

THE LIVING CHURCH

Equipping the Laity

• page 10



Not only saving fuel, but feeling that he is helping to focus attention on the poverty of the Third World, the Rev. David Smethurst, an Anglican priest in Lancashire, England, makes his rounds in a rickshaw.



THE LIVING CHURCH

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Advent places before us one of the greatest mysteries of creation, the mystery of time. A good deal has been written in the present century about different concepts and understandings of time.

Primitive peoples generally, and some highly civilized people too, are believed to have had a "cyclic" view of time. What does this mean? First of all there is the obvious fact that the seasons come around in a regular order, year after year. Ancient peoples, as to some extent we ourselves, based many of their habits of personal, social, and work life on the seasons. Some peoples have even fought wars with traditional enemies at a regular time each year (See II Samuel, 11:1).

Those who reflect on it also see a cycle of repetition in "the daily round" of dawn, midday, dusk, and night; or



monthly in the waxing and waning of the moon. If we watch the stars, and ancient peoples did so very intently (it was the only "educational TV" they had every night), we see that the earthly cycle of the seasons reflects a vast system of astronomical revolutions as well. Rotation, circularity, or ordered repetition is indeed a cosmic thing!

If one has seen all this, it is a short step to compare these cycles with the cycle of vegetable life, the migrations of birds, game, and fish, and so forth. Of course many animals, and we ourselves, live much longer than a year, but a round of birth, growth, maturity, age, and death are evident enough.

Pre-literate peoples, possessing no recorded history, believe everything has

been the same ever since the gods and the sacred ancestors set up the system. A fixed human cycle of birth, growing up, marriage, old age, and death, like the life cycle of animals and plants, is seen as being the destiny of the human race. People want their children to live, reproduce, and ultimately die in the same way as their parents and grandparents have before, and just as their descendants will do in the future.

T.S. Eliot in his great poem *East Coker*, the second poem of *Four Quartets*, eloquently expresses this age-old peasant view, in its patience, its search for harmony, and its perception of the dance of life.

Keeping time,
Keeping the rhythm in their dancing
As in their living in the living
seasons

The time of the seasons and the
constellations

The time of milking and the time of
harvest

The time of the coupling of man and
woman

And that of beasts. Feet rising and
falling.

Eating and drinking. Dung and
death.

Civilized ancient peoples of course knew that life was not quite that simple. They knew that cities rose and fell, so too did kingdoms and empires. Yet these also seemed to follow cycles predetermined by the gods and delineated in the stars. Eliot again, in *Burnt Norton*:

The dance along the artery

The circulation of the lymph

Are figured in the drift of stars

Ascend to summer in the tree

We move above the moving tree

In light upon the figured leaf

And hear upon the sodden floor

Below, the boarhound and the boar

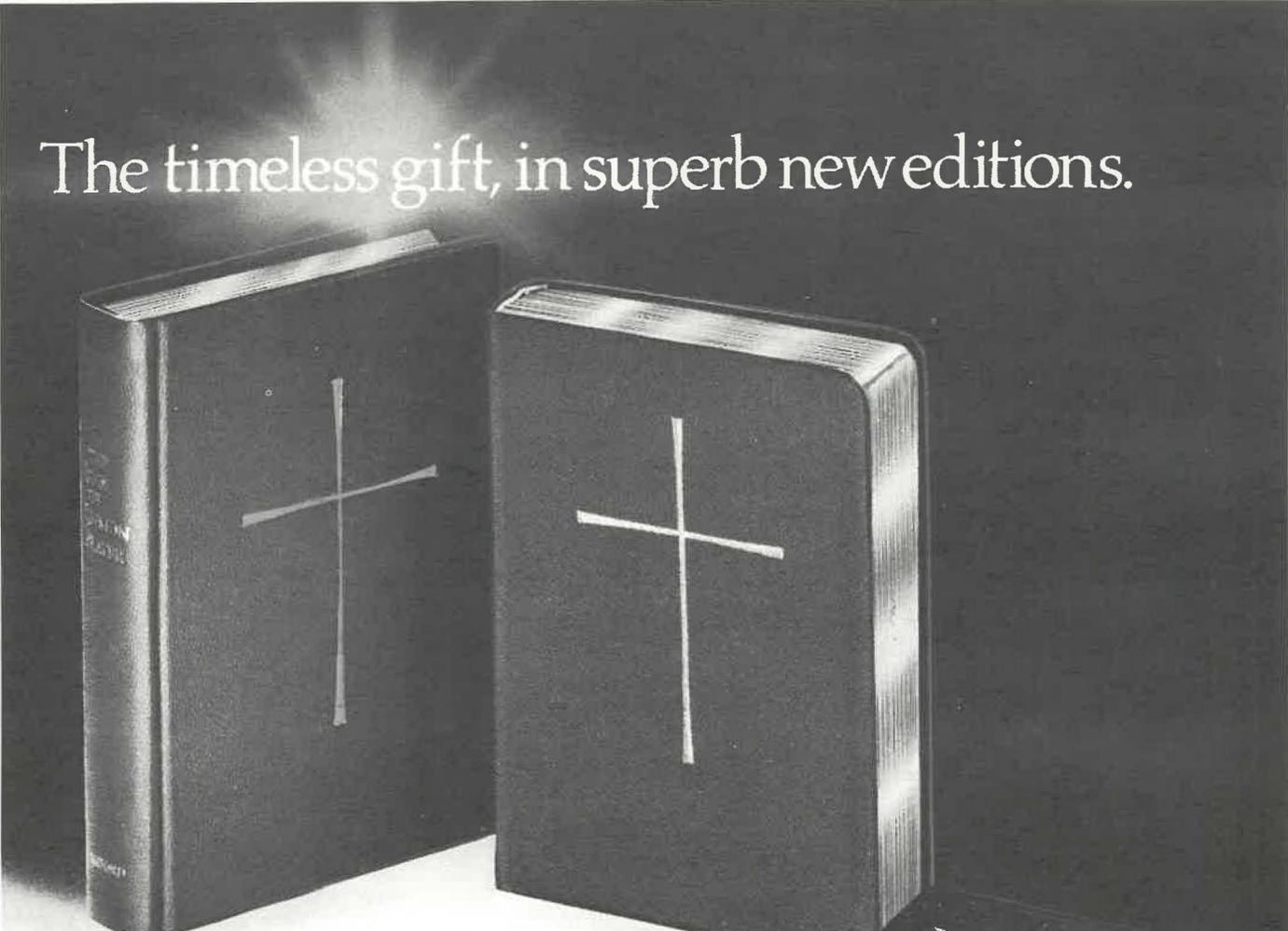
Pursue their pattern as before

But reconciled among the stars.

These ancient insights, profound as they were, reflected a faith that nothing ever really changes. Advent comes around again each year, but it comes to affirm that things do change! Significant events do occur; history does have a meaning. God has plans for mankind, and even now, "the axe is laid to the root of the trees."

THE EDITOR

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Centrality of the Mass

In regard to Fr. Wickersham's "centrality of Christ" letter [TLC, Nov. 2]: First, as I have been in nearly every diocese in the U.S., I assure him that there is no danger whatsoever that our church will get "into the same situation in which the Roman Church finds itself, in which you cannot turn around without the Mass." The danger of the situation in which our church finds itself, is, in my opinion, the fact that we offer the Mass far too seldom.

Secondly, in my opinion, he is misinterpreting the term the "centrality of the Eucharist." This term surely does not mean that Christ is displaced from the centrality of either our lives or worship. Rather it is intended to mean that the Eucharist is the central act of *worship* of the church.

(The Rev.) EMILY GARDINER NEAL
Cincinnati, Ohio

Correction

The November 2, 1980, issue of THE LIVING CHURCH reports that the Rt. Rev. Frederick W. Putnam "... was unanimously elected Missionary Bishop for the Navajos ..." during the House of Bishops meeting in Chattanooga. What the House of Bishops did was to *confirm* Bishop Putnam's appointment as Bishop for the Navajoland Area Mission. They did not elect him. This error has caused some concern among the Episcopalians in Navajoland. I expect that you will want to set the record straight.

