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Fr. Kilby and young parishioner: Spirituality is the heart of what we are about [see page 10].

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The season of Lent, with its call to repentance, challenges us to a deeper view of what our nature is. Are self-denial, penitence, and sorrow for sin "unnatural," as hostile critics of religion sometimes claim?

To speak of what is natural or unnatural is always somewhat problematical. It is natural for us to eat, but to grow, store, and prepare food is a complicated matter, involving much knowledge, technical skill, hard work, and cooperative effort. It is natural to sleep, but to build a dry and safe shelter in which to do so again requires all sorts of complicated effort. It is natural to re-

We may speak much of the evils of modern civilization (and they are many), but earlier and simpler ways of life did not safeguard our forebears from the power of sin. Primitive peoples living "close to nature" on the most idyllic tropical islands have shown readiness enough for feuds and warfare, slavery, head-hunting, and cannibalism.

It is not surprising that ancient religions also involved a great deal of blood-letting. When people live under constant pressure of hunger and danger, drastic steps are indeed in order for life to be livable. The preoccupation with sacrifice in the Old Testament seems gruesome to modern readers. Yet it was, as far as it went, a way of dealing with the wonder and frustration, the gratitude and the guilt, the fears and the hopes of human existence. It was of course an immense step forward when the angel gave Abraham permission to sacrifice a sheep in place of his son Isaac. Orthodox Hebrew religion was thereafter spared the horror of human sacrifice. Yet the animals slain, at least in certain sacrifices, were still thought of as substitutes for human victims, and the final ultimate sacrifice would again involve a man.

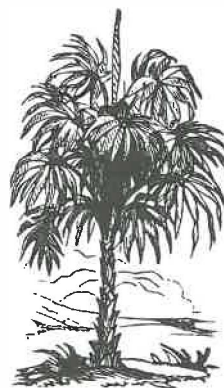
The sacrifice of Jesus Christ alone accomplished our salvation. Yet to fulfill ourselves as human beings, to grow into what we were created to be, requires much further pain, disappointment, and sorrow. As Christians we are assured that this will not separate us from our Savior.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

"For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered."

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:35-39).

THE EDITOR



produce the species, but the satisfactory raising of children requires, in all cultures, drawing on every resource both of the family and of the society. In no areas of our life are we guided to do things "naturally" in the sense that red-wing blackbirds return to their summer habitat, make nests, and rear their young, or in the sense that salmon, after swimming thousands of miles through the seas, instinctively return to spawn and die in the rivers and creeks where they were hatched.

In short, to do any humanly significant thing is arduous. At many times and in many places, even bare survival is a difficult feat. Unlike animals, human beings must consciously decide what they wish to do, and they must forego present comfort and convenience in order to achieve future goals. In this sense repentance is indeed "natural" for it is appropriate to the realities of our nature as human beings.

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- St. Gregory the Great
- St. Patrick
- Lent 3/World Relief Octave
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- St. Cuthbert
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NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service. PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

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March 11, 1979

# COUNT IT ALL JOY



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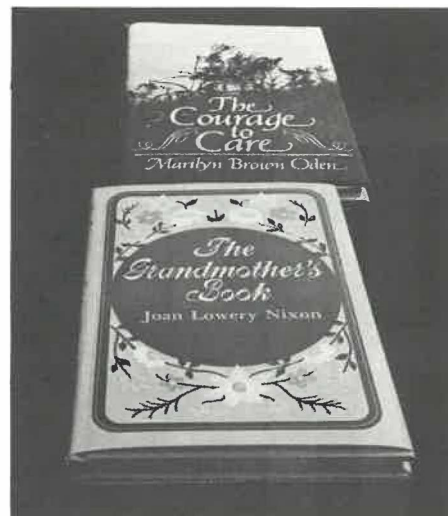
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# LETTERS

## Fountain and Fortress

TLC of February 11 turns out to be both a heart warmer and a mind grabber. Stephen Brehe's encomium for the ATR comes as a tribute, long overdue, to its wry-witted editor and to its high-minded (in the nobler sense) contributors. Thanks also come due to Leslie Fairfield for his vigorous apologia for the Trinity Episcopal School for Ministry. His article blends with, and stands also in contrast to, Robert Zimmerman's telling editorial recapitulating for us in good Irenaean tradition (See "The First Article") the evangelic-catholic way of enduring Anglican Christianity.

Between the lines these articles speak volumes regarding the course of affairs in our denomination over the past three decades. Reflecting the trend, my own seminary right after WW II became a fountainhead of the new good news of psychologized pastoral care and ontologized theology. These themes have informed the humanistoid establishment in the Episcopal Church down to the present day. The prior evangelical and catholic emphases faded before the self-centered doctrines of apologists bent on bending Christian revelation to fit an ultimately cynical neo-Freudian worldview and doctrine of man (personhood?). This adoption of psychological humanism never was a fit solution to the earlier "high-church low-church" squabbles born of inevitable tensions between the catholicity and evangelicity of our Anglican tradition.

Lately, however, that mid-century fountainhead movement has become more fortress than fountain. Its advocates have dug in their heels in resistance to the current resurgence of au-

thoritative catholicity and disciplined evangelicity among seminarians fresh from the parishes. Entrenched behind their barbed-wire entanglements of systems analysis and personal evaluation of students, its champions still brood in melancholy concern for the psyches of those catholic and evangelical ones who come to orientation week seeking not their selves, for they already know who they are, but rather a catholic authority to support their enthusiasm and an evangelical discipline to enliven their orthodoxy.

TLC for February 11 bears witness, in my opinion, to the growing *entente* between the catholic and evangelical dimensions of the Christian faith. That *entente* is invading the seminaries. We psychologized pastoral departments and pastoral ideologists speak with increasingly unsure voices the jargonic languages of self and human potential. Authoritative and disciplined voices of catholic and evangelic orthodoxy, intellectually upheld and enthusiastically proclaimed, are bearing in on us. Thank you for "facilitating" our awareness and for "enabling" us the better to feel the healthy crunch.

(The Rev.) JOHN R. WHITNEY

Professor of Pastoral Theology  
and Christian Education

Virginia Theological Seminary  
Alexandria, Va.

## Liberal Giving

Encouraging to the 40 dioceses which have voted to stage campaigns coordinated with Venture in Mission, and interesting to those dioceses still debating, may be the letter I wrote recently in answer to a question as to whether or not campaigns for capital funds staged in West Texas had an adverse effect on annual parochial giving. My answer follows:

"We had an extensive campaign in 1961 and another in 1969, and we are currently engaged in a third [with] a goal of \$2,710,000. In every instance there was an increase in Every Member Canvass giving during and after our campaigns. . . . We discovered that many were ready to give more liberally than they were being asked. . . . In addition, these efforts have done much to draw this scattered diocese together and have left us far stronger."

(The Rt. Rev.) HAROLD C. GOSNELL

Retired Bishop of West Texas  
San Antonio, Texas

## Morning Prayer on Sunday

The Eucharist or the Holy Communion is the most important of the church's services. It was ordained by our Lord himself who said, "Do this in remembrance of me." I think that a part of our heritage is that we are not limited

*Continued on page 16*

A L L E L U I A A L L E L U I A




## FAMILIANS

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# THE LIVING CHURCH

March 11, 1979  
Lent 2

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## Executive Council

By SANDRA ANDERSON

A financial crisis in the Diocese of Costa Rica, unparalleled in recent years in the Episcopal Church, evoked both shock and concern from members of the Executive Council meeting at Seabury House, Greenwich, Conn., February 14 and 15.

On the verge of bankruptcy, the Costa Rica diocese has borrowed heavily from banks and private loan companies. It has mortgaged all properties except church buildings to pay the interest on these loans, as well as debts incurred through the purchase and maintenance of a luxury hotel in Limon on the Caribbean.

The council voted to appropriate \$27,862.65 for the diocese to meet the interest on loans and diocesan expenses for two months. It also voted an interest-free loan of \$262,000 to enable the diocese to free itself from debt to banks and private companies. Reportedly, these loans have been borrowed at interest rates ranging from 18 to 72 percent to enable the hotel and the diocese to function. Presently, the Diocese of Costa Rica is out of cash.

Treasurer of the council, Matthew Costigan, said plans are being made to sell the hotel as soon as possible. He said it should realize about \$800,000 (American dollars). The diocese bought the Hotel Puerto in Limon three years ago from funds given it from the U.S. to invest so that the church in Costa Rica might become autonomous. Some of the endowment funds which paid for the hotel came from birthday thank offerings, UTO offerings, and the Diocese of Rochester, as well as from the national church. The hotel was in the name of the then Bishop of Costa Rica, the Rt. Rev. Jose Antonio Ramos. Bishop Ramos now is working in Puerto Rico.

