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to recognize
the capacity
we have
for ministering
to the aging. . . .



RNS

The First Article

Among the many passages in the Old Testament which the tradition of the church associates with Easter, perhaps none is more surprising to many people today than the story of Noah and the Flood given in Genesis 6-9. The modern reader easily puts it aside as an entertaining story for children, something to be illustrated in Sunday school books, or in sets of wooden animal toys.

Yet this story is one of those narratives deeply imbedded in human thought which, when meditated upon, opens doors to meanings at many levels. The flood story has occurred among many peoples and cultures. I can remember well almost 20 years ago, visiting Sagada in the mountains of the Northern Philippines, the romantic site of the famous Anglo-Catholic mission. There the great Igorot priest, Eduardo Longid, later Bishop of the Northern Philippines, pointed to a hill on one side of the town where, according to Igorot legend, the one surviving man landed after the flood. Across the valley was another hill where the one woman came to earth. Then with a twinkle in his eye he said, "If you go to another village, they will say it was two other hills."

The story of the flood witnesses to the

disconnectedness of the history of mankind. We did not evolve or develop in a straight line, as other animals seem to have done. We cannot "go home" to wherever it was we came from. We could not re-enter Eden, even if the angel sheathed his flaming sword. We have had to "start over" in a changed world — in fact our ancestors have started over many, many times. To survive, we have to follow laws, not instincts, and even the animals have become dependent on us for their survival too. The story of the flood describes a re-creation, a kind of sudden re-play carried out under changed rules.

Granting the connection with the doctrine of creation, does the flood have any relationship with Easter or with baptism, which we are considering in this column during this season?

First of all, the flood is related both to baptism and the resurrection by the New Testament itself.

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of

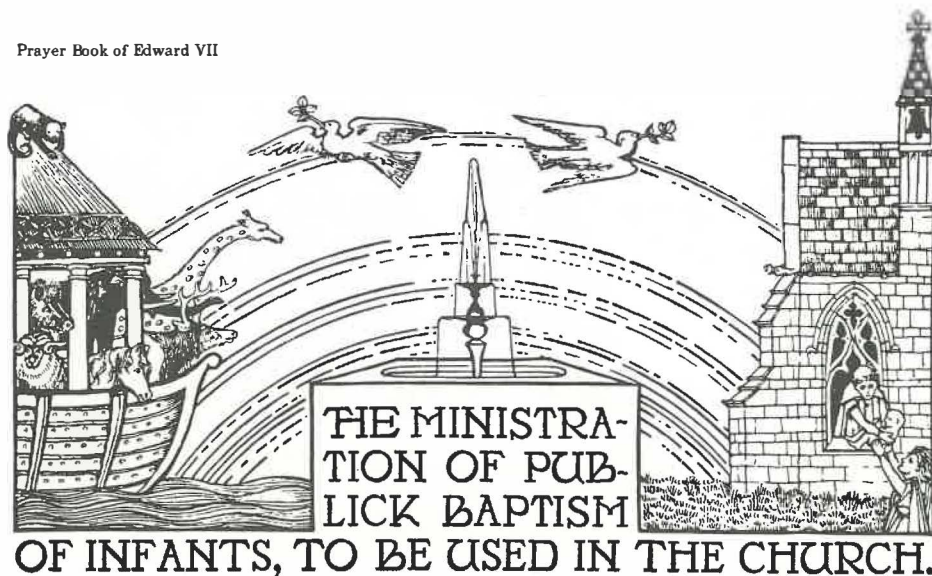
Noah, during the building of the ark, in which a few, that is eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him (I Peter 3:18-22).

This passage is far from clear. It refers to Christ "alive in the spirit," going to preach his gospel to those in the underworld who had died long before, notably to those who had died in the flood. This, in Christian tradition is believed to have happened on Holy Saturday, in between our Lord's death on the cross and his resurrection on Saturday night or Sunday morning. Sometimes depicted in Christian art, this is traditionally called the "Harrowing of Hell." (Harrowing literally means to harry, ravage, or plunder. Christ plundered Hades of its jewels, that is, the human souls imprisoned there.) The entire passage reflects the Hebrew habit of identifying underground with underwater, and in seeing this underworld as the place of both the bodies and the spirits of the dead.

As Noah, his wife, his sons, and his daughters-in-law were saved in the ark, so, the passage tells us, we are saved by baptism, through the resurrection of Jesus Christ. The baptized, we may go on to reflect, emerge like Noah and his family as the survivors and inheritors of the earth, bound by covenant to God, with responsibilities for themselves and for all life. As the dove with the olive leaf was the harbinger of deliverance to Noah, so the Holy Spirit with "blessed unction from above" came to Jesus and still comes to the followers of Jesus in the font. As Noah and all who were in the ark were thereafter bound to God in the covenant of the rainbow, so we are bound in a new covenant, into which we enter by baptism, and which is constantly recalled by that holy cup of salvation which Christians share at the table of the Risen Lord.

THE EDITOR

Prayer Book of Edward VII



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May

6. Easter 4
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LETTERS

Breaking Architectural Barriers

Since the advent of Access America, more and more communities have taken steps to make provision for handicapped persons of all ages. In my community provisions have been made for parking space close to public buildings and ramps have been installed to enable the handicapped to enter the library, the post office and the Marine Museum with little difficulty.

In attending many churches one finds that there are architectural barriers which do not encourage the attendance of people with walking problems or other physical limitations. Inasmuch as we worship him who made it possible for the lame to walk and the blind to see perhaps the time has arrived for our churches to do more to help such people attend divine services. Now that we have many more senior citizens who do enjoy attending church, I feel that more thought should be given to their needs.

(The Rev.) CHARLES R. STIRES (ret.)
Amagansett, L.I., N.Y.

Re-expressing the Faith

Fr. Giovangelo should be ashamed of himself for suggesting [TLC, April 8] that Bishop Spong of Newark stands in the tradition of that Renaissance bishop of Browning's who ordered his tomb in St. Praxed's. It is one thing to suspect Bishop Spong of theological liberalism; it is quite another to insinuate that he is guilty of worldliness, vanity, and immorality. That was a low blow indeed.

Fr. Giovangelo rather should rejoice that the American House of Bishops should have such a member who admires and aspires to scholarship, and he should pray that Bishop Spong will follow worthily in the steps of Anglican divines like Bishops Andrewes, Westcott, Lightfoot, Gore, Ramsey, and Temple.

The Christian faith does need to be restated or re-expressed in each generation, preferably, of course, by a C.S. Lewis and a Dorothy Sayers rather than a Bishop Robinson or a Bishop Pike. Those who attempt loyally so to do should not be slandered uncharitably.

(The Rev.) DAVID R. KING
St. John's Church
Historiographer, Diocese of New Jersey
Elizabeth, N.J.

Christian Soldiers

In his letter [TLC, Jan. 14] in response to an earlier letter from Mr. Dana Grubb [TLC, Dec. 17], the Rev. Jack Altmann III alludes to the liturgy of Holy Baptism (BCP, 1928). The phrase correctly reads: "to continue Christ's faithful soldier and servant [italics mine] unto [our] life's end." Fr. Altman's apparent purpose was

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to support Christian participation both in military schools and in ROTC. I wonder if others were as troubled by his remarks as I was.

First, our brother confused a metaphor—"soldier"—with a role/task. Clearly, even in the 1928 office, in holy baptism we are signed with the sign of the cross as Christ's own representative. We belong to him. We are to confess the faith of Christ crucified. In every instance, from 1549 on down to our own Proposed Book, the intention of the Anglican liturgies of baptism is clear: we invoke the name of Jesus as our Lord to symbolize our share in his dying and rising, and thus we mark out the rightful owner of the newly baptized person. In this we continue in the catholic faith. Indeed, our renewed liturgy (PBCP) makes it even clearer: "... you are marked as Christ's own for ever." So, if there are to be italics, as our brother applied to his metaphor, let them not be attached to "soldier," nor even to "servant," but to Jesus.

