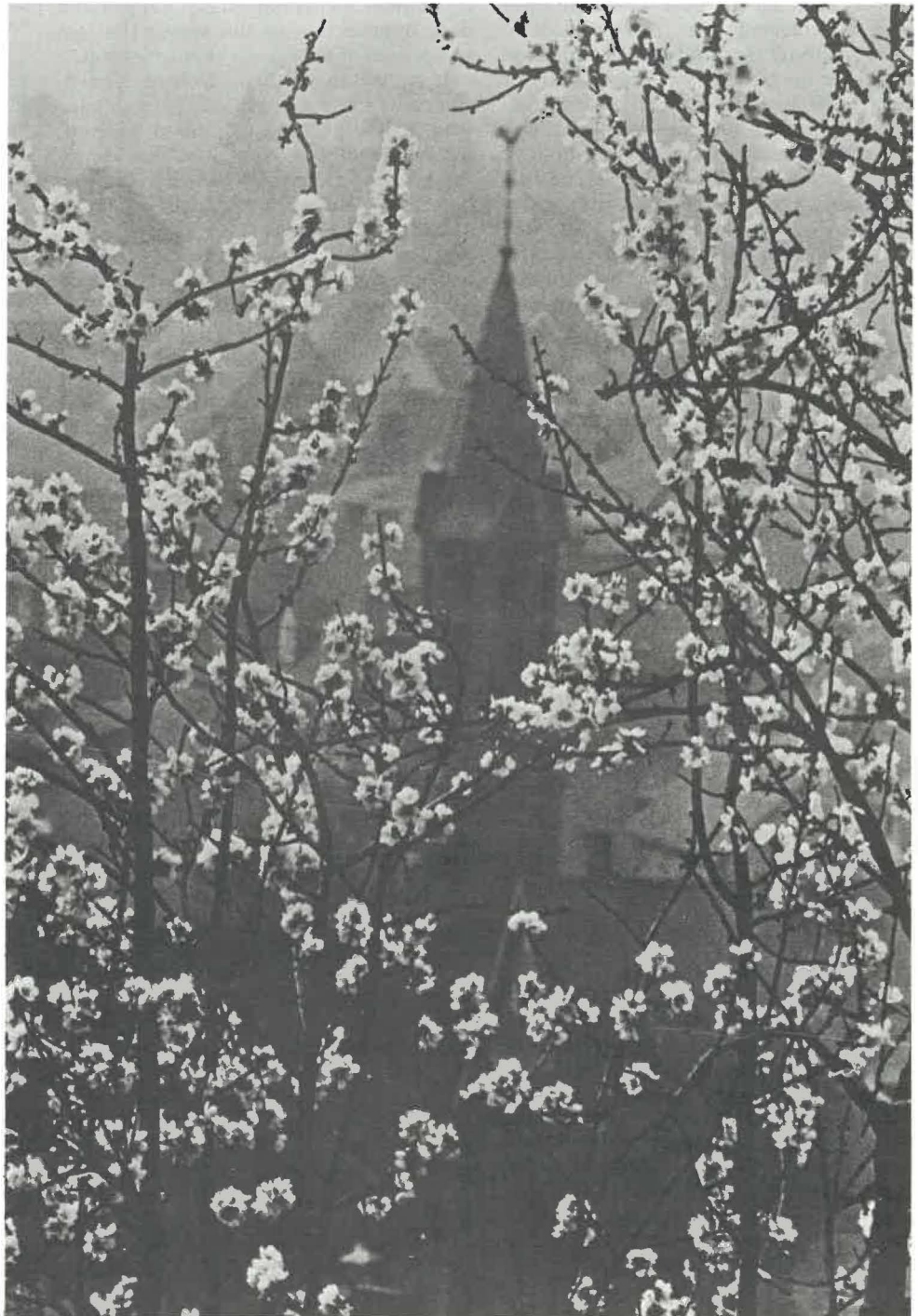


THE LIVING CHURCH

The Refugees I Know

• page 9



RNS

The First Article

THE LIVING CHURCH

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ARTICLE

The Refugees I Know Faye Campbell 9

CALENDAR

- April
1. Lent 5/Passion Sunday
 2. James Lloyd Breck
 3. Richard of Chichester
 8. Sunday of the Passion/Palm Sunday
 9. Monday in Holy Week

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.

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In the eyes of many people in today's world, the things which pertain to Lent—fasting, self-discipline, repentance—are all “unnatural” and therefore suspect. During the past weeks we have been considering this. The practice of Lent certainly is unnatural in the sense that it is no part of the life of birds or beasts. On the other hand, it is highly appropriate to the nature of man. In this sense it is natural to us, for we do have uncontrolled impulses to be harnessed, weaknesses to be overcome, and sins to bewail. Christian asceticism, the practice of discipline and the cultivation of the spiritual life, do not, furthermore, separate us from the values and beauties of the natural world which God has created. Quite the contrary—in Christian history it has been the saints, monks, and mystics who have talked with animals, who have lived in the deserts and forests, and who have, by the power of the Holy Spirit, in some sense regained the innocence for which our human race was originally created.

Nature puts before us the cycle of life and death. As Jesus says, “unless a grain of wheat falls into the earth and dies, it



remains alone; but if it dies, it bears much fruit” (St. John 12:24). For wheat, for the myriads of other plants and animals whose husks and bones have fertilized the surface of the earth for millions of years, for all of them this is a fixed cycle of bio-chemistry. For human beings, for us thinking animals, it is a cycle to be known and understood and appropriated spiritually. “He who loves his life loses it, and he who hates his life in this world will keep it for eternal life” (verse 25).

Here is our Lent, our spiritual spring.

By dying to ourselves at least a little, by giving up part of ourselves “in this world,” we make it possible for God to give us new life, so that we can “bear much fruit.” This indeed can happen and does happen; let us not waste the last two weeks of this fruitful holy season.

It comes about through Jesus Christ, the center and head of our human race who, although totally sinless himself, made himself the pattern of repentance for us, and although the Son of God, “learned obedience through what he suffered” (Hebrews 5:8). Through him and his cross, our nature is restored to order and put back in place within the universe our heavenly Father has created. Thus he is our “high priest after the order of Malchizedek” (verse 10).

All this is what the Christian mystics and poets are speaking about when they compare the cross to the tree in the midst of Eden (Genesis 3:3). St. Irenaeus of Lyons speaks in these terms as we saw in the issue of February 11. The English seventeenth century mystic, Thomas Traherne, who was considered in this column in February of 1978, exclaimed:

For Heaven and Earth are full of the majesty of his glory. And how happy would men be could they see and enjoy it! But above all these our Saviour's cross is the throne of delights. That Center of Eternity, that Tree of Life in the midst of the Paradise of God! (*Centuries*, I, 55). At this season many of us will be singing Hymn 66, the great *Pange lingua* by Venantius Fortunatus, sixth-century bishop of Poitiers in France. It expresses this same theme:

Faithful cross! above all other
One and only noble tree!
None in foliage, none in blossom
None in fruit thy peer may be.

THE EDITOR

Coming . . .
April 22
School Number

LETTERS

God's Will and Freedom

Paul Richardson's excellent article, "God's Rule and Human Freedom" [TLC, Feb. 25] is a fine discussion of the freedom of the human will as opposed to the doctrine which credits everything that happens in the world to the will of God.

The problem, though, is that we cannot explain human behavior by these two factors alone. We cannot ignore the fact that other factors are extremely important to any realistic understanding of behavior. There is the influence on human behavior of environment, of cultural mores, of genetics. These very deterministic influences have to be taken into consideration just as do "God's will" and "human freedom."

Even though these other factors seldom find their way into theological discussions of human behavior, it doesn't seem quite honest to omit them when discussing why we do what we do.