THE LIVING CHURCH was told February 16 that Bishop Ramos has signed the title of the hotel over to the Rt. Rev. Cornelius Wilson, now Bishop of Costa Rica, and the hotel is on the market. Money from the sale will be used to repay remaining bank loans and the Executive Council loan.

### Emergency Money

Mr. Costigan said he would ask Coalition 0 for emergency money to help the Diocese of Costa Rica during the next few months. "Refinancing of all loans is critical at this time to protect the cre-

dibility of the Episcopal Church in Costa Rica and meet its current commitments," he said. He added, "After this bail-out, no money will go into Costa Rica without safeguards."

Council members voiced concern that this not happen again. The Rt. Rev. Donald Parsons, Bishop of Quincy, asked, "What can we learn from this situation that will help us deal with future autonomous dioceses?" Several dioceses, for example, Liberia and Taiwan, are considering leaving the U.S. church to become part of provinces closer to their own culture and situation.

Mr. Costigan stressed the importance of teaching accounting methods, particularly fund accounting, to people in finance in dioceses in transition. He said people from the national church must be trained to be sensitive to the culture and feelings of overseas dioceses when accounting methods are taught.

### Resolution Passed

The council passed a resolution allowing the Finance Department to re-instate the responsibility of providing field audits where local audits are not practical or too expensive, and to train diocesan personnel in the methods of fund accounting. Dioceses are to be audited and reviewed every two years.

The Rev. Clarence Hayes of Panama said, "It is absolutely essential for the Episcopal Church to help out the Diocese of Costa Rica. If not, the diocese would not be able to exist for all the property would go to the banks."

The Rt. Rev. Philip Smith, Bishop of New Hampshire, said, "The alternative to helping the Costa Rican diocese might well be serious deterioration of our church's credibility and witness to people in that country." Mrs. John Jackson of Oregon said, "If we want the church's presence in that country and in Latin America, we have to restore the confidence of the Anglican Church. If we had voted no, we would be saying the church in Costa Rica isn't important any more. They have suffered from bad judgment and business practices, but that doesn't mean the Lord has not been there."

In other council business, it was voted to forgive the loan to Seabury Press of \$1,163,442 so that the Press and the Church Hymnal Corporation can make final plans to consolidate when they

meet April 18th. Seabury Press board member Tom Wright said that a new board would be elected for the new corporation, but that the names of Seabury Press and the Church Hymnal Corporation would still exist. He said the merger would allow them to develop a comprehensive publishing organization for the church and a program of publication that would continue and expand.

Bishop Parsons said he heard from the lawyers, bankers, and board members about the specifics in this merger, and asked if any businessman had any feelings about it. Dupuy Bateman from Pittsburgh said he had been in the merger business for 12 years, and had "no worry about this one."

### Budget Cuts Protested

Several presidents of black colleges and members of the Coalition for Human Needs came to the meeting to protest the cut in their grants and programs from the 1980 budget. The colleges had asked for \$1 million, and the budget allocated \$600,000 to them. George B. Thomas, president of Voorhees College, Denmark, S.C., told THE LIVING CHURCH that the cut could be a devastating blow to black colleges, which provide education to many students who would otherwise not receive a college education. "The black colleges are able to discover and develop skills and talents not previously unfolded in many of its students who are disadvantages and from poor rural areas," he said.

The Presiding Bishop, the Rt. Rev. John M. Allin, was referring to this budget cut when he said, "We don't want to lacerate ourselves here—or suggest there is a lack of care. There is just so much we can do with the funds that we have." He reminded the council that Venture in Mission is hoping to raise \$14 million to endow the black colleges. The council urged that a minimum of \$100,000 be restored to the 1980 budget for black colleges. The budget will be approved at the April meeting.

Mrs. Myrtle Gordon, a member of the Coalition for Human Needs from Atlanta, said she was disappointed in the budget cut for CHN, which had asked for \$1,125,000 and was granted \$550,000. "I had hoped the coalition had moved from the periphery to the center in the church's concerns," she said. "I want CHN to be reaffirmed as one of the church's priorities." CHN represents ethnic minorities, the Appalachian Peo-

ple's Service Organization, and other social interest groups.

In presenting the tentative budget, Mr. Costigan said the new income does not meet the increase in escalating costs caused by inflation. "Fixed costs are beyond our control," he said. "We can cut the grants of non-spent or non-committed funds that have not been allotted to anyone as yet." The Rev. Robert Wainwright of Rochester said the church cannot continue to do the job by limiting staff.

Reports were made to the council from the Hunger Committee and Venture in Mission. The Rev. Charles Cesaretti of the Episcopal Church Center staff reported for the National Committee on Hunger. Workshops have been held in 10 areas of the U.S., and 600 people trained for parish and diocesan work. Fr. Cesaretti announced that folk singer John Denver will give a benefit concert at the 1979 General Convention for the P.B.'s Fund for World Relief.

A new film, produced by the Venture in Mission committee, was shown. It is available from the church center, and all dioceses will receive one free copy on loan to congregations. The Rev. Ebert Hobbs from Ohio said that all but seven dioceses plan to participate in VIM, and a total goal of \$76,000,000 has been set. Fr. Hobbs said he felt that the Department of Stewardship and Development would take over the work of the professional fund raisers by 1980.

Joseph Hargrove of New Orleans reported that the Presiding Bishop's Fund has as its goal the placement of 3,000 refugees from Laos, Cambodia, and Vietnam by the end of 1979. Some money is available from the Fund, and from Church World Service, he said, but personal involvement in helping to place these people is needed from parishes and dioceses. Mr. Hargrove said that the Rev. John Corn, a Los Angeles lawyer, has prepared a brief for presentation at a hearing in Washington, D.C., which reflects the church's thinking on immigration policies.

## General Ordination Examination

During the middle of February in spite of adverse weather, in seven meeting places in different parts of the country, readers assembled to evaluate the 1979 General Ordination Examination (GOE). This examination was taken this year, during seven days of January, by 310 candidates, most of them third-year students in seminaries. Each candidate's examination paper (often totalling dozens of pages in length) was read by at least two readers, and at the February sessions the readers formulated a written evaluation (usually about four pages in length) of each candidate's work.

These evaluations are subsequently

reviewed, retyped when necessary, duplicated, and sent out to candidates and their bishops, to be received on or about St. Gregory of Nyssa's Day (March 9). The evaluation is accompanied by a certificate from the General Board of Examining Chaplains indicating whether or not the examination paper was satisfactory.

The readers work under the direction of this General Board, a body of presently 22 clergy and lay persons who are elected by the House of Bishops. Participation in the GOE is not obligatory for dioceses, and some bishops prefer to have candidates examined only by their own diocesan examining chaplains.

## Break-ins in San Diego

Postage stamps, typewriters, office equipment, communion plate, furniture, and even American flags, have been stolen recently from churches in San Diego, Calif.

At St. Andrew's-by-the-Sea, church members have begun sleeping in the church to prevent burglaries.

The Rev. James E. Carroll, rector of St. Paul's, said, "We keep St. Paul's open during the daylight hours. We have a lot of people going in and out all the time, organ students and others. That discourages vandalism." Fr. Carroll recalled his experience at the Cathedral of St. James in Chicago. "We had to keep the cathedral doors locked all the time. It was near the Skid Row area, and was used for a bedroom and bathroom until we finally had to keep it locked."

Episcopal churches are not the only targets. Msgr. Rudolph Galindo, pastor of St. Joseph's Roman Catholic Cathedral, said that St. Joseph's "locks up everything that can be locked, including the cathedral auditorium . . . we are encouraging everyone to take their valuables with them when they go to the altar for communion, and not to leave them in the benches. We have had people come into the church ostensibly to pray, but actually to walk off with purses." Msgr. Galindo said that the situation in San Francisco's Grace (Episcopal) Cathedral is "so bad a note in the bulletin asks worshipers to take their purses with them when they go to the altar. It's unfortunate that we go to Holy Communion to testify to our unity in Christ and our love clutching our valuables to our chests."

"We had to close our prayer chapel 10 years ago," said the Rev. Paul Pulliam, pastor of the First Presbyterian Church. "The little old ladies would go in and trip over a sleeping form. About once a month we'd have a break-in."

The Central Christian Church reported seven burglaries in four years, and its insurance agent threatened to cancel its policy if one more took place. The church, which recently lost a new IBM

electric typewriter, now pays a premium of \$4,700 a year.

At the First Baptist Church, people are admitted to the church offices only after they are identified.

The worst-hit church is St. Stephen's Church of God in Christ. last year, it averaged nine burglaries a month. It has lost musical instruments, record players, Bibles, sound systems, and television sets.

## Bishop Winter at CELAM

The Rt. Rev. Colin Winter, exiled Anglican Bishop of Damaraland (Namibia), went on his own to the Latin American Bishops' Conference (CELAM) in Puebla, Mexico.