(The Rev.) RICHARD J. ANDERSON
Executive for Communication
Episcopal Church Center
New York, N.Y.

} See page 12. Ed.

Who May Receive Communion?

Who may receive communion in the Episcopal Church? This is a question frequently asked both in our own church and by our ecumenical friends, to which many different answers are given!

I have been invited to write a short booklet under this title to be published by the Forward Movement, in order to collect and summarize the various "official" answers that may be found in the Prayer Book, national Canons, and statements of General Convention. It is not a simple task, however, and I am

aware that whatever is said on this subject may be criticized from several different viewpoints!

One other "source" for answers to this question, even though it is less "official" is our *practice*, as it gets interpreted and stated in various parish bulletins or read out in the service; and therefore I write to ask the assistance of those who may read this letter. Does your parish bulletin or your regular announcement at the Eucharist include a statement as to "who may receive communion in the Episcopal Church"? And if so, what does it say?

For a conclusion to my booklet I am trying to compose a "sample" statement of this sort for pastoral use which, although itself unofficial and admittedly my own, will attempt to draw on the best from such local parish statements and at the same time be a faithful pastoral summary of what we officially teach. A parish could then use this if it wished, or modify it in any way that seemed desirable.

I shall be grateful to receive the texts of any such pastoral statements already in use, sent to me at the address below. Let me say in advance however, that because of the volume of response expected, it will probably not be possible to acknowledge each one or enter into extended correspondence individually. For the outcome, I urge you to watch for the booklet from Forward Movement early in the new year! Thank you.

(The Rev.) J. ROBERT WRIGHT
Professor of Church History
General Theological Seminary
175 Ninth Avenue
New York, N.Y. 10011

Clergyman's Wife

The article, "A Tough Job" [TLC, Nov. 2], got an immediate reaction when I read it. Most of the clergy wives that I know, my own included, do precisely what they feel they want to do in the life of the parish. Like all Christians, they practice stewardship in ways that enable them to offer their particular talents in the very best way; and they live their private lives without interference from outsiders, including parishioners.

Most of them work outside the home, so they don't have time for the trip that used to be laid on clergy wives as their responsibility.

(The Rev.) W. DOUGLAS THOMPSON
St. Paul's Church
Klamath Falls, Ore.

Angles and Anglicans

Bishop Sheridan's "Response to the Pope" [TLC, Oct. 5] states "the historic Catholic Church in England (called now the Anglican Church) ... was not established by Henry VIII." True enough; however, neither was it renamed.

The legal Latin name of the Catholic Church in England was *Ecclesia Anglicana* from the early middle ages, and can be found in many documents still extant, most importantly in Magna Carta where *quod ecclesia Anglicana libera sit* is a classic reference. The phrase was then, and is still, usually translated genitively as "Church of England."

The use of Anglican as an adjective in English is, historically speaking, a modern innovation. Although there are a few rare references to it in earlier writings, it really comes into use in the 1840s and 1850s with the Oxford Movement. Charles Kingsley is credited with using the term Anglicanism for the first time in 1846.

The first time the word was applied officially and legally to any member church of the Anglican Communion was in 1955, when "The Church of England in Canada and Newfoundland" became "The Anglican Church of Canada." I believe it remains the only church to call itself so.

All of this begs the question of whether our sacraments are valid and our faith catholic, but is a tangential and interesting issue *per se*.

I personally do not like the term Anglican and shudder when I hear people talk of the Anglican faith, and so forth. Yet it is useful in many connections, and seems to be conquering the field.

There are legitimate and strong reasons why members of the Church of Ireland, the Scottish Episcopal Church, and our own Episcopal Church should, in fact, not be called Anglicans. *De gustibus...*

(The Rev.) LAWRENCE R. PRAST
San Francisco, Calif.

We assume Bishop Sheridan is referring correctly to the modern usage in the English language. We agree with this correspondent that there is a paradox in Scots, Irish, and Americans being called Anglican (i.e. English). What are other alternatives? Ed.

The 1928 Book

Herewith, reflections on the service and symposium of the Society for the Preservation of the Book of Common Prayer: This was indeed a memorable occasion that took place in the Church of the Incarnation, in New York City, Oct. 4, 1980 [TLC, Nov. 23].

It is not easy to convey in words what arose in the hearts of the faithful people who attended, for it was an expression of joyful gratitude and a sense of devotional unity.

This beautiful church, filled to capacity, its beautiful altar ablaze with lights — the gorgeous flowers — the sonorous organ, voices bursting forth with great power and enthusiasm (delightfully proving that Episcopalians *can* sing).

The place seemed drenched with the power of the Spirit.

Then the old familiar Liturgy begins, proceeding in its inimitable, unbroken reverential majesty, gradually giving us, as it always has, the feeling of being taken to higher and higher ground, until, at last, at the altar, with bowed heads, the awe inspiring moment comes as we hear, "This is My Body" — "This is My Blood". Our very souls are flooded with its immortal reality.

It is an ironic fact, I guess, that devotees of the 1928 book, as it is referred to (although it is nothing else than the Liturgy that has in substance existed since Elizabethan times), are really in-

debted to the Standing Liturgical Commission for having stirred up all this trouble, bringing us the new rites, for in so doing, they have unwittingly aroused our love and devotion for the old service, which we had taken for granted.

I spoke with many persons present, before and after the symposium. I concluded, as seems to be generally felt, the 1928 book is not dead, nor is it likely to die. Legal or not, it is used still in many parishes through the country.

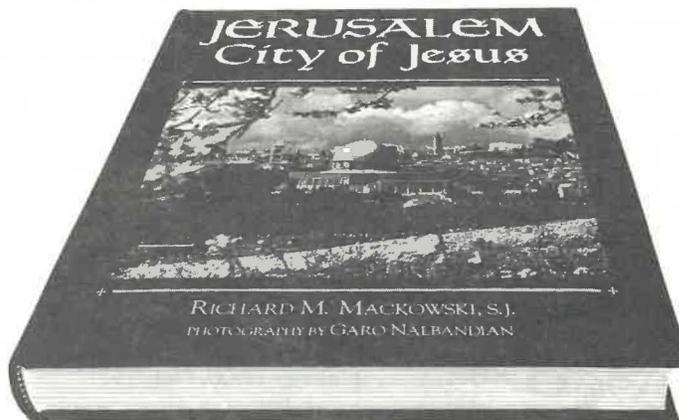
It is hard to explain to literal and liberal minds, why this service is held so dear. It involves something that has developed in the soul of the church over years of devoted practice. It is subtle.

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but true, that a certain atmosphere is connected with this Liturgy. Almost from the start you become aware of it. This is not a matter of fine phraseology alone, although it is of the finest; it is strangely invested with the ability to raise one spiritually.

We have to realize that this Liturgy has the accumulated devotion of the ages built into it. Great souls of the past have contributed to this. It is as if unseen presences have attached themselves to this form of worship.

I realize, of course, that practical minds of this age will no doubt consider that I am indulging in fanciful imagination. But there will be others who will understand what I had said. Actually, the spiritual world intertwines the physical more than this down to earth age will let itself believe.

What did I finally conclude about it all as I relived this wonderful day, filled with so much inspiration? It was: This older Liturgy carries you up to the mountain top, while the new rites, even with many fine changes, nevertheless leave you in the plain. There are those who want to worship on the mountain top, while there are those that wish to remain in the plain; with no disparagement to either. People cannot be all put into one mold. There is such a thing as difference in temperaments.

It would be a wonderful thing if the church hierarchy would recognize this, and remove any vestige of arbitrary dictums. Let us have the choice. What a healing and togetherness could result!

