The positive atmosphere, which was present at the joint meeting, pervaded the somewhat routine Council meeting. The 1979 Executive Council budget was approved on its second reading at \$14,704,000--a slight increase over 1978's \$14,410,000.

New or revised goals were approved for each standing committee of the Council for the next triennium as well as new expense account guidelines, and a long overdue revision of the Overseas Missionary Handbook. The edition now adopted is designed to be a "guideline" for employed missionaries of the church and reflects the changing times with regard to attitudes toward paternalism, the principle of Partners in Mission, the equality of the sexes, and trends toward the autonomy of overseas dioceses of the church.

There was some discussion and clarification made of the proposed merger of the Church Hymnal Corporation and the Seabury Press. Negotiations will continue in 1979.

This year there will be 35 dioceses which will begin their VIM campaigns. Of the 93 dioceses some 89 have made a commitment to enter upon this mission project.

There is little doubt that Venture in Mission is a project of the dioceses and not of the Executive Council. Much of the opposition to this General Convention project has become mute, and new enthusiasm is upon us. The materials provided for use in parishes and dioceses are excellent.

The Episcopal Church is asking its members to "have nerve to Venture," and all indications show that the challenge will be taken up. The sentiment was expressed that the new enthusiasm for mission will continue in the church long after the Venture program is over.

(The Rev.) Roger J. White
Rector, St. Paul's Church
Alton, Ill.

REVIVING OLD CHURCHES AND STARTING NEW ONES

Developing a Canon 8 Ministry

in the Trans Pecos Area of Texas



Barbara Frammell emerges from the water of Lake Ament at Terlingua Ranch after baptism by Robert Burton and Sandra Bess.

By H. ROBERT BURTON

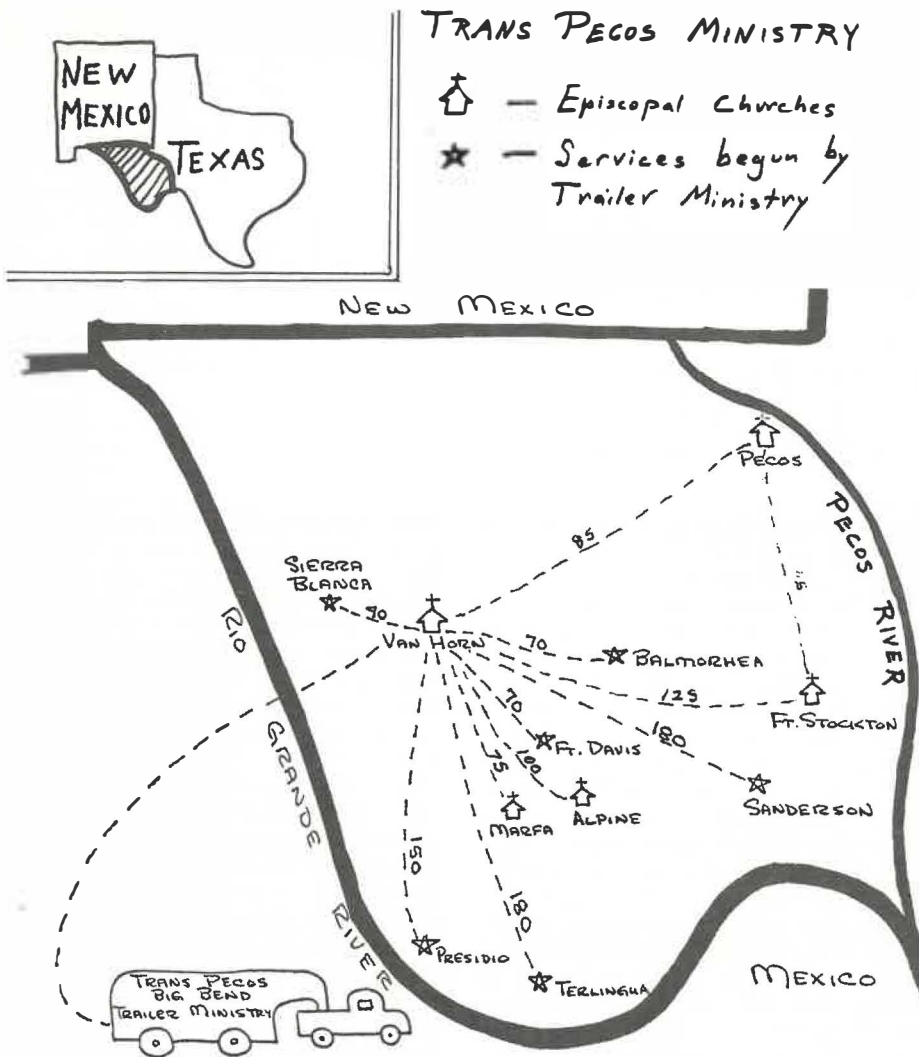
The days of the circuit rider are over: at least, they are in the Trans Pecos area of Texas. Gone are the times when one priest traveled 300 miles a Sunday to lead services in three different communities. If you've ever traveled west of the Pecos River on Interstate 10 or 20, you know how the country stretches out. This is the Trans Pecos region within the Episcopal Diocese of the Rio Grande.

