

THE LIVING CHURCH



General Convention managers, Jane and Bob Wallace: A stewardship of time, money, and personnel [see page 10].

S. Neale Morgan

Making General Convention Happen • page 10



Iconoplastic Theology

By JONATHAN C. SAMS

That's not a misprint. I mean *plastic*, capable of being molded or formed deliberately, as opposed to *clastic*, which I don't know is a word by itself, but together with the word *icon* means to break down or tear apart.

The world is an icon of God. It reveals and obscures him. It needs to be both *plasted* and *clasted*. That's what this little essay is about.

The Delaware River is one of my icons. It flows through my dreams, just as it does in waking life, between steep rock banks with New Jersey on one side and Pennsylvania on the other. It haunts my memories of boyhood summers spent by its banks. It charms and entices and terrifies me. I venerate this icon.

It gives life, feeding us with fish, teaching us its disciplines.

By its banks I learned to listen for God, and also the first stirrings of adolescent love.

Where the creek joins the river are the burial mounds of Indians, its older disciples. I join my praises with theirs.

In flood-time it rose up to threaten and humble and preserve us; that time I learned courage and quiet strength from watching my father.

From my father too I learned to be quiet and reverent on the water, to read ripples and current for lurking fish, to use current and drift to work a lure, to become, momentarily, a fish, to feel the river's great power flowing over me, to imagine breathing it in or swimming through it effortlessly, with only the slightest movement of tail or fins.

The Rev. Jonathan C. Sams lives in Crown Point, Ind., and serves as associate at St. Paul's Church, Hammond, in the Diocese of Northern Indiana.

The river taught me permanence and change, for it is never the same from year to year: the shoals alter, the deep holes fill in, the snags wash down, yet it is always the river, from the far mountains to the waiting sea.

And so when I read of controversial



plans to build a dam on the Delaware at Tocks Island my prayers turn to protest:

"And some people plan to thwart you, change you, dam you up, slow you down, harness your power. Can they do that, great and holy river, icon of God?"

And the river says, yes, they can. They can do it because I am an icon and not God.

I dream of a stream bed nearly dry, with a thin trickle of water sparkling under a hot sun. I mourn for the Great Icon, and wonder how I could ever sing the Lord's song by these meager waters, in this strangled land.

Yet right here is the key to what I am

trying to say about plasting the icons that emerge from the raw material of our own lives.

God is not trapped within any icon. He is the Father and Mother of every image, every symbol, every sacrament, and is also their ravager, their scourge, their Cromwell, their Mohammed. He molds icons in order to smash them. He builds a world in order to have it pass away.

Life is full of icons. In our Christian tradition there are certain paradigmatic ones, icons that pull together all our disparate personal experience and express it in terms of the experience of a particular historical community. Exodus and *pascha*, incarnation and *eschaton*, patriarchal tradition and prophetic iconoclasm, they are the key to unlock the mystery of every icon.

Our own lives have their own stories, their own icons. The river is one of mine. Others emerge from my dreams and memories: a whale, a bear, a vast, mysterious church. Many personal relationships are icons for me, as are certain groups, institutions, and mountains. Through these symbols I address my prayers, I bow before them, I kiss them and light candles before them in my mind. Nor do I hesitate to smash them, to let go of them, to experience their limitations, to part with the most cherished of them. But that's not quite true: I do hesitate, and often resist. Every icon is a potential idol. But as surely as God whispers to me from one icon, he assails it and sets to work building another from the broken pieces. He may allow the Delaware to be dammed up, creating in the very dam another icon, an expression of man's creative and technological skill, a monument to human ingenuity, and no doubt a source of positive good to many people. The more cherished the icon, the more he seeks to undermine it, because the more of a potential idol it is.

And the ultimate icon is Christ, "the image of the invisible God" (Col. 1:15). And he, too, is destroyed in order to be revealed, buried in order to rise again. And in the Ascension the icon spreads out, becomes universal, trans-historical, available to all times and places. He is the only wholly adequate icon, the one who goes away in order to come again, dies in order to truly live, recapitulates in himself the entire movement of *plasting* and *clasting* that is the story of the world.

To you, O Christ, Lord of icons, all our prayers are drawn like light to a lens. Yet they do not stop with you, for even you focus them and send them on to their true end and source, the invisible God who is above every name.

Give us the grace to perceive the icons that swarm around us, to venerate them and also let them go, as we must let you go, Lord Christ, in order to truly have you.

THE LIVING CHURCH

Volume 178 Established 1878 Number 21

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

June

1. St. Justin
3. Day of Pentecost (Whitsunday)
5. St. Boniface

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.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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LETTERS

Hispanic Priests

Thank you for running the news item of the formation of the Northeast Hispanic Caucus [TLC, April 1].

The caucus did originally approve a resolution for General Convention in Denver asking convention to "appropriate the additional sum of \$300,000 for the triennium 1980-1982 for the employment of Hispanic priests. . . ." In a subsequent meeting, however, that was changed to read "That the 66th General Convention of the Episcopal Church . . . appropriate an additional sum of money for the employment of Hispanic priests."

The caucus is seeking the help of General Convention, for parishes that are involved in Hispanic mission, to provide the financial resources to hire priests. Many dioceses and parishes have begun to minister to Hispanic people. But often this is "new" work for which no provisions have been made and for which no money is available. We want to bring this matter to the attention of the church, since it is crucial that the clergy who do this work are supported.

(The Rev.) ENRIQUE BROWN

Convenor, Northeast Hispanic Caucus
Stamford, Conn.

Use of Pot

Re the news item [TLC, Jan. 28] concerning Canon Dennis and his push for the legalization of marijuana, a few thoughts come to mind. First, as a high school dance band musician some years back I took a "reefer" one night. It relaxed me greatly and concomitantly improved my instrumental technique amazingly for an hour or so. The subsequent let-down was no fun. Some time later I smoked one more joint, and then quit for keeps. Next, as a police reporter in Chicago I saw in the station houses (1) how marijuana gave punks the guts—or, if you will, the "cool" desire—to commit felonies, and (2) how occasionally it led to heavy dope habits of a criminally expensive kind. (No, I do not claim that the latter occurs invariably or even frequently—but why grease the skids?) Later, a teenager playing in a band with one of my sons graduated from pot to horse and permanently ruined his health and his promising musical career. Today one of my kids is a suburban police officer and can tell Canon Dennis some disconcerting stories about the current use of pot and its effects among the 14-18 age group, both sexes. And last autumn, a cruise past an area high school showed several score kids sacked out on the school lawn, blissful with their tokes and their cokes, and making a real mess of cans, bottles, and paper trash. Finally, Canon Dennis and his or-

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inary, Bishop Moore, have plenty to keep their "spare time" occupied in counteracting the unfortunate and seemingly indelible effect of the ordination of the well-publicized Lesbian "priest."

It is clerical foibles such as these which have rendered me all but lapsed from the church in which I was raised, which I loved, and in which I served as chorister, acolyte, and vestryman. Can't we return to making the sacraments meaningful and knock off some of this growing "relevant" clerical fondness?

WHITHILLYER

Evanston, Ill.

Rules of Thumb

Fr. Robert Rodenmayer's review of Bishop Paul Moore's *Take a Bishop Like Me* [TLC, April 8] lets the cat out of the bag, in one unguarded moment. "Bishop Moore," it says, "quotes one of the three ordaining bishops, Daniel Corrigan . . . [whose] . . . rule of thumb was: Whenever you are faced with a difficult choice, go with the future, not with the past."

We may infer, then, that Bishop Moore, as well as Bishop Corrigan, would have opted for Lenin in the confused days of 1917, and for Hitler in the even more confusing days at the end of 1932.