(The Rev.) NORMAN SHADLEY
Cathedral Church of St. Paul

Detroit, Mich.

No Derision Intended

Please permit me a few additional words about Shriners and Islam which will be my last ones on the subject. This, I hope, will clarify that to which I am actually objecting.

I certainly respect Fr. Traverse's right to his opinion [that Shrine usages are a mockery of Islam, TLC, Feb. 18], even though his is different from mine. My objection is to the use of the word "mockery" in "mockery of Islam." While dictionaries do give other definitions, I submit that to most people the word "mockery" means a derisive imitation of a person or thing in order to subject him or it to ridicule. An example is the "mockery of Christ" which refers to the derision and shameful insults heaped on Jesus by the Roman soldiers at the time of his trial.

Please be assured, one and all, that there is nothing of this nature in Shrine-dom with regard to Islam or any other religious belief.

ROBERT J. POORMAN
Member, Mohammed Temple

Peoria, Ill.

This discussion is now over. Ed.

Second-rate Sermons

Much has been written concerning the fact that the Proposed Book of Common Prayer emphasizes the centrality of the Eucharist. Practically every office in the book is intended to take place within the

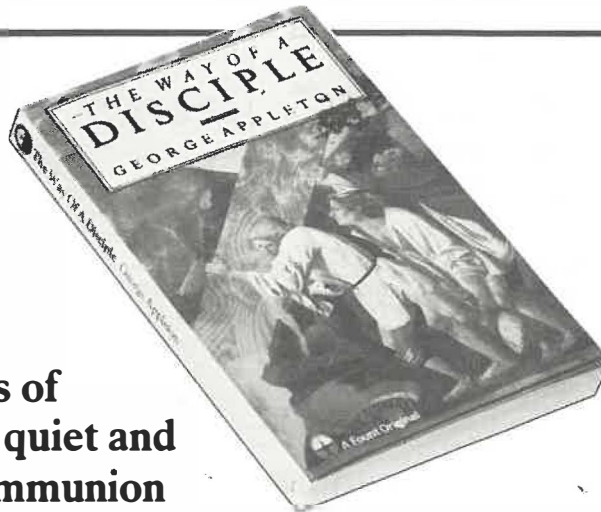
context of the Eucharist. Not so, of course, for Morning and Evening Prayer, and noonday and evening devotions. This is all to the good, and I certainly approve.

Much has also been written concerning the importance of the preaching of the Word in the Eucharist. The importance is noted by the placement of the sermon immediately following the Gospel. What I complain about is that it is unfortunate that faithful congregations must be subjected frequently to a mediocre sermon, for instance at any early Sunday Mass, and have the rector reply to criticisms that the sermon is required!

I know of a parish where there is a sermon every Sunday at the early Eucha-

rist. On occasion the priest indulges in what he mistakenly calls a meditation. According to friends of mine, it is not possible to attend Mass there on Sunday and avoid a pathetic sermon. There are two services and a sermon is preached at both of these. I am told that the sermons are regularly so bad that spiritual communion with God is completely blocked out. My friends tell me that they have been told it is their duty to attend church and to sit through a sermon even if it is juvenile. I do not agree that it is the duty of a worshiper to have his intelligence insulted and to be deprived of the spiritual uplift which could be his simply if the sermon had been omitted. Sermons are not sacrosanct.

Believe me, I am not against sermons.



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— DONALD COGGAN, Archbishop of Canterbury, from the Foreword

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THE GUILD OF ALL SOULS

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I have frequently heard such great Episcopal preachers as John Ellis Large, Bernard Iddings Bell, Frank Salmon and Theodore Ferris. Some of these priests have been great friends of mine. I do not expect every parish priest to be a great preacher. This is not possible. Some of the finest pastors I have known were not very good at preaching. They did, however, have the good sense to prepare carefully and to limit the time. One great preacher told me that the shorter his sermon the harder he had to work to prepare it. I do deplore the apparent lack of training in the seminaries which would produce better preachers.

While being an Anglo-Catholic myself, I have always been impressed by the great tradition of Presbyterian pulpit oratory. Unfortunately this is also less evident today.

HARRISON WALKER
Wilmington, Del.

} *Priests take note. Ed.*

Nothing New

I read with considerable interest the news story concerning All Angels' Church, Manhattan (TLC, Feb. 4), on whose vestry I served until 1976, and was amazed to learn that since 1977 I have been on the vestry of "two other churches . . . St. Matthew's and St. Timo-

thy's." Actually, the combined parish was formed in 1922.

Under the leadership of the Rev. James A. Gusweller, the Church of St. Matthew and St. Timothy gained national recognition in the 1950s and '60s for its unique urban ministry. Today, we run probably the largest parish-sponsored community outreach program, relative to our size, in the country.

Regarding the reasons for All Angels' decline, there are three not "five Episcopal churches in a 10-block radius on the Upper West Side." That radius must be expanded to 15 blocks to include five parishes. For those who don't know New York, that's a very large area with hundreds of thousands of people. Other areas of the city, including Greenwich Village, have a much higher concentration of Episcopal parishes.

The reasons All Angels' has declined are the same reasons the merger experiment failed in 1976, at which time about 25 percent of the most active members of All Angels' transferred to St. Matthew and St. Timothy. The reasons are complex and my views might be challenged by some, but no one could have summarized them any better than All Angels' senior warden who said that parish expects to continue to "do exactly what we have been doing."

EDGARK. BYHAM
New York City

I Cannot Bear Them Now

Rabbi, what?

What are those mysterious exciting things
We could not bear to hear?

Surely, Lord,
There must be some among us
Strong or wise or good enough, and near
Your expectation?

Rabbi, please —
I need, I think, to feel
That even I can drink your cup
with you;
Can die if there be need, with you;
Even be lifted, at the end, up —
O lamentation!

Teacher, Lord,
Since I must bear the knowledge of your look,
Must love my enemies, turn my cheek,
I'll bear
Whatever burning brilliances you have —
Stop! Hush me — I lie! I am too weak . . .
Humiliation.

In truth: I am not yet half-strong enough to bear
The overwhelming Truth you now, and tenderly, do share.

Rene' Bozarth

BOOKS

Penetrating Insight

TEACH US TO PRAY. By **Andre Louf.** Translated by Hubert Hoskins. Paulist Press. Pp. 112. \$1.95, paper.

Andre Louf is abbot of a French Trappist monastery, and one of the most renowned spiritual directors of the 20th century. Out of his experience, he has written a book on Christian prayer that amply fulfills the hopes one would have for a book from such a man—a work that is deep, profound, true and solid in its content.

Louf sees prayer fundamentally as the penetration of one's heart by the word of God, and carefully describes a number of ways in which this encounter occurs. He draws deeply from the tradition of the early Christian Fathers and also from present-day psychological insights, and succeeds in producing an unusual synthesis of classical and modern thought.

Louf writes from a level of experience and of intellect that is unusually deep and it is this that gives the book its greatest splendor and its most obvious difficulties. This is not a "first" book to read. It assumes a real conversion to the Christian quest, and a certain amount of familiarity with the ways of prayer. In addition, much reference is made to scripture and to the works of the Church Fathers which may prove heavy going for those not grounded in these areas. The book is very compact, and will prove frustrating to those who have not learned the technique of reading a spiritual work slowly and with great attention. But with all of this, *Teach Us to Pray* is a book of penetrating insight, and will give real illumination to those who are wanting to know the realities of opening their hearts to the depths of contemplative prayer.

This book is destined to be, I believe, a classic in its field. It is not easy reading by any means, but for those who are prepared for a call to prayer that is as demanding and costly as the call of the Gospel itself, this is a book that can be read over and over—and there are few books of which that can be said.

BEDE THOMAS MUDGE, OHC
Holy Cross Monastery
West Park, N.Y.