Even though the people are few (one and one-half persons per square mile), they still outnumber the trees in an area approximately the size of New England. The sometimes green mountains occasionally appear in the distance as twisters of dust swirl across the road trying to impede one's travel. This is cow country, with occasional gas and oil wells, mining, and where water abounds, which isn't often, irrigated farming. For about 80 years, the five Episcopal missions in the area, with approximately 200 communicants in all, have been served by one or two priests. The priests spent more time traveling than doing anything else.

Now each church can set its own time of Sunday morning service and celebrate the Holy Communion, no longer being dependent on when and if a circuit riding priest can arrive. Ten ordained persons, most of whom were locally but competently trained, serve not only their own churches, but the total area.

All this has been allowed to happen because of changes of canon law in the Episcopal Church. The General Conventions at Seattle and South Bend approximately 10 years ago added a new canon regarding ordinations "under special circumstances." People can now be ordained to the diaconate and priesthood with a modified standard of learning, if they are from a special ethnic community, or one too geographically isolated to receive the regular services of a priest (see Title III. Canon 8). This canonical

The Ven. H. Robert Burton is Archdeacon of the Trans Pecos area.



change is known simply as Canon 8 and the person ordained under the canon is sometimes nicknamed a "Canon 8." It is understood that such a candidate for holy orders would be "raised from" and serve a local area as a non-stipendiary minister. According to the canon, a person could be trained locally in Holy Scripture, the creeds and office of instruction, and the care and conduct of public worship. Bishop William Gordon, formerly of Alaska, calls such a person a sacramentalist. This canon was born out of two needs: one, a diocese's inability to continue diocesan aid to mission churches in the face of inadequate giving for mission work, and two, the unwillingness of the small local churches to continue to be dependent on such aid. A few visionaries thought that maybe as a result of this canon mission churches could grow from within and without.

The application of this canon in the Trans Pecos country of southwestern Texas did not begin overnight. Bishop Richard M. Trelease and others in the Diocese of the Rio Grande first wanted to investigate more fully the potential of the area for the Episcopal Church. In 1975 a new clergyman was brought in to assist the two already ministering there.

He was equipped with a pick-up truck and trailer inside of which was a portable church. He began to visit a series of small communities where the Episcopal Church had not been represented before. The three priests worked together and called themselves the Trans Pecos Ministry.

In 1976 the trailer priest was sent to the Leadership Academy for New Directions at Roanridge in Kansas City and formulated a long-term plan for missionary work in the Trans Pecos region, and this was submitted to the bishop. The plan called for a three year process. Year I called for the introduction of the plan to local churches and at the diocesan level to obtain feed-back. All three priests in the area would serve all of the churches on a team basis, and a Trans Pecos Board would serve for the whole region. The training of candidates for ordination under Canon 8 was also to begin. Year II would see the continuation of this process with possibly some ordinations of newly trained clergy. Year III would have functioning non-stipendiary Canon 8 clergy in the field. Financial support for the whole area could be achieved. Training would be continued, especially to enable laypeople to carry

more of the responsibility for church functions.

Bishop Trelease gave his support and the plan was presented to the Standing Committee of the Diocese and also to the local churches. The latter were not at all positive in their first reactions to the plan. Each congregation, as is so often the case, wanted its own full-time priest.

Meanwhile, efforts were made to see if persons would be interested in studying for the non-stipendiary ordained ministry under Canon 8. Nine men and women came to the first centralized meeting in the Trans Pecos regarding this at the bishop's spring visit in May of 1976. Curiosity brought some, but others were concerned about finding another way of broadening their ministry to serve the church. For the most part, they were lay-readers and bishop's wardens, and a few people who were just interested. "What's a Canon 8?" "Can I serve as a deacon and not be a priest?" "Will my congregation accept a person not trained in a seminary?" "Will my neighbor accept me, when and if I do receive a calling to this ministry, when he knows the sinner I am?" "How long might it take and how much time can I give over to this training from an already full schedule?" These were some of the questions asked. Community and especially family concerns were foremost in people's minds. Starting with canonical requirements previously mentioned, everyone eventually had a chance at input: the bishop, standing committee, commission on ministry, priests, laypeople, and potential Canon 8's and their spouses. From the spouses' questions several course sessions were later added as to what it meant to be married to a priest.