GERHART NIEMEYER, deacon
 University of Notre Dame
 Notre Dame, Ind.

• • •

Bishop Paul Moore, in his book, *Take a Bishop Like Me*, states: "The criteria by which I try to test the validity of change in doctrine are: Does this change give us a larger understanding of God? Does this change liberate our spirit to become more fully human? Does it reflect more clearly the image of God? Therefore, does this change make us more compassionate. . . ?"

How different from the orthodox test of valid doctrine: Is it scriptural? Has it been believed by all, everywhere, at all times? As long as bishops set their own standards for doctrinal validity, there will be nothing but chaos in the church.

(The Rev.) C. OSBORNE MOYER
 St. Columb's Church

Jackson, Miss.

Words Still Work

While accepting wholeheartedly the statement of Fr. Wade [TLC, April 22] who writes concerning the General Ordination Exams that the Gospel is still communicated, in parishes at least, verbally, I would remind him that this does not necessarily mean orally, and that imprecision in language often hinders that communication.

(The Rev.) EARL SNEARY, Headmaster
 St. Andrew's School
 Saratoga, Calif.

Latin American Poverty

This letter is in response to the news story headed "Pope: No Liberation Theology" [TLC, March 4].

Liberation theology should be buried by anyone who has read Jacques Ellul. The clergy who want to "redress the wrongs of hundreds of years of the most oppressive type of capitalism" are similar to most reforming clergy. Their premises are incorrect and their information is misinformation.

Latin America suffers from lack of capitalism. Latin America has Spanish, Roman-Catholic feudalism. The Spaniard came as a thief and remained to be the feudal overlord, not very different from invaders in the middle ages. There was much more gold to steal, Indians to exterminate, or enslave.

Recently, the socialist president of either Venezuela or Colombia said that what his country needed was the protestant work ethic and more capitalism and freedom. The liberation theologians and marxists want to substitute the great feudal estates of "latifundia" with the same estate now run by a communist committee on the Russian or recent Portuguese model. The peon will still remain a peon and not be allowed the right to own his property and become a farmer with freedom to make his own decisions, start making a profit, increase his capital, and produce a surplus to feed the hungry. The fisherman whose boat is owned by the Marxist commune and whose fish is processed by the Marxist cannery is somehow going to be liberated and produce more food for the hungry? No way.

Capital is produced by hard work, the denial of immediate consumption, long-



term incentives for that denial and safety for capital to accumulate. The feudalists of Latin America and the liberation theologians really share the same piratical or gangster mentality that wealth and capital are seized rather than created, preserved, conserved and accumulated; i.e., there ain't no wealth without sweat.

The Jamaican economist, Prof. Manley, sadly points out that Caribbean and Latin poverty has a cultural basis and will not change till the culture changes.

On the same page of TLC is a statement from the West Virginia bishops in opposition to the death penalty. I find their quotation in amusing contrast to the statement on the same page "avowedly Marxists priests who believe that violent change is the only recourse for the continent's poor."

A plaintive plea: Am I the only one who writes to you who finds the inconsistencies of our "leaders" intellectually amusing, or alternatively intellectually distressing? "When the blind lead the blind, both fall into a pit."

(The Rev.) ROBERT G. PUMPHREY
St. Peter's Church

Carson City, Nev.

An Unwarranted Affront

In your coverage of "The Detroit Report [TLC, Jan. 21], you quote the reactions, as stated in the Report, of three groups of Episcopalians to the decision of the Episcopal Church to admit women to the diaconate and priesthood. Then, in your editorial you write: "The Detroit Report speaks for those Anglicans, of different points of view, who hope that Roman Catholics will accept or acquiesce to the ordination of women. It does not appear, however, to speak for those members of the Episcopal Church who neither favor the ordination of women nor desire to court its approval by others. This will strike many as less than satisfactory. . . ."

Those Episcopalians who are opposed to the priesting of women, and will therefore find omission of any reference to them as "less than satisfactory," make up a considerable minority—if indeed they be merely a minority—of the church's membership and include (unless he has changed his mind since the 1976 General Convention) the Presiding Bishop himself. As a much less significant member of this group, I consider this omission an unwarranted

affront and call for an apology to the church from the person or persons responsible for it.

I cannot buy the argument that I have seen advanced that, in the restricted context (that of continued discussions with Rome) in which the matter was touched upon in the Report, the more general question of the attitude of Episcopalians toward the priesting of women was considered irrelevant. I still insist that the fact that a large number of Episcopalians oppose the priesting of women should have been mentioned—in parentheses, perhaps, but certainly at least in a footnote.

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

Good News of Marriage

I know the church should be concerned about observing her laws. All the same, we have a better way than legalism to go out into the world. We are the Good News people, the people who have joy to the world.

We can also tell the world of the good news and grace of holy matrimony, rather than the *shoulds*, *oughts*, and *musts* of church law. Doing this, we would be ministering to our times.

Over the past few years, sociological studies have found out that people who went ahead and lived together without marriage mostly have not had lasting relationships. Generally, they do not believe they have received the same benefits that married people have in their relationships. This tells us quite a bit. But the press coverage of Triola-Marvin

vs. Marvin brings this home to the public more strikingly. With all that hoorah, worldly people are going to more formally contract their relationships for mere self-protection. Then they will again discover they do not have the benefits of marriage.

Then, as now, we shall have good news for them. The rich fruit and benefits of sacramental marriage cannot be imagined from the outside. I was no stranger to the company of women before I married, and I like to believe I had more than average good sense about what I had wanted of marriage; but I did not begin to know what it is like. And I had known the Lord for a decade and a half before I married, still I could not have guessed how wonderful it is to have him in our marriage.

Knowing this, we hurt with them when people suffer a divorce. We know what they lost or have missed. I have never met a divorced man or woman who truly believed his divorce was right, even though he knew it was the best he could do. When they confessed their sins, God was just to forgive them. In their hurt, they needed God's healing grace, not the condemnation of the law. However bad off they are, God's grace is always for them — just the same as it is for us.

We have good news for the world about marriage, the kind of good news the world wants to hear. Once they accept this for their own, as we have, the law of the church will take care of itself. But the world will not know of our good news unless we tell them.

(The Rev.) RUSSELL G. LOCKETT
Bluefield, W.Va.

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y soul

both magnify the

LORD



And my spirit hath rejoiced
in God my Saviour



For he hath regarded the lowliness of his handmaiden.

For behold, from henceforth all generations shall call me

blessed



For he that is mighty hath magnified me; and Holy is his Name.

and Holy is his Name.



And his mercy is on them that fear him throughout all generations.

He hath showed strength with his arm he hath scattered
the proud in the imagination of their hearts.



He hath put down the mighty from their seat
and hath exalted the humble and meek.

and hath exalted the humble and meek.



He hath filled the hungry with good things
and the rich he hath sent empty away.

and the rich he hath sent empty away.



He remembering his mercy hath holpen his servant Israel
as he promised to our forefathers, Abraham and his seed,

for ever

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be world without end.

Amen

The Magnificat or Song of Mary as rendered in calligraphy by the Rev. Canon Enrico S. Molnar, of the Order of Agape and Reconciliation, Tajique, N.M. St. Luke 1:39-56 tells us that our Lord's Mother uttered this hymn of thanksgiving when visiting her cousin Elizabeth, an event we celebrate in the Feast of the Visitation, May 31.