Difficult Questions

INFANT BAPTISM AND THE COVENANT OF GRACE. By **Paul K. Jewett.** Eerdmans. Pp. x + 254. \$5.95.

Infant baptism is inconsistent with the Reformed theology of the covenant of grace. Zwingli, Calvin, and of course Luther and the Anglican Reformers, misled Evangelicals into believing that

they could consistently practice and teach infant baptism. This is the ably defended thesis of Dr. Jewett's book.

It is a difficult book for an Anglican to read. The author does not believe in baptismal regeneration and concedes that those who do will wish to practice infant baptism, specifically mentioning Anglicans and Lutherans as of that ilk. The tone of the work is apologetic, bordering on polemical. It nevertheless makes important points. We need to take seriously Jewett's recognition that there is no scriptural basis for denying Communion to those baptized. The present reviewer would, of course, wish to use these arguments in favor of infant Communion rather than believer baptism.

It is certainly true that there is more to be said in favor of believer baptism than most Anglicans realize, but they would find this book a difficult initial approach to the question, unless they are conservative Evangelicals.

(The Rev.) LEONEL L. MITCHELL
Seabury-Western Theological Seminary
Evanston, Ill.

Books Received

MARRIAGE IN CHRISTIAN HISTORY: An Inaugural Lecture by Christopher N.L. Brooke. Cambridge University Press. Pp. 36. \$1.95 paper.

THIS SOIL OF SAND by Mark Raney with illustrations by Diane Hause. The Hurricane Co. Pp. not numbered. \$20.



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THE LIVING CHURCH

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Kentucky RC, Episcopal Cathedrals Sign Covenant

The cathedral churches of the Diocese of Kentucky and the Roman Catholic Archdiocese of Louisville have signed an agreement to promote ecumenical prayer, education, and service programs.

Formal signings took place in separate ceremonies at Christ Church Cathedral and the Cathedral of the Assumption, which are located only a few blocks from one another in downtown Louisville, Ky. Witnesses were the Rt. Rev. David B. Reed, Bishop of Kentucky, and Roman Catholic Archbishop Thomas J. McDonough.

The Very Rev. Allen Bartlett, Dean of Christ Church Cathedral, said he saw the covenant "as a first step in the sharing of mission and ministry in the downtown area."

The agreement states, "We pledge to pray at Sunday Eucharists for each other's bishops, pastors, and congregations by name, to maintain a joint covenant committee, to strive to hold educational programs for our people from time to time for the purpose of mutual understanding, and to exchange news letters and similar communications."

Bishop Reed was quoted in his cathedral's program as saying, "I truly believe God is leading his church into new paths to obedience and faithfulness as we begin to experience our unity in Christ. I do not know where this covenant will lead us. But I do believe that its signing today . . . opens the way for two congregations of the New Testament to give fresh witness to God's presence among us."

Newark Welcomes Back Dissenting Parish

At the Diocese of Newark's 105th convention, a public reconciliation took place between the diocese and Grace Church, Westwood, N.J.

John Martin, senior warden of Grace Church, stated that the parish reaffirmed its beliefs in the doctrines and disciplines of the Episcopal Church, and was returning to convention after an absence of two years.

Mr. Martin indicated that the church was taking all necessary steps, including payments of assessments, which would restore the church to full membership in the diocese. This statement was greeted

with a standing ovation by the delegates, and Mr. Martin went to the dais to be embraced warmly by the Rt. Rev. John Shelby Spong, Bishop of Newark. Bishop Spong said it was a most significant and thrilling way to begin his first convention as diocesan. Many people at the convention said that the public reconciliation, reportedly brought about by personal contact between Bishop Spong and Mr. Martin, was a deeply moving experience.

Early in 1977, the parish began withholding its assessments, and took other actions in dissent from the church's decision to ordain women to the priesthood.

Dissidents Ordered to Return Florida Property

In West Palm Beach, Fla., a judge has ruled that the property of Holy Spirit Church belongs to the Diocese of Southeast Florida.

Judge William Rutter stated that documents supplied in the non-jury trial demonstrated that "the founders of Holy Spirit intended it to be a constituent part of the Episcopal Church." He pointed out that the Episcopal Church has a "hierarchical" rather than a "congregational" form of government.

The Rt. Rev. James L. Duncan, Bishop of Southeast Florida, filed a suit in the fall of 1977 asking for the church building and all other parish property of the Church of the Holy Spirit. The congregation had voted to leave the Episcopal Church and join the non-geographical diocese of the Holy Trinity (Anglican Catholic Church).

ACC Bishop Peter Watterson, once rector of the parish, said he and his followers would continue the fight against what he termed the "theologically bankrupt" Episcopal Church.

Bishop Duncan said he feels "great concern and compassion for [the dissidents] who have been so cruelly duped by false promises which those in power knowingly held out to them."

New Province Formed in Nigeria

With appropriate excitement and awe the new Anglican Province of Nigeria was inaugurated on the Feast of St. Matthias, February 24.

The Most Rev. Moses Nathaniel Christopher Omobiala Scott, Archbishop of the Church of the Province of West

Africa and Bishop of Sierra Leone, released the 16 dioceses to their own governance and their own archbishop.

The Most Rev. Timothy Omotayo Olufosoye is the new province's first archbishop. He will continue to be chief pastor of the large Diocese of Ibadan. Nigeria has a population of over 100 million people, of whom the Anglican Church claims four million.

The setting for the inauguration ceremonies was the Cathedral Church of Christ, Lagos. Represented in the chancel and congregation were companion dioceses from England and the U.S., including the Rt. Rev. Christoph Keller, Bishop of Arkansas. A delegation from the American fifth province was present, and bishops, priests, and lay delegates from every diocese of the Province of West Africa attended.

Archbishop Scott preached and celebrated the Eucharist. The Gospel was read by the Rt. Rev. John Howe, Secretary General of the Anglican Consultative Council.

On the following day, an open air gathering of 7,000 Anglicans heard Archbishop Olufosoye call for a renewed sense of mission for Nigerian Anglicans, and cooperation with the worldwide Anglican Communion and other Nigerian



The Most Rev. Timothy Omotayo Olufosoye, Archbishop of Nigeria: A renewed sense of mission and cooperation.

Christians. His sincere acknowledgment of the gift of the Church Missionary Society in the very early 19th century in establishing the faith in Nigeria touched many.

(The Rev.) H.A. LYCETT

Southwestern Virginia Elects Bishop

The Rev. A. Heath Light, rector of two parishes in Norfolk, Va., was elected Bishop of Southwestern Virginia February 17. He won out over five other candidates on the seventh ballot.

The bishop-elect will succeed the Rt. Rev. William H. Marmion, who will retire May 31 after 25 years as bishop of the diocese. Fr. Light will be consecrated in services June 2 at the Salem-Roanoke Valley Civic Center. He will be the fourth bishop of the 60-year-old diocese.

More than 450 delegates, alternates, and visitors attended the election at St. John's Church, Roanoke, with 67 clergy and 128 lay delegates eligible to vote. Fr. Light received the necessary majority in both orders on the seventh ballot, with 37 clerical and 73 lay votes.

The bishop-elect is 49 years old and a native of Lynchburg in the Diocese of Southwestern Virginia. He is a 1951 graduate of Hampden-Sydney College, Hampden-Sydney, Va., and a 1954 graduate of Virginia Theological Seminary. He was ordained to the diaconate in 1954 and to the priesthood in 1955.

He has been priest in charge of several small Virginia congregations, and rector of Christ Church, Elizabeth City, N.C., and St. Mary's Church, Kinston, N.C. He became rector of Christ and St. Luke's Church, Norfolk, in 1967.

He has been a deputy to four General Conventions and is deputy-elect to the 1979 General Convention.

