

THE LIVING CHURCH



The 102nd Archbishop of Canterbury

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The new Archbishop of Canterbury, the Most Rev. and Rt. Hon. Robert A.K. Runcie, emerges into the sunlight outside of Canterbury Cathedral after his enthronement.



The Sting of Death

By CLAUDE A. FRAZIER

I am an allergist. I have a special interest in allergic reactions to insect stings. Many people are stung each year. Eight percent of the population is severely allergic to insect stings. There are more deaths from insect stings than snake bites or shark bites. When these needless deaths occur the time interval between the sting and death is usually between two to 15 minutes. There is usually insufficient time to get to a physician. I say "needless" because most people do not know of an emergency insect sting kit. Nor, unfortunately, are they legally allowed to use these kits in most states. Because of my knowledge on the subject of insect stings, I was asked to be the guest lecturer at a large medical school.

The audience was made up of medical students, interns, residents, members of the faculty, professors and also a television monitor which allowed all of the physicians in the state to listen to and see the lecturer. There was also a phone system which allowed the physicians across the state to call in at any time and question the lecturer. Those in the auditorium were also allowed to raise questions at any time on the subject.

My talk was "Insect Allergy." I told of a young child who had a very severe reaction to an insect sting. He nearly died from the sting. He knew what would likely happen from the next sting — a more severe reaction or even death. The child was riding with his father in a car. A honeybee flew in the window. The child became hysterical and began to scramble for the back seat. The father pulled off the side of the road and stopped. (Many people have wrecks trying to get the insect out of the car while driving.)

The father reached up and caught the honeybee in his hand. The child immediately became calm again. But to the child's amazement the father released the honeybee. The child immediately became frightened, screamed, and he

Our guest columnist this week is Dr. Claude A. Frazier, a physician of Asheville, N.C.

again scrambled for the back seat. The father put his right hand gently on the shoulder of his son and said: "Relax, you have nothing to be afraid of; the bee can no longer harm you." Pointing to the palm of his left hand, he said "The stinger of the honeybee is imbedded in my palm. This is what could have caused you to have a severe reaction. I have taken the sting away."

Even so St. Paul tells us that Jesus Christ has taken away the sting of death. Using quotations from Isaiah 25:8 and Hosea 13:14, he writes in a glorious passage,

"'Death is swallowed up in victory.'
'O death, where is thy victory?'"

O death, where is thy sting?
The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."

(I Corinthians 15:54-57)

As a physician I have found that almost everyone fears death. The fear of death has always haunted people. Dr. Johnson said: "No rational man can die without uneasy apprehension."

He declared that the fear of death was so natural to man that all life was one long effort not to think about it. Why do we fear death? I think it comes from the fear of the unknown. More, it comes from the sense of sin. If we knew that death was a gateway to God, a large part of that fear would vanish. If one felt that he could meet God, meet him not with certainty of condemnation, but as a child of God returning to his Father there would be no fear. Jesus bore the sting of death.

If man sees in God only the law and righteousness he would be in the position of a criminal before the bar of God with the certainty of condemnation.

Jesus came to tell us that God is not law but love and not legalism but grace. We don't go to a judge, but to a Father, a Father who waits on his children to come home. Because of that Jesus gave us victory over death. This fear of death can be banished in the wonder of the love of God.

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Introducing

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TO GO --- AND MAKE DISCIPLES OF ALL NATIONS.**

MATT. 28: 19



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CHILE



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and daughter Mary Lou



Doris Kirk



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and children Andrew and Sarah



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WHAT IS SAMS?

SAMS official title is South American Missionary Society of the Episcopal Church, Inc. It is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States which is officially recognized by and works closely with the National Church. SAMS exists to recruit, train, send and support Episcopalians to share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

HOW DID SAMS GET STARTED?

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

SAMS PRAYER AND FINANCIAL SUPPORT

It does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

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and special overseas projects.

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LETTERS

Magna Carta

I noted with interest the article [TLC, March 23] regarding the Magna Carta. Here at St. Luke's, Kearney, right along Interstate 80, we are blessed with a variety of very good stained glass. In one area we have an "English Corner," commemorating our Anglican heritage. There are three windows, each depicting a document. The center window (a memorial to one Ethel Webbert) depicts the first Book of Common Prayer. On either side, the two windows depict the King James Bible and the Magna Carta. The Magna Carta window shows Archbishop Langton demanding King John's signature with the wording (from the great charter's first clause) "that the Church shall have her whole rights and liberties inviolable." These windows are in part gift from and in part memorial to Hobart Blackledge, who served as Chancellor of the Missionary District of Western Nebraska from 1936 to 1946. Aside from the beautiful representation in Christ Church, Philadelphia, I know of no other Magna Carta windows in the United States. It would be interesting to find out if there are others.

(The Rev.) CHARLES PEEK
St. Luke's Church

Kearney, Neb.

• • •

I was pleased to see your article on the visit of Magna Carta to Texas [TLC, Mar. 23]. I was sorry that you did not mention the principal sponsor for the free public showing of this document in San Antonio, i.e., Texas Military Institute, an institution of the Episcopal Diocese of West Texas. The president of T.M.I., the Rev. Canon A. Nelson Daunt, is an Episcopal priest and an eminent educator. Canon Daunt has been one of the principal figures in bringing the Magna Carta to Texas.

(The Rev. Canon) DAVID L. VEAL
San Antonio, Texas

Education for Educators

The excellent article by Alan Jones in [TLC, March 16] fails to mention that significant support for the study tour of Israel on the part of the General Theological Seminary came from the Board for Theological Education. The grant of \$4,000 was one of the largest and one of the last from its program for continuing education. Unfortunately all funding for this purpose was eliminated from the BTE budget at the last General Convention. Your readers might like to know that contributions from the whole

church helped in this way to pay for the continuing education of our educators.

(The Rev.) CHARLES H. LONG
Forward Movement Publications
Cincinnati, Ohio

In his article "To Jerusalem and Back," Prof. Jones did mention by name the 10 principal benefactors of the project. However, because of space considerations, these acknowledgements were deleted from the article as it appeared.
Ed.

Real Presence

Somewhere I recently saw a statement from the House of Bishops regarding belief in the real presence of Our Lord in the Blessed Sacrament. It might have been in connection with the Anglican-Roman Catholic Consultation. Perhaps you could print it?

(The Rev.) RONALD W. HALLETT
St. Andrew's Church
Carbondale, Ill.

The so-called Windsor Statement of 1971 was affirmed at the General Convention in Denver as expressing the faith of this church. It says, "Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood." Ed.

Intercessions in Albany

I was interested in Welles A. Gray's letter [TLC, Feb. 24] not only because of his name but also his location, Albany, New York. I feel confident that many churches throughout this country have been remembering the hostages in their prayers.

This has most certainly been the case at every Eucharist in St. Andrew's since the hostages were taken. Since that time we have included their captors in our prayers, and have now added the hostages and captors in South America.

Mr. Gray has offered us a most timely reminder, and he would be most welcome to share in the intercessions at St. Andrew's at any time.

(The Rev.) BRUCE A. GRAY
St. Andrew's Church
Albany, N.Y.

Follow the Leader

Re your editorial "Pacifism and the War Threat" [TLC, March 23]: It's good of you to recognize and endorse pacifism as a legitimate and proper position for some members of the church to hold. My wife is more generous. She recognizes it as the proper position for all members of the church to hold: follow the Leader.