THE LIVING CHURCH

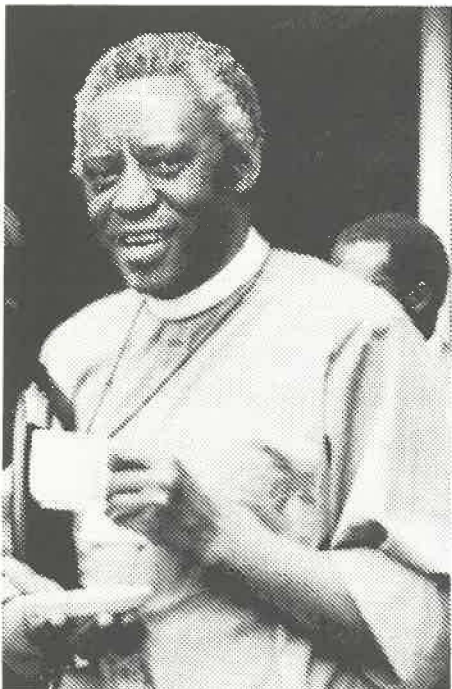
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Anglican Bishops Slain in Uganda

According to the Rt. Rev. Festo Kivengere, Bishop of Kigezi, two of his brother bishops in Uganda have been killed in recent days by forces loyal to former President Idi Amin Dada.

The Rt. Rev. John Alfred Wasikye, Bishop of Mbale in eastern Uganda, was captured in the town of Jinja in northern Uganda. He was believed to have been driving to Kampala, the capital, on Easter Monday, when he was stopped at a roadblock and taken to an army barracks along with three busloads of people who had also been arrested. Members of certain tribes were released, according to England's *Church Times*, but approximately 200 others were interrogated and accused of going to Kampala to join the new regime. They were machine-gunned or bayoneted to death, and the bodies thrown into the Nile. An eyewitness confirmed that Bishop Wasikye was one of those murdered. Britain's *Daily Mail* quoted a young soldier who said that "a bishop with a silver crucifix" was among the 200 who were to die, and when they guessed what was going to happen, "the bishop produced a pistol and tried to defend his people from the killers."



Nobuo Toda, *The CS Geppo*

Bishop Wasikye at Lambeth 1978

Bishop Wasikye, 50, was in England last summer for the Lambeth Conference. He had been the Dean of Mbale before his consecration to the episcopate in 1976.

Bishop Kivengere also said that the Rt. Rev. Geresom Ilukor, Bishop of Soroti, had also been slain by fleeing Amin troops, but, at the time of this writing, the circumstances are not known.

Vatican sources announced that a Roman Catholic missionary, Fr. Lorenzo Bono, an Italian missionary who had served in Uganda for eight years, was killed by Amin supporters in the northern town of Lira. Fr. Bono is believed to have been defending some young children the soldiers were threatening to kill.

As many as 700 missionaries, priests, and nuns are feared to be trapped in northern Uganda at the mercy of Amin loyalists, and one missionary official in Kampala said, "This could be another Congo," referring to the wholesale slaughter of Christian missionaries in that country during its first year of independence.

Canon Carr Insulted, Walks Out

When he learned that Davidson College's only African student was serving food at the banquet at which he was to speak, the Rev. Canon Burgess Carr of Liberia angrily left the North Carolina school.

Canon Carr, general secretary of the All-African Conference of Churches, is on sabbatical leave in the U.S. He had been invited to deliver the annual Reynolds Distinguished Lecture at Davidson, a college affiliated with the Presbyterian Church in the U.S. Canon Carr walked out despite pleadings and apologies from college officials when he found Jeannette Okomba working at the food service job.

"My position is that as the only African student here, she should have been invited to sit down with us. She should not have been serving," said the clergyman. "I was the only black man sitting there [at the banquet] and she [Ms. Okomba] was the only one serving. My stomach just got tight. It was something I just couldn't take. They can't afford to be insensitive to black people in this way and call themselves a Christian college."

He said he did not believe college officials were "attempting in any way to be

malicious," but "I just couldn't stay anymore."

The coordinator of the lecture series said that sending Ms. Okomba to serve food at the banquet was a foolish mistake.

Statistics on Separatists

The Rev. John A. Schultz, statistical officer for the Episcopal Church Center in New York City, reported recently on a study he has prepared which concludes that schism over women's ordination and revision of the Book of Common Prayer is expected to "level off and cease to make further gains" at the expense of the church.

Fr. Schultz, whose findings were presented to a meeting of the Council of Advice to the President of the House of Deputies in Louisville, Ky., said separatist Episcopal groups claim between 20,000 and 30,000 members, but that his study showed about half that many.

He said these groups numbered no more than 10,000 to 15,000 followers in 32 breakaway parishes and 40 newly-formed parishes. "The schismatic groups recently have claimed a total of 78 clergy and from 130 to 175 parishes," the study said. "We identified the clergy by name and found that many are still technically in good standing in the Episcopal Church. Some are retired or non-parochial. But their claims of 78 are precisely the number our diocesan offices tell us we have either lost or might expect to lose because of the schism."

The study said 32 clergy had been deposed from their ministry "for causes directly related to the schism" at the time the report was prepared. Another 46, it said, were under discipline for "schismatic offenses or likely to be deposed by year-end 1978."

Fr. Schultz said his findings were in contrast to a "worst case scenario" prepared more than a year ago in which an attempt was made to predict the maximum impact the schismatic movement could have in hurting church programs.

"This 'worst case scenario' estimated 15,000 Episcopalians in actual schism, plus ten times that number whose dissent led them to refrain from diocesan support," the study said. "The financial impact was estimated as a maximum loss of \$18,846 in average support per diocese and a loss of \$50,000 for the General Church Program."

Various factors affected the projections according to Fr. Schultz. "The House of Bishops adopted a statement of conscience at Port St. Lucie, Fla., which encouraged many who had disagreed with actions at the General Convention to remain within the structure of the Episcopal Church. The size of this group cannot be determined, but we know that at least 30 bishops supported the newly-formed Evangelical and Catholic Mission (ECM), which encouraged such loyalty."

The study said the attempt to number the followers of separatist movements has been confused because "the schismatics have drawn some converts from persons previously lapsed from the Episcopal Church, Roman Catholic traditionalists, and others. Thus, the schismatic growth does not mean the same size loss by the Episcopal Church."

Finally, the study concluded that even though there are six more schismatic parishes (32) than had been projected in the "worst case scenario," there has been an "actual decline in the number of non-supporting dissident parishes" to about 200 from the projection of 232.

"If this data is confirmed by our 1978 parochial and diocesan reports, and no further stimulus is given to aid the schismatic movement (e.g., by the 1979 General Convention), we would expect the schism to level off and cease to make further gains at the expense of the people and resources of the Episcopal Church," the study predicted.

Church Leaders Issue Disarmament Appeal

A group of 20 top-level church representatives from the United States and the U.S.S.R. met in Geneva, Switzerland, and issued a statement declaring that their national resources should be released from the arms race and "employed in the development of just, sustainable, and participatory societies." Members of the U.S. delegation were either officers of the National Council of Churches or church representatives on the council's Governing Board. They were led by the Rev. M. William Howard, the president of the NCC, and NCC General Secretary Claire Randall.

The unprecedented ecclesiastical summit backed the SALT II treaty, though they felt it to be inadequate, and called for cessation of nuclear arms testing and production.

In a six-page statement at the close of the three-day discussion period, the two delegations said, "We know that still more terrible weapons are being developed which can only lead to greater fear and suspicion and thus to a still more feverish arms race. Against this we say with one voice — no, in the name of God — no."

The churches were asked to support the disarmament program of the World

Council of Churches and the United Nations, because "the arms race produces hardships and lethal dangers, not only for our two countries, but for all nations of the world, especially those having nuclear capability."

In the Russian delegation were six Russian Orthodox and four other church leaders, representing the Armenian Apostolic Church in Moscow, the Evangelical Lutheran Church of Latvia, the Estonian Evangelical Lutheran Church, and the Union of Evangelical Baptists of the U.S.S.R.