EMILY S. BROWN

Elizabeth, N.J.

The Single Priest

I am writing in response to the letter to the editor on the subject of unmarried clergy [TLC, Oct. 19].

I began a three point mission field ministry as a single person. After four years, still single, I was on a cathedral staff. I was free to minister in those years in a way a priest with a wife and family could not, for I was available for many odd hour situations without disturbing a family's routine.

Archbishop Ramsey once called for single priests to give the first four years of their ministry before considering marriage, so as to be an available task force to go into those situations needing an unencumbered priest. I fully agree.

I don't regret those eight years of single life ministry. Nor did the congregations I served.

Once I was married, the call for my ministry to the congregation changed; and at first I missed those earlier and somewhat busier and very demanding days.

Congregations should look at what a man's single status might afford them in ministry that a married man cannot

necessarily provide. There is room for and need of both styles at different times in many congregations.

(The Rev.) KALE F. KING
Sandpoint, Idaho

Ferrar and Herbert

I was pleased to see [TLC, Nov. 9] the letter of Mrs. Jessica M. Kerr, calling attention to a book by Joseph Shorthouse entitled *John Inglesant*, in connection with Professor Amy Charles' fine article about Little Gidding.

The book is indeed out of print in this country, but there was a reprint of England in 1961, published by SCM Press, Bloomsbury Street, London, with a preface by the then Archbishop of Canterbury. The reprint was condensed to include only the part laid in England. This was probably wise, as, except for those who knew the book earlier, this did not detract from the essence of the story.

The condensation was extremely well done. It is a fascinating picture of the times, not just the part about Nicholas Ferrar and Little Gidding.

As an aside, may I recommend Professor Charles' excellent biography of George Herbert, published by Cornell University Press in 1977. Herbert was a close friend of Nicholas Ferrar and a frequent visitor to Little Gidding.

MARY G. HOWARD

Baltimore, Md.

"Sexual Preference"

We often hear it said that there must be no discrimination or prejudice in regard to race, color, or "sexual preference," as though the three classifications were similar and equally innocent. Whereas discrimination in regard to race or color is intolerable, it is essential that discrimination be practiced with determination and clarity when it comes to sexual preference.

The sexual preference of some people is the molesting of children. Others prefer adultery or incest. Still others prefer promiscuity. The range of sexual preference is extensive and much of it is far from innocent. Discrimination is indeed essential.

"Sexual preference" is a term employed by sentimentalists as a euphemism for homosexuality. Its innocent sound is misleading for there are fully as many abuses of that preference as there are of heterosexuality.

Whether or not homosexual activity is a form of perversion can be argued *ad infinitum* without resolution. But that it is often perverted cannot be argued.

Let's call a spade a spade and be done with euphemistic attempts to cloud the scene with fog.

(The Rev.) FREDERICK M. MORRIS
New Canaan, Conn.

BOOKS

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THE VINEYARD BIBLE: A Central Narrative and Index. Edited by Avery Brooke. Seabury. Pp. 414. \$12.95.

Of the making of shortened Bibles there is no end, and this is the latest and shortest of all. Whether in any sense it is correct to call it a "Bible," however, or to claim that it relates (in biblical language) the "central narrative" of the Bible is at least a matter for debate.

The heart of the book is a selection of brief passages, or frequently merely topic headings ("Jonathan . . . and the Honeycomb," "The Women with a Spirit of Infirmary"), arranged in the order in which they appear in the present text of the Bible — except for the historical books and the gospels, which are harmonized.

There is no attempt to rearrange such books as the prophets or the epistles in their true chronological order, nor is any connective tissue or explanatory material provided. The so-called "central narrative" will be clear only to those who are already familiar with the content of the Bible in a general way. There is also a brief dictionary of place names and a useful topical concordance.

It would be well to examine the book before purchasing it. For some readers, it could prove very helpful — for browsing, bedside reading, or meditation. Others will certainly feel their money better spent on one of the several annotated Bibles, which contain the full biblical text as well as explanatory articles and footnotes. This is essentially a reference work. As such, it is done with skill and obvious devotion.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus of Old Testament
General Theological Seminary

A Special Person

MERTON: A Biography. By Monica Furlong. Harper and Row. Pp. 342. \$12.95.

"Although I knew Tom intimately for nearly 30 years, I think I know him better now that I have read Monica's book," writes publisher James Laughlin of *New Directions* on the jacket of Furlong's superlative life of Thomas Merton.

Her book is biography at its best; and in dealing with her difficult and complex subject, she has successfully traversed the dual pitfalls of Ed Rice's exaggeration on the one hand (*Man in a Sycamore Tree*), and, on the other hand, some of the more nauseating hagiography that has been written about Fr. Louis (Merton's monastic name).

Here is a man whose most glaring hun-

gers and appetites were transfigured into the energies of the monk who made the hermit life, and much of monastic reform, possible for the rest of us.

"There has never been anyone like him in the history of the church," adds a Benedictine abbot, commenting on this biography.

Perhaps one of the most revealing aspects of Furlong's perceptive, well written work is that she helps us to see Merton as he has helped us to see ourselves: that God's greatest gift to us is our very ordinariness, and that it is through acceptance, not denial, through facing through our own solitude, not through religious or monastic veneer, that we find our way to our true selves and the God who dwells deep in that burning darkness.

There is much new information here,

and no glossing over his fathering of a son while at Cambridge, or the fact that in his early religious writing he was often a judgmental and pious "pain." There are passages from personal letters that cast light on his illnesses and the never quite resolved conflict of his dual vocation of hermit and writer.

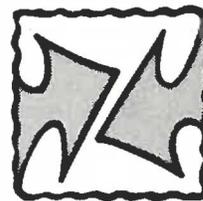
Monica Furlong has wisely avoided any attempt to include a critical evaluation of Merton's mysticism and writing, and has stuck to the evidence available to her, which is considerable. The result is the unflinching portrait of a man who, though unfinished and incomplete in many ways, hung on to his vision to the end, through illusion, depression, persecution, and, finally, joy, to point the way to wholeness and fulfillment in the love of God.

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Central New York Elects Coadjutor

The Very Rev. O'Kelley Whitaker, dean of the Cathedral Church of St. Luke, Orlando, Fla., since 1973, was elected Bishop Coadjutor of the Diocese of Central New York at the diocese's 112th convention on November 7, meeting in Syracuse, N.Y. [p. 13].

Dean Whitaker, 53, was elected on the seventh ballot from a field of six candidates. Five of the candidates were named after seven months of intensive searching and screening, which saw the original list of 229 prospects gradually cut down.

The final candidates were: the Ven. Frank N. Cohoon, archdeacon for mission for the Diocese of Kansas; the Rev. James Michael Mark Dyer, rector of Christ Church, South Hamilton, Mass.; the Rev. James R. Gundrum, executive officer of General Convention and secretary of the Executive Council; the Rev. William C. Koch, rector of All Saints' Church, Brookline, Mass., and Dean Whitaker. In addition, the Very Rev. William M. Hale, dean and rector of St. Paul's Cathedral, Syracuse, was nominated from the floor.

A native of North Carolina, the new bishop coadjutor-elect is a graduate of Duke University and Seabury-Western Theological Seminary. He was ordained deacon in 1952, and later that year, he was ordained to the priesthood. He served churches in North Carolina and Florida until 1973, when he became dean of the Orlando cathedral. Fr. Whitaker is chairman of the board of the Bible Reading Fellowship/USA, and the author of *Sister Death*. He has also written several hymns. He and his wife, the former Betty Frances Abernethy, have three children.

As bishop coadjutor, Fr. Whitaker will assume diocesan responsibilities as assigned by the Rt. Rev. Ned Cole, Bishop of Central New York, and will succeed Bishop Cole when the latter retires.