I agree.
(The Rev.) HOWARD W. LULL
St. John's Church
Franklin, N.C.

BOOKS

Baptismal Covenant

CHILDREN OF PROMISE: The Case for Baptizing Infants. By Geoffrey W. Bromiley. Eerdmans. Pp. 116. \$3.95.

Children of Promise serves elegantly to help us clarify our positions, be they *pro* or *con*, in this matter of infant baptism, and in the related problem of infant reception of the eucharistic sacrament prior to confirmation. In Episcopal circles today the one concern follows hard upon the other.

Bromiley recalls us to an always embarrassing awareness of the truth that in all matters sacramental the effective initiative remains with the covenanting God who elects as the Father, reconciles as the Son, and regenerates as the Holy Spirit. The author directs us to the continuous unity between the Old and New Testaments of God's covenant with his corporate people. He emphasizes God's salvific acts as acts of grace that embrace people both as individuals and as familial groups. He reminds us as well that the mighty acts of God require and yet transcend their strictly sacramental expressions, even as grace both requires and transcends the faith that it evokes.

As a special note, one might observe that well-contented Episcopalians may profit, one hopes, from Bromiley's reminder that the baptism of adult converts remains not the unusual but the ordinary fruit, along with infant baptism, of a truly missionary church. This small book weighs a great deal.

(The Rev.) JOHN R. WHITNEY
Professor of Pastoral Theology
Virginia Theological Seminary
Alexandria, Va.

Incarnation Debate Continued

THE MYTH/TRUTH OF GOD INCARNATE. The Tenth National Conference of Trinity Institute. Edited by Durston R. McDonald. Morehouse-Barlow. Pp. 122. \$4.95 paper.

This collection of almost uniformly fine essays is designed as a more or less direct reaction to an earlier volume of essays entitled *The Myth of God Incarnate*, which was widely discussed in England, and a response to it, *The Truth of God Incarnate*, both of which tended to use the terms myth and truth antithetically. The slash between the terms in the book under review suggests something of its tone and tenor.

Following the editor's excellent summary preface are essays by Don Cupit, John Macquarrie, Dennis Nineham, Richard Norris, Jon Sobrino and others.

Cupit calls for a change of outlook in

Christology that will help to heal the split between church and synagogue, holding that the "voice and call" of the historical Jesus is the cross-culturally constant and permanent truth in the doctrine of Christ. Macquarrie's main concern is the link between man's capacity for God and the humanity in God himself, the idea of man, that is to say, present from the beginning in the mind of God as that by which he intends to express himself. In Nineham's provocative essay the primary argument seems to be that priority needs to be given to our relationship to God and that Christology is a subsidiary issue.

The most searching of the essays are those by Norris and Sobrino. Were there space, I should like to comment on these two essays extensively. Norris, in a splendid piece of theological construction, points out that the doctrine of the Incarnation denotes a continuous, dynamic movement of thought: it is a *process* of interpretation. He says further and rightly that that doctrine compels us to ask whether God is an authentic issue for us. The contribution of Jon Sobrino constitutes the clearest statement I have read to date on recent Latin American Christology. Its principal thesis, expressed in various ways throughout, is that we can know Jesus as the Son only insofar as we follow him in his identification with the oppressed and accept his call to shape ourselves and our history in accordance with his own service to the Kingdom of God. Although we cannot enter here into Sobrino's systematic treatment of this thesis, it is perhaps best summarized by this remark: Jesus "will be known as the Son in the measure in which we ourselves go on becoming sons."

Each of the essays in this book makes a distinct contribution to the contemporary discussion of Christology. I hope that it will find its way into the hands of a large number of readers.

(The Rev.) JAMES A. CARPENTER
Professor of Theology
The General Theological Seminary
New York City

Books Received

WORSHIP AS PASTORAL CARE. By William H. Willimon. Abingdon. Pp. 227. \$9.95.

THE BAPTISTS IN AMERICA. By O.K. Armstrong and Marjorie Armstrong. Doubleday. Pp. 485. \$6.95 paper.

TO BE BORN AGAIN: The Conversion Phenomenon. By David Poling. Doubleday. Pp. 150. \$7.95.

HOW TO SET UP YOUR OWN NEIGHBORHOOD SCHOOL. By Ruth Tucker and Kit Bernthal. Arlington House. Pp. 265. \$12.95.

JESUS AND THE GOSPELS. By John Drane. Harper & Row. Pp. 192. \$7.95 paper.

THIRSTING FOR THE LORD: Essays in Biblical Spirituality. By Carroll Stuhlmueller, C.P. Doubleday. Pp. 319. \$3.95 paper.

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Enthronement at Canterbury

The enthronement of a new Archbishop of Canterbury has not always been a major public event. In the 18th century, when the life of the Church of England was at a low ebb, it was regarded as a simple legal formality and was usually performed by proxies. In our own century the occasion has steadily grown in importance. The enthronement of Robert Runcie as 102nd Archbishop on March 25th was an altogether outstanding occasion. It brought together an exceptional number of representatives of the worldwide Anglican Communion and of all the major Christian traditions.

From one point of view the enthronement of a new Archbishop of Canterbury can be thought of as a great national occasion for the United Kingdom. The March 25th ceremony was no exception. The Queen was represented by Prince Charles and Princess Margaret. Mrs. Thatcher and other members of the government and opposition were present. But on this occasion it was the international and Christian significance of the occasion which was most striking. Nearly all the primates of the various Anglican churches were present, prominent among them the Presiding Bishop of the Episcopal Church. Their presence was an encouraging sign of a newly found sense of solidarity following on the first meeting of the Primates Committee last November.

No less striking was the presence of non-Anglican church leaders, ranging from Cardinal Willebrands, head of the Vatican Secretariat for Christian Unity, as personal representative of the Pope, to Dr. Billy Graham. The new archbishop's many contacts with the Orthodox Churches brought numerous representatives from Eastern Europe. From the World Council of Churches came Dr. Philip Potter, its General Secretary. All the Lutheran Churches of Scandinavia were represented by their archbishops or presiding bishops. The whole service was a demonstration of the continuing significance of the Anglican Communion as a place of reconciliation and meeting for Christians of many traditions.

The importance of Christian unity was one of the themes of the archbishop's sermon [page 10]. He spoke of the work of his predecessors in this field, Arch-

bishop Ramsey and Archbishop Coggan, and affirmed his intention of following in their path. One very notable gesture towards Christian unity was made in this service. The Nicene Creed was said in its original form without the so-called Filioque clause in the third paragraph which has caused so much dissension between East and West. Another very moving moment came during the signing of the Te Deum. The newly enthroned archbishop first exchanged the greeting of peace with all his fellow Anglican primates, and then went on to greet many of the guests from other churches.

The other main theme which the Archbishop stressed in his sermon was the true nature of Christian authority which must be based on love and service and not on force or compulsion.

In the beauty and dignity of a great cathedral ceremony, the congregation was reminded of the needs of the world and of the necessity for Christians to meet those needs with sacrificial love. Perhaps the most famous of all Archbishop Runcie's predecessors was Thomas Becket who was murdered in his cathedral for the stand he took for

the rights of the church and the poor. On March 25th, 1980, we were reminded of his death by the news of the murder of Archbishop Romero in El Salvador. His name was mentioned both in the prayers and in the archbishop's sermon. The faith which Christians proclaim is a faith to which they must bear witness both in life and death.