With all its problems the training of a group of candidates soon got underway. The former trailer priest was appointed as Archdeacon of the Trans Pecos area and put in charge of the training and other aspects of the program.

During the second year, 1977, the training continued, and the existing churches in the area combined their budgets in one unified program. The consolidation of the budgets had originally been planned for the third year, but it came about very swiftly when the churches saw the difference between going it alone and cooperating together. During this year the Rev. Sandra Bess came to the area to replace one of the original three clergy and she assisted the archdeacon and spearheaded much of the academic training of the candidates.

Several times each month the candidates came together at a central location for specific courses. Specialists in such subjects as theology, church history, and liturgics came to the area to assist with the teaching. Each candidate was asked to spend at least one hour a day in individual reading, prayer and work at the

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His Highness, Henry Jones

By HAROLD R. BRUMBAUM

From all reports, and by just about all reputable standards, the Promised Land must be a pretty improbable place. What most of us consider clout is evidently written off as weakness there; what wisdom, the babble of babes. Mere nobodies have honors heaped on them, while, learning deference, their betters get to do the chores. And yet how commonly the church on earth, though called upon to demonstrate that fact, has striven to deny it, making big things out of what, by heavenly criteria, are Lilliputian ones, and little ones of big.

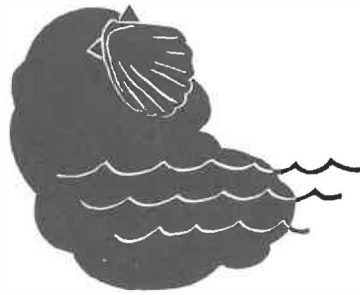
As perhaps the crowning instance of the latter kind, take the low estate to which, across the years, the church has managed to reduce its primary marvel: that glorious transaction by which God adopts the likes of us as children of his own and designates us joint heirs, with his Son, of his domains.

Lately, to be sure, efforts have been made to restore this event to something like its proper eminence: by moving it into the prime time of the Sunday morning liturgy, when the congregation is assembled to acclaim it; or by naming the bishop its normative minister—though pastoral discretion dictates that you do it as a rule when grandma comes to town, not he. But it is easy, even so, for clergy to forget that their midwifery of this event stands at the height of human privilege. And hard it is for those on hand to recognize that what they are about at St. Mark's, Middletown, gives Holy Zion grounds to celebrate and angels cause to clap their hands and sing.

Now, if baptism is not always seen as giving rise to such festivities on high, if it is upon occasion written off instead as nothing but the ritual preamble to a cold buffet, much of the blame for that lack of perception must rest with the church itself. For by what it has sometimes seemed to be, a random band of people trying to get (or stay) on the right side

(or hand) of God, the church has made it devilish hard for guests like Uncle Arthur, grudgingly turned out for the affair, to recognize that its stock in trade is really grace and favor offered gratis by that selfsame Lord. Hence the appalling impression that a handful of friends and relations, huddled around a font and calling the right play, can manage to change God's dim opinion of young Henry Jones, to the happy end that, throwing better judgment out the window, he consents to let him in the door.

Stemming from the view that God rejects his own creation out of hand, and which also sees the knowledge of the Cross as the exclusive instrument of his appeasement, the notion is bound to emerge that the unbaptised—i.e., those unaffiliated with that Cross—are headed for the compost heap. (A notion exceeded for presumption only by its op-



posite: that everyone baptized or not, and whatever the parties concerned might think of the scheme, is bound to end up cradled in the everlasting arms.) No wonder, then, that some people hurry to have Junior "done" before he falls off a roof. And small wonder, too, that others, toting it all up, should shrug the ceremony off as hocus-pocus worthy of the Land of Oz.

To be sure, such a system, designed to humor a dyspeptic god, might take shape readily enough among a race of creatures who, since first taking note, had found the workaday world both

hazardous and unjust; had felt themselves, since the discovery of ego-welfare, something of a flop; and who also had this odd propensity for more-or-less horrendous kinds of wrong. Reason enough to suppose that management might be out to lower the boom. And reason enough to grasp at any means to bargain, beg, or otherwise finagle one's way out.

So much of the state of affairs from the culprit's point of view, and the escape route whose description (hereabouts, from the Mathers and Jonathan Edwards on to the Jesus Movement of our own day) has frequently been passed off as the Gospel. If, however, such a reading of it leaves you cold, a simple switch of vantage points can help set things to rights.