Bishop Myers, SBC President Clash

Southern Baptist President Jimmy R. Allen replied recently to charges by the Rt. Rev. C. Kilmer Myers, Bishop of California, that "Bible-thumpers" such as Anita Bryant and Calif. State Senator John Briggs are "the greatest deterrents to human rights and freedom."

Mr. Allen, who was in San Francisco to speak at a Baptist seminary there, defended the "anti-permissive" stands of Ms. Bryant and Mr. Briggs, both of whom have led initiatives to limit the rights of homosexuals. He also defended his interpretation of the Bible.

"Homosexual lifestyles simply don't fit into the Southern Baptist mode," Mr. Allen said. "There is overwhelming concern among Southern Baptists about the permissiveness in present day society and the giving of social approval to life-

styles we believe the Bible condemns . . . [there is] a healthy pattern of heterosexuality that the Bible clearly teaches. . . ."

Last year, Bishop Myers said that fundamentalists increasingly are becoming a source of political power, using scriptures to bolster their positions.

"They represent a formidable bloc in American political life," he said, "and State Senator John Briggs, for one, has realized this. This political force, operating under the cloak of a distorted Christianity, could lead us to facism, American style. It could instigate witch hunts. We must be aware of it . . . The Bible is our book. The Bible was born out of the experience of the church. We must not let the fundamentalists steal our book. Their claim is that only they know how to read and understand it."

Bishop Myers charged that fundamentalists seem to claim that scripture is inerrant. "They delight in 'proof texts,' quoting them whenever it suits their purpose. . . . They are, in my opinion, adherents of a false Christianity. Anglicans have no infallible book or person."

Women's Ordination: Anglicans Plan Discussions

In a statement to the winter session of the Church of England's General Synod, the Most Rev. Donald Coggan, Archbishop of Canterbury, said that discussions are planned with the Roman Catholic and Orthodox Churches on the subject of women's ordination to the priesthood.

He disclosed that he has had private talks about the matter with George Basil Cardinal Hume, Archbishop of Westminster, who is expected to discuss the issue with Pope John Paul II before Easter.

Dr. Coggan also reported that the Rt. Rev. Robert Runcie, Bishop of St. Albans, will discuss women's ordination during an extensive sabbatical tour he is now making of the Middle East and Eastern Europe. He plans to visit the Patriarchates of Jerusalem, Antioch, Alexandria, and Moscow, as well as Greece, Cyprus, Bulgaria, Romania, and Yugoslavia. He will discuss the future direction of the Anglican-Orthodox dialogue and also report on last summer's Lambeth Conference.

General Synod Endorses New Diocese of Europe

At the February meeting of the Church of England's General Synod, the creation of a new Anglican Diocese of Europe moved a step closer.

The measure, which will initially seek to work as closely as possible with the Convocation of American Churches in Europe, has been referred to the revision

committee of the Synod. It will enable the Anglican chaplaincies in mainland Europe to be represented in General Synod if and when the proposal to unite the Jurisdictions of North and Central Europe and the Diocese of Gibraltar is carried into effect. This is possible in 1980.

Final say as to whether these two existing jurisdictions will be combined is up to the Archbishop of Canterbury, the Bishop of London (for northern and central Europe), and the Bishop of Gibraltar.

A draft constitution for a new unified diocese was also before the Synod, but only for information. It states: "This constitution has been drawn up in response to the expressed wish of the Anglican chaplaincies in the countries of mainland Europe to be united into a single diocese, in the belief that this renewal of structure will bring Anglicans in mainland Europe and Anglicans in England into closer contact with each another, and that it will serve to promote the unity of Christians in the universal church."

Referring to the proposed diocese's relations with the Americans in Europe, the memorandum stated: "Care has been taken to keep the Episcopal Church in the U.S.A., through the Presiding Bishop, in touch with the preparations both of the constitution and of the measure. It has to be recognized, regretfully, that it is not practicable for constitutional, financial, and other reasons, to move immediately to a diocesan structure into which the six or seven churches of the American Convocation can be integrated.

"There is bound to be some anxiety lest the unification of the jurisdiction and the diocese should distance the 'English' from the 'American' chaplaincies. But great care is taken in the preamble of the constitution for the diocese to emphasize the 'interim' nature of what is proposed, and the unified diocese, following the tradition of the existing jurisdiction and the Diocese of Gibraltar, will seek to work as closely as possible with the churches of the American Convocation, looking towards an eventual integration.

"Moreover, a vital element in the life of the new diocese from the outset will be the presence in its chaplaincies of large numbers of Anglicans from outside the British Isles, and in particular, from the Episcopal Church in the U.S."

Bishop Walters Dies

The Rt. Rev. Sumner Francis Dudley Walters, who served as Bishop of San Joaquin from 1944-1968, died in San Francisco February 11. He was 80.

Bishop Walters had served as an assistant bishop to the Rt. Rev. C. Kilmer

Myers in the Diocese of California since 1972. His former jurisdiction covered the eastern-central portion of the state of California.

A native of Newark, N.J., he received his bachelor's degree from Princeton University, and his theological training from the General Theological Seminary in New York. He was ordained deacon in 1922 and priest in 1923, and earned graduate degrees from Columbia University, the Pacific School of Religion, and Eden Theological Seminary.

Bishop Walters served parishes in Kansas, Missouri, and California before being consecrated Bishop of San Joaquin in 1944. The diocese underwent a dramatic expansion in his episcopate with the number of clergy tripling and the annual giving increasing by 15 times.

He had served as president of both the Northern California-Nevada Council of Churches and of the Province of the Pacific of the Episcopal Church. He was also on the board of the Church Divinity School of the Pacific.

He is survived by his widow, Evelyn Turpin Walters, and by two children.

British Ponder Status of Overseas Women Priests

The question of whether or not women priests from the Episcopal Church in the U.S. and other Anglican bodies should be permitted to celebrate the Eucharist in England is currently before a committee assigned by the General Synod of the Church of England.

An announcement said the committee would "consider the position of women lawfully ordained abroad who subsequently come to this country, and to identify the options open to the Church of England following the decision which the Synod took in November." In November, the Synod narrowly turned down a resolution which would have removed the barriers to the ordination of women to the priesthood and consecration to the episcopate.

The options for consideration range from doing nothing (on the grounds that there is too much opposition to women priests under any circumstances) to giving women from abroad the same status as visiting male priests.

At present, it is the opinion of church lawyers that it would be illegal for a woman priest to officiate in England.

One of the women uncertain of her welcome is the Rev. Joyce Bennett, who is going home to England soon. She became one of the world's first Anglican women priests when she was ordained by the Rt. Rev. Richard Baker of Hong Kong and Macao.

She wrote recently to the General Synod committee considering the problem, and revealed that she had cele-

BRIEFLY . . .

The Rev. Samuel H. N. Elliott of Alton, Ill., was elected executive director of the **Recovered Alcoholic Clergy Association (RACA)** at the organization's board of directors meeting in Chicago recently. He succeeds the Rev. James T. Golder who founded RACA 11 years ago and who will remain as chairman of the board and treasurer. Fr. Elliott will take office May 1. Board members present at the meeting were: Fr. Golder (California), and the Rev. Messrs. Arleigh Lassiter (Kansas), H. Gordon Macdonald (New York), Kenneth Trueman (Milwaukee), David Works (Massachusetts), and William Van Wyck (Arizona).

In a recent letter to the *New York Times*, the **Rt. Rev. Paul Moore**, Bishop of New York, asked, "Is it too much to ask the leaders of the greatest nation and city in the world to put politics aside in order to start on some relatively simple, undramatic actions for South Bronx and for burned-out sections of Queens, Brooklyn, and Manhattan?" Recent political arguments have slowed, once again, plans and promised funds for rehabilitation of some of New York City's devastated areas. "Where Jimmy Carter stood is not terribly important," wrote Bishop Moore. "Where future New Yorkers are born and brought up is urgently important."

