

THE LIVING CHURCH



The Good Friday Cross Walk in Mendham, N.J.: A symbol of basic unity [see page 8].

Ten Years Later • page 8



THE LIVING CHURCH

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A basic element in the Christian understanding of creation is unity. Pagan religions, believing in many gods, may have envisioned one god as the maker of the earth, another as the giver of life, others as gods of love, war, or commerce. Christianity, on the other hand (along with Judaism and Islam), insists that the one true God, the only one there is, made everything. His own single loving purpose is back of it all.

Hence Christians see signs of unity everywhere. We cannot actually prove that there is an underlying unity in the entire universe, because we would have to know all about the universe as a whole in order to do so — which is impossible. We believe, however, that there is such a unity (the very word universe reflects such a belief) and we are alert to notice consistencies. We perceive with our senses and feelings a harmony, an order, a coherence to things everywhere in the natural world.

This perception has been dramatically vindicated by modern science. It has been discovered that there is a unity and consistency in mathematics, physics, and chemistry beyond anything we could have imagined.

This does not mean that many oddities and contradictions do not remain. Many attractive looking red berries are poisonous rather than nourishing, lemmings continue to drown themselves in Scandinavia, and strange blights and

plagues spread themselves. Yet even the oddities turn out to be the result of perfectly matter-of-fact laws working themselves out in particular circumstances. Even the exceptions turn out in nature to be the result of the consistent application of recognized principles.

Human life is, however, always the exceptional exception. Our life does indeed sometimes reflect the order and harmony observed elsewhere in nature, but often it does not. The coherence and consistency which we notice so abundantly in the lives of most other animals are ideas for humans, things to think about and talk about, not simple and present realities. Among other species of mammals, individuals relate to one another in the way they are supposed to — herd animals moving together, solitaries leading their own lives, mothers caring for their off-spring until a certain point in their development, and so forth. Their ways of life are instinctive. For us, life requires thought, making decisions, effort, and skill. People who decide to live at peace with one another need certain skills in order to do so. Some never attain these skills. Others don't want to.

The effort to find visible unity in the Christian Church is a small but most important facet in the search for unity in human life as a whole. It is a frustrating effort, but one which cannot be abandoned by those who believe in one God.

THE EDITOR

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Solomon's Song

When, hiding from his disapproval more
Than from the punishment I knew I'd earned,
I dug a narrow hole, my private place,
In Father's garden, near his rosebushes,
I hardly realized what I had done.
From that beginning, something grew in me:
A love of privacy, I might have said,
To give my sense of guilt a better name.

But you've changed that, by showing me you are
A most determined lover; nothing I
Can say or do is bad enough to make
You leave me. Even when I'm naked in
My bed, you love me, and your breath revives
Me, as the wind stirs ashes to bright flame.

John William Houghton

LETTERS

Laingen Family

My wife is in the same women's guild with the mother-in-law of Bruce Laingen, and her seeing *THE LIVING CHURCH* cover [Dec. 16] which shows her youngest grandson beside Canon Perry and in the same row with the President, Vice-President and Secretary of State led her to ask for some extra copies of that issue.

I solemnized Penne Babcock's marriage to Bruce Laingen in the first year I was rector here, and they have been in and out of the parish with each stateside duty. Bruce was an adult discussion group leader in our church school up until its close for the summer last June. His communication to the U.S. churches about the bell-ringing [TLC, Dec. 30] came through this parish. ABC televised a part of our service on November 25, and also made pictures of Penne ringing our bell.

(The Rev.) CHARLES EDWARD BERGER
All Saints' Church
Chevy Chase, Md.

Seabury House Blues

How delighted I was to see [TLC, Nov. 25] an editorial lamenting the proposed sale of Seabury House. There are many who share the editor's fond memories of the place and his doubts about the wisdom of moving the official residence of the Presiding Bishop.

There are, however, even more pressing issues than those touched upon in the editorial. The first concerns the ethos of the Episcopal Church. Whatever Anglicanism is, it involves a respect for the past and a sense of tradition. Both of these are deeply imbedded in the culture of Great Britain. Neither, however, has much support in our own. If history and tradition are to be kept alive, even in friendly circumstances, they demand places which symbolize common life and history and contain the memorabilia which make that common life and history available in the present.

815 Second Avenue is a poor substitute for that graceful and familiar space in which our Presiding Bishop dwells, our leaders meet and the memorabilia which mark our history and common life are kept. In short, to rid ourselves of Seabury House is to rid ourselves of one of the supports of the ethos that defines us as a part of Christ's body. There are not many such places to which we can turn and in the midst of a transient culture such as ours it is perhaps doubly important to guard and keep the places we have. If we shed too many, even in the good name of relevancy, efficiency and cost, we may soon find ourselves not

only without clothes but without faces and names as well.

The second issue concerns the realities of politics rather than the subtleties of ethos. The account of the proposed sale given in *THE LIVING CHURCH* does not reveal the details of the way in which the board of Seabury House plans to dispose of the \$3.5 million it will receive from the sale. *THE LIVING CHURCH* report does say, however, that the funds "could be used to set up a Henry Knox Sherill trust fund, the income of which would help finance meetings of the Executive Council and related committees and commissions." It will no doubt be argued that such a trust would carry on the purposes of Seabury House and at the same time provide more flexibility and greater cost efficiency. Such an argument may or may not be sustainable. Whether sustainable or not, however, the argument misses the main political issue, namely, whether the church would be wise to allow its executive council access to large sums of money not budgeted by General Convention and so not under the control of the governing body of the church. If the proposal would indeed make large sums of unbudgeted money available, it certainly fulfills a bureaucratic dream, but its political wisdom may well be called into question.

PHILIP TURNER
Professor of Christian Ethics
The Episcopal Theological
Seminary of the Southwest
Austin, Texas

True Humanism

Please accept my sincere congratulations on your splendid editorial on Pope John Paul II [TLC, Nov. 25].

Instead of selecting for comment one of the Pope's statements with which you (and many Roman Catholics) disagree, you chose, in your usual irenic and gracious way, to concentrate on the Pope's remarks on true humanism. To my knowledge, no other editor or writer has focused attention on this subject in connection with the pronouncements the Pope made here during his recent visit. Your insight is remarkable.

(The Rev.) CHARLES J. GRADY, C.S.S.
Lynn, Mass.

Men of God

Although I was interested in the interview with Dr. Wyton ["Hymnal Revision," TLC, Dec. 2], I am unhappy about his comments concerning "Rise Up, O Men of God." To regard the language of the hymn as "sexist" seems to me very odd in a church that worships the Son of God. I am aware that there is controversy about the language of the third stanza, but the matter is not so open and shut that that language can be categorically dismissed as "offensive."