Second, in his concern for our Christian witness the pastor seems to assume that our witness will require of us collusion with the person or institutions to which we must speak. Perhaps he may not mean a conscious collusion, but I think he does presume acceptance of this society's conventional means of struggle, though these means are not unique with us. Yet I wonder. Is it not precisely because we are signed with the cross, called to live under it, bear the judgment of the love borne there, and, yes, even to share the radiance of that self-giving, that we must call into question every means of struggle the world throws up to us? Why do we assume that it is easy to be a "Christian soldier?" Why does the author of that letter assume participation in war and military preparation to be self-evident? I must say that many military persons, who are also Christians, are far more sensitive to this question than most of us who are civilians.

Unless the people of God are freed up to raise questions about our easy acquiescence with the means and power of the nation-state, no one will. In that instance we shall all be at the mercy of those in national power, and our salvation will be in the name of Caesar. It is my understanding that my membership in that one trans-national community called the Church of Jesus Christ requires me to test every allegiance in light of a loyalty above every name.

(The Rev.) THOMAS LEE HAYES
Episcopal Parishes
Schuyler County, N.Y.

WCC and Racism

It was distressing to see [TLC, March 18] that the Rt. Rev. Joseph Harte, Bishop of Arizona, proposed that the Episcopal Church get out of the World

Council of Churches. This sounds like an upper middle class white who has never known anything but privilege. It would have been better if the Bishop of Arizona had done some research before he made his proposal.

A recent interview with Canon Burgess Carr, General Secretary of the All Africa Conference of Churches, had this to say about the contribution made by the World Council to combat racism. "There's been no controversy in Africa or in the Third World. . . The controversy has come from those places, in the main, where churches are made up of people who have strong economic, military and in some instances, kinship ties to the racist regimes in southern Africa. . . The truth is that the majority of the money that has come into the special fund has not come from churches as corporate bodies. . . You must remember that these freedom fighters are Christians. . . The church, I've often said, was and still is the midwife of the African revolution. The African revolution is what I call the harvest of the Christian mission in Africa. It's a great pity that we are afraid of the baby we've been carrying in our womb. . . These grants have that moral reassurance to some of us that the church has not abandoned us" [Thesis Theological Cassette, Vol. 10, No. 2, March 1979].

Must we forget that we once fought a Revolutionary War to resist taxation without representation? Must a Christian bishop living in affluent America forget that our brothers and sisters are tired of the bondage in which they have lived so long?

(The Rev.) H. PAUL OSBORNE
St. John's Church
Great Bend, Kan.

The Proposed Hymnal

Below are the major points expressed in a letter I wrote to the Music Commission regarding the projected new hymnal. I think it is important that we have a maximum input in terms of the whole church at the grass roots level. Perhaps these ideas may spark discussion on the shape and content of the new book.

- (1) The commission would do well to accept the fact that any satisfactory hymnal will have to be *huge*. What with the different rites in the new Prayer Book, the varying sorts and conditions of men and women with their manifold tastes and preferences to be found in the Episcopal Church, all the good things already in *The Hymnal 1940* and the other selections that people would like to add thereto—the new hymnal will have to be considerably larger than the one we have. The hymnal should be like a magnificent "smorgasbord" from which people can pick and choose, with some items that will

please virtually everybody, but with others specifically included to accommodate those with special and varied tastes.

- (2) Special concern must be given to the needs of small, unsophisticated congregations. (Not everybody worships in Washington Cathedral or St. Bart's, Park Avenue!) Most Episcopal churches have untrained choirs or no choirs. Are these churches represented on the commission? How much attention is being paid to their requirements?
- (3) One thing the commission ought to avoid is the inclusion of compositions by its own members in any new publications. This area was abused in the recent past. If one wants to submit works for inclusion in a new hymnal, he or she ought to resign from any panel which has the responsibility for selecting the works that will be included.
- (4) I share with many devout church people the hope that hymns will not be excluded merely because they evince a piety not in keeping with the "mod" proclivities of certain commission members. I have in mind the recent put-down of a great favorite, No. 205, by the allegation that it encouraged congregations to "play holy." The church does not have to "play holy" because, according to the creeds and catechism, it is holy by its very nature. Moreover, we are instructed by Holy Writ to make intercession. Hymn 205 and others like it deserve to be retained!
- (5) Along this line I would plead for the consideration of a number of evangelical Protestant favorites which would be particularly welcome in many small congregations where people identify with this *genre*. Such eminently singable and familiar hymns as "The Old Rugged Cross," "Blessed Assurance," "To God Be the Glory," "This is My Father's World," "Great is Thy Faithfulness," "We've a Story to Tell to the Nations," "We're Marching to Zion" and "In the Cross" ought to be included to meet this need.
- (6) The new hymnal should also take cognizance of the charismatic movement in the life of the church today and incorporate some of its hymns such as "I Will Raise Him Up" and "Spirit of the Living God, Fall Afresh on Me."
- (7) Another rich source of hymnody not heretofore fully appreciated is the great Welsh tradition. "Cwm Rhonda" should be a setting for "Guide Me, O Thou Great Jehovah." "Calon Lan," "Sanctus," "Rachie," "Crimond," "Diadem" and "Builth" all merit inclusion.

In conclusion, I urge you to make the new hymnal truly representative of and

usable by *all* segments of our church rather than an elitist-oriented publication serving only the "establishment."

(The Rev.) KENNETH D. ALDRICH, JR.
St. Luke's Church

Westville, N.J.

Nestle Boycott

I must take a strong exception to the letter on the Nestle boycott [TLC, March 11]. What concerns me most is that the argument the Rev. R. N. Usher-Wilson uses neglects the issue of the controversy and attempts to portray the situation as good guys versus bad guys. This kind of presentation serves to polarize people in a destructive way while neglecting the legitimate concerns on either side. Specifically, my disagreements are:

1. In the letter, Nestle is the good guy because they once made a donation of a large quantity of infant formula at a time of crisis in the Congo. To criticize such good people, we are told, is "reckless." The issue is not whether Nestle has ever done any good or, indeed, whether the people who work for Nestle are good people. These are issues for God to decide. Doing any number of good deeds does not address the problem caused by the promotion of infant formula in areas where water is contaminated, parents are not literate enough to read directions, refrigeration does not exist and an adequate family income is not present.

Numerous slave owners were noted for kind and even generous ways in which they treated their slaves. This does not mean that they did not exploit and impoverish them or that slavery was a good institution. It is the contention of the boycott forces that the effect of the infant formula used in an area where the above-mentioned conditions exist does exploit people and impoverish them regardless of Nestle's intentions.

2. To be for the boycott one is associated by Fr. Usher-Wilson with all the forces that criticize multi-national corporations as "heartless materialists." The infant feeding authority, Dr. Derrick Jelliffe, USLA nutritionalist and former director of the Caribbean Food and Nutritional Institute, estimates that over 10 million infants suffer malnutrition, disease or death because they are bottle fed instead of breast fed. That is the issue, not whether bigness is bad or multi-national corporations are heartless.

3. Are boycotts legitimate Christian institutions in our resistance to evil? I am not a good enough historian to know for how long boycotts have been part of the Christian arsenal. They certainly have been an effective part of Christian practice in the last several decades. Regardless, they are considerably less violent and do less harm to innocent

Continued on page 13




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Conference on Aging: "Everyone Is Unique"

The uniqueness of each older person and the church's unique ministry to the elderly were focal points at an ecumenical conference in Nashville, Tenn., on "Aging and the Family: Today's Opportunity for the Church."

The first such national conference to be sponsored by the Episcopal Church, the event drew 225 participants (about half of them Episcopal) from all over the U.S. and from Puerto Rico.

Dr. Liston Mills, of Vanderbilt Divinity School, stressed that aging becomes a problem when older people are put into segregated groups, and that the church is guilty—along with the rest of society—of making aging a blight.

He pointed out the need for each older person to feel his or her own worth, and to have that validated. "Loss of self-esteem brings desolation and loss of hope, and hastens death," he said, adding that the greatest gift to the elderly is presence: the acknowledgment that they are worthy of one's time and of one's self-giving.