Sheriff Alvin Hudson of Roanoke, Va., was surprised to discover that the new city jail will have a somewhat unusual amenity—a **baptismal tank** large enough for total immersion ceremonies. No one seems to know who ordered the \$1,200 tank, and the city manager hadn't heard about it until reporters began questioning him. Sheriff Hudson noted that only about five or six jail inmates ask to be baptized in an average year, and they have been taken to churches for the ceremonies. A former city sheriff, however, said baptisms in the jail would be safer. When he ran the facility, he said, some of the prisoners asking to be baptized had escape, not salvation, in mind.

The **Archbishop of Canterbury**, the Most Rev. Donald Coggan, has issued a special statement in response to the many letters and queries he has received concerning the Unification Church (Moonies). Noting that it "is not a Christian organization," nor is it one that has anything to do with the ecumenical

movement, as some people have assumed, Dr. Coggan said, "I think I should warn Christian people . . . to scrutinize with the greatest care the claim of the Unification Church . . . that it represents a version of the Christian faith which is authentic, and a way of life which is consistent with that faith."

Roman Catholic Archbishop Peter J. Gerety of Newark has authorized a letter asking his priests to guard against anti-Semitic interpretations of the Passion narrative and other Lenten readings. The letter urges priests to preface "all passages that might be understood as abusive with a comment as to the proper meaning of 'the Jews' . . . this . . . does not refer to the totality of the Jewish people—the Jews of yesterday, today, and tomorrow—it does not even point to the Jews of Jesus' time. It is a term that here and in many Gospel passages stands for the officials of Jerusalem, those leaders Jesus, according to St. John's Gospel, brands as 'hirelings, not true to shepherds'."

About 50 disaffected Episcopalians and Anglicans who are organized as the **Pro-Diocese of St. Augustine of Canterbury**, gathered recently in San Antonio, Texas, for what was termed an international synod. They are seeking reunion with the Roman Catholic Church, and the group's leader, Fr. Albert J. duBois of Burbank, Calif., for many years executive director of the American Church Union, said they have been talking with Vatican Doctrinal Congregation officials since 1977. He said he feels that Pope John Paul II "has by now been at his post long enough to give this matter some attention."

The *Virginia Churchman* reports that a committee appointed to study the possibility of division of the **Diocese of Virginia** "is strongly attracted to the idea." The creation of two approximately equal dioceses, "each of which would be larger than two-thirds of the dioceses of the church," finds favor with the committee. Further study is planned.

The Rev. **John A. Fitterer**, 56, former president of Seattle University and head of the Association of Jesuit Colleges and Universities, has been received into the priesthood of the Episcopal Church at private ceremonies at Trinity Church, Boston, Mass. Fr. Fitterer and his wife, the former Barbara Trombley, live in Washington, D.C. He has been assigned to serve at St. Columba's Church there.

Continued on page 14

THE REFUGEES I KNOW

In Malaysia, the refugee problem is critical and cries out for solution.

By FAY CAMPBELL

The Vietnamese refugees I know are in a transit camp outside Kuala Lumpur, the capital city of Malaysia. The camp is located on the grounds of a Franciscan friary. Along the road leading from the highway to the friary stand life-size stations of the cross. The juxtaposition of these images and the refugees clustered about them is striking. Here before your eyes are vivid illustrations of every sermon you have heard, every prayer you have offered, for the uniting of human suffering with the suffering of our Lord on the Cross. The visual impact is piercing.

In the three months that I have been visiting Gethsemani Friary, the refugee population has varied between 500 and 1,350. (The Franciscan population remains fixed at two brothers and two priests.) On my first visit, there were 900 people crammed into facilities which were intended to serve as a conference center for a few dozen people. I never knew 900 could be so many. My mind must have coped unflinchingly with the feeding of the five thousand, but when I looked around this camp, I found it mind-boggling to think in terms of feeding these 900.

The task of feeding the refugees falls to the Malaysian Red Crescent (Red Cross) Society, funded by grants from

the United Nations High Commission for Refugees (UNHCR). For shelter there is, to begin with, the two-story cinderblock friary itself. The ground floor consists of a large hall intended to serve as the refectory, common room, chapel, and so on. The walls of this room are lined with double bunk beds, and hammocks are suspended in any space that can be found. Every spare inch of floor space is covered with sleeping mats. People by the hundreds and their possessions are crammed into a few square feet apiece. The upper floor of the friary consists of about a dozen small rooms which could accommodate one or two persons comfortably. Each is furnished with two double bunk beds, but the average population of each room is eight or ten, an entire family. Expectant mothers awaiting the birth of their babies before departure have top priority in the assignment of these rooms. The rest of the buildings are temporary structures or makeshift shelters. Behind the friary and the latrine are two shelters constructed of 2 x 4s and corrugated tin sheeting. Each houses over 200 persons. Like the lower floor of the friary, they are furnished with double bunk beds wall to wall. It is scarcely possible to describe the mass of humanity inside, or the thunderous sound of a tropical downpour on the tin roof, or the heat inside under the noon-day sun. The remaining shelters consist of tents and lean-tos. The latter have sprung up along the walls of the friary and the chapel, while a number of platform tents have been erected about the grounds. Usually one family gets one quarter of a tent. At present, with over 1,300 people crowded into the camp, there are six or more families to a tent.

The stations of the cross follow the road to the foot of a hill in front of and to the left of the friary. The seventh, eighth, and ninth stations are at the foot of this hill. The remaining stations, like those of the Via Dolorosa in Jerusalem, are at the top of the hill. A temporary structure has been built above the eleventh, twelfth, and thirteenth stations to serve as a chapel, with the twelfth station rising behind the altar in the center. The effect is striking. The chapel is used by a regular congregation, joined by Christian refugees, on Sundays and holy days. At other times it serves as a classroom for English classes or as a quiet place to sit or write or sleep for people who scarcely have room to lay themselves down to rest.

By the time the refugees reach this camp, the processing for their resettlement is virtually complete, and they are en route to a new home and a new life. Thus morale here is high. The average length of stay in this camp is about one month, during which the people are given medical examinations, obtain their visas, and await space on commercial flights. This camp houses refugees on their way to the United States or Canada; another camp is used for those going to Australia.

Women from the international community in Kuala Lumpur make weekly visits to this camp. Some conduct English classes for the children; others teach English to adults, or answer their questions about places they are going. Some visit expectant mothers and those with newborn babies. They distribute magazines, newspapers, writing materials, toys, etc. There is nothing really organized; the nature of the situation is such that the makeshift is the only workable arrangement. Most of all, those who visit the refugees come to offer friendship and reassurance, to show kindness to people who for so long have suffered the worst of man's inhumanity to man.

Bui Phuong Thao is 14 years old. She and her two younger sisters and brother were brought out of Vietnam last May by their uncle, Dr. Duong Quang Hao. In her childhood, Thao has suffered the terrors of war, the agony of hunger, the ordeal of escape by river boat with military

Fay Campbell is an American Episcopalian who has resided for several years in Kuala Lumpur where her husband is in business. She serves on the parochial church council of St. Mary's Anglican Church in Kuala Lumpur; in this country she is a communicant of the Church of the Ascension and St. Agnes in Washington, D.C.



RNS

Vietnamese boat people: "Let us open our hearts and reach out our hands. . . ."

police in pursuit, the perils of a stormy sea, and the trauma of a vicious attack by Thai pirates who robbed, raped, and terrorized the 52 occupants of the small boat before making off with their provisions and leaving them to die. After three days without food or water, they reached the coast of Malaysia, only to meet with a hostile reception. They were prevented from beaching their boat, threatened with return to Vietnam if they did not leave, and finally towed back out to sea. Eventually they drifted close enough to shore that they dared smash their engine and sink their boat in order to be rescued and given refuge. Eight fearful days after slipping away from their homeland, they finally arrived at a refugee camp on Pulau Besar, a small island off the East Coast of Malaysia.