Suppose, for instance, that baptism and the Cross are not the means of deflecting God's wrath but are instead, each of them, his get well cards—or his stupendous Valentines, perhaps; his ways to plead, in letters larger than Andromeda, "Be mine!" Suppose that both are part of a single, elemental circuitry designed by him to advertise—and give us access to—his quite unaccountable love. Suppose, indeed, that wrath itself to be none other than his outraged love: a love that will not tolerate the notion that the creaturehood he cherishes should come to harm. Suppose these signs and symbols, then, to proffer neither a one-way ticket to heaven nor a safeguard against hell—whose price in either case would be your freedom, after all—but rather an invitation to dine, to share the banquet of the Messianic King.

Suddenly, in that case, we discover God taking steps, not as a judge out to give us what-for because we stand guilty as charged, but rather as the ultimate physician rushing to our side because we are hurt, and he cares. For that, after all, is what the Cross is all about: God spending himself, subduing the sea of enemies which, death at the fore, are out to do us in. And this, then, is baptism: his way to lash us Latter Day Sinners to that Cross,

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The Rev. Harold R. Brumbaum is rector of Christ Church, Los Altos, Calif.

EDITORIALS

Diocesan Missionary Growth

The need for missionary work within the United States is obvious enough, but one rarely hears of concrete steps being taken to disseminate the Gospel and plant new congregations systematically in an area or district of a diocese. Of course the steps taken will be somewhat unconventional—after all, systematic evangelism is unfamiliar to most Episcopalians. We are pleased to include in this issue an account of concrete steps that are being taken in a hitherto somewhat isolated area of a geographically large diocese in the southwest.

Unity Observance

The Octave of Christian Unity or Week of Prayer for Christian Unity begins on January 18, a feast of St. Peter, and concludes on St. Paul's Day, January 25. If they have not already done so, we hope parishes will make some arrangements for this observance—at least to the extent of having appropriate prayers offered during the services of public worship. Individuals can observe this period too, both in their personal prayers and by such actions as inviting a friend from another Christian body to visit one's church. Whatever conservative, middling, or liberal position one may hold within Anglicanism, we are all committed to the belief that there is a unity between all Christians, and that unity *ought* to be visible.

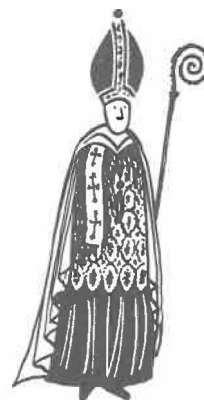
How to Choose Bishops Without Being Religious

With over 90 dioceses within the Episcopal Church and a score of them located in other nations, there is now never a time an Episcopal bishop is not preparing to retire and some diocese is not making arrangements for the selection of a new bishop. In each case, it is a matter of the utmost importance for the diocese concerned. This is not the place to discuss the lengthy and complicated process which canon law requires for the selection and consecration of new bishops. Suffice it to say, that for most dioceses the sensitive part of the whole process is the choice of nominees, and the dissemination of information about them.

In most dioceses a nominating committee is appointed. It may be a large committee, and it may spend weeks discussing the needs of the diocese and the kind of bishop it will take to fill these needs. Finally, names of suggested possible nominees are collected, perhaps as many as a hundred. In some dioceses, a lengthy questionnaire is devised and sent out to all these suggested persons ("Dear Rev. Johnson: We are pleased to inform you that your name has been suggested. . ."). Sometimes the questionnaires are very shrewd. Often they repeat or overlap information already on the Clergy Deployment Office form, thus wasting everyone's time. Together with the questionnaire there may be a warning to the individual that if he consents to be nomi-

nated, he and his wife will be on call to visit the diocese one or more times and to submit other information. If a priest is eager for a new position, or is one who has never been through this, one fills out the form, secures the letters of reference, etc., and mails them off. Or one may be pleased and flattered that one is being considered, and then throw away the whole heap of paper. (Who wants to go to a diocese where a prospective bishop is called "Rev. Johnson" anyhow?)

Ultimately the list is reduced to several nominees. In some dioceses it is assumed that anyone nominated is a well-known figure who will stand on his record. Others devise ingenious and folksy ways of introducing the nominees. In one diocese, we are told, a nominee was given orders by long distance telephone to secure color photos of himself, his wife, and his children in sport clothes, and to have such photos in the mail within five days. In another diocese, elaborate plans were made to



—

assemble the final nominees and their wives, together with diocesan clergy and lay leaders and their spouses, for a three-day series of events. As one of the nominees said at the end, with all the planning they had allowed no opportunity for this assembled group of church people to recite Morning or Evening Prayer together, or to celebrate the Eucharist. In still other cases it is the old American tradition of backroom bargaining which prevails. In spite of all the strange things which happen, bishops are in fact ultimately elected, and many of them are very fine.