Radio-TV Director Named

Meeting in Buffalo, N.Y., the board of trustees of the Episcopal Radio-TV Foundation, Atlanta, named Theodore Baehr, 32, an attorney and communication expert, executive director, effective January 1, according to an announcement by the Rt. Rev. Harold B. Robinson, chairman of the board and Bishop

of Western New York. Mr. Baehr succeeds Caroline Rakestraw, who is retiring.

"We are most fortunate," Bishop Robinson said, "to find someone with Ted Baehr's qualifications and commitment to head this important church-related activity." The bishop added that nearly 40 candidates had been screened in a year-long national search for Dr. Rakestraw's successor.

Mr. Baehr, a native of Oyster Bay, N.Y., is currently executive director of Good News Communications, New York, chairman of Agape Productions, and director of the television center of City University of New York at Brooklyn College. In addition, he directs, produces and co-hosts two weekly cable television programs and writes a bi-monthly radio program for Trinity Church, New York, where he also teaches two classes in dramatic video production. He serves as executive director of the Christian Educational Tape Network. With his wife, Liliana Baehr, he has produced and conducts workshops in communications under the auspices of the Episcopal Church Center's Communication Office in cities throughout the United States.

The Episcopal Radio-TV Foundation is an independent, unofficial arm of the Episcopal Church using radio and television to spread the gospel. It produces "The Episcopal Series" of the *Protestant Hour* for more than 500 radio stations throughout the United States and Canada as well as the armed forces network.

Trinity Parish Official Dies

The Rev. William Boyce Gray, director of communications for Trinity Parish in New York City, died November 4 after a year's illness. He would have been 53 on November 6.

At Trinity, he directed communications for both the church and the corporation with its extensive real estate holdings, a church radio program, and cable television programs.

A native of Augusta, Ga., Fr. Gray was a graduate of the University of Missouri School of Journalism. Before entering the Church Divinity School of the Pacific in 1958, he was editor and co-owner of a weekly newspaper in Georgia.

After his ordination to the priesthood in 1961, he served parishes in Seattle,

Wash., and Cedar Falls, Iowa. In 1966, he became director of communications for the Diocese of Virginia, and edited the award-winning *Virginia Churchman* for four years before joining the staff of Trinity Parish.

Fr. Gray was known widely for his civil rights activism, which included participation in the Selma to Montgomery march in 1965, and service on the Episcopal Society for Cultural and Racial Unity. He was an early advocate for the priesting of women in the Episcopal Church.

In addition to his work in church communication, Fr. Gray was a member of the National Academy of Television Arts and Sciences and the Public Relations Society of America. He was the author of articles in the *Christian Century* and *Television Quarterly*, and co-author, with his wife, Betty Wilkison Gray, of *The Episcopal Church Welcomes You*, published by Seabury Press in 1974.

He is survived by his wife, who recently became editor of *The Church Woman*, magazine of Church Women United; two daughters, his parents, and a sister.

Theologians Back Israel

At the conclusion of a two day conference in late October sponsored by the Anti-Defamation League of B'nai B'rith at the organization's national headquarters in New York City, 46 Christian leaders joined in issuing a statement affirming their "solidarity with the Jewish people and the State of Israel."

The Rev. Paul van Buren, an Episcopal priest and professor of religious studies at Temple University in Philadelphia, appealed to his fellow Christians to "become Israel's Anti-Defamation League."

Dr. van Buren said that "Israel matters because it is, as it were, God's experimental workshop for the redemption of his whole creation. The Jewish people have been commissioned by God to so serve him in that one land, that their light will go out to all the nations, so that all the world will come to serve the one God, who wills peace and justice and love for all nations."

Dr. van Buren suggested that Christians can begin to support Israel "by working to build a place in our own church budgets for the work of the Anti-Defamation League of B'nai B'rith, the Sons of the Covenant."

In the statement, the theologians de-



In appreciation for being allowed to use the interior of St. Mark's Church in Van Nuys, Calif., in the film *O God, Book II*, Warner Brothers recently gave the church a facet glass window honoring the prophet Isaiah. Film director Gilbert Cates officially presented the window to St. Mark's rector, the Rev. Luther O. Ison.

pledged "the actions of those who try to isolate Israel from the family of nations;" they affirmed the United Nations as an international forum, but condemned those who "manipulate its agencies for their anti-Israel campaigns."

The leaders called for a solution "as just to the Palestinian Arabs as it is to the Israelis," but pointed out that "provocative and destructive" pronouncements by the Palestine Liberation Organization (PLO) "nullify constructive efforts for peace and reconciliation in the Middle East." They also declared their "support for a united Jerusalem as the capital of Israel."

Among other Episcopalians who signed the statement were the Rt. Rev. John H. Burt, Bishop of Ohio; the Rev. James A. Carpenter, sub-dean and professor of dogmatic theology at General Theological Seminary in New York; and the Rev. Philip L. Culbertson, rector of Christ Church, Oberlin, Ohio.

Bishop Spong Proposes Covenant

The Rt. Rev. John S. Spong, Bishop of Newark, has proposed a meeting with officials of the Roman Catholic Archdiocese of Newark and the Diocese of Paterson to explore ecumenical issues.

In October, Bishop Spong suspended his diocese's conversations aimed at establishing a covenant between the two

churches in northern New Jersey after it was announced that the Roman Catholic Church would permit some married Episcopal clergymen to become Roman Catholic priests.

Calling it an "unprecedented involvement by a sister communion in the internal affairs of the Episcopal Church," Bishop Spong stopped the talks "until the ecumenical climate is more conducive to significant progress and real results" [TLC, Oct. 19].

In a recent letter to the Commission for Ecumenical and Interreligious Affairs of the Archdiocese, Bishop Spong replied to that body's expression of regret over the Roman Catholic action, and said he wanted a close ecumenical relationship.

"It is the establishment of a covenant between our two churches, and not our ongoing ecumenical relations that is the issue at the moment," he said.

Bishop Spong raised the question as to whether such a covenant would permit open, public debate on issues of disagreement between the churches. Citing the censure of theologian Hans Küng, the recent invitation to dissident Episcopalians, and papal statements on aspects of human sexuality, the bishop said, "I want the world to be aware that there are other voices, equally Christian, equally Catholic, which are in significant disagreement on these matters.

"I want the Roman Catholic Church to be confronted lovingly but firmly by a sister communion with another viewpoint. I want that confrontation to be in the public arena so that the cause of Christ is not identified with so narrow, and to me, inaccurate point of view."

A Million Dollars for Philippine Library

The Rev. Frederic B. Burnham, president of the Association of Episcopal Colleges, announced recently that a \$900,000 grant has been awarded to the association by the U.S. Agency for International Development to build a library at Trinity College, Quezon City, the Philippines. The Booth Ferris Foundation of New York also has committed \$100,000 to the project.

Trinity College was established by the Joint Council of the Philippine Episcopal Church and the Philippine Independent Church in 1963, and is a member of the Association of Episcopal Colleges. About 1,800 students are enrolled in liberal arts, business administration, education, nursing, and pre-seminary courses.

Construction is scheduled to begin on the three story library in 1981. It will have carrels to accommodate 180 students at one time, as well as reading rooms, and will be erected on a campus site adjacent to the Episcopal Cathedral of St. Mary and St. John.

BRIEFLY...

The Diocese of Southwest Florida has been awarded grants from the U.S. Department of Housing and Urban Renewal for the construction of two church sponsored rental apartment buildings for the elderly in the St. Petersburg area. Peterborough, a 150 unit, high rise building sponsored by the Cathedral Church of St. Peter in downtown St. Petersburg, is expected to reach completion by early 1981. All its units were spoken for immediately, and a long waiting list of would be tenants already exists. St. Giles Manor, adjacent to St. Giles Church, broke ground early in October. The five story, 106 apartment structure is expected to be ready for occupancy in December, 1981. The Very Rev. Emmet C. Smith, Dean of St. Petersburg, said the churches "responded to the large and growing percentage of retirees in our population. Many are living in substandard housing, and some are being displaced by economic factors." Both facilities will have some apartments designed to meet the special needs of the handicapped.