Bishop Winter, who was expelled from South African-controlled Namibia in 1972, came to Puebla to establish dialogue with progressive Latin American Roman Catholic bishops, and "exchange information with them about oppressors of the poor."

When asked by a reporter how successful he had been in his quest, Bishop Winter replied, "It's unfortunate that I have been able to meet with only one of the Latin American bishops because of the barrier set up by CELAM's communication commission to 'protect' the church leaders. . . . Fear hangs over this [assembly] reminiscent of the insecurity of the white power structure of South Africa."

Bishop Winter noted that at the Palafoxana Seminary where CELAM III was meeting, a barricade kept the press from meeting participants, a system of interview control reduced contact, and a "formidable" stone wall kept the public out of the seminary grounds.

## Cult Hearing Sparks Controversy

An informal hearing on religious cults called by Sen. Robert Dole (R-Kans.), and co-sponsored by five other congressmen, was held early in February.

Sen. Dole called the hearing "a starting point for members of Congress in their search for a thorough understanding of this very sensitive and complex issue." He stressed that it was not a formal hearing, an investigation, or a debate.

A spokesman for the Unification Church said state directors of Moonies from all 50 states led groups to Washington to lobby their senators and congressmen for three days before the hearing, urging "more balance" among the invited witnesses. Outside the Russell Senate Office Building, the Unification Church placed a brass band playing, "We Shall Overcome," and pickets marched with placards denouncing the hearing.

The senator's original list of witnesses brought protest from religious and civil libertarian groups as well. Responding to

charges that the list included only persons known to favor regulation of cults, Senator Dole expanded the roster to include representatives of cults, and strong advocates of religious liberty. A sampling of the testimony follows.

One of the first witnesses to testify was Jackie Spier, an aide to the late Rep. Leo Ryan (D.-Calif.), murdered in Jonestown. She urged an investigation of "religious groups that may be fronting for other purposes," but cautioned against "a McCarthy-type witch hunt or any lessening of true religious freedom."

The testimony of some anti-cult witnesses triggered outbursts of "lies," "fraud," and "garbage," from among spectators, many of whom were Moonies. Boos and jeers greeted Rabbi Maurice Davis, of the Jewish Community Center of White Plains, N.Y., when he said, "I am not here to protest against . . . religions. I am here to protest against child molesters. For as surely as there are those who lure children with lollipops in order to rape their bodies, so, too, do these [cults] lure children with candy-coated lies in order to rape their minds." Rabbi Davis elicited an angrier response from witnesses than did Ted Patrick, known as a "deprogrammer" of young cult members.

Fr. James LeBar, a communications coordinator for the Roman Catholic Archdiocese of New York, asserted that when "the practices of any group deprive the individual of basic human rights, then, as the 1965 Vatican Council II Declaration on Religious Liberty states, 'society has the right to defend itself against possible abuses committed on pretext of freedom of religion!'"

Dr. George Swope, an American Baptist minister, and professor at Westchester (N.Y.) Community College, decried the "religious domino theory—that if today Congress investigates [Sun Myung] Moon, tomorrow it will investigate the Presiding Bishop of the Episcopal Church—is patent nonsense and echoes the little boy's cry, 'Wolf, wolf.'"

The Rev. Barry Lynn, legislative counsel for the United Church of Christ, said government investigations might be cautiously conducted if substantial evidence of fraud existed, but urged "if the Congress or state governments end up making any mistakes in response to the phenomenon of new religious groups, let those mistakes be on the side of religious tolerance."

The Rev. Dean M. Kelley, a United Methodist minister and director of civil and religious liberties for the National Council of Churches, testified on behalf of the American Civil Liberties Union (ACLU). He said that "the abhorrence of events at Jonestown should not blind citizens to the serious constitutional questions. . . . Hysterical reaction is no substitute for rational thinking when constitutional rights are concerned."

## BRIEFLY . . .

Within a few years, the **Diocese of Bath and Wells** [England] will have as many retired priests as it has full-time working clergy, according to the diocesan, the Rt. Rev. John Bickersteth. To meet this situation, the diocese is developing a special ministry under the direction of two archdeacons emeriti, the Ven. Sam Woodhouse, formerly Archdeacon of London, and the Ven. Arthur Hopley, formerly of Taunton. Both archdeacons will have more than 100 clerics to care for. They will visit retired priests both well and sick, work through the diocesan office with the Pensions Board, and gather small groups of men with their wives for social events.

The **North Carolina Council of Churches** has made passage of the Equal Rights Amendment (ERA) its top legislative priority during the current session of the legislature. Other religious groups in North Carolina that have endorsed ERA include the Episcopal Diocese of North Carolina, Church Women United, the N.C. Synod of the Presbyterian Church in the U.S., and the North Carolina Yearly Meeting of Friends.

The state of New York, fed up with the tribulations "mail-order" ministers have brought to the state, has filed a suit demanding an end to religious property tax exemptions by individuals "ordained" by the California-based **Universal Life Church**. More than 230 "mail-order" ministers in Catskill towns, who have claimed and received tax exemptions on their properties, have been called on to pay their current taxes, and taxes owed for the past three years. In addition, the state has sued the Hardenburgh, N.Y., Tax Assessor Robert Kerwick, and three members of the town assessment board, for \$1 million in punitive damages for allegedly being the ringleaders of the exemption scheme.

President **Idi Amin Dada**, who in the past has shown both hostility and benevolence toward the Roman Catholic Church in Uganda, recently pledged \$48,000 toward celebrations marking the 100th anniversary of the church's beginnings in that country. The first Roman Catholic missionaries (White Fathers) entered Entebbe on February 17, 1879. The Anglican Church in Uganda never knows where it is in the president's affections, either. He allegedly engineered the murder of the Most Rev. Janani Luwum, then Archbishop of

Uganda, then some months later, gave a big donation for the construction of an Anglican Church House in Uganda.

**Amnesty International**, the Nobel Prize-winning human rights organization, has called for an end to the persecution of Protestant dissenters in the USSR. According to AI, the several hundred thousand Baptists, Seventh-day Adventists, and Pentecostal believers live lives of almost continuous harassment. Parents who teach their children the principles of their religion run the risk of losing the children to the state. Men have been imprisoned for adhering to their religious convictions against military service. Soviet laws which purport to uphold religious freedom apparently are, in many instances, disregarded by authorities, according to AI observers.

A proposal to post the **Ten Commandments** in the Black Hawk County courthouse, Waterloo, Iowa, has created a controversy. A Waterloo attorney, with the support of some 20 conservative evangelical and fundamentalist churches and groups, offered to pay for a metal plaque to be placed in the courthouse lobby. The Waterloo Ministerial Association, which represents 40 clergy of the "mainline" churches and Jewish congregations in the city, opposes the idea, citing the First Amendment to the U.S. Constitution.

According to the *London Evening News*, Britain's Foreign Minister David Owen, in a letter to the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, reiterated his opposition to the appointment of a **Vatican ambassador to Britain**. Bishop Stockwood is in favor of such an appointment. "I'm sorry to disappoint you and others," Dr. Owen wrote, "but for the present I see no immediate prospect for making the change you advocate. I will keep it under consideration." The Vatican has not had an ambassador to Britain for more than 400 years.

**Jerusalem Mayor Teddy Kollek** has appointed a committee to find a way of halting a feud between Orthodox and secular Jews over Sabbath motor traffic on a highway leading to a new suburb. In recent weeks, cars going to and from Ramot, located in north Jerusalem, have been stoned. Several drivers and passengers have been hurt. The stone throwers hail from neighborhoods of fervently religious Jews who regard motor traffic as a desecration of the Sabbath.



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# A FOCUS FOR PARISH LIFE

*A rector assesses the ministry which  
he and his parishioners share*

By JOHN I. KILBY

Grace Church, Clinton, Iowa, is moving toward a focused and unified ministry. This is a middle-sized parish in a small city, with all the customary interests, tensions, and needs of other typical parishes. The Eucharist has been the principle Sunday service for many years. When I was called as rector in 1976, a wide diversity of priorities was expressed, and there were the usual concerns of survival versus service. The vestry and I agreed, however, that a more unified approach was needed. We committed ourselves to emphasize *spirituality, education for ministry, and preaching*. Other policies could be worked out in due course. I now look back on three years of our experience together and ask what progress, through the grace of God, has been made.

Spirituality is the heart of what we are about. There is a charismatic prayer and praise group. Some of those who have made a Cursillo meet weekly to evaluate what they have done to deepen their relationship with Christ Jesus and see how this affects their environment. About nine people use the parish directory as an intercession list and keep a simple rule of life. We average 20 for our Wednesday morning Eucharist. I usually begin the day with time for meditation. With those who are willing, I work on what God is doing in their lives. Sermons

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*The Rev. John I. Kilby has been rector of Grace Church since 1976. A native of Virginia, he was formerly canon pastor of the Cathedral of St. Paul in Peoria, Ill.*

at each Eucharist emphasize sharing in Christ's life and ministry.