(The Rev. Canon) A.M. ALLCHIN
Canterbury Cathedral

Eastern Oregon Elects Bishop

The Rev. Rustin Ray Kimsey, 44, was elected the fifth bishop of the Diocese of Eastern Oregon on the third ballot at a special convention in The Dalles on March 22.

Rector of St. Paul's Church, The Dalles, since 1971, the bishop-elect received the required majority of clergy votes on the first ballot and had a strong showing among the lay vote, but he failed to receive a majority. On the second ballot, he was one vote short of a majority in the lay order, and then attained the required majority in both the lay and clergy orders on the third ballot.

The Very Rev. Gary Raymond Gilbertson, dean of Gethsemane Cathedral, Fargo, N.D., made a strong showing



Wide World Photos

Archbishop Runcie is taken by the hand and placed in the marble chair of St. Augustine by the dean of Canterbury, the Very Rev. Victor de Waal, at the climax of his enthronement in Canterbury Cathedral.

among lay voters and the Rev. Charles William Preble, St. Stephen's Church, Reno, Nev., had strong clergy support on the first ballot.

The bishop-elect has indicated his acceptance of the election, subject to the required consents from the majority of the bishops and standing committees of the dioceses of the church.

Fr. Kimsey was born in Bend, Ore., in 1935 and grew up there and in Hermiston, Ore. He received his B.S. degree from the University of Oregon and his B.D. degree from Episcopal Theological School, Cambridge, Mass. He was ordained deacon and priest in 1960.

Before going to St. Paul's, the bishop-elect was general missionary, and vicar of several congregations in the diocese.

Fr. Kimsey was elected to the Executive Council in 1968 and served until 1976. While on the Council he was involved with long range planning, stewardship/development, national and world mission, Partners in Mission, executive/administrative group, and the Presiding Bishop's Fund for World Relief. He was a member of the agenda committee for the 1973 General Convention.

In 1976 he was national chairman of the planning committee which prepared for the church's first Partners in Mission Consultation, held in Louisville, Ky., which attracted Anglican leaders from around the world.

In 1973 the House of Bishops elected him to be the clergy representative — along with a lay person and the Presiding Bishop — on the Anglican Consultative Council.

In the Diocese of Eastern Oregon, the bishop-elect has served on the standing committee and council and many of the departments and committees. He was a deputy to five General Conventions and has been active in ecumenical ministries in Oregon.

Upon his consecration, Fr. Kimsey will succeed the Rt. Rev. William B. Spofford who recently became assistant bishop in the Diocese of Washington. His four predecessors were all elected by the House of Bishops; thus, he is the first bishop elected by the Diocese of Eastern Oregon in convention.

Anglicans React to Romero Murder

Anglican and Episcopal leaders have expressed their grief at the recent assassination of Roman Catholic Archbishop Oscar Romero of San Salvador. The outspoken champion of human rights and non-violent social change was shot while celebrating a funeral Mass for his mother in a hospital chapel on March 24. The assassins were not caught, and it is not known whether they were rightists or leftists.

Archbishop Romero was remembered

in the prayers at the enthronement of the 102nd Archbishop of Canterbury, and the Most Rev. Robert A.K. Runcie called his death "shocking." Archbishop Runcie told the congregation in Canterbury Cathedral that the murder was a somber reminder that life and death for the gospel were still the ways in which Christians were called to change the world.

The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, cabled the Roman Catholic archdiocesan office in San Salvador that he was saddened to hear of the "senseless" act. "His Christian witness and faith in a better world have inspired many of us. . . . Archbishop Romero will always be remembered as a modern Christian martyr."

The Rev. Onell A. Soto, Mission Information and Education Officer at the Episcopal Church Center in New York, said, "I knew Archbishop Romero from 1971-77. He was a voice of the voiceless, a humble man, and a man of great courage. His sermons were very simple, full of biblical references. He was not a politician, but a tremendous pastor. He refused to have bodyguards."

Bishop Speaks Out

Casino gambling brings greater problems than it does benefits, and churches should oppose it, said the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, at a day long forum sponsored by the New York State Council of Churches in Albany recently.

The purpose of the forum was to address the issue of casino gambling, and educate the delegates about its effects. Bishop Dennis said the meeting also was intended to "put state officials on notice" that the church council opposed casino gambling.

Because of its proximity to Atlantic City, where such gambling is legal, New York's public tolerance for it has grown, said one observer. Also cited as reasons for legalized gambling's appeal to New Yorkers were the fiscal crises New York City repeatedly experiences, and the advocacy of many legislatures, as well as the governor.

Although he conceded the issue is dead for this legislative session, Bishop Dennis said that the Council of Churches was taking the offensive now, rather than waiting until a defensive position might be necessary.

Another speaker was the Rev. Donald Bitzer, a Presbyterian cleric who serves as boardwalk minister in Atlantic City, N.J. He reminded the group that before casino gambling came to Atlantic City, many residents felt it to be the only alternative to bankruptcy. However, it has brought many other problems with it. Construction and inflated property prices have caused severe housing problems, particularly for the elderly, and

church memberships have decreased dramatically. Of the five Presbyterian churches functioning before casino gambling, one has closed and one has been converted into a disco, he said.

He said that although he had no statistics, drug and prostitution levels, "always high," seemed higher now, and that he saw more runaways than before.

General Ordination Exams

Evaluations of the work of 286 candidates who took the General Ordination Examination were completed and mailed to all persons involved during the first week in March. These evaluations were written by 144 readers working in pairs under the direction of members of the General Board of Examining Chaplains at seven area conferences in Berkeley, Austin, Evanston, Atlanta, Alexandria, New York, and Cambridge. All but the Atlanta conference were held at theological seminaries.

The General Ordination Examination requires of candidates five days of work on "open book" questions, a morning spent on a 300 question multiple choice test, and an afternoon to respond to six of eight "closed book" questions.

To protect candidates from evaluations which might be poor or awry, full copies of each candidate's written material are sent to his or her Bishop and also to the Commission on Ministry. This allows subsequent review as needed or wanted on the diocesan level. The paper flow of this written material may be of statistical interest. This year the candidates wrote 16,521 pages of which three xerox copies were made by the GBEC office. The total copies and originals amounted to 66,084 pages. The typed evaluations and the canonical certificates of proficiency in the subjects listed in the canons also needed reproduction. A total of 5,622 copies were made of 1,779 originals.

(The Rev.) EMMET GRIBBIN
GOE Administrator

More Airlifts Planned

A \$70,000 grant from the Presiding Bishop's Fund for World Relief will enable the Episcopal Church to underwrite an airlift of more than 800 freed political prisoners from Cuba to the U.S. The grant, requested jointly by the Dioceses of Louisiana and Southeast Florida, will pay for six charter flights.

An earlier grant from the Presiding Bishop's Fund financed a March 4 airlift carrying 111 Cubans to Miami from Havana [TLC, April 6]. That flight is believed to have been the first Cuban airlift financed by a church.