Because other members of their family already live in the United States, they expected to be able to join them in a short time. Instead, processing took five long months. Finally in October they were brought to Kuala Lumpur, expecting an imminent departure for the United States. Three months later they are still at the friary because one of the documents of support has not been located. Eventually it will be found or a new one submitted, and they will be on their way.

In the meantime, Dr. Duong serves as camp leader at the friary, as he did on Pulau Besar. He is also the only doctor for the hundreds of refugees at the friary. He has obtained medical supplies and attends to the health needs of his people. In a typical morning he might see 80 patients. Others come to his room at all hours of day or night, and he even delivers babies when they arrive faster than the ambulance called to take the mother to the hospital. Dr. Duong's gentle and soft-spoken manner belie his energy and dedication, as his radiant

smile conceals the wrenching suffering he has endured. He was a captain in the South Vietnamese Army. When South Vietnam fell in 1975, he elected to remain in Vietnam rather than join the exodus of refugees fleeing the Communist take-over. As a physician he had devoted his life to relieving human misery, and he expected to be able to continue to serve his people under the change of regime. Instead, he was sent to "re-education camp" for over two years. It is called "re-education camp," he says, but in fact it is prison. Hard labor is exacted day in and day out in exchange for meager rations of food. That, he says, is the key to Communist control of the population. No work, no food. Once released from the camp, Dr. Duong discovered what life under the Communist regime held for him. He was stripped of all rights of citizenship, including the right to practice his profession. A skilled vascular surgeon, he was consigned to the rice paddies. It was clear to him that he had no future in Vietnam. He found also that his nieces and nephew were denied further education because of the family's anti-Communist activities. At the insistence of his 86-year-old father, he undertook to make his escape. His sister remained behind to take care of their father, while her four children accompanied their uncle in his flight to freedom.

This family is fortunate in having relatives in the United States to sponsor them. They are fortunate also in having professional skills and a good command of English in addition to fluency in French. They can expect to adjust well to their new life. Others are not so fortunate. Those who have no close relatives in the United States or do not meet other qualifications for priority acceptance as immigrants must apply for refugee status. The hope then is that they will be accepted by Canada or Australia. Both of

these countries, however, apply strict criteria in their acceptance of refugees, including insistence that they be English-speaking (or in parts of Canada, they may be French-speaking). Preference is also shown for those with professional skills. Refugees lacking these qualifications may eventually be accepted by the United States, but they are likely to spend months, even years, in refugee camps awaiting admission.

The refugee camps in Malaysia until recently have been meeting the minimal needs of the refugees who have found their way to Malaysian shores. In the past two months, however, the situation has become critical. A wave of thousands of "boat people" has come to Malaysia as a result of the disastrous harvest and nationwide famine afflicting Vietnam. In October there were about 20,000 refugees in East Coast island camps; by mid-December there were nearly 50,000. In one week in November the population of Pulau Bidong alone went from 15,000 to 24,000, and by mid-December had reached 30,000. The airlift of food organized by the UNHCR when the monsoon set in in November was intended to feed 15,000 people on Pulau Bidong for a month. Instead, it had to feed twice that many, and thus sufficed for only half that time. Clearly the requirements have increased more rapidly than logistical provision can be made. The water supply on the island, once adequate, has become endangered as the monsoon rains raise the water table at the same time that a burgeoning population doubles the amount of sewage seeping down, and also doubles the need for water. Logistical problems of transporting food during the monsoon will be increased by the need to transport water as well. Food is limited to rice, eggs, and occasional portions of chicken or sardines. No provision can be made for supplying fresh fruits and vegetables, meaning the refugees on the islands suffer vitamin deficiencies, while the inhabitants of the under-developed East Coast of Malaysia suffer shortages of foodstuffs as increasing quantities are purchased for delivery to the refugee camps. The situation is becoming so critical that the international agencies may soon be asked to provide not merely funding for food but the food itself.

All this is not to speak of the inadequacies of shelter on the islands, the lack of sufficient medical supplies, or the limitations on communications. When mail service is not provided, refugees are virtually incommunicado for months on end. Nor is this even to begin to touch on the psychological damage or the emotional wounds inflicted by the trauma these people have suffered, and prolonged by months of uncertainty in the camps.

What can be done to bring their suffer-

Continued on page 14

EDITORIALS

TLC Questionnaire

During the past weeks, members of The Living Church Foundation have compiled a questionnaire relating to this magazine which has been sent by them to a sampling of subscribers including bishops, priests, deacons, and lay persons. It has also been sent to a sample of former subscribers. Almost a third of the total number of questionnaires sent out in all categories have been filled out and returned. This is an extraordinarily high percentage, and the interest and concern which it represents are indeed impressive. In behalf of the foundation, and the staff of the magazine, we wish to express our sincere gratitude to the hundreds of people who took the time and trouble to do this.

On our general list of subscribers a questionnaire was sent to every tenth name. In addition, there may be others who would like to express their feelings about the nature and contents of this magazine by filling out a questionnaire. We will be happy to send a copy (as long as they last) to other readers who write to request them. The questionnaire will probably take you fifteen minutes or more to fill out. We will be pleased to receive your copy.

We were impressed by the range and diversity of our readers. Some said they value TLC because it is their only source of religious news. Others subscribe to a wide variety of other religious journals. Sometimes the same individual reads such conservative publications as the *Christian Challenge* and *Christianity Today*, and such liberal ones as the *Christian Century* and *Commonweal*. The majority clearly value this magazine above all as a source of current news about the Episcopal Church. Many expressed strong approval of TLC as a relatively brief weekly journal; but, at the same time many indicate interest in longer, non-news articles in such fields as theology, liturgy, and history. To satisfy such varied preferences, it is evident that we must continue to provide a mixture of longer and shorter, lighter and heavier material. Although some wrote that they read TLC from cover to cover, others quite legitimately only read it for certain things. We will try to serve both kinds of readers.

We will have more to say about the questionnaire in the weeks ahead. It will help us to plan for the future, and we hope this will help you too.

Good Gifts

We recently received communications from two bishops, kindly arranging in each case to give subscriptions to all the clergy serving mission churches in their jurisdictions. We are extremely grateful for this sort of support. Especially this year, with the General Convention approaching, we believe that this will mean much to the individuals involved. Well-informed clergy

are a source of strength to a diocese as a whole. We hope this will be considered in other dioceses as well.

A note about our policy: when an individual who is already a subscriber receives a gift subscription, we simply add that on to the number of copies to which the individual is already entitled. In other words, if you are midway through a one year subscription, and then receive a gift subscription for one year, you will receive the magazine without further cost for the next year and a half.

POET'S PROPER

Meditation Bystanding

(John 12:20-33)

Bystanders cannot tell
Thunder from the voice of angels;
But man in the face of hell,
Hears thunder in the soul.

Lift up being lifted up,
Dropped dried seed the lightening grow,
Say yes to the wild wisdom,
Say no to the stand-by row.

Christ stay the heart of winter,
Christ stay the thunder of the soul,
Christ bide the heat of angels,
Christ bide the ground of lifted being.

Whatever happened to those Greeks?
Why are Philip and Andrew standing aside?
What in the world is going on with Jesus?
Here a moment ago, now in hiding.

All we wanted was to see Jesus,
Not to raise a storm;
He saw clouds we see and do not see,
He saw lightening and a falling tree.

Back beyond creation
Thundered a voice to set the ozone free;
And here we still stand by, stand by,
Discussing the angel smoke.

God guard the terrible moment
Of the Christ in hiding,
And when we ask to see Jesus
Don't let us blind our eyes.

Bert Newton

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VACATIONING?