"Education for Ministry" is the title of our three year course which mixes Bible study with reflection and with the development of skills. The first year we surveyed the Old Testament and asked, "Who am I?" in light of the major themes. The second year the theme was, "The New Testament Looks at Jesus," with the question of "Whom do we follow?" This year is "The New Testament Looks at the Holy Spirit and Ministry," with the question of, "How?" There is ancillary work on skills development in areas such as communication, with projected work in a hospital for those who want that kind of experience under supervision. The basic idea came from a "New Directions for Churches in Small Communities" workshop which indicated that in the early church all believers received three years instruction and from that number some were chosen for ordination. The heart of this program lies in an informed laity who are gifted by God in order to share in his ministry. My job as priest is not primarily one of delegation but of discernment so that individuals can find the special vocation within the Body of Christ to which they are called. I presume that those gifts from God necessary to do the given job are always available in the community.

Our theological foundation is based in the doctrine of the Trinity. God's way of being God is triune. Our response to him is as he is. His Holy Spirit draws us into the life and work of our Lord Jesus

Christ, in whom we glorify God and serve our fellow man. We minister as the body of Christ with great individual varieties of gifts, opportunities and callings. My challenge to the congregation is that only 5-10% of my time is spent on purely priestly matters. They are paying me to be a full-time layman. They are not yet fully utilizing me as a priest.

Members of the neighboring Presbyterian parish also participate in Education for Ministry. This involves an interesting diversion. Their minister, the Rev. David Algor, who shares with me in the teaching, is a social activist liberal who is a controversial member of City Council and the local spokesman for all sorts of community development issues. I am fairly conservative, particularly in scriptural interpretation. We have agreed to disagree in front of the class. A few have dropped out because biblical literalism is not enforced. The strength of the class lies in the participants who want to be about their Father's business.

Our stewardship program is basically the Alabama Plan in which canvassers call on a few people to tell: (1) why they give in gratitude, (2) what the program and priorities of the parish are and (3) the need each of us has to invest in the spread of the Kingdom of God. It is a very successful program financially but the real importance lies in men and women learning to speak freely of their gratitude for what they have been given. Again, this is structured around the concept of sharing in the life and work of Jesus Christ.

Members of the vestry are concerned about what we do for others. When two beautiful stained glass windows were given last year, the vestry committed itself to equal the amount, outside of budget, "for people." We have contributed to a day care center run by the Church of God, to a home repair project for the elderly and handicapped run by the Presbyterians, and smaller amounts to such things as a pre-natal care program. Several members of the vestry are concerned about our spiritual growth as a group.

Some church school teachers are in the Education for Ministry class. The numbers of children are increasing slowly as our kids bring friends. There is a balance of Sunday class work and outside activity which builds community and emphasizes their ministries. Our teachers have, for instance, taken children to visit a nursing home. They have taken part in a clean-up project in a local park, and participate in the UNICEF program.

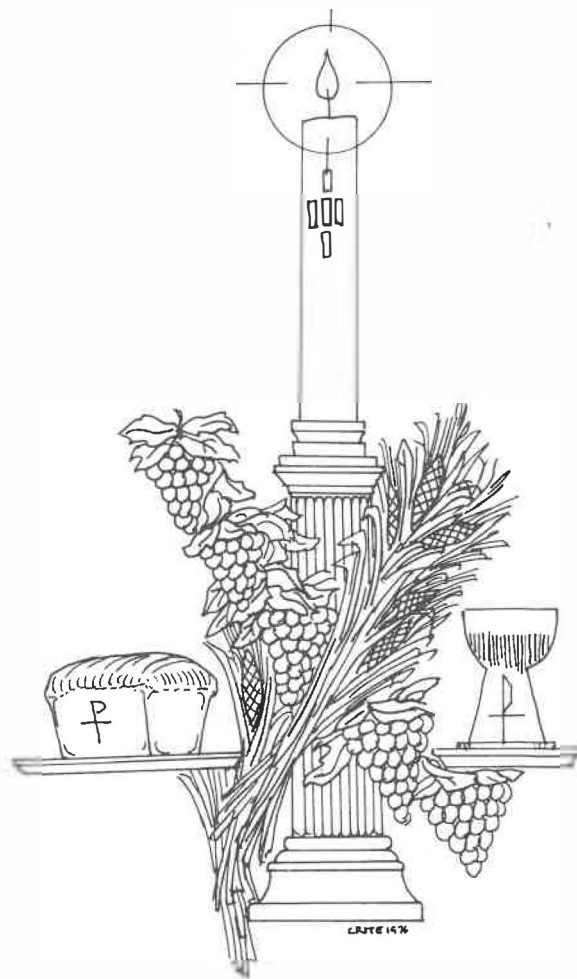
The most important signs of change in our parish are: (1) informed participation in Bible study, (2) deepening prayer life and (3) a sense of urgency about reaching out with compassion. Sometimes the results are not what I expect. A group of women "adopted" an

overseas child and provide support. Our church school children liked the idea and "adopted" a buffalo in a nature preserve. In the tension between spending on ourselves and on others, a young activist who slips into church to pray with me footed a bill for some of our repair work so that we would not be "distracted from our job." A group of young women provide home meals for those returning from the hospital. A retired office manager makes things work at the office and she is a godsend for an absent-minded priest.

Two stories overlap in my mind. A hard-nosed pipe fitter with language and muscle to match began to move back into the mainstream of parish life. He attended the Sunday Eucharist and Education for Ministry. He attended a Cursillo weekend and was filled to overflowing with love and joy. Then came a long period of dryness, emptiness. A group of us walk with him. He will have a toughness of spirit to match the rest of his life. He looks back with sadness when he remembers the wonder that was. Now he is learning the place of perseverance.

I picked up a hitchhiker who said he was a carpenter's helper. After I dropped him off I thought about myself as a Carpenter's helper. The Carpenter has the job, the blueprints, the know-how. The helper carries, holds things in place, marks how the plumb line lies, does what the Carpenter tells him to do. The Carpenter is building my pipefitter friend a new house with timbers dried in the desert, with plumb beams. I help, but as William Temple said, "God does God's work."

Looking back over our situation, I see a number of things. Many of us in the core group of our congregation are tired. Not all of our priorities are being dealt with. Church life and work life are demanding. Many clergy and lay leaders know this. There is danger of families suffering from the simple fatigue of parents. So now we are moving to reassess what we are going. As we let the many facets of our lives, with all the conflicting demands, be drawn into Christ Jesus, he will simplify them and show us what we need to see. From an organizational point of view, I see our strength and success coming in part from (1) a rector and parish who clarified basic issues before contracting, (2) some clearly defined and accepted priorities and concerns and, (3) a governing focus or theme which allows us to build on our experience. So far there is no growth in communicant strength but there is a growth in Christian maturity. I believe that I am doing the job God would have me to do with a people I respect and love. That is a joy to me. They minister more to me than I to them. Now we need to find a way to turn outward not only with compassion but with good news and unconditional love.



# THE GREAT VIGIL OF EASTER

By PETER COURTNEY

**A** most spectacular liturgical development is the rapid and ubiquitous revival of the Great Vigil of Easter (PBCP pp. 284-295). How can it be introduced in parts of the church where it has not yet been experienced? The following suggestions might be helpful\*

It is in the nature of vigils that they are solemn and lengthy. A good deal of the solemnity is provided by the presence of many ministers. Once the decision has been made to celebrate the Great Vigil of Easter, the search should begin for participants. There are many priests in small, isolated places who

\*A full and careful description with some helpful suggestions is available as *The Great Vigil of Easter: A Commentary*, published by Associated Parishes, 3606 Mt. Vernon Avenue, Alexandria, Va. 22305. Artwork from that publication (above) by Allan Crute.

*The Rev. Peter Courtney is rector of Grace Church, Elmira, N. Y.*

would enjoy adding their presence and talents to a centrally located liturgy. Another option is to use a local parish with all of the surrounding parishes invited to participate. In many places the location of the Vigil rotates, different churches in the area having it on different years. The Service of Light may be shared out of doors and then separate congregations can adjourn to their respective churches. Obviously this is more of a city alternative than a rural or suburban one. In some dioceses where there is either no cathedral or it does not observe the Vigil, the bishop might enjoy an invitation to participate and preside for a parish or group of parishes.

Use of the most active and informed lay readers and acolytes is wise. They add credibility to what some will consider an odd aberration on the part of a new rector. Always include the choir, first because this liturgy is designed to be sung and secondly the relatives and spouses of the choir add to the throng!