Basic planning for the Cuban airlift has been in the hands of the Rev. Leopold Frade of Grace Church, New Orleans, chairman of the church's Na-



Jay Mallin II

First Officer Rawlings: Flight pay donated.

tional Commission on Hispanic Ministries. In Miami, the Rev. Roberto Perez of the United Methodist Church has worked closely with clergy and laity of the Diocese of Southeast Florida and with representatives of Church World Service.

Overall direction and coordination of the expanded refugee efforts of the Episcopal Church are carried out by Marnie Dawson, assistant director for Migration Affairs of the Presiding Bishop's Fund.

A clergyman from the U.S. is aboard each flight to offer pastoral counseling and support. Aircraft crew members also have volunteered help. First Officer Grover Rawlings, Jr., of St. John's Church, Homestead, Fla., flying one of the charter planes, has donated his flight pay to help defray the project's cost. A flight attendant on the first flight emptied her purse to help the refugees, who are penniless upon leaving Cuba.

There are about 2,000 refugees in all awaiting help in Cuba. The United Methodist Church provided funds for one flight which arrived March 17, and other churches are attempting to find money for additional flights.

Thanks from Thai Queen

The Rt. Rev. John M. Allin, Presiding Bishop, and Marnie Dawson, assistant director for Migration Affairs of the Presiding Bishop's Fund for World Relief, were among 21 representatives of American religious and secular voluntary agencies to meet with Her Majesty Queen Sirikit of Thailand in New York.

In a departure from protocol, the Queen stood alone before her visitors. "May I stand in a gesture of respect to all of you," she said at a special audience held March 19. "You are the people whom I have longed to meet and to whom I owe this tremendous sense of gratitude.

She spoke of the strain placed on the Thai population by the sudden influx of refugees, especially those from neighboring Cambodia. In her role as president of the Thai Red Cross, she has been able to arrange for additional refugee camps, and said she had visited several of them, often spending the night, and had witnessed at first hand "the compassion and care" shown by American secular and religious groups, who "fed and cleaned refugees too sick and too weak to care for themselves."

The Queen's remarks followed expressions of thanks from several of the guests for the role played by the Thai people and government in accepting the homeless people. The Queen's personal commitment, especially to orphaned children who are housed and cared for under her direct sponsorship, was singled out for praise.

Bishop Allin said, "We are bound together by compassion and sympathy." The refugee problem, he said, "makes us aware of the common humanity we share," and pledged "to continue to seek new ways to combine our efforts in order to save lives."

Dr. Runcie: Boycott Olympics

The new Archbishop of Canterbury said recently in London that he hopes British athletes will decide not to compete in the Olympic Games in Moscow.

"I think it is an illusion to suppose you can separate politics from sport in this instance," said the Most Rev. Robert Runcie. "I am sorry about this . . . it sickens me," he said, referring to the Soviet invasion of Afghanistan.

Prime Minister Margaret Thatcher's government has called for a British boycott of the summer Moscow games, but the British athletes so far have been unresponsive to the idea.



**Bishop Allen and Queen Sirikit
Bound by compassion and sympathy**

BRIEFLY . . .

The Rt. Rev. George Cuthbert Matthew Woodroffe, Anglican Bishop of the Windward Islands since 1969, has been elected the new archbishop of the province by the House of Bishops in the West Indies. Bishop Woodroffe, 62, will succeed the Most Rev. Alan Knight, who died last November in Guyana.

According to the **Christian Conference of Asia (CCA)**, the number of Muslim converts in South Korea has tripled since 1967, and it is estimated that the Korea Muslim Federation now has more than 10,000 members. Branch offices of the federation have been established in Saudi Arabia, Qatar, and Kuwait, to meet the religious needs of Muslim Koreans working on construction projects in those countries. A \$500,000 mosque has been built on the outskirts of Seoul, another is being built in Pusan, and a \$2.2 million Korea Islamic College is envisioned. A committee has been appointed to supervise the translation of the Koran into Korean.

At a recent meeting in Geneva, Switzerland, member agencies of the **World Council of Churches/Christian Conference of Asia (WCC/CCA)** relief program for Cambodia pledged an additional \$3.8 million, raising total relief pledges to more than \$10 million. The relief representatives agreed that in addition to more food, medical equipment and supplies needed for three provincial hospitals, a supply of bicycles and mopeds and the rebuilding of a presently inoperative bicycle factory are needed, and the agency hopes to find a raw materials supply source for a medical goods cotton factory.

A bill to require the teaching of "scientific creationism" has been introduced into the Illinois state legislature and will be debated this spring. Among those who have announced they will oppose the measure is Rep. Clarence Darrow of Rock Island, a namesake and a relative of the attorney who argued against the State of Tennessee in the famed Scopes Monkey Trial in the 1920s.

Pennsylvania state officials are looking for a way to communicate emergency news to **Amish and Mennonite families** in the event of another nuclear accident. The commission which recent-

ly made a seven-month study of the Three Mile Island nuclear accident reported that some Amish and Mennonite families living near the plant were not aware for some time of the evacuation alerts last March. Members of these religious groups do not allow themselves access to radio, television, or telephones.

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The Rt. Rev. G. P. Mellick Belshaw, Suffragan Bishop of New Jersey, has been appointed to the Joint Commission on Peace. The commission was established by mandate of the 1979 General Convention.

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The American Jewish Committee (AJC) would like to revive a dialogue between Islamic and Jewish scholars that began hopefully in 1972, but was interrupted by the Yom Kippur war a year later. Scholars from the U.S. and Egypt, the only Arab country that has a peace treaty with Israel, would be involved, according to the AJC's Rabbi Marc Tanenbaum. "We want to build on the model of Christian-Jewish dialogues with Catholics, evangelicals, Eastern Orthodox and others, all of which have created a different atmosphere in the U.S.," Rabbi Tanenbaum said.

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Extremist Muslim violence and a spate of inflammatory literature directed against them are making life miserable for Egypt's Copts. Churches have been bombed, people attacked, and a movie theater showing a film on the life of Christ burned down, but Coptic Bishop Samuel of Cairo says the literature is worse than the bombs. He said he feared the writings, which are anti-Islamic and purport to be Coptic tracts, would heat emotions and lead to more incidents. Eight years ago, a similar outbreak of sectarian violence was preceded by the circulation of a false document supposedly written by Pope Shenouda, the Coptic patriarch, which called for the Copts to "return to power."

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A Roman Catholic nun has been accepted as the first female volunteer firefighter in Sea Cliff, N.Y. Sr. Sophia, a member of the Sisters of the Holy Family of Nazareth and a nurse, became a member of the Enterprise Hose Company by unanimous vote of the trustees of the Long Island village. "She's qualified . . . and I'm glad to have her," said the fire chief, who will issue Sr. Sophia a regulation raincoat, boots and helmet to cover her habit when she is on the job.

Canterbury Briefs

History was made at the enthronement by leaders of other churches taking part in the service. The Roman Catholic Archbishop of Westminster, **Basil Cardinal Hume**, read the Epistle. Archbishop Runcie and Cardinal Hume are personal friends and squash partners. The Rev. **Philip Potter**, General Secretary of the World Council of Churches, read a lesson from Isaiah. Prayers were led by Archbishop Methodius of Turkey, as well as by the chairman of England's Free Church Council and the moderator of the General Assembly of the Church of Scotland. Another first for a Canterbury enthronement was the participation of a woman. Dame Betty Ridley, Third Church Estates Commissioner, led a prayer for Pope John Paul II, the Orthodox patriarchs and for those "holding office in the churches of the Reformation."