Dr. Mills itemized some gains which aging brings, in the form of discoveries: that adult dependence can be pleasant, that redefining one's self in terms of being rather than role can be fulfilling, and that relaxation of psychological defenses ("not worrying about what other people think of me") can offer new freedom.

"Where do we find the ever-growing vision of God?" asked the Ven. Darby Woods Betts, of the Diocese of California, "and who dares to go the way of God's continuing revelation?" He answered, "The open, wide-eyed elder, who has nothing to lose, can see man clearly and see God in his handiwork." He said that, while the young and middle-aged rely on certainties and unchangeableness, the elder "points beyond himself," and having seen and been part of change, can be the tutor for the growing edge of revelation.

Dr. Elbert Cole of Kansas City, Mo., where he is Methodist director of the Shepherd's Center, said that this facility offers retired persons programs geared toward "life maintenance, life-enrichment, and life-reconstruction," according to individual needs. He tagged the great variety found in people over 65: "There are the 'friskies,' the go-go people, the 'fragiles,' the go-slow people, and the 'frails,' the no-go people." The Cen-

ter, sponsored by 22 churches supported by 300 volunteers, attempts to build systems which answer the question, "How can I deal with that without which life falls apart?"

The state of Tennessee was represented by Carl Henry of the Commission on Aging. Henry reminded the conference that the church began the caring business, but then retreated, and let the U.S. government become "the Great Carer." "The world is in the church," he said. "It is important for the church to get back into the world of the aging."

Dr. Cole agreed. "We have no national policy on aging, and the many agencies involved with the subject are so entangled in bureaucracy that they leave Mary Jones at the corner of Fifth and Main asking, 'Who loves me?'" It should be the intentional ministry of the church, he said, to tackle the real task, answering the unspoken questions, "Who will understand me? Who will realize that I am still a real person, in the later years of my life?"

In addition to local steps (committees, awareness efforts, education, resource gathering), the conferees urged that the White House Conference on Aging and the 1980 Washington Conference on the Family be apprised of their findings. Others noted such practicalities as transportation sharing and the use of large print.

The event was sponsored by the Episcopal Society for Ministry on Aging, the Diocese of Tennessee, the Association for Christian Training and Service (ACTS), and the Tennessee Commission on Aging, and was coordinated by the Rev. Edward L. Landers, director of middle Tennessee's Episcopal Urban and Regional Ministry. Tapes of key segments of the conference are available from Fr. Landers.

Objections Spread to Nuclear Technology

Peace observances celebrated at a number of churches early in April took on a new meaning in the light of the nuclear plant accident in Pennsylvania.

"The next step is total rejection of nuclear power," declared the Rev. Arthur Brandenburgh, in a sermon at Calvary United Methodist Church, Philadelphia, one of the participating churches.

The Disarmament Program of Riverside Church, New York City, coordinated the observances, and co-sponsors were

the Clergy and Laity Concerned and the Religious Task Force of the Mobilization for Survival.

While peace groups and others have opposed the proliferation of nuclear weapons, many have been neutral concerning the "harnessing" of atomic energy for civilian purposes. The accident at Three Mile Island may have changed all that, spotlighting as it did the danger of even peaceful uses of nuclear power.

Church people in various parts of the country are expressing their concern. Delegates to the Southeastern Minnesota District of the American Lutheran Church (ALC), have called for a moratorium on the construction of nuclear power plants "until the health and safety questions have been resolved," and voted to support "safer alternatives to nuclear power, including solar and wind energy, and energy conservation. . . ."

The American Fellowship of Reconciliation (FOR), an organization of religious and ethical groups founded more than 60 years ago, adopted a policy at its recent annual meeting which asks for a moratorium on all nuclear energy technology and research, and also asks that attention be directed toward other forms of energy, especially solar.

FOR said that in recent years it has become concerned about the "production, transport, and export of materials for nuclear power plants, activities which make highly toxic substances and weapons-grade material more readily available to other governments and terrorist groups."

Christians in the fishing and farming community of Morong, the Philippines, which is located near a U.S. naval base, are disturbed about the construction of the first nuclear plant in their country.

While the plant has nothing to do with the Navy base, and is a project of the Philippine government, resentment has been directed at the U.S. as a source of funding and technology for the project.

The Mennonite Central Committee, which has volunteers in the area, has drawn attention to the situation, and explained recently the grave objections the villagers have to the proposed plant. The site is near a dormant volcano, which, although inactive for many years, serves as a reminder that the Philippines is subject constantly to earthquakes, tidal waves, and other natural disasters. A major fault exists about 12 miles from the reactor site.

Resistance from the local people has been termed "subversive" by the government.

NCC to Debate Energy Sources, Needs

National Council of Churches' Governing Board members plan to meet in San Antonio, Texas, early this month. At that time they will consider a newly drafted policy statement on energy, according to the Rev. Joel K. Thompson, energy policy chairman for the council.

The nuclear scare at Three Mile Island near Harrisburg, Pa., demonstrates that the nation must find "alternative ways to meet our energy needs," according to NCC energy resource consultant Katherine D. Seelman, economic justice staff worker Chris Cowap, and Mr. Thompson. "It is clear that we've got to have other options, and the church needs to begin to help raise that consciousness, that understanding that simple closure of the plant does not solve the problem." Mr. Thompson, an executive of the Church of the Brethren, said the Governing Board members will look at the question in the new context of potentially imminent nuclear peril.

"It is one thing to debate the question in a conference room in New York or San Antonio," he said, "but quite another to have a parish in the five-mile radius surrounding a nuclear emergency."

The energy team points out that, since 1975, "the Council has been raising questions about the biological and social hazards associated with risks such as a reactor accident. We have to agree with the utility president responsible for the functioning of Three Mile Island when he says, 'As long as man makes equipment, nothing is absolutely safe.' The incredible risk of long-term damage to genes and danger of cancer from this accident makes us again ask whether fallible human beings who inevitably make mistakes should be trying to use nuclear energy, where there is so little room for mistakes."

Editor Leaves Virginia Churchman

Following a controversy over his editorial position on homosexuality [TLC, April 8], the new editor of Virginia's diocesan newspaper has left his post and returned to Vancouver, B.C.

In February, David Virtue wrote his first editorial. Titled "Gay Is Not Okay," it explained why an advertisement from the gay Episcopal organization, Integrity, would no longer be permitted to appear in the diocesan paper. "The Integrity ad to our mind condones homosexual behavior, and this we feel is contrary to the gospel," wrote Mr. Virtue. He had demanded that the ad be withdrawn before accepting the editorship.

In early March, Mr. Virtue decided to

resign as editor, and return to British Columbia where he had been religion editor of the *Vancouver Province*, a daily newspaper. An announcement in the April issue of the *Virginia Churchman* by the Rt. Rev. Robert B. Hall, Bishop of Virginia, and Randall L. Prior, chairman of the diocesan communication committee, said, "He gave as reasons his family's desire to remain in British Columbia, and uncertainty about his work here."

Bishop Hall and Mr. Prior said the communications committee was accepting Mr. Virtue's resignation "with some regret realizing that David possesses considerable skills as a journalist and that he brought a new perspective and a new vitality to the pages of the *Churchman*. We know that the editions David has published have struck a responsive chord and expressed the views of many in our diocese."