The Most Rev. Edward Scott, Primate of the Anglican Church of Canada, said recently that Canadian aid to poor nations often benefits Canadians more than it does the recipients. He noted a project that sent Canadian lumber to a tropical country where it proved useless for building, due to its lack of resistance to bugs and earthquakes. Adobe construction would have been better, said the archbishop, but its use would not have benefited a Canadian company. He also said that guns are more readily available to the poor in Africa than food is. "Any group in Africa that wants guns can get them free of charge, on credit, from countries that want access to the continent," he said.

Church World Service, the relief arm of the National Council of Churches, has sent a telegram to President Carter and the U.S. Congress, protesting the Carter administration's decision to send Cuban and Haitian refugees to Puerto Rico. CWS also protested the "unilateral" nature of the decision, which was made without consulting either the voluntary agencies active in refugee resettlement, or the Puerto Rican people. "We further believe," said the message, "that the movement of a largely black refugee group from mainland U.S. raises the issue of racism and demonstrates unequal treatment of refugees."



Georgia M. Joyner

Equipping the Laity

By GEORGIA M. JOYNER

This letter to the editor comes from a friend who is very much involved with the theological extension program for lay people which is being run very successfully by the School of Theology of the University of the South.

Bairnick Center for
Extension Education
The School of Theology
The University of the South
Sewanee, Tenn.

Dear Boone,

"What's doing in TEE these days?" you asked (remember?), as we gathered in the Hatchett's living room that bright October Sunday morning. "Will somebody at Bairnick write up a new piece about it for TLC, and tell us what's new?"

Would we! I must have deafened heaven with my loud, "Of course!"

In the buzz of conversation that ensued, someone called the program EFM. You looked puzzled. "Has it changed, then," you asked. "Or is it still the same

Georgia M. Joyner is a fourth year student in the EFM program. She assisted the Rev. Charles L. Winters in the preparation of the EFM textbooks. A freelance editor, she lives in Sewanee with her husband, Quintard.

as TEE? So often these education programs start out with a bang and then fizzle out."

Head whirling with answers, I replied, "No, it hasn't changed, and yes, it is the same — except for the new acronym. We still package and market the seminary curriculum, adapted for the laity. EFM stands for Education For Ministry, which always has been the main title of the program. Along the way, TEE got picked up from its descriptive sub-title, Theological Education by Extension. It's hard to switch nicknames, but people are getting used to the new one."

"But — ministry!" You groaned over the word. "You know what everybody thinks when they hear that. Won't people assume you only prepare candidates for ordination?"

"Not if they hear the way we define it in the course, they won't," I defended. "We call ministry the inevitable concomitant of baptism. It's the state into which all Christians are called, willy-nilly. Expressed that way, it isn't limited to clergy; it's the business of us all, something we do all the time, like breathing. Ministry is anything Christians do in relation to anyone else. Our only choice is whether we do it well, or do it badly. 'Well' means 'effectively,' in the light of the good news of our redemption — to act toward reconciliation in the world, with other people and even with ourselves."

I "came down from the pulpit" then, went home, and started to think about all the milestones we've passed since you visited Bairnick to interview Flower Ross [TLC, May 21, 1977]. Professor Charles Winter's monumental five-year task of compiling the 12 textbooks is finished. That was the greatest thing I'll ever be so close to, I think. Something epic, like witnessing the first seven days, or the birth of a child.

Another milestone that came to mind is more mundane. Some rearrangements of space have been made inside this obliging and sturdy old house. All last summer it rumbled and roiled as construction crews shifted scenery to create new offices. We need them now, to serve our ballooning enrollment. These days, our yellow-covered textbooks go out to 3,095 students, spread over 67 dioceses in this country and Canada. Beyond North America, several hundred more students subscribe to EFM under a special licensing arrangement in Australia, New Zealand, and in the Caribbean area.

Ninety percent are either Episcopalians or members of some other Anglican communion; the rest belong to other traditions, both Protestant and Catholic. Keeping track of all this of course necessitates a larger staff at Bairnick and makes our computer indispensable. Its miraculous memory enables us to handle an inventory of some 25,000 textbooks, receive tuition from students, and pay the "mentors" a monthly stipend, among other feats.

Speaking of mentors reminds me to brief you again about the way we operate. We fly on two wings. One wing is the series of textbooks which set out the "story of the people of God" — an intensive orientation to the Judaeo-Christian

tradition, both biblical and historical. Woven into these are the disciplines usually taught in seminaries: systematic theology, which defines our relationship to God and to other people; ethics, the principles on which we make decisions; liturgics, the carrying out of worship with others; and ascetics, the practice of individual worship.

The books are self-instructing. A hypothetical teacher is built in, so to speak, in quizzes on each lesson, so the students can study the content at home and learn it on their own. We send all the books out from Bairnwick, at the request of the students, as they progress through the course.

Our other wing is the system of seminar groups. This is the uniqueness of EFM [and other programs of Theological Education by Extension]. The students aren't allowed to undertake the course solo, or to buy the textbooks on their own. They're required to meet regularly in groups of six to ten, to engage in theological reflection based on incidents in their everyday experience.

They are guided in this exercise by a mentor, a person who learned how to conduct theological reflection under the auspices of our School of Theology — either here at Bairnwick or in two-day training sessions we arranged elsewhere at accessible places.

Many of the mentors are ordained, but they don't have to be. They do need sufficient theological maturity to be able to encounter a variety of religious views without feeling that their own views are threatened, and to have some familiarity with methods of biblical scholarship. They should be able to work well with small groups, to draw out responses from students without imposing their own answers.

But that's enough background. Now to one question you asked us very earnestly that morning: "What's going to happen in parishes, when their ranks start swelling with all these newly informed 'graduates' of the EFM program?"

You sounded a little uneasy about that. And indeed, there are 300 gradu-

ates now. Those who finished last June have received certificates that mark completion of four years in the course.

I asked Bill Hethcock [the Rev. William Hethcock] to respond to this concern, since he's an experienced Episcopal parish priest and manager of training for the EFM program.

He answered thoughtfully, "I believe that if even a moderate percentage of a congregation had undertaken this study for four years, it would make a difference in what things seem important — for them and for the parish. They would perhaps not be happy with inconsequential tasks or inconsequential interpretations of the church's ministry, and as a result might press the establishment and clergy to reconsider the vocation of the parish in the world."

"Do you see this as a threat in any way," I asked, "possibly as weakening a parish whose liturgical tradition is strongly sacramental?"

"I don't think so," he spoke slowly. "The element of worship is built into the seminar groups. Each meeting includes a time set aside for it, to provide a spiritual dimension along with the reflection process."

I went on, "Are you saying the seminar is a microcosm of our life in a parish and in the world?"

"I guess so," Bill replied, "but there's a danger in thinking about it that way, too. It suggests that the seminar may turn inward and become exclusive, and we don't want that to happen."

I wanted to tell you more, too, about the way reflection is done. So I questioned our staff trainer, the Rev. John de Beer, the tall, slim young priest who deals directly with the mentors. In addition to preparing them to guide the students, he trains them to train other mentors, too. That way, a regional network is set up. It enables new mentors to receive initial training without traveling too far from home, and allows continuing mentors to sharpen their expertise annually.

"There's no one way to do theological reflection," he mused. "New ways are always developing. But the new method

we use now in the seminar groups is serving its purpose well, I think. It's proving a good way to integrate the common incidents of our experience with the tradition we've inherited. It enables us to see the two as one. Obviously, if we try to translate biblical expression or idiom literally into our own, we get in a mess. So we rely on analogy.

"I won't try to describe each step of the method here — you have to do it to understand it — but that's the key feature," he continued. "We call up some images and metaphors that surround or symbolize the thoughts and feeling we've associated with a certain incident, one which required us to make a response or decision. Then we reach across time and space into scripture and tradition, to search out similar metaphors there.