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Archbishop Runcie's enthronement cope and miter were especially made for him by **Jenny Boyd Carpenter** of Huntingford, Herts., an expert in intricate needlework. They were made of white silk, mounted on vivid yellow silk to produce a creamy pearl effect and decorated with gold and amethyst colored bugle heads. Mrs. Boyd Carpenter confided that there was a piece of car aerial as a stiffener in the tassel on the hood of the cope, and "a tap washer on the end to help weigh it down." She added, "One has to invent these things." The clasp on the cope, an heirloom of the See of Canterbury called the Hawley morse (another word for clasp), contains two very large amethysts and two smaller ones set in gold. It has been used on the copes of several previous archbishops, and can be seen clearly on the portrait of Archbishop Cosmo Lang which hangs at Lambeth Palace.

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The Most Rev. **Moses Nathaniel Christopher Ombiala Scott**, Archbishop and Metropolitan of West Africa, is the senior primate in years of service in the Anglican Communion. As such, he was privileged to bless the new Archbishop of Canterbury after the latter was seated in the ancient stone chair of St. Augustine.

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Among scores of dignitaries, 23 Anglican primates attended the enthronement. Eminent visiting churchmen from afar, with exotic titles and colorful robes, added to the spectacle. The visiting churchmen stayed at the Uni-

versity of Kent as guests of the archbishop. Although Archbishop Runcie's immediate predecessor, Dr. Donald Coggan, did not attend the enthronement, the 100th Archbishop of Canterbury, **Lord Michael Ramsey**, was there.

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The liturgy began with a reading of the Mandate for enthronement issued by the Queen. Archbishop Runcie knocked three times on the cathedral doors. He was welcomed by the Dean of Canterbury and then by the people who proclaimed, "In the name of the Lord, we greet you." After a minute of silent prayer, the archbishop led the congregation in the Lord's Prayer. He then repeated the Declaration of Assent and the Oath: "I do declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness. . . ." Trumpeters announced with a fanfare the enthronement of the archbishop in the Chair of St. Augustine. The rearrangement of the high altar and the marble chair back to their historic 12th century positions meant that this was the first enthronement in this setting for at least two and one-half centuries. On his enthronement, Archbishop Runcie kissed the **Canterbury Gospels**, given by Pope Gregory the Great to St. Augustine, the first Archbishop of Canterbury, in A.D. 600.

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Archbishop Runcie formally assumed his post a month before the enthronement in a simple legal ceremony in the crypt of **St. Paul's Cathedral, London**. The enthronement itself had no further canonical significance. It was the solemn presentation of the new archbishop to his cathedral and diocese, and in the case of Canterbury, to the larger areas of his concern. It is to be noted that he serves as the bishop of the local Diocese of Canterbury as well as the Primate of England.

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After the 3,000-member congregation knelt for the new archbishop's blessing, the people stood to watch him process out of the cathedral into bright sunshine. He was greeted by a roar of applause and loud cheers from hundreds for whom there had been no seats inside. Archbishop Runcie shook hands, kissed a baby, and greeted children as the cathedral bells pealed. He had a special greeting for "**Runcie's Angels**," an ecumenical group of young people from his home diocese of St. Alban's.

The enthronement sermon of

The 102nd Archbishop of Canterbury

the Most Rev. Robert A.K. Runcie

And the angel said to Mary, Jesus shall be great and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father David (from the Gospel for the Feast of the Annunciation).

Jesus was given a throne. That means he was given authority. But authority of what kind, and how did he come by it?

On the day of his own enthronement an archbishop does well to ponder such matters, which touch not only him but the whole Christian community. The church exists as an embodiment of Jesus Christ. It exists to express God's love for men, and to draw men to an ever deeper love of God.

We are doing this work as we become more like Jesus Christ. Our proper authority comes by being like him, and our way to a throne must be like his way.

Of course the church has often tried to take short-cuts to authority, enforcing respect and obedience by worldly means and so obscuring the face of God. I have inherited a substantial supply of weapons which once equipped the archbishop's private army. Men of power sat in that chair, and their pikes now decorate the walls of Lambeth Palace. Museum-pieces?

But the temptation to gain the church's end by using the world's means is still with us. We are tempted to organize ourselves like any other party or pressure group; to establish sharper dividing lines between those who are members and those who are not; to compete more aggressively for attention from the public; to recruit new members with a strident self-confidence which suggests that we have nothing to learn; to per-

suaude with a loud voice rather than with the quiet reason of the heart.

Salesmanship may seem a sensible strategy for securing the church's prosperity and survival as an institution. I do not wish to be misunderstood. Any church which does not make demands on those who call themselves Christian, and which does not desire to draw others into the company of those who know God and love him, is deaf to the resounding commission of the Lord which has just been read.

We have spiritual treasure in the words of life; but it matters desperately how our treasure is shared, how those ends are pursued and how the church seeks to exercise authority. Aggression and compulsion was not the way of Jesus Christ, the homeless wanderer, the Son of God, who came among us in the form of a servant and shared our suffering.

When you are a friend to everyone, whether they belong to your group or not, when you have felt suffering, poverty and sickness, not necessarily in your own person but by being a friend to those who suffer, then you are led into a depth of love which the hard-boiled never glimpse or attain.

This deep, unsentimental love – part toughness, part sensitivity – has in itself an authority which makes people question and change the way in which they are living.

You can see it in the life of our contemporary, Mother Theresa of Calcutta. She is almost powerless, but she speaks and acts with Christ's own authority. She is hugely influential in a world distracted and confused by the strident clamor of pressure-groups and rival theories.

If the church acts as if it possessed its

answers to life's problems tied up in neat packages, it may be heard for a time. It may rally some waverers; but its influence will not last. It will confirm others in their suspicion and hostility. To them it will mean that the church, like every other human institution, is making a bid for power.

Even when we speak, as we must, the life-giving truths in the precious words of scripture handed down to us, those words can lack authority, because what we are will deny what we say – and we will not be able to understand deeply ourselves what we are saying.

For the church to have the authority of Jesus Christ, it must not merely repeat the definitions of belief distilled by our forerunners – vitally important though this is. The church must live now as Jesus Christ would live now.

Like Isaiah of old, we must begin by admitting that we have fallen short of the vision which is given to us; but his response was, "Woe is me for I am a man of unclean lips and I dwell in the midst of a people of unclean lips." This penitence should be a constant note of our life in the church.

Today we celebrate the response to God's call made by a young woman of no great family or education. She was able to hear God speaking in a way which was and is not possible for the worldly-wise with the crust of success which cakes the eyes and covers the ears. "How shall these things be?" Wonder, longing, obedience are the mixture in Mary, the first to respond to the call of God in Christ.

So the strange authority of Christ's church begins not in the assumption that we possess all the answers, but in our recognition of our poverty of spirit. From that can come a real longing to hear God speak. One of the major themes of the New Testament is that a sense of possession gets in the way of spiritual growth. Our lives must be full of longing as we struggle to become more Christ-like.