I agree with the author of the lyric,



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William Pierson Merrill, who said: "How can the church be made great without the service of men of God. It is not a platonic entity, independent of human collaboration." No doubt God, if he had wished to do so, could have created a world filled with saints in which everything was the Church Triumphant. Instead God richly blessed us by giving us freedom of choice so that it is up to us what we are going to be like, what the world is going to be like, and what the church is going to be like.

I think it will be a great loss if in the new hymnal Hymn 535 is either dropped or bowdlerized.

CHARLES ALAN WRIGHT
School of Law

The University of Texas at Austin
Austin, Texas

• • •

In reading the article "Hymnal Revision" I was concerned to find that Dr. Wyton and The Standing Commission on Church Music seem to favor the rather severe alteration of some of our beautiful hymns of long standing.

I have particular reference to "Rise Up, O Men of God." Dr. Wyton seems to propose that this become something like "Wise Up, O Persons of God." I think that such a revision would be in bad taste and completely unnecessary. After all, the phrase "wise up" is considered by most educated people to be slang, and the word "men," when used in a hymn, clearly does not have a sexist connotation that should offend any but the most rabid feminist.

Many Episcopalians have stood by and let others "butcher" our Prayer Book. I hope that the same thing will not happen to our proposed new hymnal.

TOM HARRIS
Grace Church

Anniston, Ala.

Inductive Arguments

One hesitates to add more words to the mountain of debate over the ordination of practicing homosexuals, and those engaged in heterosexual relations outside of marriage. And yet the Very Rev. O.C. Edwards' guest editorial titled *The Moral Teaching of Jesus* [TLC, Nov. 4] calls for, indeed, requires a response.

The exegesis of scripture, as I understand it, proceeds on certain principles — establishing the original text, presenting the text, its form and meaning within its original situation, and so forth — which are themselves quite reasonable and logical. The pejorative application of the Joint Commission on the Church and Health and Human Affairs strikes me as unseemly, inasmuch as the Commission seemed to be acting out of respect of a simple principle of logic — inductive arguments from silence are

not very reliable arguments.

We should remember, for example, that the Rt. Rev. H. W. Montefiore, sometime vicar of Great St. Mary's Church, Cambridge, attempted at the annual Conference of Modern Churchmen held in Oxford in 1967, to present in part a speculative argument in favor of the view that Jesus' celibacy might be explained by the possibility of a homosexual orientation. He based his argument in part on the fact that "marriage (at what we might consider an early age) was all but universal in the Middle East of Jesus' time." Another participant in the Conference, the Rev. Prof. Dennis Nineham expressly sought:

to dissociate myself from Canon Montefiore's speculation about the sexual attitudes of Jesus. As I understand the matter, the Gospels simply do not provide the type of data for settling such questions, and speculation about them is therefore unlikely to prove fruitful (my italics).

It should be added here, in the light of the opprobrium since heaped upon Canon Montefiore, that his speculative argument was intended to support another larger argument, which is widely accepted among exegetes and others; i.e., that in Jesus Christ we see the revelation of a "loving God [who] seems to identify himself with the 'outsider' and that so far from imposing his irresistible providence upon the world, [he] permits the world to decide its own providence. . . ."

Dean Edwards' *a fortiori* argument as to Jesus' putative opposition to homosexual activity seems to be susceptible of the same criticism for the very same reasons. Again, "the Gospels simply do not provide the type of data for settling such questions, and speculation about them is therefore unlikely to prove fruitful."

To be fair, an *a fortiori* inductive argument of the type used in the editorial is possibly correct, and may be more probably correct. It must be added, however, that the argument itself is purely speculative, and unprovable on exegetical grounds. In its present form there is no logical, qualitative difference between it and the other argument noted above, except that each can be used mutually to support contradictory positions.

I believe, therefore, that the Commission's "curious fundamentalism," its unwillingness to draw inferences from silence, was not only wise, but also exegetically and logically sound. I hope, further, that these few words will help us all to arrive at a better understanding of the exegetical issue involved.

REGINALD G. BLAXTON
Intern in Ministries in
Higher Education
Trinity College

Hartford, Conn.

THE LIVING CHURCH

January 20, 1980
Epiphany 2

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Senior Anglican Primate Dies in Guyana

The Most Rev. Alan John Knight, for 29 years Archbishop of the sprawling Anglican Province of the West Indies, died recently in Georgetown, Guyana. He was 78. He was the senior bishop of the 440 in attendance at the 1978 Lambeth Conference and the only one who had attended four of the approximately decennial meetings.

Archbishop Knight took degrees in history and law from Cambridge University before studying for the priesthood. He was ordained in 1926 and served for ten years as a missionary and teacher in West Africa. He was consecrated bishop of what is now Guyana in 1937 and elected archbishop and metropolitan of the Church of the Province of the West Indies in 1950.

Archbishop Knight was consecrated a bishop by the Most Rev. Cosmo G. Lang, 97th Archbishop of Canterbury, and his death was announced by the 101st Archbishop, the Most Rev. Donald Coggan. His episcopate spanned a time when Anglicanism more than doubled in regional or national churches and changed from a largely English-oriented community to a worldwide body of 65 million persons.

The Rev. Jack Holden, MBE, commissary for the late archbishop, wrote recently in England's *Church Times* that the prelate was "as much at home in a dugout canoe as in his car; in a hammock under the stars as in his beautiful and almost palatial house; in a mud-built savannah church as in his cathedral, the tallest wooden building in the world; under a mosquito net on a sandbank as with royalty in Government House . . . The greatest sorrows in his life were the race riots in Guyana . . . the riots and deaths, he said, were his Gethsemane. All his long episcopate he longed and worked for a Guyanese ministry, and he was broken hearted when young priests deserted the diocese. . . ."

Fr. Holden said, "The archbishop was monastic in his devotion to the Daily Office and Mass wherever he might be, and in his last letter to me, deplored the neglect of the Daily Office on the part of the younger priests."

Two Anglican Bishops Announce Retirement Plans

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, a leading socialist and ecumenical activist, has announced he will retire in October. The 66-year-old prelate is one of the Church of England's

most outspoken bishops. Last year, in his book, *The Cross and the Sickle*, he described himself as a "Christian Marxist."

Aside from his political views, which have led him to praise the moral climate in Communist countries, and to declare that he has "no intention of shoring up a society which, because of its basic injustice, is at last crumbling in ruins," the Bishop of Southwark is well known for his efforts in promoting Anglican-Roman Catholic reunion, as well as Anglican-Methodist cooperation.

From Africa comes word that the Most Rev. Festo Habbakuk Olang has retired as Archbishop of the Church in the Province of Kenya in a move that seems to have caught many Kenyan Anglicans by surprise.