More Opposition to Death Penalty

The Rt. Rev. William C. Frey, Bishop of Colorado, was one of 11 religious leaders to issue a joint statement recently in opposition to the reinstatement of capital punishment in Colorado. The statement says that all the signatories — all members of the cabinet of executives of the Colorado Council of Churches — "find the death penalty morally unacceptable and in contradiction to our religious and ethical beliefs."

"We recognize the urgency of preventing crime in our society and we share in the sufferings of those who find themselves victims . . . yet we strongly disagree that restoration of the death penalty will help eliminate violence. The use of the death penalty tends to brutalize the society that condones it."

The statement refers to the serious discrimination that exists in application of the death penalty, and also questions whether or not infallibility can exist in the process of determining guilt.

South Africa: Trying to Discredit the WCC?

According to the British newspaper, *The Guardian*, South Africa spent hundreds of thousands of dollars in a covert operation to discredit the World Council of Churches (WCC).

The Guardian said funds were channeled to the Christian League of Southern Africa, an organization which has been vehemently opposed to the World Council for years. Five members of the League toured a number of American cities last year, charging that the WCC was financing terrorism and Marxism in Africa under the guise of Christian activity. Led by the Rev. Fred Shaw, a Methodist minister who is head of the League, they were the Rev. Arthur Lewis, an Anglican priest who is currently banned from entering Great Britain [TLC, Apr. 8], Prof. Frank L. Coleman, an economist from Rhodes University, the Rev. David Kingdom, a Baptist minister, and the Rev. Chin Ready, Evangelical Bible Church.

The Guardian charged that the League

had been receiving money from South Africa's now disbanded Department of Information as long ago as 1975, and that in 1977 a League leader and Eschel Roodie, the former secretary of the department, now a fugitive in Europe, drew up a detailed plan to fight the WCC. The paper observed that the South African government is bitterly antagonistic toward the WCC because of its support for African liberation groups.

As a result of the secret agreement, the newspaper said the Department of Information budgeted an annual grant of more than \$400,000 for the League to continue its propaganda war, and to put together an international organization to oppose the WCC. This group, called the International Network of Confessing Christians, was launched at a conference in London last summer. Mr. Shaw told newsmen at the time that the network was "supra-political and supra-racial."

The Guardian report said it has long been suspected in church circles that the League was secretly receiving money from the South African government. This prompted the Methodist Church in South Africa to investigate the League formally last year, and to pass a resolution at its annual conference last October urging Methodists to disassociate themselves from the organization.

Mr. Shaw denied the allegations in an interview with *The Guardian* from the group's headquarters in Pretoria. He said the League was financed by business interests whose identity he was not prepared to disclose.

"If we receive money from the South African government, and it is given to us [so] we don't know who gave it to us, and with no strings attached, then the South African government must be praised as the most Christian government in the world, because it is only helping aid the defense of the faith," said Mr. Shaw. "We are a purely Christian organization — not a political front, or anything like that."

When the League leaders toured the U.S., they denied then that the South African government underwrote the organization or financed the trip, but, on the advice of the U.S. Department of Justice, the men were registered as foreign agents.

New Chancellor for Sewanee

The Rt. Rev. Furman C. Stough, Bishop of Alabama, was elected chancellor of the University of the South, Sewanee, Tenn., by the trustees at their annual meeting late in April. He was installed on the same day in a simple ceremony in All Saints' Chapel on the university campus.

Bishop Stough will replace the Rt. Rev. John M. Allin, Presiding Bishop, who was elected to the post in 1973. Both are alumni of the university, which is oper-

ated by 24 southern Episcopal dioceses. A bishop of one of the "owning" dioceses is chancellor and serves as president of the board of trustees. The vice-chancellor is the chief executive officer of the university and lives in Sewanee.

The new chancellor was born in Montgomery, Ala., and attended both the College of Arts and Sciences and the School of Theology. After his ordination, he served several churches in Alabama before spending two years as a missionary in Okinawa. He was rector of St. John's, Decatur, Ala., at the time of his election to the episcopate.

Bishop Stough has served the national church as chairman of the House of Bishops committee on overseas work, and as a member of the board of directors of the Presiding Bishop's Fund for World Relief.

Chinese Bishop: Great Opportunity for Witness

The Rt. Rev. K.H. Ting, Anglican head of Nanking Theological College, said recently that in China today, "the opportunity for Christian witness is unprecedented."

He made the statement in an interview with the Rev. Eero Saarinen, a Finnish Lutheran pastor, who was touring the People's Republic. Lutheran World Federation released a report of the interview in Geneva.

Bishop Ting said the theological college has now become the Center for Religious Studies of Nanking University. "The opportunity for making a Christian witness among the intellectuals and academics is quite unprecedented," he declared. "We are going to give lectures on Christianity to the students of philosophy and history. In May, we are going to give a lecture to the whole university community on the subject: The Christian Reason for the Existence of God."

The bishop served on the staff of the World Council of Churches in Geneva in the early '50s. He said that while he did not mean to imply that "our non-Christian friends are so very eager to listen to us . . . some teachers and some students are ready to consider and inquire into the validity of the Christian faith."

That afternoon, he said, he was planning to meet "with some of my student friends about what St. Paul meant when he said, 'The good that I want to do I fail to do and that which I don't want to do I do.'" Bishop Ting commented that "what that meant led St. Paul to acknowledge Christ crucified. I feel that this situation described by Paul is common to us all — and Communists are no exception. I feel my young friends are willing to consider it and they said they wanted to check some more."

Bishop Ting said that the college was

Continued on page 14

BRIEFLY . . .

Taxpayers conscientiously opposed to war would have the option of channeling their taxes to non-military uses, under a new bill introduced in the U.S. Senate. "Denominational church support for this bill is wide and growing," said Sen. Mark Hatfield (R-Ore.) who co-sponsored the bill with Sen. Mike Gravel (D-Alaska). The measure would set up a **World Peace Tax Fund** to receive that portion of the funds taxpayers would shunt from defense appropriations. If only 0.4 percent of taxpayers chose to do this, the sum would be about \$180 million. Although even supporters give the new legislation little chance of passage in this session of Congress, it is considered to be an indication of a growing trend toward pacificism.

New Haven, Conn., clergy expressed incredulity recently over a newspaper's claim of ignorance over the **national boycott of Nestle** candy and other products. *The Register* had armed its paper boys and girls with Nestle candy bars to sell to benefit the paper's Fresh Air Fund, which annually sends needy children to camp. Because of its involvement in promoting the sale of infant formula in Third World countries, the boycott of Nestle products has gained the endorsement of many church, community, and health organizations across the country.

Fr. John E. Brooks, S.J., president of the **College of the Holy Cross, Worcester, Mass.**, has announced that two newly constructed wings of its Dinand Library will be dedicated to the memory of the victims of the Holocaust. The wings will be named in honor of Joshua and Lea Hiatt, parents of Jacob Hiatt, a prominent Worcester businessman and trustee of Holy Cross. Both Mr. Hiatt's parents and 30 other members of his family perished in Nazi death camps. "In honoring the victims of the Holocaust," Fr. Brooks said, "Holy Cross affirms anew its commitment as a Jesuit college to the promotion of justice."

The Rev. James R. Crumley, Jr., president of the nation's largest Lutheran denomination, the **Lutheran Church in America (LCA)**, said recently in Milwaukee that divisions between Lutheran bodies are kept alive by their leaders. "Most congregations across the country are not involved in and don't care about all the debate between Lutherans," he said. "If it weren't kept going by the

leadership, there would be no reason for staying apart. The leaders make the differences far greater than they really are." Mr. Crumley said he was committed to Lutheran unity, and called it one of the church's highest priorities.