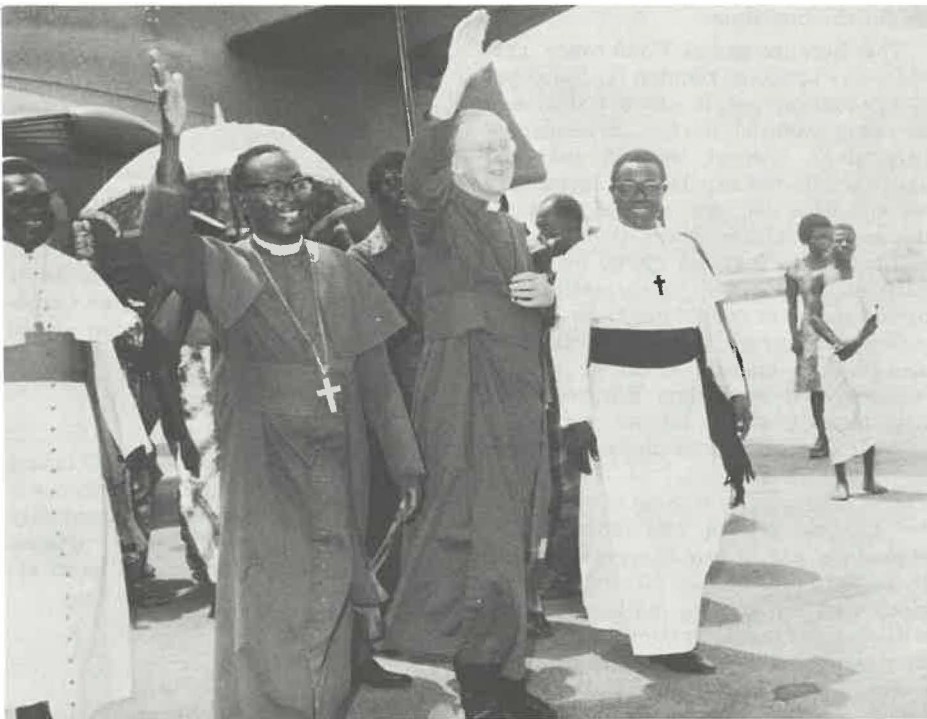
In his farewell editorial in the April issue, Mr. Virtue wrote, "I have no regrets about anything written. I stand behind everything I have editorialized about and the overall thrust and ambience of the newspaper. The reasons for my resignation are complex. I do not wish to go into them. I have been loyal to the bishop and the church. I have profoundly disagreed with many aspects of the church's stance on issues, and its refusal sometimes to take a clear unequivocal position on an issue. I have not sought to divide the church and set factions against each other. Clearly my writings have surfaced much discontent

that is apparent in the diocese, and perhaps, my temporary editorship has acted as a catharsis in bringing to light much inner feeling and discontent that rankles in the hearts of many of its people."

Mr. Virtue, who is described as an evangelical who was reared in the Plymouth Brethren tradition, commented in an interview that the Episcopal clergy in Virginia were far more liberal on the issue of homosexuality than lay persons. Most of the critical response, he said, came from ministers, while three out of four lay persons he heard from were overwhelmingly congratulatory for the stand he took.

Armed Forces: Conference in Berchtesgaden

In early April the silver jubilee Episcopal conference at Berchtesgaden, Germany, was held for American military personnel and others, with nearly 300 in attendance. Sponsored by the Suffragan Bishop for the Armed Forces, the Rt. Rev. Charles L. Burgreen, the conference is an annual occasion for spiritual renewal and instruction in the faith for American servicemen and women and their families, and for others associated with Anglican congregations in Europe. This year's conference included some British and Canadian personnel, and also a representation of German civilians who are Episcopalians or Old Catholics.



The Archbishop of Canterbury, the Most Rev. Donald Coggan, and the Bishop of Kumasi (Ghana), the Rt. Rev. John B. Arthur (center) with the Rt. Rev. Peter Sarpong, Roman Catholic Bishop of Kumasi (left) and the Ven. B. B. O. Bewaji, Archdeacon of Kumasi (right) at the Kumasi airport, during Archbishop Coggan's visit to West Africa in March. During his slightly more than 24 hour stay, the archbishop preached in the Cathedral of St. Cyprian the Martyr, and dedicated a new high altar. He visited the Babies Home at Mampong, and also visited parishes, the local university, and the National Cultural Centre for a display of Ashanti crafts, drumming, and dancing.

In addition to Bishop Burgreen, two other bishops participated. The Most Rev. Frederick Jackson is Anglican Bishop Ordinary to the Canadian Armed Forces. Until 1977 Archbishop Jackson was Bishop of Qu'Appelle, Saskatchewan, and Metropolitan of Rupert's Land. The Rt. Rev. Richard Millard is Bishop of the Convocation of America Churches in Europe, and is currently residing in Paris. For many years, Bishop Millard was Suffragan Bishop of California.

Many aspects of the conference were arranged and managed by lay persons. Chaplain Alfred F. Laveroni was the coordinator. Over two dozen clergy participated: most were American military chaplains presently stationed in Germany. Some British chaplains were also there, and civilian clergy, including the Rev. Willy Perquy, a priest of the German Old Catholic Diocese. Daily lectures on the Bible and the liturgy respectively were delivered by the Rev. Burton Hatch of Olympia, Wash., a retired chaplain, and the Rev. H. Boone Porter, editor of TLC.

The conference took place outside of Berchtesgaden, a picturesque Bavarian town situated in a dramatic cluster of snow-covered mountains, not far across the border from Salzburg, Austria. Here in the 1930s and '40s Adolph Hitler had his personal vacation home. In what is now the assembly room of the General Walker Hotel, where the conference sessions and services were held, Hitler is said to have addressed members of the SS for the last time.

The Berchtesgaden Conference provides an important reunion for Episcopal clergy and lay people who are stationed in many parts of Europe. Several new layreader's licenses were issued, and seven senior and experienced layreaders were authorized for special pastoral duties in localities where there are no Episcopal or Anglican clergy or where assistance is needed. Confirmation was administered to candidates from several different congregations. Oil for the sick and the holy chrism for use at baptism were blessed by Bishop Burgreen and distributed to clergy for use during the coming year. Women in the congregation in Stuttgart presented to the Armed Forces bishopric a large set of vestments for bishops, priests, and deacons. Designed for use in any liturgical season, these were made of the sturdy off-white cloth used for making military targets, with striking red decorations. Since military congregations have a constant turnover of personnel, Bishop Burgreen reported that it is impossible even to estimate the number of persons regularly served by our chaplains each year. In addition to those in the Army, Navy, and Air Force, Bishop Burgreen has responsibility for Episcopal chaplains serving with the Veterans Administration and the Federal Bureau of Prisons. H.B.P.

BRIEFLY . . .

In a recent interview in the *Milwaukee Journal*, the Rev. Dr. **Martin Marty**, noted Protestant theologian, was asked his opinion about the problems of the Episcopal Church. "It's been Episcopalian fighting Episcopalian," Dr. Marty answered in part. "An awful lot of energy has gone into that. If the Episcopal Church could get off its internal problems, it would probably see a revival of preaching. I don't think it needs anything more than it needs a revival of preaching. Its members are hungry, starved for that."

A citizens' action group in Concord, Calif., calling itself "**Nondrinkers' Rights**," has begun a campaign to create "an environment in which 'it is OK not to drink.'" It has been recognized that social pressure in our society to drink alcoholic beverages presents a great menace to the developing or recovering alcoholic. The group has written a six-point "Bill of Rights" for people who chose not to imbibe, and hopes to create a nationwide network of community organizations to promote its stand.

Commenting that there are 375 "blatantly sexist" word and phrases in **Pope John Paul II's** recent encyclical, the *National Catholic Reporter* has prepared a "non-sexist" version of "Redemptor Hominis." "Sons of God," for example, is translated by NCR as "children of God," "man's history," as "human history," and the title is translated as "Redeemer of Humanity." Stating that "the concept of non-sexist language is one of the U.S. Catholic Church's gifts to the worldwide church," the independent Roman Catholic weekly suggests the Vatican accept the donation.

The Diocese of Connecticut will hold a special election of June 15 to choose a bishop coadjutor to assist and eventually succeed the **Rt. Rev. Morgan Porteus**. Bishop Porteus, 62, suffered a heart attack last year.

Traditionalist Archbishop Marcel Lefebvre revealed that he had asked Pope John Paul II to pursue a policy of "laissez-faire" in his relationships with "bishops all over the world." Archbishop Lefebvre believes that such an approach would present no difficulties, and would confer many benefits: "The bishops

would decide the places, the times reserved for this tradition. The unity of the church would be immediately restored at the level of the bishop for the diocese. And this would bring considerable advantages to the church: The renewal of seminaries, of monasteries, and great fervor in the parishes."