"Now we find that a door has opened," he said. "Through it we can enter and 'own' those ancient, universal experiences. This is most impressive! It confirms our intuitions — and that's a very powerful and revelatory experience in itself. Also, the biblical themes of creation, sin, judgment, and redemption take on a new meaning. And, best of all, we begin to acquire the habit of thinking of ourselves as responsible to God."

Nearly replete but still greedy, I went to David Killen for a summing up. Our executive director and resident lay Roman Catholic theologian, he manages the affairs of EFM with a Pauline zeal.

"David," I asked, playing dumb, "what are we really doing this for? And why are we all so gung-ho?"

"Georgia, the way I see it is this," he answered. "We're doing nothing less here than equipping the Christian laity to implement the Kingdom of God. I realize that's a grand claim, but I stand by it. I believe I'm called to do this work, and I mean carry it across the board, ecumenically, to all of us — Anglican, Roman, Protestant, name it.

"Do you know where attrition lies in the churches today? It's among the best educated," he said. "Up to now the highly educated laity — especially Episcopalians — have never had at their disposal a vehicle with which to deal with their faith on a level commensurate with their secular education. It's not that they've been held down by the clergy, either. They are self-sentenced prisoners, victims of their own ignorance! Now isn't that sad?"

I jumped up to applaud — and to seize the last word. "I can't wait to tell the editor of *THE LIVING CHURCH* what's really happening," I cried. "And I don't need to call on my group to fish for a scriptural analogue for this one. It's Easter!"

Enough said? Hope this is what you had in mind for your readers.

Love,
GEORGIA

The Day of the Lord

Behold, the day of the Lord is here!
For one it is
A shout and a stomp,
Another a hug and a kiss,
Another a prayer and a poem.
And each man
Grasps his means to claim the day
Like the soldier grabbing his rifle
To bloody up the sunrise.

Bernard Via, Jr.

EDITORIALS

John's Season

In the middle weeks of Advent, we reenter John the Baptist country. It is a harsh country of rock, mountains, and ravines. It is dominated by the stern and fearless figure of John, the Lord's forerunner. He stands in obvious contrast to our rotund Santa Claus. He also stands in obvious contrast to us and to our life of comfort, self-satisfaction, and pleasure-seeking. John is the man who helps us prepare for the kind of Christmas which has Jesus Christ at the center.

Confirmed Appointment

THE LIVING CHURCH has watched with interest and approval as Navajo Episcopalians have developed increasing responsibility for their church life. Our pages have provided an extended chronicle of the development of the Navajoland Area Mission [TLC, Oct. 30 and Nov. 2 (Special Report), 1977; Nov. 5, 1978; Feb. 18 and 25, and Oct. 14, 1979].

On Oct. 4, 1980, a new bench mark seemed to be reached when the House of Bishops, meeting in Chattanooga, gave its approval to the Rt. Rev. Fredrick W. Putnam as Missionary Bishop of Navajoland. We reported this [TLC, Nov. 2] as an election, because this is what the Constitution of the Church, Article VI, Sec. 1, empowers the House of Bishops to do: "The House of Bishops may establish a Mission in any area . . . and elect or appoint a Bishop therefor." In this context, the terms elect and appoint appear to be virtual synonyms.

The contents of the transcript of the proceedings

have since been made available to us, and we see that this approval was moved as a "confirmation" of Bishop Putnam's appointment. We are, of course, glad to set the record straight. Certainly the House of Bishops did not go through the extensive procedures formerly followed for the election of bishops for missionary districts. But we respectfully ask, what did it do? What sort of confirmation did it give, and why?

The canon law of the church also gives us further information about Bishops of Area Missions. Canon III. 15.7 says, "In the event of a vacancy in the office of Bishop assigned jurisdiction in an Area Mission, the charge thereof shall devolve upon the Presiding Bishop, with the power of appointing some other Bishop as a substitute in such charge, until the vacancy is filled by the House of Bishops."

We would understand that the original appointment of Bishop Putnam for the year 1979 was on the basis of this canon, but this canon seems to relate to a temporary situation, not a long term appointment. Canon I.10.2 (c) gives what appears to be the proper long-term arrangement. "For every such Area Mission, a Bishop of this Church, or of a Church in communion with this Church, shall be assigned by the House of Bishops to give Episcopal oversight." The method of making such assignment has already been indicated in the Constitution (to which all canons are subordinate).

Meanwhile, when the clergy and people of Navajoland received from our pages information about the House of Bishops meeting, some were much surprised. Apparently they were unaware that action by the House of Bishops was contemplated. Their concern was not over the word "election," but over "the selection of a permanent ECN (Episcopal Church in Navajoland) Bishop," which should be preceded by appropriate evaluation and consultation within the area. We are glad to learn that such evaluation and consultation is now being arranged.

The Way

Straight in the desert
Of our paralysis and petrification,
Let us prepare the Way.
Then straightway when he comes
We shall follow him
Without pleadings or postponements.
For straight is the gate
And narrow the path
And myriad its beckoning bifurcations:
A labyrinth where we soon are lost
Unless we closely follow him
Who is the Way.

Elizabeth R. Sites

Events That Happen

Many organizations and groups within the church are naturally eager to have their meetings or other major activities reported in this magazine. For this purpose they send us in advance information about the plans for the event. Yet some of the same organizations never send us a subsequent news story telling whether the event really ever occurred.

Preliminary information is indeed useful, but an event is not news unless it actually happens. In fact, plans are often changed at the last minute; featured speakers have to be replaced; and participants at a meeting may choose to alter the agenda. Often such changes have great news interest.

Hence the organizers of meetings, conferences, and other events should always prepare a press release immediately after the event, and mail it to us without delay telling us what did in fact happen.

CONVENTIONS

The 103rd synod of the Diocese of Springfield was held October 10 and 11 at St. John's Church, Decatur, Ill. The synod adopted a budget which includes full funding for the position of diocesan co-ordinator. The Rev. Neilson Rudd, who has been doing this on an expense-only basis, will leave his secular employment as a consulting geologist and devote himself fulltime to the diocese.

After abandoning the Venture in Mission program last year, the synod asked that a method for raising funds to meet the missionary and evangelical needs of the diocese and the church at large be presented to this synod. The result was the recommendation of a campaign to be known as VIGOR - Venture in Growth, Outreach, and Renewal. It proposes a capital fund drive over three years aimed at raising \$1,250,000.

Under the direction of a steering committee, this money is to be placed in a revolving loan fund, a conference fund, a diocesan endowment fund, extra-diocesan projects chosen by the diocese, and a fund for local challenge.

Delegates from a new mission, St. Stephen's Church, Harrisburg, Ill., were seated at this synod.

The synod banquet was held at the Greek Orthodox Church of the Annunciation in Decatur. The young people of the congregation demonstrated Greek dancing after the dinner. When the adults from that congregation who were present began to show that they could do the dances, they were joined by the Rt. Rev. Albert W. Hillestad, Bishop of Springfield, who remembered Greek dancing from his undergraduate days at the University of Wisconsin.

• • •

The annual council of the Diocese of Milwaukee opened in a festive spirit with a Pontifical Eucharist of great beauty in All Saints' Cathedral, Milwaukee.

In his pastoral address, the Rt. Rev. Charles T. Gaskell, bishop of the diocese, called for wholehearted support of the Venture in Mission program, pointing out that the campaign was already successfully completed in some other dioceses. Subsequently, plans for VIM during the coming months were explained. A budget of approximately \$650,000 was adopted for 1981.

An important order of business included changes in several canons to eliminate use of the term "mission" to designate small churches. All regularly organized congregations of the diocese are now parishes. A distinction remains between parishes which elect rectors and

those which have a vicar appointed by the bishop.