One task which is going to occupy

much of our time is gaining some knowledge of the worldwide Anglican Communion. There are nearly 70 million Anglicans spread in every continent with a great variety of styles of life. I am soon to attend an enthronement in Central Africa of an archbishop for a new French-speaking province of the Anglican Communion. Archbishop Bezaleri [Ndahura] will be enthroned in very different circumstances. No cathedral, let alone trumpets, there.

This service in Canterbury, so carefully prepared, so magnificently beautiful, speaks eloquently of the glory of God and the dignity which God gives to man by loving them. Its pageantry speaks, too, of an English tradition of which we are rightly proud — countries, like individuals, only thrive if they are loved; and I am proud of a religious tradition which, in attempting to blend freedom and religious conviction, has colored a nation's life and sometimes been paid for in blood.

But it may be that the simple service which I shall go to in Africa will prove more eloquent about the uncluttered way in which the church should live now, about the unpretentious character of real Christian authority.

There is no place in our understanding of authority for the Archbishop of Canterbury to visit Africa like some reigning monarch descending on a viceroy. I will be there to share what we have in England with our brothers and sisters, and to learn what they have to teach us about personal discipline and sacrifice and about the fresh joy of being a new follower of Christ.

The same approach will be vital in relationship with other Christian churches. It fills my heart with great hope to see so many Christian leaders assembled here, from every part of the globe.

It would be insensitive if I did not share the shock at the murder of Archbishop Romero: a somber reminder that life and death for the gospel are still the way Christians are called to change the world.

The vitality and spiritual energy represented here could be a great force for world peace and social justice. Much is being done already, but we are hampered by our divisions; and the worldwide Christian church will not be able to speak the authority of Christ until it speaks with one voice. Few would dissent from that; but how is it to be achieved?

I believe that negotiations aimed at merging institutions have only a limited usefulness without the sort of work in which I have had a tiny share in recent years as, across ancient theological misunderstandings and sharp political frontiers, we have tried to discern the mind of Christ. Brotherhood grows not by two people obsessively discussing each other's personality, but by two people

looking in the same direction, working together and experiencing new things together.

A humble willingness to work in this way and to accept disappointment when progress seems slow has been a mark of the ministry of both my predecessors, Archbishop Ramsey and Archbishop Coggan. They both saw that true Christian unity came from the sheep rallying to the call of the Master, and not from the sheep deciding to huddle together against the storm.

Christ does not only draw us closer to our fellow Christians. If we are to be followers of him, we will be led into friendship with the host of thoughtful and honest men and women outside the church who are aware that the world is out of joint, perilously close to famine and war, that the streets are more and more dangerous for the weak, that families are breaking up, perhaps that their own lives are in a mess. Christ draws us close to many people who seek God and who may be doing his will more effectively than those who can say to Christ, "Lord, Lord."

You know how sometimes in an English garden you find a maze. The trouble is to get to the center of all those hedges. It is easy to get lost.

I had a dream of a maze. There were some people very close to the center: only a single hedge separated them from the very heart of the maze, but they could not find a way through. They had taken a wrong turn right at the very beginning, and would have to return to the gate if they were to make any further progress.

But, just outside the gate, others were standing. They were farther away from the heart of the maze, but they would be there sooner than the party that fretted and fumed inside.

I long to be able to speak while archbishop with men and women who stand outside the Christian church. I would say to them, "You can teach us so much if together we could look for the secret of the maze-like muddle in which the world finds itself." I ask for your prayers, that I may be given the grace to speak like that and listen.

But I must stand also not at the edge but at the very center of the Christian company as supporter and encourager — and my particular heroes among those who speak for Christ and follow his way are found in places where priest and people, men and women, of different ages, change the atmosphere of their local community, drawing people to Christ by the authority that their honesty and love and service win for them.

This way of living and sharing, admitting our own failings and our longings, is not what people expect from those who sit on thrones.

"Speak out," "condemn," "denounce," is what is expected. But the throne of Jesus is a mercy-seat. It stands firm against all the vileness of the world, but it stands also for compassion. The way of Jesus means reverencing people, whether they belong to our party or not. The strategy of Jesus means changing lives with love.

This is a hard way, and people tend to want it only in theory. The cry is, "The church must give a firm lead." Yes, it must — a firm lead against rigid thinking, a judging temper of mind, the disposition to over-simplify the difficult and complex problems. If the church gives Jesus Christ's sort of lead; it will not be popular. It may even be despised for failing to grasp the power which is offered to it in the confusions and fears of our contemporaries.

But it will not only be a church close to



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Archbishop Runcie in procession at Canterbury Cathedral during his enthronement. Also shown are Princess Margaret and Prince Charles (left, center of photo), and to the far right Prime Minister, Mrs. Margaret Thatcher.

the mind of Jesus; it will find itself constantly pushing back the frontiers of the possible. "For with God, nothing is impossible." And it will be a church confident with the promise of Jesus: "Lo, I am with you always, even to the end of the ages."

That is why this is a service of glorious celebration. But the personal dedication around which it revolves is a dedication to the way of Jesus Christ; and the support of all who share with me in this day will find no better expression than in the personal dedication of all who can follow with me in that way.

It is not just the Pontifex – that rather grand title which simply means "bridge-builder." We are all to be the bridge-builders in the world – the bridge between God and man, found for us in the face of Jesus Christ; the bridge between the Jesus of history and the living Christ of our experience; the bridge between Christian and Christian; the bridge between Christians and a world where our allies will be the God-seekers, the peace-makers, and friends of the poor.

But if you would seek to put the world to rights, do you begin with some other person or with yourself? It is a day to remember that the confrontation of God with man calls out not the interest of the spectator but the fresh and renewed response of the seeker. "Here am I, send me, I am the Lord's servant. As you have spoken – so be it."



Chair of St. Augustine.

Highlights from the Enthronement Service

Christ Church Cathedral in Canterbury contains two great chairs or thrones for the Archbishop. The Archdeacon of the Diocese of Canterbury seated the new Archbishop in the Quire chair as head of the diocese and as metropolitan (or bishop of the chief see) of the Province of Canterbury encompassing Southern England. The blessing of the Rt. Rev. Gerald Ellison, Dean of the Province followed.

The Archdeacon of Canterbury takes the Archbishop by the hand and places him in the Throne saying:

I, Bernard Pawley, Archdeacon of Canterbury, by the authority committed to me, do induct you, Most Reverend Father in God, Robert, by divine providence Archbishop of Canterbury, into the possession of the Archbishopric of Canterbury, with its rights and honours, and with its duties and opportunities of service; in the Name of the Father, the Son and the Holy Ghost, Amen.

After receiving the pastoral staff of Canterbury and proceeding to the ancient stone Chair of St. Augustine, the new Archbishop was seated there, by the Dean of Canterbury Cathedral, as chief bishop of Anglican Communion. He was then blessed by the Most Rev. Moses Scott, senior primate in years of primacy in the Anglican Communion today.

At the Chair of St. Augustine the Dean takes the Archbishop by the hand and places him in the Chair saying:

I, Victor de Waal, Dean of Canterbury, by the authority committed to me, install you, Most Reverend Father in God, Robert, by divine providence Archbishop of Canterbury, Primate of All England and Metropolitan, in this Chair of St. Augustine, that by God's grace you may guide and govern this See to which the eyes of all Anglican Christians look as the centre of their Communion and fellowship.