The bulletin of All Saints' Church, Fort Worth, Texas, reports that **St. Stephen's, Wichita Falls**, and its vicarage, were leveled in the devastating April tornado. All Saints' has established a "St. Stephen's Emergency Fund" for its sister church which will receive cash donations to help rebuilding.

A new analytical concordance, the first of its kind for the Revised Standard Version of the Bible, has been published by **Westminster Press of Philadelphia**. Its compiler, Dr. Clinton Dawson Morrison, Jr., professor of New Testament at Louisville Presbyterian Theological Seminary, said that the volume of more than 700 pages took 11 years to complete and three years to proofread. He said it lists alphabetically virtually every word in the RSV New Testament.

The **American Friends Service Committee**, the well-known Quaker civil liberties group, has completed a three-year study of government surveillance and citizens' rights. It has come up with a report called "The Police Threat to Political Liberty," in which it urges American citizens to avail themselves of Freedom of Information Act rights and to press for similar disclosure laws at the state and local levels. The report raises questions about a private intelligence-sharing network which is made up predominantly of state and local intelligence officers, called the Law Enforcement Intelligence Union, and calls for a Congressional investigation of this body's activities.

Author **Russell Warren Howe** is being sued by a Roman Catholic priest who was characterized as having "homicidal tendencies" in Mr. Howe's book, *The Power Peddlers*, which concerns foreign lobbyists. Fr. Sean McManus, a Redemptorist priest in Boston, was expelled from England several years ago for his harsh criticism of British policies in Northern Ireland. Although Mr. Howe has been ordered by a federal court to reveal the basis of the disputed statement, he has refused to do so, indicating that his informant could face retaliation by the Irish Republican Army.

MAKING GENERAL CONVENTION HAPPEN

A Living Church Interview

with Bob and Jane Wallace

People participating in the General Convention in recent years have discovered that if their hotel reservations have been somehow fouled up, or if there is some misunderstanding about their exhibit booth, or if the space assigned to a committee meeting is not right, there is a "friend in need" — two friends, in fact, who together with their staff will make every effort, by day or by night, to straighten things out. The manager of the General Convention, Mr. Bob Wallace, and his wife Jane, who is assistant manager, have supplied the devoted personal touch that has made this vast assemblage of Episcopalians a workable operation. Less familiar to most people, however, are the many years of patient business and managerial work which they put into the preparation of each General Convention. The Wallaces were interviewed by the editor this winter in their home on the outskirts of Louisville, Ky.

Jane and Bob, it is a very great personal pleasure for me to have this visit with you and to present you to the thousands of people who make up our family of readers of THE LIVING CHURCH.

Jane: We are so glad to have you here and I hope we can answer your questions.

Can you begin by first telling me briefly what your work is?

Bob: My title has been General Convention manager of the Episcopal Church since Feb. 1, 1972. Jane is the assistant manager and has been with the General Convention since Mar. 1, 1972. Our office is here in Louisville, which is centrally located in the United States and is well situated for us.

Do you work on a contract with the church? Is your office an independent business?

Bob: No. We have always been full-time employees of the General Convention. Our own job is one of service to the church. We are strictly non-political. Jane and I are not here to encourage or discourage any programs, policies, or decisions of the church. We are here to help all the representatives of the church come together properly, to discuss those things they need to discuss, in convenient and suitable circumstances. We try to arrange accommodations for every legitimate group affiliated with the church, whatever their opinions or views may be.

What are the main specific activities which this involves?

Bob: For the past months our office has been arranging hotel reservations for every bishop, deputy, alternate deputy, Women's Triennial delegate, exhibitor, accredited press representative, and any other officially involved persons who desire accommodations at the coming General Convention in Denver. We are also placing many overseas bishops and others in private homes with church people in the Denver area. All of this requires thousands of placements. We are also arranging special meeting places, special meals, and activities for 15 or 20 groups. Before that we were busy with arrangements for organizations, publishers, church supply houses, and others who desire exhibit booths in the exhibition hall. We have been working since 1972 in securing and negotiating the facilities and arrangements needed by this convention in Denver.

How do you work so far in advance? How do you know where this convention will decide the next meeting is to be?

Bob: Years ago, each convention decided where the next one would meet. That became impossible because of the lead time needed. Now, conventions project their plans years ahead. Very few cities can accommodate a General Convention of our church, and the facilities have to be booked almost ten years in advance. Excited as we all are about

Denver, our office is now also working on the General Convention to be held in New Orleans in 1982; we have begun on the Anaheim, Calif., convention of '85; and are looking for a site for 1988. Recommendations will be reported in Denver.

Why do you say our convention is so big? Surely the bigger denominations, national political parties, and other organizations have bigger meetings all the time.

Bob: Not really. Some indeed have more people but they only last a few days. Most other churches have smaller decision-making bodies.

That is surprising to me.

Bob: Jane and I of course try to know what the others are doing. There is a Religious Conventions Managers Association which Jane and I founded in 1973. I had the honor of being the first president for four years. Jane is the past executive secretary of it. The national gatherings of most of the other churches are primarily inspirational events for which big auditoriums are needed. Our General Conventions, on the other hand, are working meetings. Bishops and deputies have to be seated at tables where they can spread out books and papers. The bishops need a large meeting room; the deputies and the Women's Triennial each require a huge space. All these need to be close together, as well as close to the exhibit hall and the many additional large and small rooms required for committee meetings, office space, and so forth for so many days. In order to work efficiently, the two Houses of the convention have to make very full use of a great number of committees to deal with particular topics and questions. I have tried to describe this in my book, *The General Convention of the Episcopal Church* (Seabury Press, 1976, still in print).

I can see how this all mounts up in housing the convention.

Bob: Besides everything I have mentioned, obviously a large number of nearby hotels and motels are needed. Very few cities in America have this combination of facilities. Universities do not desire such a large number of people on their campuses for so many days. When we met on the Notre Dame campus in 1969, it was a special convention only lasting one week.

Once the convention is under way, I sup-



S. Neale Morgan

Jane Wallace during convention time: "... one has to be ready for anything."

pose you have a thousand different things to do.

Bob: Yes indeed. So many things have to be coordinated. There are emergency first aid facilities provided by the Red Cross, fire protection, security arrangements, erection of special platforms, furnishings, and so forth. I also serve as stage manager for the main convention services of worship with all their problems of lighting, sound, and personnel.

Is much special equipment required for the convention?

Bob: We will go to Denver with six semi-trailer trucks of equipment, office furniture, and partitions from Louisville, and two semi's from New York. The latter will be largely filled with exhibit and printed materials.

Incidentally, how do you manage to duplicate so many documents so quickly while the convention is going on?

Bob: That is another thing which is unique to our Episcopal situation. We set up a complete print shop at the convention. At the last convention one and a half million pieces of paper were printed.

You mentioned before the exhibition hall. THE LIVING CHURCH, like many other organizations, will have a booth there which we hope our readers will visit. Do you feel these exhibits are important?

Bob: It is helpful to the thousands of people who come to the convention to see what so many organizations provide in the way of services, church equipment, publications, and programs. By provid-

ing improved facilities we have attracted more exhibitors. The fees they pay, in turn, have considerably helped to offset the financial cost of the convention for the church.

How do you two divide your duties?

Bob: Basically, I deal with the logistics, and Jane deals with people. I especially want you to hear about her volunteers.

I would very much like to.