The companion Diocese of Nicaragua was represented by the Ven. Arthur D. Tripp, who addressed the council, calling attention to the church's special opportunities and needs in that Central American nation today.

After some debate on a proposed resolution relating to human life, the diocese went on record as opposing abortion as an indiscriminant means of birth control.

Held on October 24 and 25, the council divided its program between the Milwaukee cathedral and St. Paul's Church situated nearby. This diocese, like several others, has customarily used the term, "council," rather than the more common "convention," to designate its annual canonical synod.

H.B.P.

• • •

With little discussion and no debate, the Diocese of Colorado, meeting in convention at St. John's Cathedral, Denver, from November 6-8, passed a 1981 budget of \$827,323. This sum represents a 25 percent increase over the 1980 budget, and includes \$196,000 earmarked for the national church - a 23 percent increase.

Noting the apparent apathy concerning the large boost in project spending, the Rev. Harry Christopher, canon to the ordinary, said he hoped the delegates were prepared to return to their parishes and missions and raise the money.

A resolution seeking to prevent the sale of Trinity Ranch, a camp and conference center which has been a source of controversy since its purchase 15 years ago, was debated at length. Convention finally adopted a resolution forbidding the ranch's sale "until an alternate, comparable, or better" facility is acquired.

The convention's legislative agenda was composed chiefly of "housekeeping" amendments to diocesan canons.

• • •

The 112th convention of the Diocese of Central New York took place in Syracuse, November 6-8, and both St. Paul's Cathedral and the Hotel Syracuse served as centers for convention activities.

The election of the Very Rev. O'Kelley Whitaker, dean of the Cathedral Church of St. Luke, Orlando, Fla., as Bishop Coadjutor of Central New York, [p. 8], took place at the cathedral, and the Rt. Rev. Ned Cole, Bishop of Central New York, chose to address the delegates at the convention banquet at the hotel.

Bishop Cole said he had departed from the traditional location for the bishop's address - the cathedral - for two reasons. The first of these was that he



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TO THE CLERGY:

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407 E. Michigan St.
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THE LIVING CHURCH

wanted the cathedral Eucharist to be "truly the diocese's service of thanksgiving for the election," and secondly, he chose not to give the usual report on the state of the diocese. Instead, he spoke on his views of life, leadership, theology, and the role of religion and the church today.

Resolutions were passed encouraging each parish of the diocese to acquire and study the Presidential Commission's Study on World Hunger; calling for the Presiding Bishop's Fund for World Relief to increase educational efforts on behalf of the Haitian "Boat People"; directing the convention to establish a companion relationship with the Diocese of Egypt; and empowering the diocesan task force to study the feasibility of establishing a nursing home under the auspices of the diocese.

A dozen clerical and lay people were elected or reelected to fill vacancies in the standing committee, the diocesan council, and the cathedral chapter.

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The **Diocese of Western Michigan** met for its 106th convention, October 24-25, 1980, in the Cathedral Church of Christ the King, Kalamazoo, Mich. Highlighting the two day convention was the admission of three mission congregations to parish status. The new parishes are: St. Augustine's, Benton Harbor, the Rev. Charles F. Frandsen, rector; Christ Church, Charlevoix, the Rev. Roger C. Ames, rector; and St. Michael's, Cascade, the Rev. Louis C. Schueddig, rector.

The convention banquet, at the Student Center of Western Michigan University, was in celebration of these three new parishes as they assume greater responsibility in the life of the diocese. The Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, delivered his annual address at the opening sessions and celebrated the convention Eucharist. At this time he commissioned the rural deans: the Rev. Henry R. Solem, St. Joseph Deanery; the Rev. James L. Postel, Eastern Deanery; the Rev. Louis C. Schueddig, Grand Valley Deanery; the Rev. William G. O'Brien, Lake Shore Deanery; and the Rev. James B. Hempstead, Traverse Deanery. The Rev. Canon Charles P. James, rector of St. Thomas', Battle Creek, who will be retiring next September, preached the sermon.

The convention adopted a record budget of \$511,437.00. In addition, a great deal of time was given to issues facing the church today. Special presentations, as a part of the bishop's address, were given on hunger, lay ministry, ecumenical relations, Christian education and the commission on alcoholism and chemical abuse. Most of the diocesan departments and commissions had displays and information booths set up in the cathedral.

Calendar of Things to Come

December

- 1-5 815 Staff "in house days"
- 5-6 Convention, Diocese of Bethlehem
- 5-6 Convention, Diocese of Upper South Carolina
- 6 Special convention to elect Bishop Coadjutor, Diocese of Pittsburgh (Pittsburgh)
- 10 Province III Council
- 10-12 Ministry in Higher Education, Province IV (Atlanta, Ga.)
- 14-17 Board for P.B.'s Fund for World Relief (Greenwich, Conn.)
- 25 Christmas

January

- 5-8 North American Academy for Liturgy
- 5-9 General Ordination Examinations
- 18-25 Week of Prayer for Christian Unity
- 23-24 Convention, Diocese of Florida
- 29-30 Convention, Diocese of Tennessee (Memphis)
- 30-31 Convention, Diocese of Newark
- 30-31 Convention, Diocese of Atlanta (Atlanta)
- 30-31 Convention, Diocese of Washington
- 30-Feb. 1 Convention, Diocese of Southwestern Virginia
- 30-Feb. 1 Convention, Diocese of Mississippi (Columbus, Miss.)
- 31 Convention, Diocese of San Diego

February

- 5-7 Convention, Diocese of West Texas (San Antonio)
- 12-14 General Ordination Exam evaluation conferences (various locations)
- 13-14 Convention, Diocese of Louisiana (Baton Rouge)
- 13-14 Special convention to elect a bishop, Diocese of Kansas
- 14 Special convention to elect a bishop, Diocese of Western Kansas
- 17-20 Standing Commission on Ecumenical Relations
- 21-28 Convention, Diocese of Long Island (Garden City)
- 24-29 Institute of Liturgical Studies (Valparaiso University, Ind.)
- 25-27 Executive Council
- 26-28 Sindicators (Tempe, Ariz.)

March

- 2-6 In house week (Episcopal Church Center)
- 4 Ash Wednesday
- 5-7 National Convention, American Choral Directors' Association (New Orleans)
- 6 World Day of Prayer, Church Women United

April

- 4-7 National Worship on Christian Unity (Boston)
- 17 Good Friday
- 19 Easter
- 26-May 2 Primates of the Anglican Communion (College of Preachers, Washington)

May

- 12 Convention, Diocese of Fond du Lac
- 12-14 Worship '81 (London, Ont.)
- 12-16 Council of the Associated Parishes (Waverly, Ga.)
- 16 Convention, Diocese of Maryland (Frederick, Md.)
- 21-23 National Episcopal Conference on Diaconate (Notre Dame University)

PEOPLE and places

Appointments

The Rev. Thomas E. Adams is assistant, Messiah Church, Woods Hole, Mass. Add: 22 Church St. 02543.

The Rev. William E. Arnold, III, is associate minister, Christ Church, 2nd and Market Sts., Philadelphia, Pa. 19106.

The Rev. Ruth Tiffany Barnhouse, M.D. is professor of psychiatry and pastoral care, Perkins School of Theology, Southern Methodist University, Dallas, Texas 75275.

The Rev. E. Heather Benson is assistant to the rector, St. James' Church, Orillia, Ontario, Canada.

The Rev. Bayard Collier Carmiencke is vicar, St. Luke's Church, Bohemia, N.Y. Add: 1145 Walnut Ave. 11716.

The Rev. Barbara Cavin is chaplain-resident, University of Michigan Hospital, Ann Arbor, Mich. Add: 424 S. Fifth 48104.

The Rev. Sudduth R. Cummings is rector, St. Mark's Church, 307 Pecan, San Antonio, Texas 78205

The Rev. Charles E. Curtis is rector. All Saints' Church, Nevada, Mo. Add: P.O. Box 456, 64772.