According to *Target*, a publication of the National Council of Churches of Kenya, the archbishop was canonically required to resign as he had reached the age of 65, but the Provincial Standing Committee, which could have extended his tenure, chose not to do so. The newspaper implied that tribalism and internal difficulties were behind the decision.

Archbishop Olang was ordained priest in 1950, and consecrated a bishop in Kampala, Uganda, in 1955. He served as Suffragan and later Diocesan Bishop of Maseno, Kenya, before being translated to Nairobi and elected archbishop and metropolitan in 1970. Until recently, he has been president of the Conference of Anglican Provinces of Africa.



RNS

St. Andrew's Church, in New York City's Harlem section, marked its 150th anniversary with a day of celebration including a cake-cutting by the rector, the Rev. P.G. Sotolongo (right), and the rector-emeritus, the Rev. Irving Anthony. Established as Harlem's first Episcopal church, St. Andrew's now serves a large, predominantly black congregation, many of whom have immigrated from the West Indies.

Valuable Real Estate Given to VIM

The Episcopal Church Center in New York City has announced that a parcel of real estate located in suburban Washington, D.C., constitutes the largest single donation given thus far to the Venture in Mission effort.

Garvin E. and Ruth McCormick Tankersley, well known in Maryland horse-breeding circles, presented the rural Maryland property, which includes a large house, to the church campaign. Due to the volatile nature of real estate prices in the capital area, the exact worth of the land is not known, but is believed to exceed \$1.5 million. Mr. and Mrs. Tankersley have moved to Arizona.

Mrs. Tankersley, a niece of the late Col. Robert R. McCormick, publisher of the *Chicago Tribune*, also was active in



Four past chaplains of St. Francis' House, Madison, Wisconsin, exchange reminiscences. They are (from left), the Rev. Arthur S. Lloyd, the Rev. Carroll E. Simcox, the Rt. Rev. Daniel Corrigan, and the Rev. Gordon E. Gillett. St. Francis' House celebrated its fiftieth year of service to the University of Wisconsin-Madison in November.

the newspaper business. She served as both editor and publisher of the old *Washington Times Herald* before its merger with the *Washington Post*.

Church spokesmen say they will keep the property "only so long as may be needed to find a suitable buyer." The gift is largely undesignated.

"Feeding the Soul"

The Rev. Mother Anne Marie Bickerstaff, Mother Superior of the Society of St. Margaret in Boston, went back to Haiti in November to see a cherished dream come true. She was present for the dedication of the Holy Trinity School of Music for which she had raised \$175,000.

In 1951, Mother Anne Marie went to Port-au-Prince to teach in the sisters' mission school. She saw that many of her students possessed great musical ability, and was distressed that Haiti had no music school, orchestra, or concert hall.

She collected used instruments, and asked for donations from all around the world. She organized the Holy Trinity Philharmonic Orchestra, with student musicians and a local customs inspector as conductor. She persuaded some members of the Boston Symphony to come to Haiti and work with her students, and, in 1976, managed to raise \$60,000 to send the 60-member orchestra to Tanglewood, in the Berkshire Mountains of Massachusetts, where the Boston orchestra plays in the summer.

A recent article in *Time* quoted Hai-

tian composer Ferrere Laguerre on the subject of Mother Anne Marie's untiring efforts: "She is a fantastic woman," said Mr. Leguerre. "Very persistent, with great persuasive powers."

Time reports that when Mother Anne Marie was asked why she would spend so much money on music in such a poor nation, she replied, "We must feed the soul as well as the body."

Charles Taylor Dies

Dr. Charles L. Taylor, former executive director of the American Association of Theological Schools (AATS), died in Newton, Mass., at the age of 78.

In addition to being an expert on theological education, Dr. Taylor was a noted biblical scholar. He wrote two books on the Psalms and specialized in Latin, Greek, Hebrew and Aramaic.

A native of Hartford, Conn., Dr. Taylor received a B.A. degree from Williams College, an M.A. from Oxford University, and a B.D. degree at the Episcopal Theological School in Cambridge, Mass., where he subsequently served on the faculty for 31 years.

He was dean of the Episcopal Theological School when he became the first full-time executive director of the AATS in 1957. After retiring from that post in 1966, he headed a two-year study of all aspects of theological education in the Episcopal Church.

Dr. Taylor's first wife, Hannah, died in 1972. He is survived by his second wife, Margaret, and five daughters.

In an ecumenical gesture, the French Roman Catholic Church plans to present a fragment of the cross on which St. Andrew the Apostle is believed to have been crucified to the Orthodox Church of Greece at special ceremonies in January. The fragment has been kept since the 13th century in the Roman Catholic Crypt of St. Victor in Marseilles.

Mother Jones, a magazine published in San Francisco, charged in a recent investigative report that an estimated \$1.2 billion worth of unsafe drugs and goods banned for health reasons in the U.S., are "dumped" annually by U.S. companies on unsuspecting consumers abroad. Among these goods are allegedly tons of grains coated with a fungicide banned in the U.S., millions of children's garments treated with a cancer-causing fire retardant called Tris, and a powerful birth control injection deemed unsafe for U.S. women. According to the magazine's publisher, the November issue is being mailed to all the major newspapers of the world and to all delegations at the United Nations.

Meeting in Washington, D.C., leaders of the National Association for the Advancement of Colored People (NAACP), and of the Union of American Hebrew Congregations (UAHC) agreed to make a joint effort to "forge a new and more mature relationship between blacks and Jews." Tension has been evident recently between the two groups over affirmative action plans and the Palestine Liberation Organization (PLO) in the Middle East. A joint statement issued at the meeting's conclusion promised "not to recreate the 60s but to build in the 1980s a new relationship — mutually sensitive, frank, realistic and resilient — that will foster close cooperation between our two communities in building a better America."

The U.S. (Roman) Catholic Conference has refused government requests to urge illegal aliens to stand up and be counted in the 1980 census. The Roman Catholic bishops expressed grave reservations about using the church in this way. Although confidentiality was promised, no absolute guarantees that the information would not be broached were forthcoming, according to Archbishop Robert F. Sanchez of Santa Fe, N.M., chairman of the U.S. bishops' committee on Hispanic affairs.

CONVENTIONS

The 69th convention of the Diocese of Erie was held in Warren, Pa., on November 16-17. The host parish was Trinity Memorial Church, where the convention Eucharist was celebrated.

The Eucharist was concelebrated by the Rt. Rev. Donald J. Davis, Bishop of Erie, the Rt. Rev. Shannon Mallory, Assistant Bishop of Long Island, and diocesan clergy. The service was attended by Bishop Michael J. Murphy, Bishop Coadjutor of the Roman Catholic Diocese of Erie. Bishop Mallory was the principal speaker at the convention banquet, and Bishop Murphy also addressed the delegates.