Bishop D. Frederick Wertz of the United Methodist Church recently visited China, and reported on his return that there are strong indications that a Roman Catholic church and a non-denominational Protestant church soon will reopen in Shanghai. Bishop Wertz, president of the United Methodist Board of Global Ministries, stressed that "the future of the church [in China] is not likely to be at all like missionary activity we have known in the past. But I believe **the church in China** has a future. . . . We will, of course, want to be supportive in any way we can, but that will have to be at their request and pretty largely on their terms, not ours."

The **Alexandria, Va., Animal Welfare League** is protesting the alleged mistreatment of goats and sheep waiting to be slaughtered as animal sacrifices in Muslim rituals. Sacrificial rituals are prohibited in the District of Columbia, but allowed in certain Virginia and Maryland slaughterhouses. Gail Snider, executive director of the animal protection group, said Virginia may have to establish stricter guidelines on animal sacrifices as the Muslim population increases in the area. People have complained that the sheep and goats are being kept in basements and garages of homes.

Rabbi Mendel Duchman has just finished establishing a **kosher kitchen at the federal prison in Ashland, Ky.**, and says it was a lot of work, but well worth the trouble. "Kosher food is a vitally important necessity in the life of a Jew," he explained. "The little more 'personal attention' given to the meals will promote the prisoners' self-esteem and identification he can build on. Just because he abused his privileges as a citizen . . . he is not to be deprived of our proud heritage," the 22-year-old Orthodox rabbi said. "On the contrary, his involvement in our customs and tradition will strengthen his resolve in becoming a devoted citizen to his respective community and loyal to his country." With the exception of special treats he brings in, and pots and pans a private donor provided, the prison picked up the costs of the new kitchen with its separate dishes and flatware for preparing and eating milk and meat dishes.

SPECIAL ENCOUNTERS

*A personal reflection
on an afternoon visit in a nursing home.*

By SUZANNE JAENICKE

During the year I spent as a staff associate in training at St. Mark's, a most meaningful part of my work was visiting parishioners in nursing homes. Many of these people have become friends, and it is a joy indeed to walk into their rooms and be greeted and welcomed as a friend. One day I went to see a member of our parish family in such a nursing home. Because she was not well that day and could not receive visitors, I visited with several other residents, none of whom I had met before. It is this experience which I would like to share. This is my personal reflection on an afternoon which touched me deeply.

As I walked down the hall, filled with strangers, many in wheelchairs, some walking cautiously, holding onto the wall rail, some simply standing at the nurses' station, I was struck immediately by the general aura of loneliness — by the faces which looked into space, the

frail bodies moving along the halls of silence. Occasionally someone would look at me and smile. I stopped to respond to a quiet lady in a wheelchair who had very gently reached out to touch my hand. Had I come to see her, she wondered aloud. I unhesitatingly said that I had, knowing that it was she who had reached out to me. She continued to hold my hand, sometimes with an urgency, as she spoke. We exchanged names and when she heard that I was a student of ministry, she appeared delighted. "Not only a visitor," she said, "but one who can pray with me." At the end of our visit I felt as though I had been gifted by this woman; it was she who had given me a very special fifteen minutes. I couldn't put my finger on what specifically had affected me, but I knew that it had been a special encounter.

As I continued down the hall, I glanced into a room where a gentleman was lying on his bed, his eyes focused on the ceiling. Again, I had this feeling of his aloneness, his physical as well as mental separation from others. I walked into the room, smiled and said hello, and then our eyes met. Rarely have I seen such pain, such suffering in the eyes of another. And yet, my being beside his bed seemed to soften the look on his face a bit. I reached for his hand, and asked if I could

Suzanne Jaenicke, a parishioner of St. Mark's Cathedral, Seattle, Wash., spent a year as a staff associate in training at the cathedral in connection with a program on clergy and lay ministry at Seattle University. This article is adapted by permission from an essay which appeared in the St. Mark's Rubric, the cathedral newsletter.



RNS
As we respond to one another, with God being a part of this process, we are working together in ministry.

sit with him for a few minutes. He could not respond verbally, but it was apparent that it was all right. We sat in silence together — a time marked somehow by a sense of caring, a special time when words were not needed, a sense of presence one with the other. As I left the room I once again felt that I had been given a gift, this time by this quiet, pained man who was isolated from his world.

There were several other encounters with people that afternoon. As I left the nursing home I started thinking of ministry — to define again for myself what the experience of the day had meant for me. I had been obviously affected by what had happened during my visit. Simply as a caring person I had visited with five or six strangers who were lonely people. They had, in turn, been gracious, grateful, tender, and sometimes humorous. They had somehow sensed my presence as caring, and they had gifted me with their responses. As I drove home thinking of them, and of ministry, of caring, and of loving, two brief passages came to mind:

"I tell you, indeed, whenever you did this for one of the least important of these brothers of mine, you did it for me" (Matthew 25:40).

"... you are one in God, and God is wholly in you, just as, for you, he is wholly in all you meet" (Dag Hammarskjöld, *Markings*).

These lines helped to put the experiences of the day together for me. They added to my own awareness that as we respond to one another, with God being a part of this process, we are working together in ministry.

THE FELLOWSHIP OF ST. JOHN

*The church has a great resource
available to it in its
retired clergy.*

By E. FELIX KLOMAN

Time was when Episcopal clergy did not retire. They just carried on until they died. Sometimes the congregations suffered. But all this was changed back in 1917 when, through the efforts of the Rt. Rev. William Lawrence, Bishop of Massachusetts, and J. P. Morgan, of New York City, the Church Pension Fund was established. This Fund made it possible and mandatory for clergy to retire at age 72. It also provided for widows, children and disabled clergy. Since its inception the Fund has been managed with such expertise that the beneficiaries have benefited, and still do.

Yet, though clergy now can look forward to a reasonable financial stability in their retirement years, all too often retirement means just fading away from active ministry. This means a real loss to the congregations of the church and frustration to the individual.

A group of retired clergy in the Diocese of Washington started meeting regularly back in 1977. As their fellowship and trust in each other grew, they were convinced that other ministry does not need to stop with retirement. In retirement they were experiencing a new freedom to serve. But they sensed an

isolation from the on-going life of the church. They needed a base of operation.

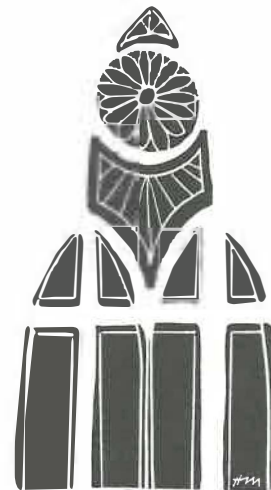
The group recalled that, as deacons, they were the bishop's men. Now that they were retired and no longer tied down to parish or institutional responsibilities, why was not this a time to become the bishop's men again? This would give them a sense of belonging and of having an on-going ministry.

They remembered that tradition has it St. John was the Apostle who lived to a ripe old age with an on-going ministry. So they went to the Rt. Rev. John Walker, Bishop of Washington, with their idea of organizing the Fellowship of St. John for retired clergy in the Diocese of Washington.

Bishop Walker was most receptive to the idea and welcomed having retired clergy of the Fellowship available to assist him in the work of the diocese.

On St. John's Day, December 27, 1978, in St. John's Chapel of the cathedral the group presented themselves to Bishop Walker. At a service of Holy Communion he addressed the group, inducted them into the Fellowship of St. John, and inducted Alexander Livesay as warden and E. Felix Kloman as secretary-treasurer.

So the Fellowship of St. John was founded to provide a structure within which the diocesan retired clergy can be of service to the bishop, to younger clergy, and to one another. Bishop Walker looks to the Fellowship of St. John to keep him informed of the special needs of retired clergy, and clergy widows. He has asked the Fellowship to



maintain a listing of all retired clergy and of their availability for service at the cathedral and in parishes. The Fellowship will also maintain a list of non-parochial and non-stipendiary clergy in the Washington area available for supply services of all kinds.