Jane: Years ago, before our office was in operation, the host diocese for the convention gathered volunteers to help with a great many things. Unfortunately, many of them had never been involved with any previous convention and they did not know what needed to be done, or how to do it. At the end of that convention they would disperse and all they had learned would be forgotten, as a totally different group of volunteers in another diocese would work at the next convention. This was frustrating, inefficient, and financially costly. It was also unnecessary. We found that many people from all over the country, and even from foreign countries, are eager to go to convention and would like to help in some useful capacity. Some of them want to come back convention after convention. These people can become highly skilled volunteers. We now have a body of experienced volunteers in every aspect of convention activity who can train and supervise new volunteers.

That certainly makes a great deal of sense.

Bob: It has also made a more efficient operation and it saves the church thousands of dollars.

Give me some examples.

Jane: We used to start each convention with all new pages serving in the House of Bishops and the House of Deputies. We now have experienced senior pages who volunteer to supervise the entire paging operation. In the past, every major office of the national church had to hire extra typists for the convention. Today almost all this additional typing is done by volunteers, some of whom are very knowledgeable after successive conventions. We have found it possible to put volunteers everywhere in the convention structure, and they love doing it. We see this as making it possible for these people to offer the ministry of their talents to the church. I admire these people, for they pay their own expenses, give up time from jobs of their own at home, and get little public glory.

This is indeed a wonderful program you have set up. I am sure it also involves a lot of hard work on your part and advanced planning.

Jane: We set it up far in advance. In Denver Madelyn Wilson, herself a volunteer, has been working as our coordinator of volunteers, together with her group of 20 volunteer leaders, since the summer of 1978. By avoiding the last

minute rush, these people in Denver will not be worn out. We want some of them to come back and help us in New Orleans in '82! About 750 volunteers will carry out assigned jobs in Denver. We also make it quite clear to our volunteer leaders that individual volunteers must be prepared to work with any group or organization in the church to which they are assigned, irrespective of churchmanship, race, theological opinion, or whatever. Courtesy and cooperation are to be extended to all.

All of this sounds like a big enough job, but what else do you do in your spare time, Jane?

Jane: When the convention is under way, one has to be ready for anything. Sometimes we have to locate people in the middle of the night because of an emergency back home. Properly filled out registration forms are very important for locating people: I hope your readers note this. There are sudden illnesses, deaths ... you name it. Wherever there are as many people as we have at General Convention, we will always have problems and emergencies.

Besides General Conventions, you do other meetings of the church. I remember you and your lovely daughter, Ruth, managing the front desk when the House of Bishops met in Kansas City last year.

Jane: Yes, our office is available to assist any official agency, board or commission of the church in arranging meetings, making reservations, and managing them if necessary. In 1978, we arranged a total of 73 meetings. These include the House of Bishops, Executive Council, and many national church boards and committees. For all of these we try to make convenient arrangements, and by advanced planning we are able to save money for the church.

I am sure you can.

Bob: We see stewardship as one of the purposes of our work. Not only the stewardship of money, but the stewardship of time and personnel in getting the work of the church done.

I am sure it will mean much to many of our readers to know that this kind of personal devotion and effort is going into these things.

Jane: We see this work as a ministry for the church which Bob and I can share.

God bless you for what you are doing. Because of the business and personnel management which you all carry out, the convention is free to address itself to the spiritual tasks which are its purpose. I am especially impressed by the volunteer program which makes it possible for so many people to have a direct and active part in this most important meeting of their church.

Bob: Jane and I are grateful that we can have this ministry which we think is one of the most exciting lay ministries in our beloved church.

EDITORIALS

A Personal Introduction to General Convention

However one may feel about particular decisions of its past, present, or future sessions, the General Convention is a meeting of great importance for Episcopalians. As one of the major religious gatherings in the United States, it has an interest and a fascination of its own. Nowhere else in the Anglican Communion does such a large-scale decision-making assembly convene. The major services of worship and other great events at the convention are stirring and inspiring. Seeing so many people, hearing so many things about the life and work of the church, and seeing so many exhibits are all exciting. Being part of it is often tiring, but often fun.

No one knows more about the convention than the two subjects of this week's interview. What the Wallaces have to say will be informative for people attending the convention, but also for those not attending who would like some picture of what will be going on.

The Wallaces care about the convention. They also care about the church which the convention governs, its faith, and its people. One finds the Wallaces at work, together with hard-working daughter Ruth, in an office in the Starks Building, a large old office building in downtown Louisville. Its elevator landings and long hallways look just as stern today as they did 50 years ago, when your editor's parents took him there for periodic visits to the dentist. But if you are looking for a heart in the Episcopal Church, their office is a good place to look.

Volunteers and the Church

One of the things we like about the management of the General Convention, as described in the interview in this issue, is the extensive use of volunteers. Because volunteers are not working professionally, their services are too often used by the church in a casual, haphazard manner. In contrast to that, the General Convention can use hundreds of volunteers because they are used in a systematic, well-planned, and comprehensive way.

By its very nature as a voluntary body, the church depends on volunteers for much of what it does. People support the church, take part in its programs, and attend its worship largely because other non-paid non-professionals encourage them to do so. The health and vitality of a parish can often be gauged by the extent to which volunteer leadership and initiative are utilized. Clearly one reason why many Episcopalians prefer small parishes to large ones is that in the latter so many jobs are held by professional staff. Of course the truly wise church professional (whether in Christian education, music, community services, or whatever) will encourage and develop volunteer assistance — but not all, alas, are so wise either in large churches or in

small ones. Fortunately many are, and this may be the reason some larger congregations are large.

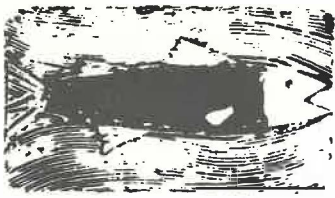
What about us? THE LIVING CHURCH is necessarily published by professionals, but we depend very heavily on volunteer assistance. Much of the material which appears in our pages is written by volunteers. We depend on voluntary assistance in a number of other ways, not the least in the encouragement of new subscribers. We are extremely grateful to the many people who help this magazine in so many respects. We will, among other things, be very happy to be in touch with individuals who wish to assist us in our booth at the General Convention.

World Peace Tax Fund

The proposal of Sen. Mark Hatfield and others that citizens opposed to war might have their taxes channeled to non-military purposes [p. 9] is thought provoking. Our present American arrangement that a pacifist may not be forced to fight, but that his taxes may be forced to do so, is certainly inconsistent. Legitimate pacifists are a small minority, but we value their witness and do not wish it to be silenced, either by the policeman or by the tax-collector. Non-pacifists may also be interested in the potential economic implications of such a proposal. Our present huge military budgets are taking billions of dollars away from investment in our capitalist and free enterprise economy. At the very least, this is one cause of inflation. The witness of pacifists, although involving pitifully small sums of money by federal standards, may open some interesting doors.

Separated Dissidents

New statistics have been released regarding separated Episcopalians [see page 7]. On the basis of our own impressions, the estimates seem sound. We note that the majority of clergy directly involved were not deposed at the time diocesan reports were received. Canon IV. 10 specifies that, six months after notice is given, priests or deacons who have abandoned the communion of this church are to be deposed. We would urge, however, that bishops and standing committees be very cautious in invoking this canon. Deposition is in principle permanent (although sometimes in fact temporary), whereas suspension is in principle temporary (although it sometimes turns out to be permanent). We believe that the latter sentence, rather than the former one, gives clearer expression to a desire for eventual reconciliation. Such clergy could be suspended through a different canonical route — as per Canon IV. 1, Sect. 1. We would commend the witness of the Evangelical and Catholic Mission (ECM) in reminding us all that reconciliation, rather than the defeat of opponents, should be the overriding goal of policy in this matter.