Resolutions adopted by the convention included a new canon setting minimum support for the clergy by parishes and missions, to be set by each annual convention. The committee on Venture in Mission was directed to submit to next convention a list of "Ventures" and proposals for fund raising.

The 1980 diocesan budget was adopted by each parish; delegates came prepared by vestry action to answer a roll call for formal adoption. Thirteen mission churches, not required to accept quota shares, subscribed to the budget, which includes \$156,049 for apportionment, \$163,224 for assessment, with acceptance of \$53,695 for the general church program.

The 84th convention of the Diocese of Lexington met in Danville, Ky., in October, with Trinity Church, Danville, as the host.

It was a convention which mirrored the unity and accord within the diocese. The Rt. Rev. Addison Hosea, Bishop of Lexington, set the mood of reconciliation and Christian concern as he urged commitment in worship, study, evangelism and financial stewardship, noting a "new accord in the church at large which heralds a return to the basics of the faith."

Among other things the convention adopted a plan of disbursement ranging from \$444,098. as the ideal, \$419,372 as the desirable, and \$411,534 as the minimum for 1980, depending upon the amount pledged to diocesan work by parishes and missions; furthered plans for the Venture in Mission campaign to begin in January with a goal of \$1,400,000; provided for a year's study of the concept of deaneries or other geographic organizational subdivisions of the diocese; authorized continuance of the human sexuality committee of the diocese, empowering it to institute diocesan programs of education on the matter; provided for a study on the prevention and treatment of alcoholism

and the development of a policy; urged every congregation in the diocese to review and adjust the salary of their clergy to keep pace with inflation; budgeted health and life insurance premiums for all clergy who at the time of retirement were canonically resident in the diocese, also providing for their surviving spouses who have not remarried and to minor children.

In his address the bishop urged pastoral consideration on the part of all clergy in the diocese in regard to alternate use of the 1928 Book of Common Prayer. He stated, "I do not think that we have a clergyman who will not use liturgical texts from the 1928 Prayer Book for pastoral reasons."

. . .

Episcopalians in the Diocese of Connecticut marked the 250th anniversary of the birth of Samuel Seabury on November 30 by adopting a \$6.8 million Venture in Mission goal as part of a program to heighten mission awareness.

At a special two-day convention at historic Trinity College in Hartford, approximately 600 clergy and lay delegates were led by the Rt. Rev. Morgan Porteus, Bishop of Connecticut, on a "spiritual pilgrimage."

"We begin moving on our own pilgrimage of seeking Christ and spreading his word," said Bishop Porteus during the first meeting of the weekend.

Delegates and visitors attended sessions explaining some of the programs and projects Connecticut will be committed to during its participation in Venture in Mission, which will start in January and conclude in July. Bishop Porteus assured the convention that the

VIM objectives had been "produced and written by the diocese, created out of the lives of the people of the diocese."

"We need to hear the words of the gospel and see them demonstrated and we are the ones who can demonstrate these words of Jesus Christ," said the bishop.

In his first convention address as Bishop Coadjutor, the Rt. Rev. Arthur Walmsley told delegates the VIM program would show "what it means to be in mission as a diocese. We are a corporate people of God bound together around a bishop making a statement of society today," he said.

Of the \$6.8 million goal, one million dollars will be given to congregational development in Connecticut parishes and missions, two-and-a-half million dollars will go for social and specialized missions, education and communications in the diocese, and three million dollars will be given to world and national mission projects. The sum of \$300,000 has been allocated for administration costs.

The convention voted down two proposed amendments which would have cut the national and world mission totals from 45 percent of the goal to 17 percent and 20 percent respectively.

The convention began with Evensong in the college chapel, during which Bishop Seabury's mitre was presented to the care and keeping of the diocese by James F. English, vice president for guidance and planning at Trinity College.

The mitre, of dark satin with gold embroidery, was illustrated in TLC, Nov. 11. It will be kept in the diocesan archives.



David G. Pritchard

Trinity College vice-president, James F. English, Jr., turns over Bishop Seabury's mitre to the Rt. Rev. Morgan Porteus (right), Bishop of Connecticut, and the Rt. Rev. Arthur E. Walmsley, Coadjutor, for safekeeping in the archive room of Diocesan House.

TEN YEARS LATER

Ecumenism in a small town



Sister Barbara Jean: "We need to build community among ourselves."

By SISTER BARBARA JEAN

That they all may be one, even as we are one," was a seed planted deeply in many hearts by COCU and Vatican II more than 10 years ago. It struck Mendham, N.J., on a "rushing mighty wind" and bore fruit in the Mendham Interchurch Committee. I am the chairperson of that committee today, and I write this article with the hope that it will elicit insight and encouragement from someone with a similar experience.

Mendham lies on the outer edge of suburban New York City and includes some 8,000 people in its borough and township. This population is served by seven churches and two convents, whose membership comes to about 3,000. The participating churches are Presbyterian, Lutheran, Methodist, United Church of Christ, Episcopal, and Roman Catholic. There is also one congregation of the Christian Missionary Alliance which does not participate; and a substantial number of families attends churches and synagogues in neighboring towns. On opposite hills lie the Roman Catholic motherhouse of the Sisters of Christian Charity, and the Episcopal Community of St. John Baptist, of which I am a member. Each church and convent is represented by its clergy and one or two lay delegates. The Interchurch Committee meets monthly for the purpose of planning its events and overseeing committees assigned to special projects. The clergy also have their own group — the Mendham Clericus — which meets monthly for breakfast. This, however, is more of a time for mutual sharing than for business.

In the early years of the Interchurch Committee, projects such as a joint vacation Bible school, funding a local day care center, choir concerts and seasonal service, work in local hospitals, and a summer youth program were greeted with enthusiasm and high atten-

Sister Barbara Jean is a member of the Community of St. John the Baptist, a religious order of the Episcopal Church.

dance. The impetus and excitement about ecumenism have passed, however, and I discovered a poignant note in the minutes of March 1976:

"A decided air of wistfulness mixed with nostalgia for the halcyon days of the past hung over this meeting. . . Beautiful traditions seem to be eroding. If you are concerned — or know others who are . . . 'to you, with failing hands, we throw the torch. . .'"

The "torch" has been thrown, new members have come, and today we face the future. Some of the former activities of the committee which were bringing little response have been dropped and others have taken their place. Two activities in particular, however, have made a consistent impact on the community over the years. One is the vacation Bible school. This is almost entirely lay run, and involves teachers and students from all of the churches and convents. Facilities of the various denominations are used, and an average of 200 children attend. It is a two week program, based on a standard curriculum chosen by a committee. The experience has, over the years, created a climate for fellowship for people of different faiths, and an ecumenical prayer group has emerged which is now in its third year and still growing.