The Fellowship of St. John meets regularly on the first Monday of each month (from October through May) at the Church House. The members take turns celebrating the Holy Communion in the Chapel at 11:00 a.m. The service is followed by a bag lunch and meeting. The annual meeting will be held each year on St. John's Day in St. John's Chapel of the cathedral with the bishop as celebrant. Any clergy retiring during the year who have joined the Fellowship will be inducted at that time.

The 12 present members of the F.S.J. are enthusiastic about the group. They are available to talk to retired clergy in other dioceses who might be interested in forming a chapter in their area. We are finding F.S.J. helpful, worthwhile and fun. We are not fading away. Nor are we rusting out. We are enjoying being available to our bishop to help him as we are able in the diocese. We are happy in our on-going ministry. We believe the church has a great resource available to it in its retired clergy. We believe this is also true of retired lay people. Retirement years can be years of adventure and freedom in service. We believe that resource should be used.

Let's make use of our available resources "til we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13).

The Rev. E. Felix Kloman is rector emeritus of St. Alban's Church, Washington, and former dean of Virginia Theological Seminary. The Fellowship may be addressed at Episcopal Church House, Mount Saint Alban, Washington, D.C. 20016.

EDITORIALS

Talents of Older Churchmen

We very gladly accept the invitation of the Presiding Bishop, the Rt. Rev. John M. Allin, to honor older members of the church at this time, and to give recognition to the work of the Episcopal Society for Ministry on Aging.

We would also like to expand upon two points in Bishop Allin's message. First, parishes and dioceses need to examine what they are currently doing for older people. These older people themselves are the ones whose opinions on this matter need to be expressed and heard.

Secondly, how fully is the church recognizing and welcoming the talents and the contributions which older people can make? Some older people themselves have opinions about this. Yet many older people, like many younger people, do not see themselves as having anything in particular to contribute. One of the most helpful things that the church can do is to recognize and identify the gifts of different people, and provide an opportunity for the useful exercise of such gifts. This truly is the work of Christ, "who calleth us each by name," manifesting in his body the power of his resurrection.

Interchurch Relations

During a recent speaking tour, your editor had the privilege of visiting Germany under the auspices of the Bishop for the Armed Forces, and of serving as a lecturer at the annual conference which he sponsors at Berchtesgaden [page 7]. It was a great pleasure to be with so many old and new friends.

While there, your editor was interested in the opportunity to converse with the Old Catholic representative, the Rev. Willy Perquy, of Saarbrücken, Germany, where he is Pfarrer (the title for both Protestant and Catholic parish pastors in Germany).

Pfarrer Perquy reported cordial relationships between Old Catholics and Episcopalians and other members of the Anglican Communion throughout Europe. Although many Old Catholics question or oppose the ordination of women, they remain in communion with the Episcopal Church and members of the latter are welcome to participate in Old Catholic services. This was confirmed when the editor of TLC worshiped in the Old Catholic parish church in Munich on Palm Sunday. The German Old Catholic mass has been somewhat revised since World War II and an Episcopalian accustomed to PBCP can easily follow it without knowing very much German.

The German Old Catholic Church, of which Pfarrer Perquy is a priest, has one diocese for both Western and Eastern Germany. The bishop, the Rt. Rev. Josef Brinkhues, resides in Bonn. Theological studies for Old Catholics are provided in the University of Bonn.

Similarly in Switzerland and Austria respectively, there is one diocese for each nation. The Netherlands, home of the Old Catholic Movement, where the archbishopric of Utrecht has been independent of Rome since the early 18th century, has three dioceses. The recognized and canonically established Old Catholic Churches are bound by what is known as the Union of Utrecht. Exact information as to the current situation in Eastern European nations is not so easily obtained, but Pfarrer Perquy reported that one of the Dutch bishops has visited certain congregations in that area.

Pfarrer Perquy also described cordial relations at the present time with the Spanish Reformed Church which is also linked with the Anglican Communion. Last summer he took a German youth group to Spain and had interesting contacts with Spanish clergy and laypeople.

A Message from the Presiding Bishop

I invite every Episcopalian to join me in recognizing the capacity we have in this church for ministering to aging persons, and the need we have to use that capacity more effectively. The Executive Council has passed a resolution asking that the Episcopal Church join with other groups in marking the first week in May as Senior Citizens Week. The Council has also asked that we designate the first Sunday in May as Episcopal Society for Ministry on Aging Sunday, giving due recognition to the excellent leadership that particular organization is providing.

I would also ask that every Episcopal congregation and diocese take the time to examine what is now being done throughout the church to meet the special needs of aging persons. Have we excluded them? Are we inviting them to offer their talents and participate in the total mission of the church? Do we see their years of experience as a reservoir of knowledge that might be helpful to tap?

Our concerned and effective ministry to older persons will enable them, in turn, to better minister to each other and to all of us. That is a ministry we cannot do without.

(The Rt. Rev.) JOHN M. ALLIN
Presiding Bishop

The Apostles and Their Companions

By THE EDITOR

In the month of May this year we have the latter part of that joyful series of Sundays which extends between the Sunday of the Resurrection and Pentecost and which spans the feast of our Lord's Ascension. From an early period of Christian history, it has been customary to read the Book of Acts, the non-Pauline Epistles, and parts of St. John's Gospel in this period. The lectionary of 1943 (now printed within the 1928 Prayer Book) begins the restoration of the reading of Acts in the Daily Office on Sunday. The new three-year lectionary provides a reading from Acts for every Sunday in the period.

The reading of the adventures of Peter, John, Barnabas, and others in Acts, and the reminder of them in the traditional authorships of the short Epistles, all provides a felicitous occasion for sustained attention to these important New Testament saints. Here is an opportunity to make up for the fact that their particular feasts, coming at intervals through the year, do not in modern times receive the attention which they deserve. The communion of saints is of course part of what we are supposed to be celebrating during the Great Fifty Days of the paschal season. The fact of the matter is that it has been years since many Episcopalians have heard a sermon on one of the apostles, or used some of our prayers relating to the communion of saints. Some of the good hymns about the saints are too rarely sung.

May 6 is a perfectly good day to think about St. Peter, with either BCP 1928 (with second lesson from his sermon and Epistle from his first Epistle) or PBCP (reference in Acts). As a witness to the Ascension he can be preached about on May 27 (see lesson from Revelation and Epistle in BCP 1928 and reading from Acts in PBCP). In BCP 1928, Epistles from St. James are used on May 13 and 20. In PBCP, both the Epistles and the Gospels come from St. John during the Sundays of this month, and Barnabas, Philip, and Paul also appear in Acts. On May 20, the Rogation Sunday note appears in PBCP in the timely reference to famine in Acts — sending aid also expressed the communion of saints.

The hymnal of course offers plenty of hymns to support the theme of the

saints. Since there are not enough specifically Easter hymns to fill all the places each Sunday of the season, one or two suitable hymns about the saints each of these Sundays can be a helpful way to maintain the festive atmosphere. It will repay our efforts, however, to go beyond the obvious choices. Number 549, for instance, goes so well with the Acts reading from PBCP on May 20. Numbers 569, 583, 599, and 600 are not to be forgotten. Number 437 has in recent years become deservedly popular.

It is also appropriate to use prayers pertaining to the saints in the paschal season. In Morning or Evening Prayer, such a prayer can of course follow the

collects. (It goes without saying that the *Te Deum*, also referring to the saints, should be regularly used at Morning Prayer on these Sundays.) BCP 1928 allows extra prayers after the Nicene Creed at Holy Communion. PBCP calls for a prayer at the conclusion of the intercessions. The prayer offered at the bottom of p. 395 is notable in its affirmation that the saints are praying for us. The thanksgiving for the saints on p. 838 will also commend itself to many. When saints have been preached about, it is appropriate to add their names in the prayers of the people in PBCP, and also in the Eucharistic Prayer, if prayers B (p. 369) of D (p. 375) are used.

Old Age

When, O when will you realize that old age is a steam shovel operation, continuous, happy, sad? The present — what's that in comparison with. . . .