The Rev. Kathleen A. Dale is assistant, All Saints', Pasadena, Calif. Add: 132 N. Euclid Ave. 91101.

Ordinations

Priests

Convocation of American Churches in Europe - Angela Askew, serving the Anglican community at Union Theological Seminary, New York City, and enrolled in a doctoral program.

Los Angeles - Robert Newell Schaper, Sr., continues as dean of students and associate professor of practical theology, Fuller Seminary, Pasadena, and assistant, All Saints' Church, Pasadena, Calif.

Milwaukee - Dale D. Coleman, curate, Grace Church, Madison, Wis. Add: 116 W. Washington 53703.

Virgin Islands - Rawle Copeland Belle, curate, St. John's Church, Christiansted, St. Croix, Virgin Islands 00820.

Deacons

Long Island - John Patrick Hunt, curate, the Church of the Transfiguration, South Long Beach Ave. and Pine St., Freeport, N.Y. 11520.

New Jersey - Carol Ann Kerbel, assistant, Christ Church, New Brunswick. Add: R.D. #1, Box 370-D, Neshanic, N.J. 08853.

Spokane - Mary Louise Killingstad. Add: 4299 South 6th, Sunnyside, Wash. 98944.

Resignations

The Rev. Philip E. Weeks as rector, Church of the Good Shepherd, Maitland, Fla. Add: P.O. Box 1200, 32751.

The Rev. Bruce Caldwell, as rector of St. Thomas Church, Christianburg, Va., to continue his education at the General Theological Seminary and manage a youth home in Middleton, Conn.

The Rev. Carl T. Cannon as vicar, Church of the Holy Family, Orlando, Fla.

Retirement

The Rev. Harry J. Rains, Sr., as vicar of Christ Church, Lexington, Mo., effective January 1, 1981. Add: 36 Ussery Drive, Lexington, Mo. 64067.

Other Changes

The Rev. Richard C. Winn, vicar, St. Augustine of Hippo Church, Norristown, Pa., is now non-parochial.

The Rev. Daniel W. McCaskill is now canonically resident in the Diocese of Western North Carolina.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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Receipts Nos. 23,164-23,175	
Oct. 27-Nov. 7	1,020.00
	\$27,159.22

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BOOKS

IS YOUR Life Disappointing, Frustrated? You may not be giving yourself a chance! "The God Gap" - to make prayer more effective. For free information about this book, send SASE to: Directions Press, P.O. Box 1811, Thousand Oaks, Calif. 91360.

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, 1979 BCP, by Benjamin Harrison. Send \$2.00 for complete Packet of Priest/Organist/Pew edition plus "Hyfrydol" anthem. Music for Eucharist, 6630 Nall Ave., Mission, KS 66202.

EXCHANGE OR LOCUM

EUROPEAN Anglican priest, ordained ECUSA, U.S.-citizen, seeks exchange or locum in north-eastern parish (esp. New England or east coast), July 15-August 15, 1981. Reply to: The Rev. S.L. Bonting, Ph.D., 290 St. Annastraat, 6525 HD Nijmegen, The Netherlands. Tele. 80-553189.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

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DESIGNS in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

RETIRED priest to assist rector - light duties - 28 BCP-Missal parish. House, etc. Midwest, small city. Reply Box J-477.*

WANTED - Non-stipendiary priest for small Episcopal mission in western Kentucky. Will furnish three bedroom electrically heated residence with basement carpeted, paneled, and fireplace. Will furnish other considerations. Contact: Wayne T. Spencer, 304 W. O'Bannon St., Morganfield, Ky. 42437.

EPISCOPAL priest to assist the rector with emphasis on Christian education for all ages as a priority of ministry. Send resume. Contact: Search Committee, St. George's Episcopal Church, 905 Princess Anne St., Fredericksburg, Va. 22401.

PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation - Enclosed Contemplatives (Episcopal) - St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

TRAVEL

CLERGY AND LAY tour hosts needed for annual British Cathedral Cities Tour. Complimentary travel, summer, 1981. Airline Chairman, 150 Greeves, Kane, Pa. 16735.

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

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MONASTIC DIURNAL. Cloth or leather. Quote price to: Ghent Bookworm, 1409 Colley Ave., Norfolk, Va. 23517.

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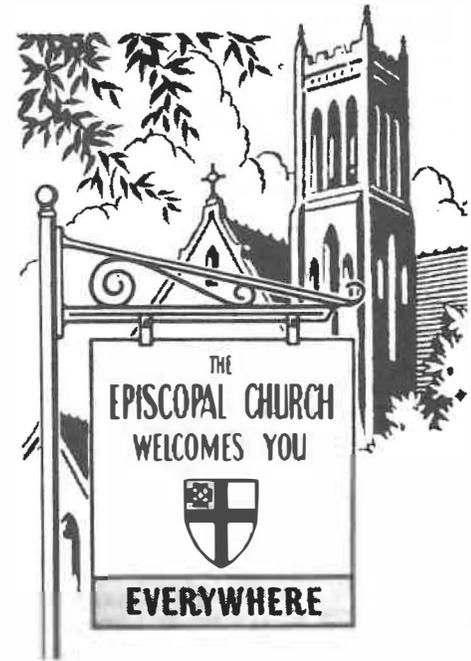
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ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
 the Rev. Maurice Campbell, the Rev. Richard Leslie, the
 Rev. Frederic W. Meahger
 Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.
ST. ANDREW'S ABBEY
 2015 Glenarm Place 623-7002
 The Order of the Holy Family
 Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
 Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). 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 7;
 also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15;
 MP 6:45, EP 6; C Sat 5-6

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

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
 The Very Rev. Eckford J. de Kay, dean Near the Capitol
 The Rev. Gus L. Franklin, canon
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
 35 Bowdoin St., near Mass. Gen. Hospital
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

KANSAS CITY, MO.
ST. PAUL'S 40th & Main Sts.
 The Rev. Murray L. Trelease, r
 Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
 & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
 Tues); Fri 12:00 noon HC

OMAHA, NEB.
ST. BARNABAS 129 N. 40th St.
 The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
 Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
 9:15. Matins 6:45, EP 5:30; C Sat 5

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-
 ceptions; 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.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401
ST. JAMES Pacific & No. Carolina Aves.
 The Rev. Russell Gale
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
 The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
 Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
 10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
 7:15; EP 3:30. Cathedral Chorists 3:30 Tues & Thurs. Wed
 HC & healing 12:15

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); 11 H Eu
 (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special
 Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
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EPIPHANY 1393 York Ave. at 74th St.
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 J. Johnson, J. Kimmey, J. Pyle, associates
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
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 The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
 Rev. John L. Scott
 Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
 MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
 Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

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

TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Richard L. May, v
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
 Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.
ST. PAUL'S Third and State Sts.
 The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
 d; the Rev. Canon Robert A. Jordan; Donald Ingram,
 org./chm.; Mrs. Robert A. Jordan, d.r.e.
 Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
 12:05; Ev & HD anno

PHILADELPHIA, PA.
S. CLEMENT'S, Shrine of Our Lady of Clemency
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 Sun Masses: 8, 9:15, 11 (High), 6:15. Sun Offices: Matins
 7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena &
 Rosary). Confessions: Fri & Sat (5-6); half hour before each
 Sunday Mass; at any time by appt.

BROWNWOOD, TEXAS
ST. JOHN THE EVANGELIST 700 Main St., 76801
 The Rev. Thomas G. Keithly, r
 Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
 Arps, Jr; the Rev. C.V. Westapher; the Rev. Jack E. Altman,
 III; the Rev. Henry C. Coke, III
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
 Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 76107
 The Rev. Canon James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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

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

PARIS, FRANCE
THE AMERICAN CATHEDRAL IN PARIS
 23 Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon J.
 Douglas Ousley, the Rev. Canon David R. Holton; the Rev.
 John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30