The solemnity of the Great Vigil of Easter is greatly enhanced by the use of chant and other music. It is possible to sing the entire liturgy, using suggestions found in the *Musical Appendix* published by the Church Hymnal Corporation in its Altar Edition. The simplicity of line and unanimity of chanting voices add great power to any experience of worship. It is most desirable that the *Exsultet* or blessing of the paschal candle and the thanksgiving over the baptismal water be sung to their ancient and beautiful tones. The *Exsultet* may be sung by a lay person if necessary. These parts should not be sung unless they can be done confidently and accurately. If these thanksgivings are said they should not be rattled through, but read carefully and reverently.

Be careful that a herky-jerky alternation of said/sung, sung/said does not set in. Frenetic activity is not the idea.

The clergy will want to "save up" their baptisms as suggested in the PBCP (page

312). The presence of several candidates for baptism is a marvelous witness to the community of saints, as expressed through new members being grafted onto the Vine, the Body of Christ. The ordained persons present will want to share the baptisms. In eight years this writer has never failed to have at least one candidate, even in some very small and elderly congregations.

This kind of liturgy should have a rehearsal. We have rehearsals for much simpler services such as weddings that take only 11 minutes. How much more important for one that can last from one to three hours. The Saturday morning before Palm Sunday can be a convenient time.

The rhythm of liturgy is important. The Great Vigil should give the impression that, although we are impatient for Jesus' resurrection, we know that we wait in the company of the patriarchs and prophets, apostles and martyrs, and that to wait is to be faithful. Therefore the liturgy should be characterized by rhythmic ineluctability as well as equanimity or serenity. On this holy night we have nothing better to do than to wait upon God in his Word as his light spreads among us.

Most parishes do not have a flint and steel to strike the first light, but several large wooden matches, perhaps bound together with tape, make a fine beginning. If the paschal candle is not too large it can be carried by the deacon. If it is too large to be carried conveniently, then a smaller candle or taper will do nicely. The church should be dark! For safety small night lights can be placed appropriately, but the effect of light coming in darkness is most striking when the church is dark. The pace of the procession should be deliberate, pausing three times to sing: "The Light of Christ!"

It is advisable to have two acolytes to light the candles and lamps in the church as well as those of the congrega-

tion. (The altar candles are not lighted at this time.)

The lessons from the Vigil should be read from some conspicuous place and from a large book, which should be lighted with candles. The rubrics clearly imply that the responses to the lessons would be psalms and, failing that, canticles or hymns. The Psalms preserve the Old Testament emphasis of the prophecies and can be sung to simple psalm tones, or by lining out the first line while the second line is done in imitation. Alternatively the congregation can learn an antiphon to be sung at appropriate intervals while a cantor sings the text. The silences should be long enough to be meaningful, more than mere pauses.

It is good to have the candidates for baptism and their sponsors near the front of the church where they can come conveniently to the chancel steps for the presentations. They should be carefully instructed as to the order and manner of presentation. The prayers for the candidates make a fine litany in procession if the font is in the rear of the church. Since it is short, the petitions should not be run together, but a suitable space made between them. The font can be decorated with extra candles and flowers; those from the altar of repose are usually available. Dinky little tables with little bowls temporarily set up in the front of the church do little to make use of liturgical movement, nor do they replace the massive stone fonts some of us have. (Only if the baptistry is invisible or very obscurely positioned in the nave should this alternative be accepted.) The baptismal candle can be presented at the front after the baptism, but then the sealing with chrism and prayer of reception might better be done from the chancel steps.

At the conclusion of the baptismal portion of the liturgy the Peace is exchanged and the celebrant sings or pronounces, "Alleluia, Christ is risen." Then one of the canticles suggested (PBCP, page 294) is begun. There is a worthy tradition that the organ is not used from after the liturgy of Maundy Thursday until this point. As the lights are turned on and the altar candles are lighted, an organ interlude can be a striking announcement and reinforcement of the Easter message. Brass concerts can also be used at this point if they can be found!

It is generally recommended that a party or some other festivity follow the liturgy. This writer has found that this conclusion to the liturgy is not only desirable, but almost essential. Invite everyone, but especially those who have offered so much, such as the choir, acolytes, readers and baptismal candidates. Every parish can do it, but every parish needs to take the greatest pains to include any and all. Our experience has been that Easter is impoverished without the Vigil.

dear Jesus

forgive my lack of resolve  
for i love you not enough  
hoarding myself in a locked box  
sometimes

forgive my lack of love  
for i have not wanted your perfection  
forgive my lack of trust  
for i live with distrust and

let it grow  
i would love you more  
and trust you that you  
forgave my sin two thousand years  
ago

sincerely  
your child

LaRhette S. Swann

# REVELATIONS OF A CHOIRBOY



By JAMES H. MURRAY

One of the world's few clean limericks runs something like this:  
"There was a young lady from Grantham  
Who always would join in the anthem.  
When they said to her, 'Why're  
You not in the choir?'  
She replied, 'It's the psalms, I can't  
chant them'."

When we were ten years old, a baker's dozen of us answered our church's appeal for choirboys. Probably a more unlikely crew never knocked at the door of sacred music, but Miss Russell, the choir directress, checked each of us for voice and ear. Eight of us, to our surprise and hers, passed the tests and were told that after a few practices we could join the choir. We were delighted! We rejoiced; not, I'm afraid, because we were eager to further the cause of the Episcopal Church. Nor were we jubilant because we could foresee that half a century later we would cherish bright memories of our service before the altar. I must be honest—we exulted because, by our standards, the pay was good.

"The first practice for beginners," Miss Russell said, "will be at four o'clock Thursday. Second floor of the parish house. Don't be late."

Thursday afternoon we assembled in the choir room and warmed up with fifteen minutes of scales and voice exercises. Next we ran through a simple anthem, and then we were introduced to chanting. Our church differed from the

one in the limerick; we didn't chant the psalms; we read them responsively. But there was some chanting to be done during the service. And, unlike the young lady from Grantham, we had no difficulty in fitting ten or a dozen syllables into the one note shown in the music.

At the second practice we met a real challenge in chanting: the thirty-one verses of the canticle *Benedicite, Omnia Opera*. We touched every base. "O ye Frost and Cold. . .", "O ye Lightnings and Clouds. . ." we chanted. "O ye Whales and all that move in the waters. . .", and ended triumphantly, as one voice, "O ye holy and humble Men of heart, bless ye the Lord: praise him and magnify him forever." And we knew that as far as chanting was concerned, we had it made.

At our third practice a few of the older boys marched us up and down the aisles until we knew the fine points of processions and recessions. Then back to the choir room we went to rehearse next Sunday's *Te Deum* and anthem. Finally we were issued cassocks and cottas, threatened horribly about dirty faces and fingernails, and told to wear Buster Brown collars on Sunday morning. We were in! On our first public appearance we might not sound like choirboys, but at least we would look the part.

And in a few weeks we did sound like choir boys—our parents proudly said so. And, old hands or not, we were professionals. We were being paid.

Five cents! That's the wage that we smallest workers in the vineyard received for our Sunday morning efforts; plus three cents for each practice, and

ten cents for each of the semi-annual Sunday afternoon musicales. Our pay came in cash, twice a year. Two dollars and eighteen cents each time—a princely sum!

But the spring payday was rigged. It came on the first Sunday in Lent, the day when the Sunday school handed out the Mite Boxes. We felt that we were being had when they gave us our Mite Boxes on payday, but I can see it now: Much is expected from those to whom much is given. That thought may be understandable to an adult, fifty years after the fact; but just try explaining it to a ten-year-old boy as you put the bite on him for a contribution to missions.

Dick and I were the two shortest boys in the choir, so the two of us led the processional on Sunday mornings, right behind the crucifer. Up the center aisle we went, at the altar rail we made U-turns, he to the right and I to the left, and we filed into the choir pews. That brought us to the front ends of our pews, the ends toward the congregation. And there, throughout the service, we were screens for all the devilry that can crop up in the minds of a dozen choirboys, all chafing and itching in Buster Brown collars. The two of us became expert at maintaining angelic demeanors while, beyond us, the rest of our band engaged in a witches' brew of evil, limited by only one qualification: it had to be silent. On one occasion it was audible. There was a crash as a kneeler was upset, and a chorus of half-suppressed giggles. The Reverend Mr. Brooks interrupted his sermon to transfix our side of the line, at about left tackle position, with an icy, withering stare. That took care of things—he thought. Actually, the devastating threats murmured by the women in the row behind us were more effective. Some

*Continued on page 19*

*James H. Murray, a retired mechanical engineer and technical writer, makes his home in Beaver, Pa.*

# EDITORIALS

## Parishes Are Still Hard at Work

The parish church is the place where people worship together, affirm their faith, receive the sacraments of Christ, and strengthen one another in the Christian life. During the past twelve or fifteen years, the parish system has endured some stresses and strains. The mobility of the population and the erosion of traditional communities and neighborhoods, the expectation of a high standard of affluence combined with the fact of inflation, fuel shortage, and high operating costs, and a widespread preoccupation with secular goals—these have all taken their toll on parish programs and activities, and on Sunday morning attendance. Yet for most members of the church, the local parish remains at the heart of their Christian life. Congregations are doing good things in the Lord's name, for which we rejoice. In this Parish Administration Number we celebrate some of these good things which have been done, and which continue to be done, as we move forward into the future with faith, hope, and love.