Elman plays that nostalgic Slavonic Fantasy until Old Age leans against the grocery shelf, weeping at early years in the Big Camphor-tree House, at the burial of Rex, that best of dog friends.

Cooking two frankfurters for the frugal dinner of a retiree on pension in an age when the high school junior demands and gets a raise over the pay of a university teacher ten years back, one recalls by way of Faure's *Berceuse* the naps in the hammock with Father. It's 12:30 and he must be back at the store by 1:30 but we loll in the porch in peace. In peace and what peace — its feel lasts 60 years.

Please remember we are a steam shovel production, digging hourly in the buried sands of time. Unearthing the sad, the funny, the tragically unforgettable. And when we are not listening, we are hearing again the voice of love, of passion, of enchantment that makes this present a trash heap!

So forgive our seeming rude indifference.

S. Yancey Belknap

LETTERS

Continued from page 5

third parties than do many of the methods the church has applied in the past (e.g. ex-communications, inquisitions, etc.).

Boycotts bear much resemblance to the passive non-violent resistance offered by many of the Christian martyrs who refused to worship the emperor. One might argue, using our Lord's treatment of the money changers in the Temple as an example, that boycotts are too passive. He did not recommend that people cease patronizing these stalls but rather threw the scoundrels out.

4. Nestle's is not responsible for all the infant morbidity and mortality in the third world, nor can they be given credit for the drastic drop "50% by some calculations" in infant mortality. Many circumstances combine to cause the high rate of mortality that still exists, mostly related to impoverishment. The statistics have improved largely because of improved standards of living and medical care. The point is not that Nestle's is totally responsible for either of these changes, but that they refuse to take responsibility for the sickness and death caused because of the misuse of their product and for the degree in which the formula furthers impoverishment rather than relieves it.

The infant formula controversy is a difficult and complicated issue. The causes of justice, peace, and unity are not served by arguments that encourage polarization and judgmentalism while avoiding specific issues at hand.

(The Rev.) EDWARD G. RICE
Christ Church

Dearborn, Mich.

The Strength of Love

In response to the exchange between Fr. Forrest and Mrs. Wedel [TLC, March 18], I would like to add another dimension. While I have no doubt that the WCC grant to the Popular Front in Zimbabwe was made in response to an intolerable situation, I question whether the ends justify the means.

When Satan tempted Jesus, he did so by offering means other than God's to attain God's ends, and it was the means rather than the ends which Jesus rejected. Satan offered Jesus all the kingdoms of the world in return for acceptance of his ways expressed in worship. Jesus draws all people to himself by being lifted up — by the weakness and humility which is the strength of love. It is in the strength of his love and the power of his cross that we are called to be instruments of his peace.

It seems to me that in this grant the WCC has fallen to this temptation and should hear Jesus saying, "Get behind me Satan! You are an obstacle in my

path, because the way you think is not God's way but man's" (Matthew 16:23). I ask the WCC to remove the obstacles of violence and hatred, and to become an instrument of God's peace by bringing his love into the hatred and discord in which we are all involved.

JANE ELLEN TRAUOGOTT

Arlington, Va.

Detroit Ecumenical Report

I would like to expand somewhat on your generally helpful summary of the report from the National Ecumenical Consultation held in November near Detroit [TLC, Jan. 21].

You state that "the historic Chicago-Lambeth Quadrilateral (see Proposed Prayer Book, pp. 876-8) was reaffirmed in a paraphrased form." Standing by itself, that sentence would not indicate that we have moved very far since 1888.

The quest for church unity has come a long way in the intervening 90 years, and the Detroit consultation reflected that with its presentation of guiding principles to tie the 1888 Quadrilateral to a more comprehensive understanding of the integral relationship of apostolic teaching, apostolic ministry, and apostolic mission. In regard to the historic episcopate this broadens the emphases from a narrow reliance on linear succession of bishops to one that sees the bishop's role in carrying on apostolic mission and teaching.

This integrating principle is one of the key links in "unifying our approaches to unity." Hopefully the Consultation, and what will emanate from the Report, will be a death to different kinds of approaches to Roman Catholics, Lutherans, Protestant Churches in the Consultation on Church Uniting (COCU), and a discovery of a more coordinated, congruent and coherent total approach to all of these churches and others.

In 1976 our Joint Commission on Ecumenical Relations stated to General Convention that "apostolicity has many strands." The whole ecumenical enterprise does. The potential for the future of a "Church Uniting," felt by those participating in the Consultation, stems from a conviction that these strands are being brought together, so that we are more credible in saying we are working for a whole church for a whole world.

Along with this movement toward unifying our approaches to unity there was another significant emphasis with at least as much implication for the future as other points made in your editorial on the Consultation. That is the clear statement that "the unity we seek is one eucharistic fellowship, a communion of communions, based on mutual recognition of catholicity."

In this country, at least, organic *union* of churches has largely been rejected.

The equating of church union with church unity has been a significant factor in the lack of interest on the part of many church people in anything ecumenical.

In today's world no one should be apathetic about the need to break down the barriers that divide persons in any way from one another. I think that the Detroit Consultation, if responded to as it should be, can help Christ's church respond better to that need in God's world.

(The Very Rev.) ELTON O. SMITH, JR.

St. Paul's Cathedral

Buffalo, N.Y.

New Oxford Movement

As an Episcopalian, an Anglo-Catholic, I am very upset about the present condition of the church.

I believe that those who stay in the church can defend the catholic faith better than those who leave.

It has been my hope that another "Oxford Movement" would be started in the Episcopal Church. There certainly must be bishops and priests in our church who could start such an undertaking.

ELIZABETH M. ROBINSON

Jamestown, R.I.

All Angels', Manhattan

Edgar Byham's letter on All Angels' Church in Manhattan [TLC, April 1] caught my attention since I was an assistant minister (and interim priest-in-charge) at All Angels' the past four years, before my wife and I moved to Charlotte, N.C.

Quibbling about the number of Episcopal churches on the Upper West Side in a ten-block area is a little like the ancient theological debate on how many angels can fit on the head of a pin — and as fruitless!

I caught up belatedly with the original story [TLC, Feb. 4] after our move to the South, and noted also the discrepancy about St. Matthew's and St. Timothy's being "two churches." Actually, as Mr. Byham knows, St. Matthew's and St. Timothy's is a merger of three congregations. Zion and St. Timothy's (where my parents were married, and my sister and cousin sang in the choir years ago) burned in 1920 and merged with St. Matthew's in 1922.

Yes, the reasons for the All Angels' story are complex, and various views, including my own, of course, can be challenged. However, All Angels' is determined to survive and offer a Christian witness along with the other Episcopal parishes on the West Side. For this, it deserves our heartfelt prayers, good wishes, and most importantly, God's help. Amen.

(The Rev.) ARTHUR KORTHEUER

Director, Christian Social Ministries
Charlotte, N.C.

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BOOKS

Reassurance and Resources

CARE AND COUNSELING OF THE AGING. By William H. Clements. Fortress. Pp. 82. \$2.95 paper.

This book has a lot to offer for its size. After helping the reader "come to terms with his own aging," it discusses popular attitudes about growing old and changes that brings to a person's body, his work, his relationships and his ability to deal with change. One chapter covers the creative use of reminiscence.

One appendix contrasts the personal experience of the aging with public expectations. Another lists organizations offering information and support for the aging and those who serve them.

The pastor who needs some insight, reassurance and resources for his ministry to the aging should find this book helpful.

(The Rev.) F. T. VANDERPOEL
St. Andrew's Church
Kansas City, Mo.

Growing in Grace

LOVE WITHIN LIMITS: A Realist's View of I Corinthians 13. By Lewis B. Smedes. Eerdmans. Pp. 135. \$3.95, paper.

Can love, whether eros or agape, be limited? In this book we see that "love is a power that moves *within* the limits set by our human weakness and human

power" and that "if we perceive Christian love only as lofty obligation we will be crushed by it, for agape by itself is an impossible ideal."