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CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

FEASTS, FASTS AND FERIAS

Make the Contrast Visible

By THE EDITOR

Holy Week and Easter together provide the most dramatic point in the Christian Year. Here is the most exciting transition from penitence to rejoicing, from fasting to feasting, from sorrow to triumph. Whatever the schedule of services in your local church may be, whatever the music, whatever the special programs or activities, let this dramatic contrast be unmistakably evident.

This is not only a matter of thoughtful planning, but also of the spirit in which things are done, the sensitivity toward what is suitable, the loving attention to details so that everything can be right. This cannot be said often enough. This year, as on previous years, some days after Lent has begun, your columnist has been to churches where flags are still hanging in the chancel, colorful Sunday school banners are still mounted, and various other details, quite alien to the spirit and mood of Lent, are very visible. One hopes that such items may have been withdrawn before Palm Sunday, so that at least for the final great week of Lent the church really will look like a church in Lent should look. Don't say, "Well, we'll get them out next year." Get them out now! The job next year will be to get them out before Ash Wednesday.

A bare, undecorated church is not ugly, but it is different. Like fresh air, or a glass of water, it clears the taste. After everyone in the congregation has been exposed to the austerity of a bare church, they are ready to appreciate the dramatic change to the fullness of the Easter decorations. That is indeed the time for all the flags, all the banners, all the candlesticks, abundant flowers, and so forth. As we have suggested in this column before, special and unique decorations can be created. A huge and brightly colored butterfly can hang from the ceiling as a symbol of the resurrection, or an angel can stand at the font.

In a chapel where your columnist previously served, we created a flat figure of the Risen Christ, about 10 feet high, on one wall of the nave. The head, hands and feet were cut out of heavy cardboard and painted. The rest of the body of the figure consisted of a simulated silver robe. This was in fact yards of aluminum foil, cut in the pattern of a huge surplice and hung flat against the wall. This had to be secured very carefully at the shoulders, as the weight was too great

for mere tacks to sustain. Beside the figure, we attached to the wall in large red letters the words, "I am the resurrection and the life."

The whole construction took about six man-hours, and about as many dollars in supplies—hardly prohibitive even for the smallest congregation. This sort of thing is a good project for several people on the "Great Sabbath" of Holy Saturday. The foil was especially striking in the glitter of candlelight at the Easter Vigil. The angles of light should be considered in the placing of something like this.

If the church has just looked more or less as usual during most of Lent, that does not contrast sufficiently with the coming Easter celebration. If the church looks more or less as usual during most of the paschal season, it will not contrast sufficiently with the preceeding period of Lent. This year, may you and your fellow parishioners enter deeply into the meaning of the Lord's passion, and the knowledge of his resurrection. May the importance of these days be visible in our churches . . . and in our lives!



Janet Morgan

Austerity for Lent: The sanctuary of Grace Church, Amherst, Mass., is stripped bare in this season. The necessary cloths and vessels are placed on the altar and two large candlesticks are placed by it for the celebration of the liturgy.

NEWS

Continued from page 8

brated Holy Communion privately among family and friends when visiting England, but that she had never done so in a church and was opposed to militancy in the cause of women priests.

Miss Bennett said that Lord Ramsey, when Archbishop of Canterbury, had assured her that her private celebrations were "perfectly proper and in order."

She asked whether there will be any field of service open to her when she returns. "I hear of so many churches without priests, of so many 'hungry sheep that look up and are not fed.'"

"I believe I could well have a ministry in the years ahead among the elderly and the housebound, or in those parishes whose incumbents have died or gone sick. Letters from England tell of those in need who do not have the ministry of a priest. How terrible it would be to be in a position to help, and yet forbidden by some ecclesiastical legalism."

Northeast Hispanic Caucus

In response to a resolution of the Third National Consultation on Hispanic Ministries, which met in Los Angeles in October of 1978, the Dioceses of the Northeast formed the Northeast Hispanic Caucus of the Episcopal Church on December 2, 1978 in Stamford, Conn. The dioceses represented in the Northeast Caucus are: Bethlehem, Pennsylvania, New Jersey, Newark, New York, Long Island, Connecticut, Massachusetts, and Rochester. The officers elected at that time are: convenor—the Rev. Enrique Brown of Connecticut, secretary—Mr. Relton Roland of Rochester, and treasurer—the Rev. Michael F. DeVine of New Jersey.

Since the existing structures (the National Commission on Hispanic Ministries and the National Hispanic Officer) are limited in their activities, the Northeast Caucus proposes to work in concert with the above groups to achieve the following objectives:

1. Promote Hispanic missionary work throughout all areas of the church;
2. Identify the structures of the church where the development of Hispanic work and participation of Hispanics in the mission of the church is impeded, as well as encourage and facilitate increased participation by Hispanics in the structures of the church involved in mission;
3. Witness to and carry out the prophetic and pastoral mission entrusted to the church;
4. Aid the implementation of the necessary means to carry out Hispanic work through our General Convention and diocesan efforts.

The Northeast Caucus met for the second time on January 20 at the Cathedral

of St. John the Divine in New York City and two resolutions to be presented at General Convention in Denver were discussed and approved. They are:

- I. RESOLVE: That the 66th General Convention of the Episcopal Church in concurrence of both houses:
 1. *Reaffirm* and *deepen* its commitment to a fuller Hispanic ministry in obedience to all people and in the spirit of the 1835 Convention;
 2. Provide this ministry with the necessary structures and budgetary means to allow for the increased participation and membership of Hispanic persons in *all* major and minor bodies of the church's work, such as:
 - a. All General Convention bodies, elected or appointed;
 - b. Seminary Boards of Trustees;
 - c. All interim boards and departments.
- II. RESOLVE: That the 66th General Convention of the Episcopal Church:
 1. Redirect the disbursement of the NCHM's funds to increase the support of the mission to Hispanic persons on the local levels through:
 - a. Hispanic clergy salary for mission;
 - b. Hispanic Mission programs;
 - c. Hispanic training for service of lay and ordained ministries.
 2. Appropriate the additional sum of \$300,000 for the triennium 1980-1982 for the employment of Hispanic priests to be disbursed by the NCHM in consultation with and advice of the National Hispanic Caucus.

PEOPLE and places

Appointments

The Very Rev. Hoyt B. Massey is archdeacon of the Diocese of Southwest Florida.

The Rev. Robert I. Maurais is rector of St. Edward the Confessor, Mount Dora, Fla. Add: P.O. Box 455, Mount Dora (32757).

The Rev. Joseph T. Rivers, III, is rector of St. Giles' Church, Upper Darby, Pa.

The Rev. James Sanford is vicar of the Church of the Ascension, Merrill, and St. James', Mosinee, Wis. Add: 409 Second St., Mosinee (54455).

The Rev. Richard H. Saxer is rector of St. George's, New Orleans, La.


The Rev. Alfred F. Scogin, Jr., is now at St. Alban's, Kingstree, S.C.

The Rev. M. Elden Smith is rector of Trinity Church, Findlay, Ohio.

The Rev. Warner C. White is rector of Trinity Parish, Marshall, Mich. Add: 101 East Mansion St., Marshall (49068).

The Rev. Benjamin Franklin Williams, IV, is rector of St. Augustine's Church, Tempe, Az.

The Rev. George H. Jack Woodard is rector of St. Stephen and the Incarnation, Washington, D.C. Add: 3421 Center N.W., Washington, D.C. 20010.