One problem in the politicization of the episcopal elections is that it often tends to limit choices to successful rectors of large and affluent parishes. We are all in favor of flourishing parishes, but this is, after all, only one kind of leadership. The House of Bishops also needs sages, prophets, and men of prayer. In an institution primarily devoted to spiritual concerns, credibility requires leaders who can speak for such concerns on all fronts. In fact, most congregations in most dioceses are not large parishes, but are small ones which find it a struggle (often a counterproductive struggle) to conform to the pattern of a large parish. These little churches are the ones which need imaginative, creative, and prayerful leadership from their bishops. In the months ahead, we hope that those persons who have strong influence within their dioceses will bear this in mind.

Worship at Midday

By THE EDITOR

The middle of the day is a time when many churches have week day services. There are many parishes which have little success attracting people to early morning or late afternoon services, which draw small but regular congregations at noon. In some churches, office staff, volunteers engaged in various activities in the parish house, or people in the surrounding area who have some free time during lunch hour, all provide a constituency for midday services, if not every day, at least on some days. Lent in particular is a time when people may appropriately be asked to give such added time to worship on a week day, and a downtown church (even if "downtown" is in a small town) should give thoughtful attention to utilizing the noon hour.

Some churches have a simple and relatively brief celebration of the Holy Eucharist at noon, and people indeed come. Some churches may prefer to have the Eucharist only on certain days, or at some other hour. What then are the other options for noon?

One answer is by all means to have Morning Prayer at any hour up to and including noon, or to have Evening Prayer at any later hour. It is pointed out that all Episcopalians know, or ought to know, these characteristically Anglican services, and the more people use them the stronger the church will be. There is something to that, and in some instances this may be the right answer. On the other hand, there is a certain erosion of meaning when we use services in ways for which they are not intended. Morning Prayer expresses the homage creation pays to its Maker at the dawn of each day. Its significance deteriorates, and in fact has deteriorated, when it is habitually used when the day is half over. Similarly, when darkness comes. Evensong is a turning to Christ as our true light, and a commitment of our-

selves to God's care during the night. To celebrate Evensong before there is even a hint of sundown is again to distort its symbolism.

Noon is a distinctive time of day, a time with its own meaning in human life. The liturgical tradition of the church in fact offers three so-called midday offices for use between Morning and Evening Prayer. Ancient Christians were taught to pause for a few moments of prayer in the mid-morning, or about 9:00 a.m., known as Terce, or the third hour (telling time by a Roman sun dial). Prayer at this time is often directed to the Holy Spirit (Acts 2:15). They prayed again at noon, or Sext—the sixth hour of the Roman day, when our Lord was on the cross (St. Matthew 27:45). Then in the afternoon, there was Nones, or the ninth hour, an hour of prayer in New Testament times (Acts 3:1 and 10:30).

Larger churches had public services at these times during Lent. Monks and nuns (who, as the ancient Fathers said, keep Lent all year) also developed formal services for all these times throughout the year. When the Prayer Book was translated into English in the sixteenth century, only Morning and Evening Prayer were retained for public use. Yet the private use of other traditional hours continued in Anglicanism and has been encouraged by manuals of private devotion in every century from the sixteenth to the twentieth. The use of public services of Terce, Sext, and Nones, as well as the bed-time service of Compline, was revived a century ago in our religious orders, although today many omit Terce and Nones. Our *Hymnal 1940* includes hymns for these hours (Numbers 160-162). Terce, Sext, and Nones all follow exactly the same pattern in the traditional forms: opening versicles, hymn, psalms, brief scriptural lesson, versicles and prayers.

A related line of development in the

present century has been the observance of noon as a time for intercessory prayers. The litany has sometimes been used at this hour. *Forward Day by Day* and other devotional sources have encouraged prayers for missions at noon. Such a brief pause for prayer is especially suitable for individuals, or particular groups of people, as for instance at church conferences. If people who have been doing other things are going to come to the church for a service of worship, some element of praise and Bible reading will also be desirable.

The Proposed Book of Common Prayer now provides a midday office, derived from widely used traditional forms (pp. 103-7). How can it best be used? First it will be noted that it is not limited in use precisely to the hour of twelve. In fact, it is so constructed that it provides for the three traditional offices of Terce, Sext, and Nones, all of which follow the same outline. If one wishes to recite Terce in the middle or late morning, one may sing or say a suitable hymn, such as No. 160, 217, 218, 370, or 374. It will then be noted that the first lesson printed (p. 105) and the first collect (p. 107) refer to the Holy Spirit. For the traditional office of Sext, again if desired, a hymn may be used and the second lesson and collect relate to our Lord's crucifixion. The second and third collect are also both prayers for the mission of the church. The remaining third lesson and fourth collect may be used in the afternoon for Nones. At a retreat or day of prayer, the recitation of this full traditional set of offices has much to commend it. It is unlikely, however, that these distinct midday offices will normally be recited in a parish church. A more likely option will be to use these different psalms, lessons, and collects on different days of the week at whatever time a midday service may be held, either before, after, or exactly at twelve. In this case, the material referring to our Lord's crucifixion would certainly be assigned to Friday. In Lent, if a hymn is used, penitential choices would probably be preferred.