Professor Smedes is practical. Drawing illustrations from life and insights from psychology, he shows how human love works for and with God. Professor Smedes teaches at Fuller Theological Seminary and the Reformed tradition shows, not unhelpfully, at times. He is not a fundamentalist, but he takes seriously what the Bible says.

To analyze, verse by verse, a chapter we know so well is an exercise that can help us grow in grace. For example, "Love prefers to tuck all the loose ends of past rights and wrongs in the bosom of forgiveness — and pushes us into a new start."

(The Rev.) DONALD L. GARFIELD
Rector emeritus, Church of
St. Mary the Virgin
New York City

Books Received

TIMELESS VOICES: A Poetry Anthology Celebrating the Fulfillment of Age compiled by Virginia Larrain. Celestial Arts. Pp. 127. \$4.95 paper.

SHAPE UP: A Christian's Guide to Total Fitness by O. Quentin Hyder, M.D. Revell. Pp. 158. \$3.95 paper.

MEN IN MID LIFE CRISIS by Jim Conway. David C. Cook. Pp. 316. \$3.95 paper.

THE SEASONS OF JESUS by David X. Burt O.S.A. The Liturgical Press. Pp. 140. \$4.95 paper.

HOMING IN THE PRESENCE: Meditations for Daily Living by Gerhard Frost. Winston Press. Pp. 123. \$3.95 paper.

Prayers for the Aged

Sweet and warm, somehow, soft look on old
Faces in the half-circle, wheelchairs
Hub to hub in fellowship, friend beside
Friend. (We read morning offices: nursing
Home chapel.) Soft look on old tired faces:
Nothing left of this life but life after
Death: eyes that cannot see, hands that
Cannot turn missal pages. Sweet and warm
Somehow, sun on late winter snow. Twisted
Face of a woman, dim mind in dark that lets
In the sun when she hears the Creed, then
Dims back to darkness. The soldier drawn
Up in male pride while he waits marching
Orders. Beauty with blazing blue eyes who
Lolls like a long-stemmed lily, and sleeps
Halfway through our prayers. Semi-circling
Wheelchairs, soft look on old faces.
Grandeur, sun on late winter snow.

Hargis Westerfield

CLASSIFIED

BOOKS

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

CHURCH MUSIC

LIFT UP YOUR HEARTS — plainsong setting of The Holy Eucharist, Rite II, composed by Clark Kimberling. Copyright 1979. Standard octavo for choir with or without congregation, \$.75, or \$.60 for five or more. University Press, Box 329, Evansville, IN 47702 (Phone 812-479-2376) .

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POSITION of assistant director for older teenage boys program is open for clergyman or active layman. After 15 years, the founder director needs someone to help. Essentially, the assistant director shall function as dean of boys. This work shall be administrative; that is, the principles and policies already developed are to be enforced and supervised. This is chiefly a ministry to young men needing help and to meeting those needs through a time-tested program. If interested, contact Father Garrett at area code (805) 273-3737 or the Rev. Francis Voelcker at area code (805) 942-1019.

MATURE person or couple for house parent positions. Apartment, utilities, meals, salary. Also retired nurse and strong academic teachers needed. Small Episcopal boarding school in mountains. Paterson School, Lenoir, N.C. 28645.

WANTED for girls boarding school. Teachers for maths and science, history and English, and grades 7 and 8. Reply Box M-407.*

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

PEOPLE and places

Ordinations

Deacons

Southwest Florida — Ron Del Bene, assistant, St. Boniface, Siesta Key, Fla. Add: 5615 Midnight Pass Rd., Sarasota, Fla. 33581.

Priests

Missouri — Anne Swiger Scharon, assistant, St. Matthew's, Warson Woods, Mo., and assistant chaplain, St. Luke's Episcopal-Presbyterian Hospitals, St. Louis. Add: 44 Rosemont, Webster Groves, Mo. 63119.

Oklahoma — Beverly Lake Barge, curate, St. Dunstan's Parish, Tulsa, Okla. Add: 5635 E. 71 St., Tulsa 74136.

Southwest Florida — John Heirs, assistant, St. Mark's, Venice, Fla. Add: 508 Riviera St., Venice 33595; Edward J. Henley, Jr., assistant, St. Mary's, Tampa. Add: 4311 San Miguel, Tampa 33609; Bruce Caldwell, assistant, St. John's, Tampa. Add: 906 South Orleans, Tampa 33606.

Retirements

The Rev. Edward M. Spurill, former rector of St. John's, Chase City, Va., has retired. He and Mrs. Spurill now live at 112 E. Main St., Plymouth, N.C. 27962.

Change of Address

The Rev. A. Grant Noble, Goodwin House, Apt. 532, 4800 Fillmore Ave., Alexandria, Va. 22311.

Other Changes

The Rev. Don Walster is bishop's coordinator of the Chapel of the Transfiguration, Sisters-Black Butte-Camp, Sherman, Ore.

The Rev. James H. B. Kenyon has transferred from the Diocese of North Carolina to the Diocese of Eau Claire.

The Rev. William P. Barrett of the Diocese of North Carolina has transferred to the Diocese of Kansas.

The Rev. Albert R. H. Marshall no longer serves as supply priest at Christ Church, Walnut Cove, N.C.

The Rev. Robert C. Baird no longer serves as a member of the staff of St. Timothy's, Raleigh, N.C.

The Rev. Canon Kenneth W. Cary, D.D., resigned as rector of St. Matthew's Church and headmaster of the parish school to pursue a new career as a priest in graduate study at the Leonard Davis School of Gerontology at the University of Southern California.

Grandsons

How easily they step
into the skies!
These sapling youths
whose roots we are.
We stand — they wave —
curtailing their good-byes
to seek new truths
behind a star.

Janet Morgan

CLASSIFIED

POSITIONS WANTED

ORGANIST, extensive church, college experience, seeks part-time or seasonal position, southern states. Fall 1979/early 1980. Modest salary. Housing as part compensation welcome, but not essential. Lindsay Lafford, Hobart College, Geneva, N.Y. 14456.

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SERVICES OFFERED

ANCESTOR-SEARCHING will take me to Dublin and nearby counties again in September. Would accept a few limited search commissions. Canon William E. Craig, Ph.D., 901 S. Sante Fe Ave., Salina, Kan. 67401.

WANTED

BROTHER GREGORY wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.

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Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
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Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

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

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
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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 8; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7:30, Daily Masses 7:30, Tues
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

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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 Church-
men; 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, Inter-
cessions; LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; MW, Morning Worship; P,
Penance; r, rector; r-em, rector emeritus; Ser, Sermon;
SM, Service of Music; Sol, Solemn; Sta, Stations; V,
Vespers, v, vicar; YPF, Young People's Fellowship.

LAS VEGAS, NEV.

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ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
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NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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HC & HS, Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev
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Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

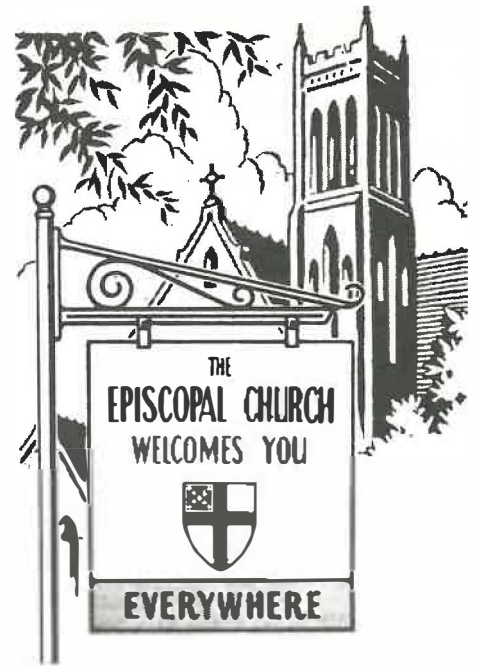
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7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9

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 1, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

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.

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

CHARLESTON, S.C.

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

BROWNWOOD, TEXAS

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The Rev. Thomas G. Keithly, 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.
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The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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Sun Masses 8 & 10:30; Feast Days 10 & 7:30; C Sat 11, 12

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