Another activity which has retained its significance is the Good Friday Cross Walk. It attracts about 200 people each year, and is symbolic of our basic unity. A heavy wooden cross is carried by volunteers along a route which has a stop at each church. Prayers commemorating the Seven Last Words, short homilies, and hymns make up the service. Each year the cross is planted in front of a different parish and remains there throughout the year. All of the churches have agreed to participate, and have adjusted their Good Friday observances so as to cooperate with this venture. An Easter Sunrise Service is also held, on a hill overlooking the town. It is followed by coffee and doughnuts, and is often attended by around 100 people. Since it occurs at around 6 a.m. it does not interfere with masses and services held later in the morning.

A recent project has been an attempt to raise the consciousness of Mendham residents as to the plight of the hungry people of the world. In 1978 our first annual Walk for CROP was a huge success and we raised about \$8,000 through the walk and related activities. A similar walk took place in 1979.

Early last year, in an effort to seek inspiration and guidance for the future, we spent a Saturday in retreat. The experience of praying together — alone — was of great benefit to all of us. With the help of a keynote speaker and planned workshops, we focused on two major issues:

(1) What do the members see as the



Children's art project at vacation Bible school.

role of the Interchurch Committee in the community?

(2) What should be the goals and structure of the committee in the future?

Some of the issues have still to be worked out. We have gained, however, some basic insights:

(1) The concept of an interchurch organization, while no longer a novelty, is still vital to our Christian ministry;

(2) Our role and activities must be constantly reevaluated in the light of current issues. Together, we can aid our town in focusing on the needs of youth, senior citizens, world hunger, and other concerns. Activities of the past which no longer elicit a response should be replaced;

(3) We need to build community

among ourselves. This means programming more events for fellowship and prayer;

(4) We need to plan our programs a year in advance, so that the very real conflicts between individual church activities and Interchurch activities — especially for the clergy — can be avoided.

The most valuable experience, for those of us who have participated in committee projects, is that of worshipping together. It has brought many Christians in Mendham into a joyful fellowship and a deep awareness of our basic unity. It is this which compels us to go on listening to "what the Spirit is saying to the churches," and to speak with one voice at times when Christian witness should be heard.



The Rev. Tom Rainsforth of St. Joseph's Roman Catholic Church brings a donkey to vacation Bible school.



The Rev. John Hall

DISARMAMENT AND THE CHURCH

By JOHN HALL

The second Riverside Church Disarmament Conference opened in uptown Manhattan on Sunday, October 14, and continued into the following two days. It was attended by over 800 people. It was a successor to the Arms Race Conference held in December, 1978.

Bella Abzug was there. Dan Berrigan was supposed to be there, though I did not see him. Jed Duvall of CBS News was there as a participant. And the Rev. William Sloane Coffin was the host. In fact, as I understand it, the whole thing is his idea – to develop a grass roots movement within the churches for nuclear disarmament. The point is that if we cannot get a constituency from religious Christians and Jews to be against the total and incredibly painful destruction of the world, where can we find such a constituency?

The Rev. John Hall of Kingston, R.I., is Episcopal chaplain at the University of Rhode Island, and vicar of St. Augustine's Chapel, a diocesan mission.

So the second convocation on the arms race was held at Riverside Church in mid-October. A lot of people kept stressing the urgency of this movement, saying that in another two years the arms race will have reached a new and much deadlier stage, because the about-to-be-deployed cruise missiles scheduled for European soil are unverifiable. We have a parity with the Soviet Union right now, and this gives us a chance to call for action which will start the arms race going down instead of up. Senator Mark Hatfield gave the opening address. He spoke strongly for a total moratorium on the development, production, and deployment of all nuclear weapons right now.

You can picture what it looked like. First of all, there were the old peace warhorses – they have been coming to these things for years. Coffin warned such people about those who are so used to minority status that they absolutely flounder in the face of any form of victory. An apt warning, we realize, because the inability to cope with winning was demonstrated by many peace and

justice people in the late '60s and early '70s. Once the warning is in place then, these old time peace people are a grand lot. They fight a good fight, and with the weapons of peace and love. There were lots of women with intelligent faces unadorned by make-up and with almost-combed hair kept in check on the back of the head by a leather clasp in the form of a peace or ecology symbol. And clergy with gentle faces and beards. Bright young men from the United Church of Christ. Female clergy with ideas of their own and assertiveness credentials. Older Baptists who have carried on a long and lonely struggle, torn between the red-neck interpretations of so many of their Bible-toting brethren and the Gospel of peace which leaps out of the same pages when they read them. Not very many Episcopalians. Students, including seminarians. All the stereotypes. A couple of hippies, though not very many really. And a lot of others to fill in the spaces to make up the thousand or more participants.

Down the hill from Riverside Church is urban decay, and this seems pretty far removed from the experience of most of those attending, although Rep. John Conyers and others will not let us forget the connection between the cost of the arms race and the breakdown of society, including the terrible decline of the quality of life in American cities.

Let's face it, we are a silly bunch. But we are trying (doubtless in more ways

than one). We are multi-racial, and it doesn't even seem all that self-conscious any more. And there is great consideration within this group for the freedom, the psychic and intellectual space of all. There are Jewish people in attendance, Christians of all denominations, believers who are mightily disillusioned, and unbelievers. Coffin keeps pointing out, whenever we pray, that what is important is not how much we believe in God, but how much God believes in us. He tells skeptics, agnostics, atheists, etc., to take what they can from it, and please don't be put off by those of us who are hopelessly addicted to praying.

And there is genuine care about the future (if any) of the human race, of God's creation, of civilization. Dr. Helen Caldicott, a pediatrician at Children's Hospital in Boston, who is devoting a good deal of her time to warning people about the real dangers of radiation, was perhaps the conference's most powerful speaker. She said that we are the curators of evolution and of every living organism, and that we hold evolution in the palm of our hand. With the push of a button, we can wipe it out. And we might. In the meantime, because of release of radiation into the atmosphere due to the use of nuclear power in weapons and civilian use, we are producing the genetic degradation of human life.

Dr. Coffin talked of the trip that he and a group of others took recently to Russia. They discussed disarmament issues with many people there. He said that he would not trust the Russians about a lot of things: how to produce consumer goods, treatment of Jews and dissidents, production of miracle wheat (you plant it in the Ukraine, it grows in Canada and Kansas), and many others. But he does trust their desire to avoid a nuclear conflagration. It may well be greater than ours, he said, because they know through direct experience in World War II what holocaust is all about. They lost twenty million people. And they want disarmament because they are truly poor, and their poverty is tied to the arms race. Coffin suggested that we use a tactic of trust toward Russia, quoting Secretary Stimson of the Truman era, who said that the only way we can make a person trustworthy is to trust him. He carried it further by pointing out that this is comparable to God's tactic toward us: the only way he can make us lovable is to keep on loving us.