If the noonday office is recited publicly on a regular basis and if most of those attending it go to no other week day services, then it may be desirable to use one of the psalms of the day, either from Morning or Evening Prayer, and one of the lessons from the daily lectionary. On Holy Days one would of course wish some material proper for the day, and the proper collect. The rubrics are so arranged as to allow these variations.

Moving in the other direction, a much briefer, simpler form of Sext is provided for private use (p. 138) and this may easily be committed to memory. It only takes a few moments to pause and recite this when one hears the noon whistle, or when one stops work for lunch each day. Again, an appropriate possibility for Lent.

REVIVING CHURCHES

Continued from page 9

local church. Often they devoted much more time.

In the fall of 1977 four candidates for holy orders under Canon 8, one candidate for the perpetual diaconate under Canon 10, and one former Canon 8 priest obtaining accreditation under Canon 10, all passed their canonical examinations and were accepted by the standing committee, as were four recent seminary graduates at the same time. The cathedral in Albuquerque hosted one of the largest ordinations in diocesan history.

The new deacons now began to function in the Trans Pecos area. The so-called deacon's mass was used as the principle Sunday service. That is to say, the deacon presided over the first part of the service and then administered Holy Communion with elements previously consecrated by a priest. While the deacon's liturgy does not take the place of a full celebration of the Holy Eucharist, nevertheless congregations could now receive the benefits of Holy Communion every Sunday. No longer being dependent on a priest who had to travel to a series of churches, each place could also choose an hour for its Sunday service most convenient for local people.

The third year, 1978, saw some changes in the plan, increased growth within existing churches, and the starting of new ministries. The churches in Pecos and Ft. Stockton (see p.9) worked together under the leadership of the Rev. Phillip R. West and two women recently ordained to the diaconate. Together, these two churches have become a self-supporting unit, and hope to achieve parish status this year.

The archdeacon continues his mobile ministry, visiting outlying areas, although no longer with a trailer. The cost of gasoline became too high. Now that he is known and trust has been developed, services are held in people's homes. As another result of this work, the archdeacon was invited into an area known as Terlingua Ranch for baptisms, and eventually for the beginning of non-denominational services at their unfinished community church. Terlingua Ranch is an isolated community 18 miles down a dirt road. Picnics and baptisms were held at the lake on the ranch, and some of the residents (about 50 families) have asked for Christian education and confirmation classes. At the present time, the ordained ministers and laity of the Trans Pecos share in this ministry as a part of their on-going training. Eventually this congregation will need its own resident Canon 8 minister.

One of the new deacons and her husband, a water-well driller, have moved to Presidio to continue work already begun by the trailer ministry. Both speak Spanish and they will be working as a

team with Mexicans and Mexican Americans along the Rio Grande. A new community is being built at Lajitis on the Rio Grande, once the site of a trading post and an Army post. Lajitis has an old church and we look forward to beginning services there soon.

In 1979 the Trans Pecos ministry proposes to begin a part-time chaplaincy to Sul Ross State University, Alpine, Texas. Most of the area youth attend this school. One of the faculty members has recently been ordained to the so-called perpetual diaconate. Others who have recently been ordained serve in Van Horn and Marfa. All of the clergy ordained under Canon 8 must continue in a program of study. New Testament Greek classes are now being introduced to help those interested in a better understanding of biblical interpretation. Many are also taking Spanish lessons in order to reach the large percentage of Spanish speaking people in the region.

To make a Canon 8 program effective, lay people must actively share in the ministry. Training sessions for bishop's wardens and treasurers are offered, as well as training for all lay persons in parish calling and the visiting of the sick. Some things are handled by local lay people, others are referred to the non-stipendiary clergy, and other difficult problems must be passed on to one of the full-time clergy. Another problem for us has been music. One of the least-thought-of fears of Canon 8 aspirants is, "I can lead the service but I can't lead the singing." A program is underway in the area to find parishioners who like to sing and who can be trained to lead the singing in all parts of the liturgy. We call them cantors, and they are licensed as layreaders.

The growth and benefits described above and the desire of area churches to be self-supporting has led to a renewal within each individual congregation. The non-stipendiary ministers are functioning well. This has led to decreased diocesan aid. In 1976, the combined Trans Pecos area received \$30,000, in 1977—\$24,000, in 1978—\$17,000 from the diocese. The proposed Trans Pecos budget for 1979 calls for a further reduction in aid to \$14,000; \$5,000 of which will go into the new chaplaincy at Sul Ross State University.