LET'S GO FISHING

By GILBERT RUNKEL

Don't Be a "Coffee Hour Preacher"

It was "coffee hour time" — that interlude (in the parish to which I belong) between the end of the late service and the time when people go home, or to the club for "brunch," or to take the altar flowers to the hospital or a shut-in; the time they use to talk about their children, or what they've been doing since last Sunday, or how meaningful (or inane) the parson's sermon was.

So it was quite disconcerting to my colleague (a fine, well-educated young clergyman) when a total stranger approached him as he stood in the midst of a group of people, and said, "You need to be spirit-filled — need to be baptized in the Holy Spirit — if you ever expect your ministry to amount to anything."

The stranger didn't even know my friend. He had never seen him before. And he had no idea as to whether my friend was charismatic, evangelical, or catholic in his approach to the ministry. (As a matter of fact, the best "catholics" are evangelical, and the best "evangelicals" are catholic; and every *Christian* is, by definition, charismatic — in the real meaning of the word).

Yet, this would-be evangelist came on like "gang-busters." He was not interested in discovering whether my friend had any needs to which he might respond. He already "knew" what my friend "needed." He wanted him to become a carbon copy of himself. He couldn't accept him as he was. So, he was prepared to "argue" him into what *he* wanted him to be.

But Christ doesn't call us to be debaters. He calls us to be disciples. The task of an evangelist is not to overpower people through arguments — but to bring them into that fellowship we call "the church" through our interest in their strengths and weaknesses, their talents, their hopes and fears. And we can do that (bring them *into* the fellowship) only if we "get inside" them.

To tell someone he has to "get the Holy

Spirit" if he's not quite sure of *Christ* (or maybe doesn't know much about Christ) is not a very good prescription as to what he needs. A doctor who prescribed a medication before diagnosing a patient's condition wouldn't be a very good doctor. And the medicine he might prescribe could very easily make the patient so ill that no other doctor would be able to help him.

Like a doctor, an evangelist must know something about the condition (the spiritual condition) of the person he would evangelize if he is to lead him toward that "wholeness" of life that comes through a relationship with our Lord. But to ask him to cast his lot with Christ (or to "get" the Holy Spirit) — without giving him some good reasons for doing it — is not likely to be very productive. We can get the job done only if we are able to lead him to the point where he can see things from a different perspective.

It is difficult to convince someone that a time-soiled, gray stone church is beautiful. Its windows are dark, and seem to blend in with all the rest of the building's drabness. It is only as you can lead him *inside* the building that your claims about its beauty may be proven to be true: for *then* he can see the beauty of the altar; the symbols of the saints that some unknown artisan has carved, lovingly, out of wood; and a hundred different beams of light, all of different hues, streaming through windows that — from the outside — were gray and meaningless.

In a very real sense, a person must be brought into the fellowship, into the church, into the family of God *before* he can understand what committed Christians are talking about: for just as the beauty — and the meaning — and the message of a stained glass window cannot be seen and understood from the outside, neither can the Christian faith.

That man (and I truly mean this) who was *rude* to my friend during the coffee

hour (by confronting him as though he must be an idiot because his religious stance may have been different from his own) apparently has never taken the time to learn how his Lord dealt with people he met casually.

There are few people who enjoy having their religion and ethics discussed publicly: a fact that Jesus recognized. To be sure, there were times when he spoke to whole groups of people, to 5,000, to the congregation of the synagogue in Nazareth, etc.); but, whenever it was possible, he spoke in private.

A good example of his one-to-one type of ministry can be seen in the way he dealt with the Samaritan woman he met at the well (John 4:7-ff). Because of her reputation, and because she was an outcast, she went to the well at an hour when it was unlikely she might be confronted by other women of the village. In her state of mind, she didn't want to have to endure the vilification and ridicule of "the holier than thou" crowd. And so, she went to the well — alone.

And how did the Lord deal with her? He had, for her, the same kind of gentle concern and respect that he had for the blind beggar on the road to Jericho (Luke 18:35-ff), the rich young man he met beyond the Jordan (Matthew 19:16-ff), and Zaccheus, the publican (Luke 19:2-ff): for he knew that it never costs anything to be gracious — to treat people as equals, and with respect.

Secondly, he didn't blurt out that she needed his help — claim that he could solve all her problems. Rather, he said, "Give me to drink" — asked for *her* help.

Thirdly, he aroused her curiosity by making a statement she couldn't understand (John 4:11) — which caused her to ask him the kinds of questions to which (he knew) she needed answers. And, as the conversation went on, the woman realized that she had not only found a *Friend* — but the one Person who could give her life meaning. So, she left the well — to go into the village (John 4:28-30) to tell people that she thought she had found the Christ.

Few of us find many occasions when "preaching at" people can be effective. But there are few occasions when we cannot speak to people, *privately*, about the Lord — speak with his kind of courtesy, humility, and good manners.

But "coffee hour preaching" does not result in many conversions.

Coming June 10

**Parish
Administration
Number**

NEWS

Continued from page 9

working on a new translation of the Bible. "If there weren't a cultural revolution, that wouldn't have been possible. It is in the modern Chinese language and is going to be printed horizontally, which is the present Chinese way."

The Church in China

Chung Hua Sheng Kung Hui (CHSKH), The Holy Catholic Church of China, owes its beginnings and in large measure its continuance, "to the prayers and to the men and women and money of six member churches of the Anglican Communion," according to *The Church of England Yearbook*. The churches were the Episcopal Church, and the Churches of England, Canada, Ireland, Australia, and New Zealand.

The American work began in 1844, when the first bishop, the Rt. Rev. William J. Boone, arrived in Shanghai. He was commissioned Bishop of China, and extended his work up the valley of the Yangtze River. Three dioceses were founded, Kiansu, Hangow, and Anking.

The English Church Missionary Society's work in China also began in 1844, and in 1849, the Rt. Rev. George Smith was consecrated Bishop of Victoria, Hong Kong, with jurisdiction over all British Anglican work in China and Japan.

By 1912, eleven dioceses existed, and the first Chinese bishop, the Rt. Rev. T.S. Sing, was consecrated in 1918 as Assistant Bishop of Chekiang. Additions to the Chinese episcopate followed until by 1947, the majority of the House of Bishops were Chinese.

In 1950, a year after the establishment of the People's Republic, the remaining western bishops withdrew. They were all replaced by duly elected and consecrated Chinese bishops. Contacts between the CHSKH and the western church were few and far between for a number of years, but in 1956, Bishop Ting was allowed to visit England, and the Bishop of Hong Kong was permitted to visit China. The "great proletarian cultural revolution" in 1966 was a time of anxiety for the church in China, according to the *Church of England Yearbook*, and many of its leaders were detained for varying lengths of time. Virtually no public services of worship took place from 1966-72, but since Easter of that year, public worship began again.

According to Dr. Edgar R. Trexler, editor of *The Lutheran*, who visited China recently, there are only two churches open for public worship in the entire country.

They are both in Peking — one Roman Catholic, and one Protestant. At the Church of the Immaculate Conception, the visitors were welcomed warmly by Fr. Lawrence She. Dr. Wexler said the

sight of the gray cross rising from the church roof was "startling, because every other church I'd seen in the People's Republic was closed and in disrepair. Many of them have leveled-off steeples where crosses once stood. In Canton, two church buildings within three blocks are being used as warehouses . . . elsewhere in Peking, a former Church of the Nazarene has a cross dangling from a steeple. . . ."

Immaculate Conception had 20 priests before 1949. "Now there are 13 — sometimes providing one priest for every two worshippers," observed Dr. Trexler. A mass for Chinese and one for westerners is held every Sunday. He found out that no catechetical classes were conducted by the church, and no children were baptized last year. There were four adult baptisms, however. Reading materials and Bibles are obtained from Italy, although the church reportedly has no connection with the Vatican.