What can we do about the arms race? We can work in the realm of politics — exerting pressure for a moratorium on the development, production and deployment of nuclear arms, and on the selling of them to other nations. And we can work against the deployment of these new, unverifiable cruise missiles in Europe.

We can work in the area of economic conversion — the effort to make it feasible for particular industries to convert from producing arms to something for the civilian sector. William Winpisinger, President of the Machinists and Aerospace Workers' Union, spoke about how it makes economic sense to do this. He claimed that the defense industry is not saving jobs, promoting peace or providing national security. Rather, it is in fact costing jobs, undermining the work ethic and American productivity, and, he said, "we're tired of being turkeys for the corporate state!" Economic conversion offers a solution. Every plant should be required to have a plan for conversion, so that a switch can be readily made, involving the same machines and the same work force. This would keep us from being economically dependent upon the arms race.

Some people are withholding money from their income tax payments as a way of protesting to the government the

insanity of nuclear proliferation. One group is working on getting 25,000 people to agree to withhold 10 percent starting all at once.

Spiritually-minded people are forming Peacemaker Groups, meeting weekly in clusters of 10-12 persons, to pray, study, and work for peace. The Disarmament Office at Riverside Church (Riverside Drive at 122nd St., New York 10027) has material on how to start such a group, along with all kinds of peace literature, tapes, and curricula for adults and children.

Wes Michaelson of *Sojourners* magazine spoke in one of the workshops, saying that the arms race raises questions for us of idolatry and allegiance. To whom do we belong? He advocates within the churches the formation of "a lowerarchy to activate the hierarchy." Because the church has a crucial function in all of this. "It is not that we need to be intellectually convinced so much as we need to be spiritually empowered."

POET'S PROPER

A Letter From Paul

Conversion of St. Paul, January 25

We have this treasure
 In this earthen vessel. You see:
 Written with his own hand, that year
 Of many illnesses and imprisonings,
 But to our comfort, and brought us
 By Barnabas. He has long been gone
 And unheard-from, the man and writer.
 Tatter reduces his letter: and it shreds now
 In all the eager hands of those
 Who read each Sabbath. You see a word
 Creased out of it here, and here another;
 But you can see *I believe*, and we
 Therefore also believe. Paul, a man
 Real as we are, had seen this Jesus,
 Himself not a writer of letters;
 Paul had possessed His word, and what
 It means, he keeps telling us
 In the letter. However dim, this proof
 Of Paul we have with us still;
 And through Paul, who once saw, we see Him.

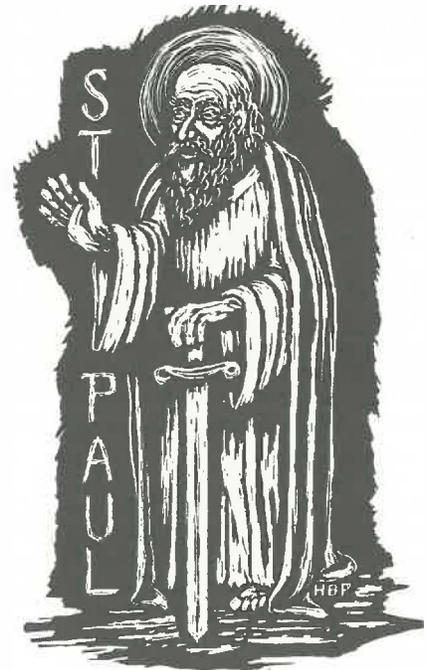
Nancy G. Westerfield

EDITORIALS

Peter, Paul, and Christian Unity

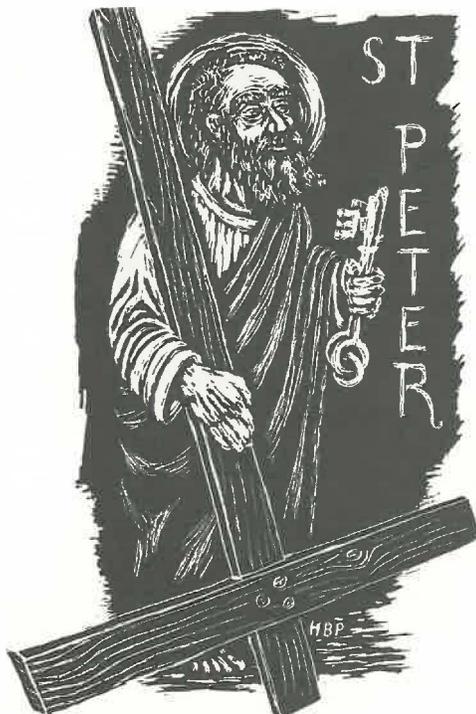
For the past 70 years, the Week of Prayer for Christian Unity, or Church Unity Octave, has been increasingly observed. It begins with St. Peter's feast on January 18, a commemoration known to Episcopalians as the "Confession of St. Peter," i.e., St. Peter's confession of Jesus as the Christ: Matthew 16:16, Mark 8:29, Luke 9:20, and John 6:68-9. (Roman Catholics know this as the feast of St. Peter's Chair; it has for them a different significance.) The observance ends on January 25, the feast of the Conversion of St. Paul, conveniently falling on the same day of the following week.

As this octave is observed now, it would be a mistake to see St. Peter as standing for Catholics and St. Paul for Protestants. In fact the teaching ascribed to Peter in the sermons of the Book of Acts and the two epistles which bear his name are among the foundation documents of an evangelical understanding of the New Testament. It is Peter who proclaims Christ as the stone on which the church is built, I Peter 2:4-8. Similarly, to an extent not always recognized by Protestants, Paul is a great Catholic apostle, proclaiming the Catholic concept of God revealing himself through his creation as well as through the preaching of the church, and affirming the visible sacramental community of the church as the context within which the Christian life is lived. At the same time, these two early Christian leaders quarrelled (see Galatians 2) and the



"problem of Christian unity" came to the surface at an early point. Both are believed to have finally been martyred in Rome — Paul by beheading with a sword because he was a Roman citizen, Peter by crucifixion, traditionally upside down because he asked his executioners not to crucify him, because of his unworthiness, in the same position as Jesus. The sword and the upside-down cross remain as symbols of these two great saints. The feast of the Apostles on June 29 traditionally commemorates the martyrdom of both of them.