Much can be said in summarizing this particular non-stipendiary Canon 8 ministry. It might have come about out of financial necessity, but it is theologically sound and a vital working ministry. Its success depends on strong lay participation, training, and the utilization of the skills of the whole congregation in ministry. Perhaps most importantly, it has been the primary cause of renewal within each individual church and is the best means yet found in the Trans Pecos to spread the Gospel of our Lord to people in new areas.



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NEWS

Continued from page 5

tions should be made in the proposed guidelines for private schools which perform a unique function, but don't enroll many minority pupils.

The Rev. Harold Lewis, of St. Monica's Church in Washington, D.C., said he was in sympathy with the IRS proposal, but

believes the "motivation is all wrong" for it. Fr. Lewis, who is black, as is Fr. Hannibal, said, "Imposing an arbitrary quota on school enrollment can create a hardship for both blacks and whites." The motivation for racial balance should "arise out of Christian conviction," he added. Fr. Lewis claimed that St. Alban's School—which is described in a recent book about the social history of the Epis-

copal Church as "the premier school of the nation's capital and one of the best in the country, training the children of important, frequently famous men . . ."—National Cathedral School and Beauvoir School, all operated by the Diocese of Washington, "are not church schools . . . just the three most prestigious schools in the city."

Jerome Kurtz, Commissioner of Internal Revenue, said the proposed procedures result from concern that existing procedures have permitted some schools to obtain and continue tax exemption by having "paper policies" of non-discrimination, while in fact continuing to operate in a racially discriminatory manner." The IRS, he said, is not concerned with the racial policies of any school that is not claiming federal tax exemption, and "is not attempting to establish social policy or to regulate private education in the U.S."

Mr. Kurtz acknowledged that the IRS had received "a number of comments from private schools that allege that special facts and circumstances indicate the school is not racially discriminatory, though the school would fail to meet the relevant guidelines," and promised that the service would consider carefully ways in which the procedures may be supplemented or changed to take care of problems in this area.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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CHAPEL OF THE INCARNATION 1522 W. Univ. Ave.
The Rev. John D. Talbird, Jr., chap.
Sun Eu & Ser 11; Wed Eu 5:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
The Rev. Robert Giannini, Ph.D., chap.
Wkdys EP 5, Wed HC 8

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Sun HC & Ser 10; Wed & Fri HC 12 noon

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
Eucharist: Sun 10:30, Wed 12:10; other serves as anno

NEW YORK

RENSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third & State Streets
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15; 5:15 — Center Chapel; Wed 8 & Thurs 5:15 — Duke Chapel

OKLAHOMA

CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. at First)
The Rev. Robert Spangler, r. & chap.
Sun 8, 10:30; Wed 6:30; Thurs 9:30

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
The Rev. Dr. Derald W. Stump, chap.
HC: Sun 6:15; Tues 7, Thurs 7:30

VIRGINIA

LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH Farmville
The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Divine Service, Sun 11; Canterbury supper & Program Sun 6

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

The Directory is published
in all

January and September issues.
If your Church serves in a College
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ADL Leaders: Anti-Semitism Has Receded

Two leaders of the Anti-Defamation League of B'nai Brith looked back on their 40-year careers with the organization recently, and came to the conclusion that anti-Semitism in the U.S. has receded considerably in that span of time.

ADL national director Benjamin R. Epstein and associate national director and general counsel Arnold Forster, both 66, came to the ADL at about the same time, and have worked closely together, co-authoring seven books. They recently announced plans for formal retirement from their posts, but both plan to remain active in the organization.

"Forty years ago," said Mr. Epstein, "there was no question that Jews were discriminated against in employment, education, and public access. We've broken the barrier. The climate of opinion has also changed. But undercurrents of discrimination still remain and continue to be expressed by frustrated individuals. Discrimination still remains in the U.S. in certain industries, big business. There are very few Jews in leadership positions in the steel, oil, banking industries."

Formed in 1913, ADL has had the two-fold goal of combatting defamation of Jewish people and seeking equal justice for all citizens alike, Mr. Epstein said.

HENRY JONES

Continued from page 10

as to a mainmast in a storm, and so accomplish our deliverance.

Now we are dealing not with magic, with mortals trying to mollify their gods, but with its opposite, miracle: with God engaged in routine, saving commerce with his world. Now we hear, not the cry of desperate creatures trying to curry favor at the mercy seat, but the court declaring their pardon, and the case dismissed. Now we see, not a miscreant trying to avoid his fate, but God acting out—effectuating—the compassion that eternally is his.