Rhodesia: First Black Prime Minister Elected

American-educated United Methodist Bishop Abel T. Muzorewa, 54, will become Rhodesia's first black prime minister in June. His United African National Council (UANC) won 67.3 of the 1.8 million votes cast, according to an official tally, and the party will control 51 of 72 seats designated for blacks in the new 100-member Parliament.

Bishop Muzorewa's triumph was not without controversy, however. His principal rival, the Rev. Ndabaningi Sithole, 58, the leader of the internal faction of the Zimbabwe African National Union (ZANU), has charged that grave irregularities took place in the conduct of the election, and the election itself is regarded as invalid and meaningless by the followers of the Patriotic Front guerrilla movement. The black nationalists, led by Joshua Nkomo and Robert Mugabe, believe that the new constitution is a device to perpetuate white control of the country, and point out that the judiciary, military, penal system, and civil service still will be controlled by whites in Rhodesia.

A spokesman for Bishop Muzorewa held a press conference after the election at the Episcopal Church Center in New York City. Dr. Matthew Wakatama, a professor at Medgar Evers College (CUNY) and a long-time friend and advisor to the prime minister-elect, appealed to President Carter and the American people to support the new Rhodesian government.

"Give democracy a chance," said Dr. Wakatama. He took sharp exception with people who criticize the election on the basis that the Patriotic Front was not included. "It was our sincere desire," he said, "that the Patriotic Front would

participate. But, a question may be asked: who excluded them? Those of you who have followed the unfolding of events [in Rhodesia] will know that the Patriotic Front's intransigence had its origin in the Geneva Conference in 1976, followed by the blundering diplomacy of the British Foreign Secretary, Dr. David Owen, and the American Ambassador at the United Nations, Mr. Andrew Young, who gave an impression they were siding with the Patriotic Front. . . ."

In a related story, it is reported from London that Pope John Paul II quietly asked the British Legation in Rome if the British government could "intervene" in the Rhodesian situation to bring an end to the killing taking place between Rhodesian security forces and black nationalists. The head of the legation was summoned to the Vatican, but said Britain had no power to intervene.

In London, foreign office spokesmen at first denied knowledge of the Pope's initiative, but later said they could neither affirm or deny the reports. A recent Roman Catholic delegation from Rhodesia said Pope John Paul was very well informed about their country's situation, and recognized the urgency of settling the dispute as soon as possible.

Lutheran Official Believes Soldiers Murdered Missionaries

Dr. Paul A. Wee, general secretary of Lutheran World Ministries, believes that a recent raid into Zambia by disguised Rhodesian soldiers indicates that missionaries who have been killed in Rhodesia may have been murdered by government forces rather than by guerrillas.

In a letter to the *New York Times*, the relief official referred to a *Times* report of a strike into Lusaka [Zambia], which said the raiders were "Rhodesian commandos disguised as Zambian soldiers." Dr. Wee said the report should "lend credence to the claim of the indigenous churches that missionaries have been killed, not by the guerrilla forces of [Joshua] Nkomo and [Robert] Mugabe, but by that unit of the Rhodesian army, the Selous Scouts, whose specialty is deceitful masquerading."

Dr. Wee recalled a visit he had made to a refugee camp in Botswana, and said the people he met there "could not for a moment believe that a member of the Patriotic Front would kill a missionary. They considered the missionaries (except for those of the Dutch Reformed Church) to be their friends in the struggle. No Dutch Reformed missionaries have been killed." He added that the refugees "were prepared to talk in detail about the masquerading tricks of the Selous Scouts. . . ." He said that the young people he met had grown up in mission schools.

CLASSIFIED

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PEOPLE and places

Appointments

The Rev. **Karl E. Bell** is now at Christ Church, LaCrosse, Wis. Add: 111 N. Ninth, LaCrosse, Wis. 54601

The Rev. **Covy E. Blackmon** is now vicar of St. Paul's, Maili, and St. Barnabas', Ewa Beach, Hawaii. Add: 98-356 Kaonohi, Apt. 4, Aiea, Hawaii 96701.

The Rev. **Richard Sui On Chang** is now executive officer of the Diocese of Hawaii. Add: Queen Emma Square, Honolulu, Hawaii 96813.

The Rev. **Rudolph A. Duncan** is the diocesan finance officer for the Diocese of Hawaii as well as assistant at St. Peter's, Honolulu. Add: 1317 Queen Emma Square, Honolulu, Hawaii 96813.

The Rev. **Randolph L. Frew** is rector of the Church of the Holy Apostles, New York City. Add: 360 W. 28th St., New York, NY 10001.

The Rev. Dr. **Gerald G. Gifford II** is rector of St. Elizabeth's, Palama, Hawaii.

The Rev. **H. Jacoba Hurst** is vicar of St. Mark's, Woodbine, Ga. Add: P.O. Box 673, Woodbine, Ga. 31569.

Ordinations

Deacons

Northern California: **A. Robert Behtancourt, Jr.**, curate of St. John the Evangelist, Chico, Calif. Add: 11C Ralland Circle, Chico, 95926.

Northern Indiana: **Paul R. G. Smith, Ph.D.**, was ordained deacon and is assistant at the Cathedral of St. James, South Bend, Ind., and teacher of chemistry and biology at Culver Military Academy. Add: 632 Marquette Ave., South Bend, Ind. 46617.

Change of Address

The Rev. **Wayne Duggleby**, 50 W. State St., Apt. 705, Akron, Ohio 44308.

Transfers

The Rev. **Frederick Stecker IV** has transferred to the Diocese of New Hampshire.

The Rev. **Eric Wright** has returned to the Diocese of South Dakota.

Mr. Brian Taylor, student at the Church Divinity School of the Pacific, will be mission-interne at St. Alban's, Redmond, Ore., from Aug. 15, 1979 through Aug. 15, 1980.

Other Changes

The Rev. **David Hoag** has resigned as rector of Trinity, Lisbon, Ohio, but remains rector of Our Saviour, Salem, Ohio.

The Rev. **John E. Butt**, rector of St. Luke's, Niles, Ohio, has had his family name changed to **Edson**.

The Rev. **W. Brown Patterson, Jr.**, no longer serves as priest-in-charge, St. Alban's Church, Davidson, N.C.

Retirements

The Rev. **Carroll E. Simcox**, visiting professor of theology at the Episcopal Theological Seminary, Lexington, Ky. Add: 3153 Cheryl Lane, Hendersonville, N.C. 28739.

The Rev. **Elbert K. St. Claire**, rector emeritus of Church of the Advent, Kennett Square, Pa. Add: 103 West Montgomery Avenue, Ardmore, Pa. 19003.

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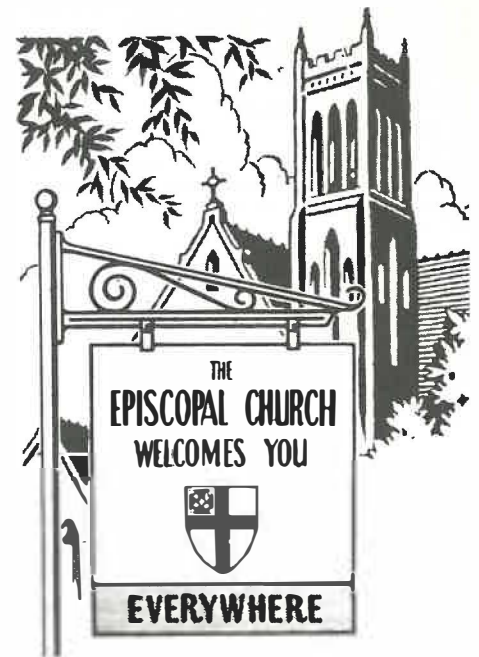
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