The Archbishop of West Africa pronounces a blessing on the new Archbishop saying:

God the Father grant you power to guide and rule the Church with courage and with love.
 God the Son, the great Shepherd of the sheep, grant you strength to guard the flock committed to your care.
 God the Holy Spirit grant you wisdom and understanding that you may open to all men the riches of the Catholic Faith. And the Blessing of God Almighty rest upon all your work done in His name now and always, Amen.

At the end of the service, Archbishop Runcie blessed the congregation.

The congregation kneel to receive the Blessing from the Archbishop.

The Almighty Trinity, the one true God, Father, Son and Holy Spirit, grant you to desire Him wholly, to know Him truly and to love Him sincerely; and give you such perseverance in His faith and love that He may bring you hereafter to Himself and His unchangeable glory, world without end.

Amen.

EDITORIALS

New Archbishop of Canterbury

Churchpeople of every school of thought and in every part of the world will join in extending prayers and good wishes for Archbishop Runcie during the months and years ahead. He enters the throne of St. Augustine at a very significant time. In each successive decade the See of Canterbury becomes more important for the entire Anglican Communion. This family of churches is not held together by the English language or, as once was the case, by loyalty to the British monarch. Of course we share a history, an outlook, and a body of traditions, but all of that needs personal and living embodiment in a consecrated and dedicated spokesman. This is the vocation of the chief bishop of the Anglican Communion, and we wish him every blessing and many years.

Easter Season

The Easter Season is something to be enjoyed week after week. It is a time for joyful hymns and canticles, for exultant preaching, for the finest vestments and sanctuary hangings, for plenty of spring flowers, and for extra cookies and cakes at the coffee hour. But the joy of the season of the Resurrection should not be limited to liturgical expression or activities inside a church building. Christians should show it in their ordinary daily lives. Our Lord has told us to disguise our sorrow when we are fasting, but he has nowhere suggested that we should hide our happiness when we are rejoicing.

Ecumenical Proposals for Ministry

We recently commented on two brief publications emanating from the organizations of ecumenical officers in the Episcopal and Roman Catholic Churches [TLC, Apr. 13]. A different sort of document has recently emerged from the Consultation on Church Union, reflecting a different facet of our current ecumenical relationships. This is the draft of a projected chapter on the ministry to be included in a previously drafted comprehensive statement, "In Quest of a Church of Christ Uniting."

It is by no means a bad statement. The ordained ministry is set firmly within the context of the ministry of the entire church, and all its membership. Thus it is said "all members, including those with physical handicaps or mental impairments, are endowed with special gifts and vocations" (p. 6). That is a thoroughly Christian statement. On the other hand, in a document in which so many forms of ministry are mentioned, one misses allusions to the monastic life. Regarding the ordained ministry, the three orders of bishop, presbyter or priest, and deacon are affirmed in a way that is

plainly coming close to the Anglican understanding, and the sacramental functions of these orders are by no means disregarded.

The draft still involves many problems. The ordination of women is repeatedly referred to and will thus make this document as a whole unacceptable to many Episcopalians, and only half-heartedly acceptable to many others. There is no point in disguising this fact. Certainly a large percentage of Episcopalians would rather see this question resolved within our own church rather than have a solution thrust upon us as one more ingredient in an ecumenical stew.

And what is one to make of this statement that the call and gifts for ordination "come without regard to handicap, race, sex, age, social or economic status." Such egalitarian statements are attractive, but can one say such things? Leaving aside the matter of sex, is a candidate with an incurable and serious physical malady to be consecrated bishop of a large and physically demanding diocese? As for age, are we to have eight-year old deacons? Child ordination has been practiced in the past, but why revive it? As to economic status, should someone undergoing bankruptcy be or-



dained? And let us face the question of race. If a community is 99% Asiatic, Black, or Indian, is there not a question as the propriety of ordaining a Caucasian?

Perhaps what is most difficult for us as Anglicans is that such a document, framed quite properly in rather legal language, gives little feeling of the *mystique* of the three historic orders, little sense of their transcendent quality. Yet, for many of us, this undefinable quality is what ordination is all about, and without it the entire system is of little interest. Because of our characteristically Anglican intellectual casualness about all this, we do not have an easy time expressing what we mean to members of other Christian churches. We hope those on ecumenical boards and committees will continue to struggle on. The present document represents progress, but not the Promised Land.

Archbishop Romero

We join with the leaders of our church in deploring the shocking recent murder of Archbishop Romero of El Salvador [p. 7]. That it took place while he was actually officiating at the altar is a further affront to Christian feeling and conviction. We pray for the citizens of his nation at a time when leaders like him are so needed but so rare.

How Do I Know It's Me for Missions?

By BEVERLEY H. ROGER

How do you test daydreams against divine communication? If you have spent much time thinking about obeying Jesus Christ's great commission to go and make disciples of all nations, how can you know for sure God is calling you to the mission field? Is it possible your desire to work among people in foreign lands is God's will, or is it just a personal fantasy and longing for adventure?

The South American Missionary Society of the Episcopal Church, Inc. (SAMS) has been trying to help those who are seriously searching for answers that could lead to commitment in mission work among Latin peoples by conducting inquirers' conferences. Recently (March 14-16) 16 men and women met to discuss "what constitutes a call" and other concerns at SAMS' second inquirers' conference.

The three-day session was held at SAMS International Training Center, a small campus, located in the village of Union Mills in the foothills of western North Carolina.

The Rev. Canon Derek Hawksbee, director of training and missionary personnel, who is a former missionary to Paraguay, leads the conferences which are held at no cost to the inquirers.

Canon Hawksbee shares his rich experience of 14 years of living with his wife and their three children among Lengua Indians and poor Paraguayans in the remote Chaco region and also in the Paraguay capital of Asuncion. He believes that when inquirers are given the opportunity to understand cultural differences and ask questions about difficult realities of mission work they are

better equipped to make decisions about committing their lives to missionary service.

Canon Hawksbee's call to follow Christ was synonymous with a call to serve him in South America. "Over the years, since I made that decision in London at age 19, the joys have far outweighed the difficulties," he tells each inquirers group. His enthusiasm for missions has been passed on to his newly married son Christopher. He and his bride are presently serving the church in northern Argentina as agriculturalists. The senior Hawksbees were married 10 days when they sailed to Paraguay in the early 1950s to their first home in the mission station Makthlawaiya in the Chaco swamp.

As the former director for training at



Canon Hawksbee: Joys outweigh difficulties.

SAMS of the United Kingdom headquarters in Tunbridge Wells, England, Canon Hawksbee had prepared more than 150 missionaries before he went to head the training program in Union Mills last September.

The inquirers who attended the March conference were mostly students and professionals with skills that would be useful in the mission field. They went to Union Mills from as far away as Montana, Ohio, Alabama, and Kentucky. They were teachers, a Christian youth leader, a businessman, seminarians, a county home economics extension agent, a former government employee, and an appliance repairman. All were financially responsible for their transportation to the conference. They went in response to a nationwide invitation through posters and press releases that were sent to colleges, seminaries and churches. The appeal called for persons interested in mission work in South America or those who would be part of the network of SAMS support in Episcopal churches in the United States.

During the weekend there were times for corporate and private worship, sharing and counseling, as well as presentations on themes such as: "The Qualities and Qualification of a Missionary," "The South American Church's Call to Us," and "Share in Growth of the Church in South America."