Suddenly, then, we hear a father call his children each by name: sons, daughters—a stretch of poetic license, true enough, as when mothers take their “little angels” to them, but in the language of the heart just as apt. A father, inviting his young to come out of the cold and be fed; a potter, coaxing beauty from his clay. And all that is needed, what he entreats of us but, under the ground rules of love, can never command, is our turning, our Amen (for even the Prodigal, for all his father’s clemency, had first to go back home). And this we are moved to supply, not because he is fearsome, or (heaven help us!) fair, but because he keeps faith with us.

And so, by gift and joint consent, we become his fosterlings, his Son’s, and therefore, as it were, his sons: forever treasured bits of dust, and now adoptive young. Delivered from the need to run and hide (“Adam! Where are you?”), we can dare to come out from behind our trees and face the music. We can dare to own up to our wrongs—not because it pleases him to hear the report, but because it gladdens him that our guilt and shame should be dispelled. For no more than lovers are saints as a rule made out of fear, but both in response to a welcoming word and a gentling touch.

Vignette

As the christening went resolutely on, Henry Jones’s father, prompted partly by his surroundings and partly to pass the time, took stock. Let’s face it, he mused. Church doesn’t do all that much for me; and besides, I get along without it well enough. My boss and wife seem satisfied, and I’ve been known to do a favor in my time. Matter of fact, a lot of people might have trouble keeping up.

The fact is, Mr. Jones did seem to be in estimable shape. An amiable partner in a game of bridge or golf, comfortably mated.

Affluent enough, he was well-provided with what the world had for sale, and was, by and large, what he took to be meant by “happy.” But if all seemed calm from the neighbors’ yards, all, in truth, was not serene. For Mr. Jones was in short supply, sometimes acutely so, of

what the world’s bill of fare did not, apparently, include: of what, in the short run, he might have called a finer bouquet to life, with fewer lees; and, in the long run, of grounds to hope that what he cared for might at last find flower, and that he too, finally, might matter, might actually count.

Compared to the easy expectations of his youth, his life had come to resemble the lime tree he had once, with less wisdom than zeal, pruned past the graft—and which had rewarded his labors with low-grade lemons ever since. What was called for, evidently, was what his husbandry and mother earth, for all her generosity, could not produce. It was, so it seemed, a matter of fusion, of slip and of stock, of scion and vine.

So, absently watching from his ringside seat the death and resurrection

of his son, Mr. Jones stole a glance at his watch, and smothered a sigh, and wondered when this blessed affair would end. But while he was engaged in doing so, Fr. Brattle, having mounted the pulpit, was warming to his text: “Behold, what manner of love the father has given us, that we should be called children of God; and so we are. . . . Beloved, we are God’s children now; and it does not yet appear what we shall be.”

And Mr. Jones—who knows why?—began to contemplate such unaccustomed thoughts instead, and felt within an unfamiliar stir—a stirring as of something, someone, asking to be born. And he, or it, began to thirst. And it dawned on him, slowly, slowly, that he might know the whereabouts of waters that would satisfy. His time, perhaps, had come.

CLASSIFIED

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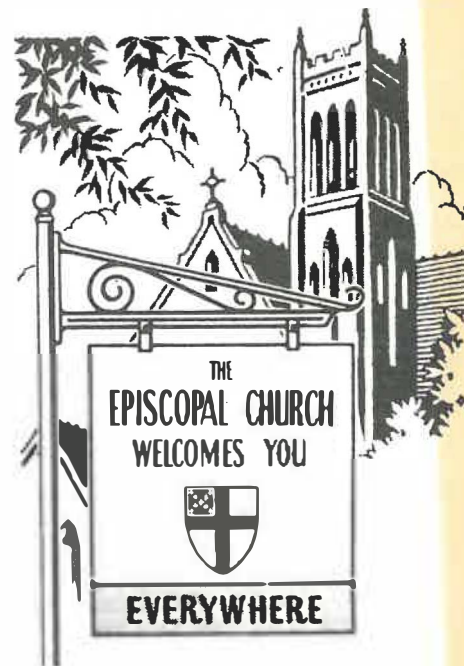
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The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
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(and West San Jose)

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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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; Masses 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
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30. Tues
7:30, 7:30. Prayers & Praise Fri 7:30. C Sal 8

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

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.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell-Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev, Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Special Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
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Masses Sun 8:30, 11 Sol; Tues-Fri 8. Mon-Thurs 6, Sat 10

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Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6, Daily Mass 7:30, 12:10, 6:15; MP 7, 10. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

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TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05, HD anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol), Mass daily, Sat C 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
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OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Rev. Verly Robert G. Oliver, Dean
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Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon

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