The commemoration of these two great New Testament figures should be a vivid reminder that Christian unity must be biblically based. A united church must have a biblically grounded faith. Christian unity should also be apostolic, in the various senses of that word. The church is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone" (Ephesians 2:20). The apostolic succession which is continued in the line of validly ordained bishops is a heritage which we who call ourselves Catholic Christians cannot and will not abandon. At the same time, the word apostolic means someone *sent*, a missionary, a messenger. We do not want a united church which has lost its missionary calling and which has ceased to be an effective messenger of salvation to the world. As we commemorate Peter and Paul at this season, we can well pray that "encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light" (BCP, p. 504).



Diocesan Prayer Book Policy

We have recently seen several statements issued by bishops for the implementation within their dioceses of the General Convention Guidelines [TLC, Sept. 30 and Nov. 25] regarding the Book of Common Prayer. Such statements have generally been not unreasonable. One of them, by the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi, after giving appropriate comments about items in the guidelines, offers some concluding paragraphs which we think merit quotation.

"Each priest, working in consultation with his worship committee and/or vestry or mission committee, is asked to draw up a plan for their congregation in accordance with these guidelines and advise the bishop of the plan. I believe we can work this out with communications between priest and bishop, but I will be happy to meet with any vestry or mission committee that wishes to discuss the matter with me.

"Let me say also that members of our diocesan liturgical commission stand ready to assist congregations in any manner desired as we move through this process of transition. Requests for such assistance can be made through me or directly to our commission chairman.

"One final note: None of our guidelines, General Convention or diocesan, precludes the possibility of using the 1928 Book in certain situations where pastoral considerations seem to require it. For example, if someone wants to be married or buried by the 1928 rite, this is certainly possible. Indeed, this can be done within the rubrics of the 1979 Book. Similarly, the 1928 Eucharist may be used within the framework of the 1979 Rite

III service when pastoral considerations require it. One such service that comes to mind would be a service in a nursing home, or private Communion for the elderly.

"We intend our approach to this whole matter to be as pastoral as possible, and I can assure you of a high degree of flexibility on my part. At the same time, we want to work within the Constitution and Canons of this church with proper respect for the same as we have always done. I sincerely believe that the approach outlined above meets these criteria, and I ask your understanding and cooperation as we move ahead in the days to come."

Harassment of Iranians

The relations between Iran and the United States being as they have been during the past months, it has not been surprising that popular resentment has expressed itself against individual Iranians living in this country. Not surprising — but neither is it commendable.

In fact there are Persians living here who are good American citizens and have no connection whatsoever either with the present or recently past government of Iran. There are many other people of Middle Eastern background who may be mistaken for Iranians, but who are not and never have been. The breaking of windows or harassing of people on the streets is despicable and totally unworthy of our country.

Today we remember with shame the injustices to which good Americans of Japanese ancestry were subjected during World War II. Let us never make this mistake again.

BOOKS

Treasury of Information

A COMMUNION OF COMMUNIONS: ONE EUCHARISTIC FELLOWSHIP. The Detroit Report and Papers of the Triennial Ecumenical Study of the Episcopal Church, 1976-1979. Edited by J. Robert Wright. Seabury/Crossroad. Pp. 302. \$9.95.

This is the first comprehensive book on the ecumenism of the Episcopal Church. It is a compilation of papers and official documents which will be an invaluable treasury of information on our policy and that of the Anglican Communion, and of our relations with sister churches in the One Church, which is the Body of Christ.

Specifically, the "Detroit Report" was that of a conference which culminated a three-year study, three pronged, of "where we are at" ecumenically [TLC, Jan. 21, 1979]. It was requested by the 1976 General Convention and was carried out by the Standing Commission on Ecumenical Relations, together with the Episcopal Diocesan Ecumenical Officers

(EDEO) and the Executive Council. It includes a survey of local and diocesan understandings provided by EDEO. This was achieved through questionnaires and conferences within dioceses, then in provincial gatherings and finally collated by a national team. SCER provided information from its committees relating to other denominations and councils, and the Executive Council reviewed present activities and policies on the national level.

These three studies were presented in November 1978 to those who had led the separate sections of the study. Also present with equal voice and vote, were members of other denominations with whom we are in conversation. Four of them presented papers which are included in this volume — Herbert J. Ryan, SJ (Roman Catholic), William G. Rusch (Lutheran), Gerald F. Moede (COCU) and Stanley S. Harakas (Orthodox).

Analyses of the major ecumenical dialogues were prepared by a committee of our theologians, and were scrutinized thoroughly by the 70 participants and revised by them. Now this report is being made to the membership of the church. It should be taken seriously.

*A Communion of Communion*s is an important milestone in the ecumenical

pilgrimage of the Episcopal Church. It provides an opportunity for us to check our own integrity as we formulate our long range goals and immediate purposes. We may ask, are we being true to our vision of unity, centered in Christ, as we relate to other communions? Are we being consistent in our different dialogues? Are there areas which we, in our particular niches, are neglecting? These are questions which we need to consider in local parishes as well as in national commissions. The three major headings of the book take the form of questions: Toward What Goals Should We Move? Where Are We Now? and To What Are We Already Committed?

Editor J. Robert Wright has excelled in this carefully prepared volume. As an added bonus he has prepared a diocesan study guide entitled "Beyond Detroit and Denver," which will be printed in the *Ecumenical Bulletin's* January-February issue (published by the Ecumenical Office, 815 Second Ave., NYC).

The final section of the book is a mine of information. Assisted by William A. Norgren, who now heads the Ecumenical Office, he has compiled a collection of quotations from pertinent documents of General Convention, Lambeth, and various agreements from 1867 to the present

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

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

FLORIDA
NEW COLLEGE Sarasota
RINGLING SCHOOL OF ART
 Church of the Redeemer 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap
 Wkdys EP 5:30, Wed. HC 5:30

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9, 11:15; Tues Supper 8; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Road
 The Rev. C.H. Briant, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15. Mon 6; Wed 9, Thurs 7; Sat 5:30. Office hours 9-12, Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed. 7, Thurs 5:05; Fri 7, Sat 9, EP daily 5:05

UNIVERSITY OF MARYLAND College Park
MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Wed 5. A ministry of the Diocese of Washington.