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FOR CLERGY AND MUSICIANS

JUNE 25 - 29 1979

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Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

REFUGEES

Continued from page 10

ing to an end? What needs to be done is to remove them quickly from the deprivation and uncertainty of life in the refugee camps, to assist them in getting resettled, to bind up their wounds with kindness and caring, to make it possible for renewed productivity and a sense of security to heal their shattered lives. The present procedure of removing families one by one as sponsors are found and processing completed is too slow to cope with the great influx of refugees. As the Malaysian camps become super-saturated, a way must be found to move the refugees in greater numbers and reduced time to more humane conditions. A solution would be to move them to refugee camps elsewhere to await processing. Voluntary resettlement agencies in the United States are reportedly strongly opposed to the setting up of temporary camps in the United States, as was done in 1975. While the existence of refugee camps within our borders might offend American sensitivities and good intentions, the fact is that the alternative is far worse. The situation in Malaysia is critical and cries out for solution. Furthermore, Malaysia would be less hostile toward the new arrivals if these refugees were moved out more quickly. It is the strain on their re-

sources and facilities, coupled with the fear that they are getting stuck with a problem they cannot cope with, that prompts Malaysia to repel further arrivals. A number of boats which have been prevented from landing have capsized in the monsoon-angered seas, resulting in hundreds of drownings.

Several countries, notably Canada, Australia, France, Belgium, Switzerland, and West Germany, are cooperating in the resettlement of the refugees, but the bulk will eventually be taken by the United States. U.S. quotas for immigrants from Indochina have recently been increased to 25,000 per year for 1979 and 1980. No refugee can come to America, however, unless he has a sponsor.

The increased quotas can only be translated into individual resettlement when sponsors are forthcoming. While many refugees can be sponsored by their own family members already resident in the United States, countless others have no relatives to sponsor them and are dependent on volunteer sponsors. The most pressing need, therefore, is for sponsors. Here is an opportunity for those who wish to reach out and help these unfortunate people. Perhaps your parish could volunteer to sponsor an individual or a family. Processing is handled by a number of voluntary agencies, such as the International Rescue Committee, Church

World Service [475 Riverside Drive, New York City 10027], the United States Catholic Conference, etc. Potential sponsors who may be put off by the prospect of a financial burden should know that federal funds are allocated to assist refugee resettlement, and the obligation of the sponsor is more a moral one than a financial one. Sponsors may indicate the extent of the support they can provide: whether it is to be food and lodging, employment, or full support; whether it is to be short-term or long-term. Sponsors may name the person or persons they wish to sponsor.

If a man rich in this world's goods sees that one of his brothers is in need but closes his heart to him, how dwells the love of God in him? My children, our love is not to be mere words, but must show itself in action.

(1 John 3:17-18).

Let us for love of God and in thanksgiving for the precious freedom won for us long ago now extend a helping hand to the newest wave of immigrants fleeing oppression. Let us open our hearts and reach out our hands to these weary and heavy-laden, homeless, wounded people. Let us give of what we have without counting the cost, knowing that inasmuch as we have done it unto one of the least of these, we have done it unto him who is the Lord of life and giver of every good and perfect gift.

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THE ANGLICAN MISSAL (altar edition) \$125.00. Now available. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

CHURCH MUSIC

WE GIVE YOU THANKS — music for The Holy Eucharist, Rite II, composed by Clark Kimberling for choir/organ. Twenty pages, venturesome but singable, copyright 1979. Finest quality engraving and printing, \$1.50 (\$1.00 for 10 or more). Stereo cassette with this and three congregational Rite II settings, \$4.50. University Press, Box 329, Evansville, IN 47702 (Phone 812-479-2376).

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ORGANIST-CHOIRMASTER, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply Box J-404.*

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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PUBLICATIONS

"STATIONS OF THE CROSS" — Former OHC, Fr. Stanton Edition; available, **St. John's Press, 517 South Kensington, Kansas City, Mo. 64124.** Payment w/order \$27.50 per 100.

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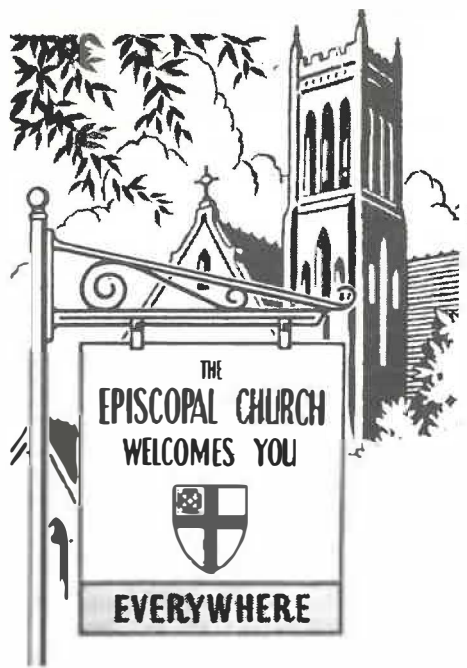
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LENT CHURCH SERVICES

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



BRIDGEPORT, CONN.

ST. JOHN'S PARISH Park and Fairfield Aves.
The Rev. Samuel Walker, r
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun;
Tues 10 Eu & teaching series; Wed 8 healing service & Folk
Eu; Thurs 12:10 Eu & special preaching service. "Serving
the Greater Bridgeport Community since 1748."

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.
The Rev. James R. Daughtry, r
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



St. Dunstan's Church, Madison, Wis.

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

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). Wkdays 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

DETROIT AREA

1928 Prayer Book Services only
MARINERS' CHURCH, 170 E. Jefferson
Sun 8:30 & 11
REDEEMER, Southfield, 18140 Cornell
Sun 8 & 10:30
ST. JOHN'S, Woodward & Fisher Fwy.
8 & 11

AUBURN, ALA

HOLY TRINITY Church Dr. (off So. Gay)
Sun 8, 10; Wed 7, 10
(Take Exit 51 off I-85 2 mi. north)

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

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

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenam 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; C Sat 4:30-5:30

EPISCOPAL CENTER

1300 Washington
HC Mon-Fri 12:10

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.

Continued on next page

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; Wed, 5 Eu Spiritual Healing, LOH

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

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

The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian 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. & 43d 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

46th 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

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, 12:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

EASTON, PA.

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

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.
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

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

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

MADISON, WIS.

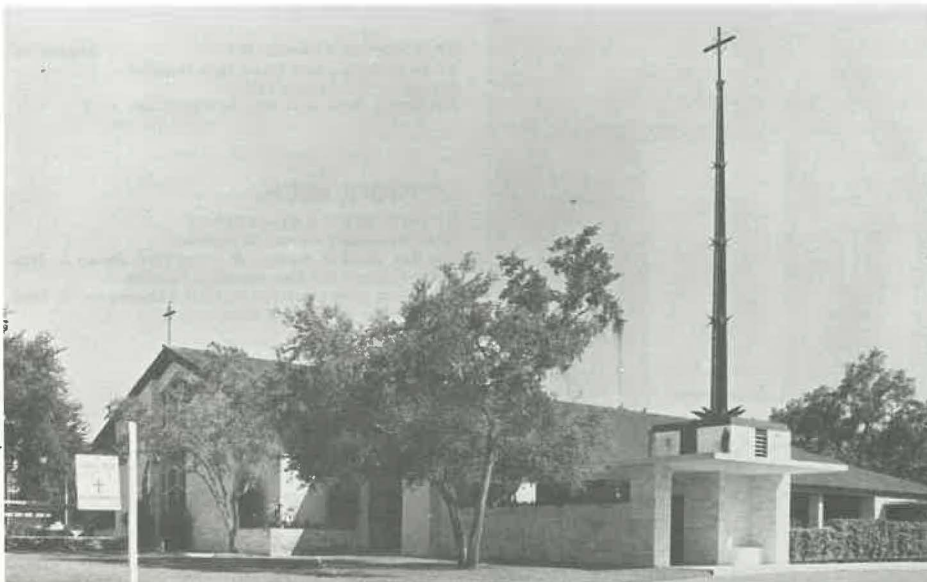
SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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. Stephen's Church, Coconut Grove, Miami, Fla.

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