## Pre-Ordination Examination

On p. 7 we report on the evaluation of the 1979 General Ordination Examination or GOE. In previous decades, all men preparing for ordination were examined by diocesan examiners traditionally known as examining chaplains. In 1970, a new system was adopted with the establishment of a national body of examiners, the General Board of Examining Chaplains. Diocesan examining chaplains continue to provide supplemental examinations for those who do not complete the GOE in a satisfactory manner, and they examine candidates whom the bishop has decided not to have take the GOE. We believe our readers should be aware of the GOE because it is an important step in the

lives of most of their clergy who will be ordained in the years ahead.

The present system is designed above all to be fair to the candidate. An elaborate system operates to maintain absolute anonymity. Readers never see the names of the candidates whose papers they read (they only see an identifying number) and candidates are never informed who reads their particular papers.

Your editor has had the honor of serving on the General Board since its inception, and he must express satisfaction at the large number of truly excellent papers submitted each year. The careful work done by the readers also deserves grateful recognition. On the other hand, your editor, like others, does not believe the system is perfect. At present, bishops, standing committees, commissions on ministry, diocesan examining chaplains, physicians, local clergy and vestries, seminaries, and the General Board all have parts in the screening and re-screening, the testing and retesting, the interviewing and reviewing of aspirants for ordination. The entire process is long, complicated, and costly in money and time for many persons. Although a few individuals are eliminated after an early interview with the bishop or others, those who have passed the preliminary hurdles are unlikely to be rejected later on. How much selectivity really occurs?

We should indeed desire to be fair to every candidate, but more than academic fairness is involved. The Episcopal Church does not have positions to offer to many of the thousands of clergy we already have. Some new clergy will indeed have very exceptional talents. Some will indeed be able to create positions for themselves by evangelistic work. Some will be able to support themselves and their families by secular work while at the same time carrying out an effective ministry in the church. Yet many will not. Our methods of theological education are very costly. Our methods of testing are very costly. Are the results truly fair to the candidates and to the church in this particular period of history?

## BOOKS

### Clear Instructions

**THE COMPLETE ACOLYTE.** By W. Ellwood Post. Morehouse-Barlow. Pp. 60. \$1.95.

This short book for the guidance of those serving at the altar will be of great assistance to many. In reading it, I was impressed at what the author covers. The routine guidance and the symbols used are very explicit and can be easily understood even by the youngest servers. The author very ingeniously provides a page of cutouts (vessels, altar rails, etc.) which will make it very simple for the server to understand the arrangement at each stage of the service.

The training of young people to serve as crucifers, torch bearers, thurifers, and altar servers can be a gratifying experi-

ence both for them and for the adult acolyte master. This book will help them all to do their job well.

(The Rev.) THAD RUDD  
Zion Church  
Oconomowoc, Wis.

### Increasing Efficiency

**TIME MANAGEMENT: A Working Guide for Church Leaders.** By Speed B. Leas. Abingdon. (Creative Leadership Series.) Pp. 125. \$3.95, paper.

This is one of a series of short, practical books intended mainly for the clergy. The general editor, Dr. Lyle E. Schaller of the Yokefellow Institute in Richmond, Ind., is one of the more perceptive thinkers in the field of contemporary church problems. The able author of this particular volume deals with difficulties pastors commonly encounter in the use of their time. The five divisions of the

book are directed respectively toward compulsive workers, procrastinators, those who do not know what to put first, those who do not have enough to do, and lastly various devices are discussed for increasing personal efficiency. The average clergyman, like the present reviewer, will learn something from each part of this easily read book. Alas, however, the author has no magic formula for getting 30 hours out of a 24-hour day!

Broadly speaking, Leas agrees with many other students of ministry problems that most of the clergy are committed and wish to work hard—much harder than most people would work for similar salaries. Yet they are frequently uncertain as to where to direct their energies and are often not in good communication as to priorities with their vestries or boards. Some are working too hard at duties which could be delegated to others and, after all that has been re-

cently said about leisure, many are not taking adequate time for diversion and for companionship with their families.

H.B.P.

## Dedication and Hard Work

**THE ART OF CHURCH CANVASS.**  
By **Allan J. Weenink.** Keats. Pp. 142.  
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This is the success story of how one parish organizes and conducts its Every Member Canvass and helps to motivate all of its members—youth and adult alike—in rethinking their stewardship by careful planning, communication, and teaching throughout the year. Step by step the author describes the organization and activity necessary to effectuate this and makes clear that it calls for dedication, commitment, and work.

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(The Rev. Canon) W. DAVID CROCKETT  
Springfield, Mass.

## Solving Problems

**CATALOGING MADE EASY: How to Organize Your Congregation's Library.** By **Ruth S. Smith.** Seabury/Crossroad. Pp. 263. \$4.95, paper.

This little mine of information for the church librarian might well be subtitled, "All you wanted to know about being a church librarian but were afraid to ask."

The basic problem of beginning to classify, or reclassify, a church library is difficult. This book offers much valuable help. The popular "learn by Deweying" idea is great, and the Dewey Classification System is to be preferred over any non-standard systems, but a church library, especially one located anywhere near a seminary, should use Library of Congress Classification because all seminary consortia and increasing numbers of other libraries are using it.

Mention of the fact that some book wholesalers offer "processing" is worth the price of the entire book. Too few librarians know anything of this important service. Processed books are ready for circulation sooner, are better protected, and are readily identified as "library" books; a plastic jacket cover, com-

pletely cataloged cards in a card pocket, and a date slip, are included with the cataloging on the spine. Gone is the need for attention to these tiresome details that bog down the most dedicated volunteer librarians. Most companies that offer processing require an initial order of 25 to 50 books to establish an account; after that books may be ordered singly. This, of course, assumes the library is ordering new books and not acquiring books through donation only.

Writing and publication of this book was encouraged and authorized by the Church and Synagogue Library Association. With ever-increasing cost of books on religion and theology, most clergy and interested lay persons can no longer afford large private libraries. We must all depend more and more on the services and resources available to us through libraries, and ought to support those libraries to the limits of our abilities if we expect them to help us when we need them.

Helpful notes, appendices and a very useful cross-reference index complete this book.

RUTH PRAGNELL  
General Theological Library  
Boston, Mass.

## Practical Guide

**THE CARE AND FEEDING OF VOLUNTEERS.** By **Douglas W. Johnson.** Abingdon. Pp. 125. \$3.95, paper.

This work is a serious, informative, and perceptive analysis of the thoughtful and imaginative utilization of volunteers in the life of the church. Its chapters on recruitment and training are particularly helpful.

The single most significant stress throughout the book is the need for systematic and consistent planning. Frequently, both clerical and lay leaders are so preoccupied with the completion of a task that planning of basics is overlooked. A description of these basics addresses the need in a practical and intelligent fashion.

Perhaps what emerges as the greatest weakness in this book is the consistent reference to clergy "and staff." One cannot help but feel that the title, *The Care and Feeding of Volunteers* should continue . . . in the *Suburban Affluent Congregation*. All too often, clergy are the staff without back-up support services from any paid staffers. That criticism aside, the principles stated can be adapted for use in any institution using volunteer personnel.

I will not hesitate to utilize this as a reference work in training programs or in recommending it to clergy and parish planning bodies.

(The Ven.) ROBERT N. WILLING  
Archdeacon, Diocese of New York  
Boiceville, N.Y.

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**LETTERS**

*Continued from page 4*

to sacramental worship and that our Lord brings us his special presence in the service of the hearing and preaching of his Word as the service of Morning Prayer is. Too many of my brother priests are making the mistake of making every Sunday service a Eucharist and leaving out Morning Prayer entirely. Many of these gentlemen will tell you they read their offices at home, or at the office, and invite the staff to join them. But this leaves out all the laity of the church who go to a job daily. They have no chance to say or sing the canticles, to say the General Thanksgiving as a church family, or even to say the Apostles' Creed. To those of us with loved ones in heaven or paradise it means a lot to say "I believe in the communion of saints" which the Nicene Creed in the Holy Communion does not say. The communion of saints unites us with those who are in the life of the world to come.