NEW YORK
RENSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE

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

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdys as announced

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

PENNSYLVANIA
DUQUESNE UNIVERSITY Pittsburgh
UNIVERSITY OF PITTSBURGH
CARNEGIE MELLON UNIV.
ST. MARY'S COLLEGIATE CHAPEL Neville & Ellsworth
 In Church of the Ascension
 The Rev. C. Don Keyes
 Sun: 1 High Mass and Sermon

INDIANA UNIV. OF PA. Indiana
CHRIST CHURCH 9th & Philadelphia Sts.
 The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap
 Sun 8, 10:30, other services as anno

TEXAS
BAYLOR UNIVERSITY Waco
 The Rev. Richard Thayer, chap
 Services on campus — 821 Speight — campus ministries
 Thurs: H Eu 7:30 — supper 5:45

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

VIRGINIA TECH Blacksburg
CHRIST CHURCH Cor. of Church & Jackson
 The Rev. G. Donald Black, r
 The Rev. John T. Spicer, c & chap
 Sun 8, 9:15, 11; Tues HC 5:30; Fri HC noon

WEST VIRGINIA
WEST VIRGINIA UNIV. Morgantown
ST. GABRIEL'S CAMPUS MISSION
 Fr. John T. Chewning, v & chap
 Sun Mass 5; Wkdys as anno
 Bennett House, 221 Willey St. 26505

WISCONSIN
UNIV. OF WISCONSIN-PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. J.R. Hector
 Sun 10:30

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

time. They make fascinating reading in the recalling of our history. It is very good to have them so readily available.

While this report was prepared for General Convention 1979, and was used heavily in preparation of resolutions, it is by no means limited to that use. It is a tool which will be used by ecumenical officers, bishops and other concerned church members for years to come.

Fittingly, *A Communion of Communions* was presented and dedicated to Dr. Peter Day at convention on his retirement after 15 years as the first national ecumenical officer. Under his direction the giant steps recorded here were made. The Episcopal Church's debt to him for unflagging zeal, combined with the saving grace of humor, cannot be fully expressed. His foreword was written before he knew about the dedication. Let Peter — former editor of *THE LIVING CHURCH* and a great lay theologian of our church — have the last word: "The people of the church are the ones who must understand themselves to be members of the whole body of Christ, and hear their own call to the ministry of reconciliation for which our Lord lived and died and rose again as the living Shepherd and Bishop of our souls."

PHEBE M. HOFF
 Ecumenical Officer
 Diocese of Virginia

Lifetime Collection

GLEANINGS. A Diary of Readings and Prayers. Compiled by Charles L. Taylor. Forward Movement Publications. Pp. 136. \$1.75 paper.

Forward Movement has done us all a kindness by offering this lifetime collection of 90 brief readings and prayers. The collector, recently deceased, is fondly remembered as a seminary professor and dean, distinguished author and sensitive pastor [see page 6].

The readings are gathered from a wide variety of sources, religious and secular. The prayers are happily fitted to them.

Dr. Taylor was patently writing to convey to family and friends his understanding of life. One hopes those friends may be legion as the booklet should prove worthy to take its place alongside J. H. Oldham's *A Diary of Personal Prayer*, John Baillie's *A Diary of Readings*, and George MacDonald's *Diary of an Old Soul*.

(The Rev.) ALMUS M. THORP (ret.)
 Rochester, N.Y.

Books Received

UNITY AND DIVERSITY IN NEW TESTAMENT THEOLOGY. Essays in Honor of George E. Ladd. Edited by Robert A. Guelich. Eerdmans. Pp. xv and 219. \$5.95.

HOW TO TRACE YOUR FAMILY TREE by David Potteet. Bethany. Pp. 157.

TOTAL MIND POWER by Donald L. Wilson, M.D. Berkley Publishing Corp. Pp. 239. \$2.95 paper.

CLASSIFIED

BOOKS

THE ANGLICAN MISSAL (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: **The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.**

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PEOPLE and places

Appointments

The Rev. T. Raynor Morton, SSC is rector of St. Barnabas Parish, Omaha, Neb. Add: 129 N. 40th Street, Omaha 68131.

The Rev. Michael K. Mutzelburg is priest-in-charge, St. Paul's, Corunna, Mich. Add: 1524 Diane Dr., Flushing, Mich. 48433.

The Rev. Wesley Phillips-Matson is rector, St. Mark's Church, King City, Calif. Add: P.O. Box 845, 93930.

The Rev. Lloyd E. Prator is priest-in-charge of All Saints' Church, 1350 Waller St., San Francisco, Calif. 94117.

The Rev. Cornelius J. de Rijk, is resident program director of St. Jude's Ranch for Children, P.O. Box 985, Boulder City, Nev. 89005.

The Rev. John L. Roberts is probation officer for the Albany County Department of Probation and continues as non-stipendiary associate of Grace and Holy Innocents Church, Albany, N.Y. Add: 152 Winthrop Ave., Albany 12203.



The Rev. Dr. Joseph Schley, Jr. is rector of Saint Nicholas' Church, Midland, Texas. Add: Box 5121, Midland 79701.

The Rev. Gary Seymour is rector, St. Peter's Church, Tecumseh, Mich. Add: 313 N. Evans St., Tecumseh 49286.

The Rev. Linda C. Strahan is assistant, Redeemer Church, 379 Hammond St., Chestnut Hill, Mass. 02167.

The Rev. Eugene Lyman Warner is administrator for the new Western Diocese of Louisiana, with temporary offices in St. James Church, Alexandria, with responsibility for organization of the Western diocese during the search for a bishop.

The Rev. Thomas R. White is curate of All Saints Church, 121 North Main St., Attleboro, Mass. 02703.

The Rev. Ronald Willingham Younkin is chaplain to Episcopal students at the University of Arkansas. Add: 814 W. Maple, Fayetteville, Ark. 72701.

The Rev. Canon Curtis R. Zimmerman is rector of Christ Church, Puyallup, Wash. Add: 301 21st Street, NW, Puyallup 98371.

Ordinations

Deacons

California - Michael Albin Phillips, curate, Trinity Church, 2301 Hoyt Ave., Everett, Wash. 98201. **Babs M. Schmidt,** Trinity Church, 3401 Bellaire Dr. South, Ft. Worth, Texas 76109.

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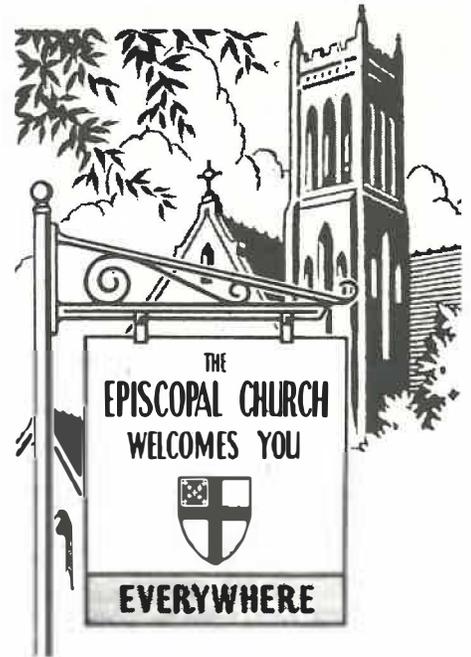
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