The next inquirers' conference is planned for Labor Day weekend (August 29-31). It will be held when the second class of missionary candidates to be trained to serve in South America will be on campus. The first group of 15 candidates completed training last fall and are now serving in Chile, Argentina, Paraguay and Peru.

The seriousness of the inquirers' desire to serve and their deep commitment to Jesus was evident in each one of the group, even though not all left certain of a call to mission work in South America. Canon Hawksbee stressed that these life-changing decisions must be prayerfully submitted to God. Several left saying they would pray about going back to Union Mills in July and others said they will continue to seek God's will about possibly joining later missionary training sessions.

SAMS was founded in Hamilton, Mass., in December, 1976, by Episcopalians who wished to see the church taking a more active role in spreading the Gospel in South America. The operation is funded by voluntary contributions and individual Episcopal churches. SAMS is a non-profit organization dedicated to fulfilling Jesus Christ's great commission to go out and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that Jesus Christ has commanded us (Matt. 28:19-20a).

Beverley H. Roger is deputy administrator of the South American Missionary Society, Union Mills, N.C.

CLASSIFIED

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.

FOR RENT

LAKE FRONT new two bedroom home for rent - May to October, by week or month. Adults only, no pets. North Georgia mountains, fishing, boating, swimming: 305-461-6560.

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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.

"EPISCOPALIANS for Life" buttons. Holy Family in black and gold. \$1.00 each. Ron Kegley, 225 Edgewood Lane, West Bend, Wis. 53095.

NOTICE

COME CELEBRATE with Praise and Thanksgiving. What? The 50th Anniversary of the Church Army! Where? St. John the Evangelist Church, 226 W. Lexington Ave., Elkhart, Ind. 46541. Rector: Rev. John H. Thomas (Grace), 1611 Canterbury Dr. Tele. (219) 264-6810. When: May 15, 16, 17. Who? All present and former members, associates, board members, bishops, clergy, and other friends. Please respond promptly.

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WANTED: Retired priest, assist thriving southern small town parish. Short hours - supplement pension. Reply Box J-443.*

POSITIONS WANTED

EPISCOPAL layman, 33, M.Div., seeks position as Christian education director or editor of church paper. Relevant experience, excellent recommendations. Reply Box S-445.*

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

PEOPLE and places

Appointments

The Rev. Edward Harrison is interim rector, Church of the Holy Communion, Rock Springs, Wyo. Add: Box 567 82901.

The Rev. Thomas W. Hasseries is rector, St. Andrew's Church, Spokane, Wash.

The Rev. Donald Royce Hickman is vicar, Our Father's House, Wind River Reservation Ethete, Wyo. Add: P.O. Box 127 82520.

The Rev. L.J. Kaufman is priest on the staff of River Parishes Regional Ministry. Add: 121 East Olive St., Palmyra, Mo. 63461.

The Very Rev. Rodric Lafayette Murray III is dean of St. Andrew's Cathedral, Jackson, Miss. Add: P.O. Box 1366, 39205.

The Rev. William Opel is rector, St. Dunstan's Church, Dover, Mass. Add: P.O. Box 202, 02030.

The Rev. John W. Poulos is rector, St. Mark's Church, 125 Mason St., Fall River, Mass. 02724.

The Rev. Paddy Poux is superintendent of district three for the Council on Aging and part-time assistant, Christ Church, Slidell, La.

The Ven. Frederick Forrest Powers, Jr. is archdeacon of the Diocese of Northern California.

The Rev. William C. Sibert is rector, Holy Trinity Church, Fayetteville, N.C. Add: 1601 Raeford Road 28305.

The Rev. Michael G. Sowan is rector, St. Paul's Church, Kansas City. Add: 1811 Washington Blvd., Kansas City, Kan. 66102.

The Rev. Edgar A. Thompson is rector, All Saints' Church, Torrington, Wyo. Add: 100 East 26th Ave. 82240.

The Rev. David Toomey is rector, St. John's Church, 222 Bowdoin St., Winthrop, Mass. 02152.

The Rev. Robert G. Trache is rector, St. Elizabeth's Church, Sudbury, Mass. Add: Concord Rd. 01776.

The Rev. Victoria Wells is assistant, St. John the Evangelist Church, Duxbury, Mass. Add: 410 Washington St. 02332.

The Rev. Daren Williams is assistant to the rector and director of music, St. Thomas' Church, Battle Creek, Mich.

The Rev. James A. Wolfkiel, Jr. is rector, Christ Church, Douglas, and vicar, St. John's Church, Glendo, Wyo. Add: 411 East Center St., Douglas, Wyo. 82633.

The Rev. David Yaw is priest-in-charge, Ascension Church, Donaldsonville, La.

Deaths

Cora Isabelle (Roloff) Elliston, wife of the Rev. Samuel S. Elliston, rector of Holy Family Church, Omaha, Neb., died March 3 of cancer. She was 57.

Fr. and Mrs. Elliston were married in 1946 and served churches in Kansas and Nebraska, before going to Omaha in 1962. She is survived by her husband and three children, James, Mary and Anne.

Helen Redett Harrison, of Waterford, N.Y., died February 18. She was 84. She was the mother of the Rev. Leland L. Harrison, rector of Grace Church, Waterford, with whom she had made her home for the past 12 years.

Mrs. Harrison was a writer of poetry, children's stories, and drama. She was a frequent contributor to THE LIVING CHURCH and author of two books, *Modern Meditations for Women and Retreat Programs*, and *Values to Cherish*. Besides her son, Mrs. Harrison is survived by a brother and two grandchildren.

CLASSIFIED

SUMMER PROGRAM

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SUMMER SUPPLY

ENGLISH rector would like to exchange parishes four weeks this summer or willing to do supply. Write: The Rector, Kirton Lindsey Vicarage, Gainsborough, Lincs England.

WANTED

OLD ESKIMO and Indian art baskets, blankets, pottery, Quill work, beadwork, ivories, Eskimo scrimshaw, Eskimo artifacts, paintings. Will buy. Please send photos to: Br. Gregory Quevillon, Ocean Ave., Kennebunkport, Maine 04046.

ANY material by, or about, the Rev. Dr. Morgan Dix. Please state price and condition. Reply Box P-437.*

VANITY FAIR cartoons of clergymen 1869-1913. Will purchase or exchange. Please list dates. Rev. Edgar Romig, 1317 G Street, N.W., Washington, D.C. 20005.

ANGLICAN BREVIARY published by Frank Gavin Liturgical Foundation. Please advise price and condition. The Rev. Robert Norton, 3312 Descanso Dr., Los Angeles, Calif. 90026.

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- (D) Copy for advertisements must be received at least 20 days before publication date.

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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH

ALAMEDA, CALIF.

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

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meagher
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; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat: 7:30 HC; noon Intercessions; 4 Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15, 1:30 & 2:30. Special interest tours can be arranged by writing or calling in advance.

ALL SAINTS' Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 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.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr. Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

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

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu, sermon, Bible study. Holy baptism by appt, reconciliation of a penitent by appt

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8; Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL MUSIC program by announcement.

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Sun Sol Eu 10; Sat v & Eu 5

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, 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); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music, Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8 to 8.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

NEW YORK, N.Y., (cont'd.)

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
Sun HC, 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed Choral 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

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 78801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3986 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH 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.
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