As I see it, where a priest serves one field, there is no reason why with an early service Morning Prayer could not be the main service of the day two Sundays a month, or at least one Sunday a month. My brother priests fail to realize that there are those to whom who the church means everything and who prefer to receive Holy Communion twice or even once a month.

(The Rev.) J. PHILSON WILLIAMSON (ret.)  
St. Francisville, La.

**The State of the Church**

Two events move me to write a few words about the current state of the Episcopal Church. The first was a meeting at St. Stephen's House, [TLC, Jan. 28]. The second was the publication of Kit and Frederica Konolige's entertaining book, *The Power of Their Glory*, a scandalous popular account of the elite nature of the Episcopalians in this country [TLC, Feb. 4]. These events have caused me to reflect on the social and the religious contexts of the Episcopal Church as we finish out what will inevitably be called "the Seventies." This may or may not have been a turning point in the history of our church, but it certainly has been a turning point for many of us who are Episcopalians.

The first thing that came out at St. Stephen's House was the fact that everyone present had a vision of the Catholic

Church that includes Anglicanism, even in its present divided state. We all shared a belief that the church is Catholic even if one or another of us had a wrong opinion on some theological question. To say, "I am a Catholic." is not to say that I have never made a theological error of judgment. Rather this is a statement about the nature of the church itself. In spite of the ordination of women and the fact that we now have a ministry that is not universally accepted within Anglicanism, we believe that our church has not been "de-catholicized." If we believed that we should have the integrity to leave.

And then there is that book that tells us more than we really want to know about our social context. Or rather it tells us about some Episcopalians in the recent and less recent past. There are certainly large segments of the Episcopal Church that will read that book without much response or self-indentification with the Rockefellers, the Achesons, the Amorys and the Vanderbilts. And yet this is a part of our heritage as a church. In fact, we are now losing our ability to hold these families. There are many reasons for this, and the chief must be in part the terrible decline in the cultural level of our clergy in the past generation.

Does it really matter that American Anglicanism is losing the elite? Or does it matter that our clergy are now more representative of the general cultural illiteracy? But I am convinced that the Episcopal Church has much to contribute to the American religious scene, and if it is lost, God's people in America will be the poorer for it.

I write also in reaction to the hatred that Episcopalians and others have poured out on our church. Some seem to feel that to be Catholic means never to have made a mistake. They cluster in nasty, new little groups and try to shame catholic-minded Episcopalians into leaving their mother church and joining them in the search for ecclesiastical purity, forgetting that they have carried the germs of the diseases they have fled. Others of a more protestant and born-again variety predict direly that if we are not all renewed in a decade we will disappear.

The Episcopal Church deserves much of what it gets. So does every community of Christians. But I have finished being tolerant of bigotry, anger, and hatred in our church. For our critics outside I have daily less respect. True, Anglicanism is not all of Catholicism, but it is a truly healthy and exciting ingredient in Catholicism. Now is the time for those who have been fed by this tradition and spirituality to rally to the institution that kept it alive and to bring healing and reconciliation to the Episcopal Church. The St. Stephen's Conversation was a good start. *The Power of Their Glo-*

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ry can give us some comic relief as we realize how others see us. But having had a laugh and having briefly once again repented of our divisions and uncertainties, let us get down to the business of preserving the Anglican witness.

(The Rev.) LIVINGSTON T. MERCHANT  
St. Stephen's Church  
Providence, Rhode Island

### Identity Crisis

I very much enjoyed the editorial "What is Catholic?" [TLC, Feb. 4]. So often in the past Episcopalians have claimed to be Catholic and talked about being Catholic without acting as if they really believed it. It was as if the Episcopal Church was always on trial, trying to prove its Catholic-ness both to Rome and to the Protestants. This resulted in the petty fussiness about the cut of vestments, use of incense and ashes, the borrowing of Roman devotions and ceremonies, the whole "smells and bells" Anglican Missal syndrome as Episcopal clergy and laity tried to "prove" to Rome that "we are just as Catholic as you are" and to the Protestants that "we are more Catholic than you are" while, to be honest, neither Rome nor the Protestants could have cared less.

Hopefully Episcopalians will overcome this crisis of identity and get on with the work of the church. When the churches are called upon to give an account of their stewardship, God will be interested in more than what went on inside the churches during worship or who presided. God will be much more concerned about all those people outside churches whom we have neglected while we spend our time arguing the degrees of our Catholicity or Evangelicalness while, in reality, we are being neither Catholic nor Evangelical.

RAYMOND E. GADKE

Chicago, Ill.

### Nestle Not Heartless

When the Belgian Congo was going through the agony of transition from Belgian to African control, rioting erupted in Leopoldville in which Lumumba, the newly elected prime minister, was assassinated.

Casualties were pouring into the main hospital of the city. An American doctor, a friend of mine, went to offer his services and found only one Belgian doctor trying to cope with the wounded and dying—a doctor, moreover, about to depart. The others had already left. As a result, my friend found himself temporarily in charge of the hospital.

Medical supplies were non-existent and the doctor appealed to me and others to secure for the hospital what was needed for the continuation of its mission. This included infant food for the large creche run by the hospital.

I approached the Nestle Company and immediately they supplied a ton of milk free of all charges, including shipping. Multi-national corporations are not the heartless materialists it is fashionable to believe them to be.

It is doubtful if a boycott is the right instrument with which to apply a Christian solution. It is a socio-political weapon found nowhere in the arsenal of Christian answers. The church should learn from Pope Paul John II on this score.

Boycott is an indiscriminate weapon. It strikes at others besides its intended victims. What, for instance is going to happen to the large number of Nestle employees if the Nestle boycott is successful? Have I any right to impose willy-nilly upon others the sacrifices incurred by my moral indignation?

Finally, is it really credible that Nestle is responsible for "malnutrition and death" from the sale of its product as so many recklessly avow? There has been a dramatic drop—50 percent by some calculations—in world infant mortality.

(The Rev.) R.N. USHER-WILSON  
Bronxville, N.Y.

### Both Traditions

A chapter of the Evangelical and Catholic Mission has recently come to fruition in this diocese. It is, as you know, an exploratory group interested in understanding *both traditions* in Anglicanism.

Now I note [TLC, Jan. 28] that some "forty Anglicans of the catholic tradition met in Chicago to . . . explore our common heritage as catholic Anglicans."

As a fledgling ECM member, I am concerned about the exploratory groups such as the Chicago group and ours, approaching a divisive attitude. It seems to many of us that both Catholic and Evangelical traditions in Anglicanism must be considered in tandem.

Perhaps some one wiser than I am can explain why we find new groups of Episcopalians holding conferences to explore our traditions, and do not try to come together in an united philosophy?

Aren't we all in enough trouble?

PHILIP L. SHUTT

Historiographer, Diocese of Springfield  
Springfield, Ill.

*ECM appointed its representatives who participated actively in the St. Stephen's Conversation. Ed.*

### Paul Seabury Replies

Your editorial comment [TLC, Jan. 28] on published letters commending my Harper's piece on the church is both laconic and—at least for those who did not read what I wrote—deceptive. You write, *in toto*: "In the December, 1978, edition of that magazine, Mr. Seabury apologized for some of the incorrect

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statements he made." Your readers should judge for themselves. First, I apologized for mistakenly suggesting that a recently "ordained" lesbian priestess did not live in California. Second, I gave an incorrect account of the vote in Convention on the replacement of the Book of Common Prayer. That was all. It is hardly worth depicting the correction of two factual errors as some kind of contrite recantation.

PAUL SEABURY

Berkeley, Calif.

*Our correspondent is correct. There are other factual errors he did not retract.*  
Ed.

## Pray and Hope

The article "Pray and Hope" [TLC, Feb. 4] says so beautifully what writings and journals about religion should be offering—the evidence from people who have lived through, and are living by, what they are talking about. This is how our attitudes can be changed and oriented to the activity of God's Holy Spirit for our healing and renewal—and for uniting us again.

So many words, so many demands for answers, when the road to the answer is joined up in Christ's own life if we can stop long enough to pay attention.

(The Rev.) **BERNARD NEWMAN (ret.)**  
Wyckoff, N.J.

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## CHOIRBOY

Continued from page 13

of those lady altos came big and mean!

We found that nice things happened to choirboys. There was the annual choir picnic with all the food and pop that ten-year-olds could possibly consume. And there was the fancy wedding of the daughter of the town's leading citizen. The full choir performed and when the ceremony was over the bride's father gathered together all the boys and gave each of us a shiny, new quarter, free from Mite Box withholding. A magnificent gesture, properly appreciated.

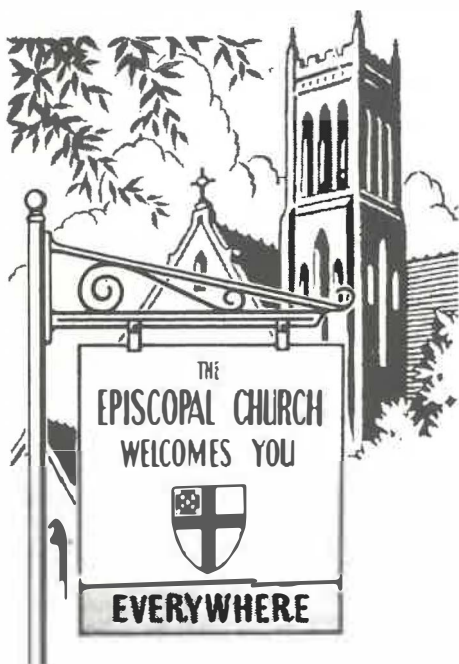
And there was a lovely, gentle old lady—probably, if the truth were known, she was about fifty—who came to church in her electric car. Sometimes, if our parents were wasting perfectly good

time visiting on the church steps, she gave two of us a lift homeward. To speed out newly-asphalted High Street at perhaps ten miles an hour, in a gleaming, silent car, with a vase of freshly cut sweet peas on each doorpost, and with a charming woman who talked to little boys as though they were her equals—what greater delights could the world offer?

Since those long gone days I've met choirboys in many places: my own sons at home; boys (and girls) chanting the psalms in tiny village churches in England; the lads in slightly grubby surplices at the doors of Notre Dame in Paris, asking for contributions for the young singers—"pour les petits chanteurs," they plead; and the boys in the recessional at Exeter Cathedral, disappearing among the far columns of the

choir aisle, their sweet voices echoing back to the nave as they have been doing for hundreds of years. And no matter where I see or hear them, the same treasured memories flash into mind, the same familiar lump appears in my throat.

As choirboys we sang for financial gain. But now I know that passing Miss Russell's tests led to something more than those semi-annual pay envelopes. We won the satisfaction of being members of a successful team. We picked up a wider-than-average knowledge of church music. And five decades later came the reward greater than any of these: the opportunity to look back fondly to a simpler age—an unspoiled, uncomplicated golden time when problems were unknown, and, once a week, we came before his presence with a song.



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### ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power  
Sun H Eu 8 & 10, Wed 11 & 7:30

**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.

## LENT CHURCH SERVICES

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

### SANTA CLARA, CALIF.

(and West San Jose)  
**ST. MARK'S** 1957 Pruneridge, Santa Clara  
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

### 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 8; 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

### FT. LAUDERDALE, Plantation Fla.

**ST. BENEDICT'S** 7801 N.W. 5th St.  
The Rev. W.L. Stevens, the Rev. D.F. Henderson, Jr.  
Sunday Masses 8, 10 (Solemn), 6, Masses daily

### 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 Sat 8

### CHICAGO, ILL.

**ASCENSION** 1133 LaSalle St.  
The Rev. E.A. Norris, Jr., r  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 and 6; C Sat 5-6

### CHICAGO, ILL. (Cont'd.)

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

### SHAWNEE MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 6630 Nall  
Daily Eu, Sun Eu 7:30, 10, noon

### BALTIMORE, MD.

**CHRIST'S CHURCH** Chase and St. Paul Sts.  
The Rev. Dr. Winthrop Brainerd, r  
Sun HC 9 (said), 11 (sung), EP 5 (sung). Wkds HC 12 noon

### GRACE & ST. PETER'S

Park & Monument St.  
The Rev. E.P. Rementer, r; the Rev. F.S. Thomas, ass't  
Sun Masses 7:45, 10 (Sol), 3 (1S & 3S), Mass Mon & Thurs 8; Tues 11:30 & U; Wed 6; Fri 8:40; Sat 12 & C 12:30. School chapel daily 8:40; Sta & B Fri 6

### ROCKVILLE, MD.

**CHRIST CHURCH** 109 S. Washington St.  
The Rev. E.D. Brown, the Rev. R.J. Vanderau, Jr.  
Sun HC 8; HC 10:30 (1S, 3S, 5S), MP 10:30 (2S & 4S)

### 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

### DETROIT, MICH.

**ST. MATTHEW'S & ST. JOSEPH'S**  
8850 Woodward Avenue at Holbrook  
The Rev. Orris G. Walker, Jr., r; the Rev. James A. Trip-pensee, assoc; the Rev. Harold J. Topping, d  
Sun H Eu 8, Sol Eu 11, Wed Low Mass & healing ser 10; Thurs 6 Stations of the Cross & Mass

# LENT CHURCH SERVICES

(Continued from previous page)

## TROY, MICH.

**ST. STEPHEN'S** 5500 N. Adams Rd.  
The Rev. Dr. Carl Russell Sayers, r  
Sun Eu 8 & 10, Ch S 10. C by appt

## 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

## JERSEY CITY, N.J.

**ASCENSION IN THE HEIGHTS** New York & South  
George Swanson, r; John Merschtina, Litanist; Craig Bates & Susy Norris, seminarians  
Sun 9:30 High Mass; Thurs 10 Table Mass & Hunger Study

## 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

## PATERSON, N.J.

**HOLY COMMUNION** Pearl & Carroll Sts.  
The Rev. Donald R. Shearer, r  
Sun 8 Low Mass, 10 High Mass & ser. Daily as anno

## GARDEN CITY, N.Y.

**CHRIST CHURCH** 33 Jefferson St.  
The Rev. Byron H. Brown, Jr., r  
Sun 8 & 10. Daily HC. Wed 8, Bishop Sherman, speaker

## 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 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. 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. & 43rd St.  
Daily Eucharist, Mon-Fri 12:10

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff  
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

**JOHN F. KENNEDY AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
48th St. between 6th and 7th Avenues  
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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP i, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout Ave.  
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c  
Sun Mass 8:30, 11. Daily: As announced. American Shrine of Our Lady of Walsingham.

## EASTON, PA.

**TRINITY** 234 Spring Garden St.  
Sun HC 8 & 10 (MP 2S); Prayer and praise 7; Wed HC & healing

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 70 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## 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. Bamett; 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

## 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

## LANCASTER, TEXAS

**ST. MARTIN'S** 700 Westridge Ave. at 6th St.  
Fr. Victor Hunter  
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta & HC 7:30

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## HAYWARD, WIS.

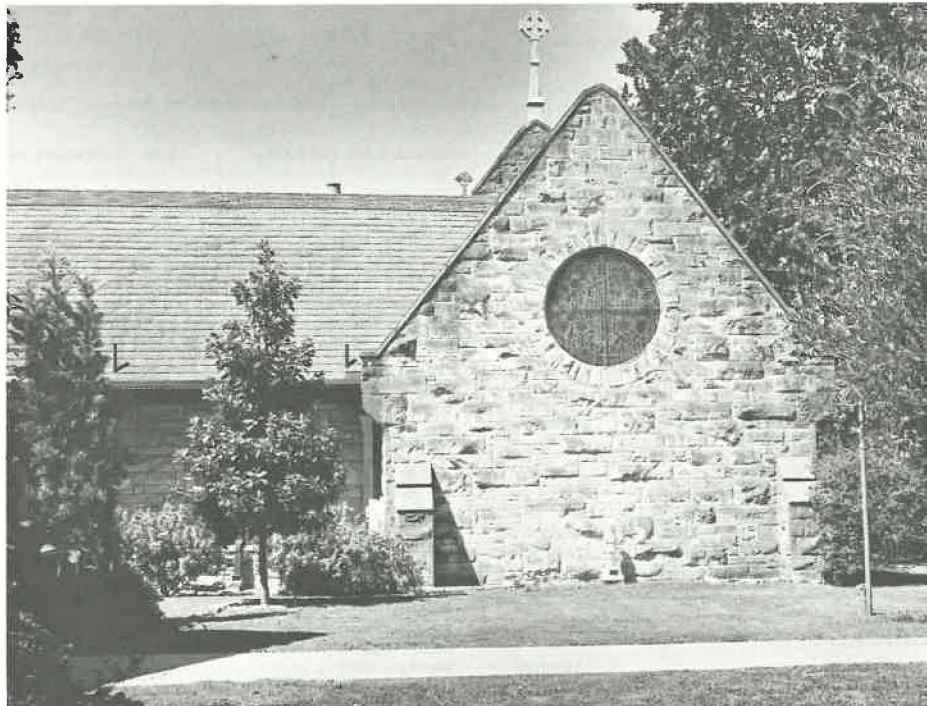
**ASCENSION** 216 California St.  
The Very Rev. Richard C. Nevius, v (715) 634-4768  
Sun Sung Mass 10:15; Tues 9:15; Thurs 6

## MILWAUKEE, WIS.

**ST. PAUL'S** E. Knapp & N. Marshall Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

## OCONOMOWOC, WIS.

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



St. Paul's Church, San Antonio, Texas