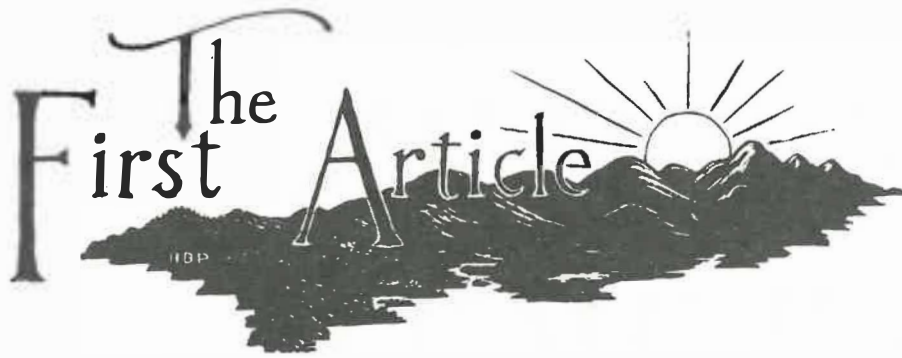


# THE LIVING CHURCH



Photo by Nobuo Toda © The C. S. Geppo

The new Bishop of Hong Kong and Macao, the Rt. Rev. Peter Kwong Kong-Kit, is shown on the day of his enthronement, April 10, with his predecessor, the Rt. Rev. Gilbert Baker. The service took place at St. John's Cathedral, Hong Kong. Bishop Baker, who has served the diocese since 1966, plans to retire to England.



# THE LIVING CHURCH

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## Protecting the World of Nature

By DANIEL H. HENNING

Currently in Montana, as elsewhere in the nation, there appears to be a strong anti-environmental movement going on. This movement threatens to destroy almost everything that environmentalists have accomplished over the past decade in the area of strong and needed legislation and programs.

In fact, the current trend goes beyond that to a frontier-exploiting mentality which would involve the wholesale selling of our federal public land to corporations and private individuals. Under the names of such causes as energy crisis, energy development, needed jobs, bureaucratic cutbacks, and progress, various selfish interests and corporations are determined to knock out any environmental laws and programs which stand between them and profits.

However, environmental protection is considered to be a good cause by most Americans. A recent poll by the state of Montana indicated that 80 percent of Montanans favored environmental protection over economic development. Various national polls have indicated that the majority of Americans are very much concerned about the environment. Can it be, then, that the American public is too irrational and unintelligent to understand what some politicians and private interests are trying to do?

Americans intuitively recognize that they have a living relationship with and responsibility for nature and for the fu-

ture of all life. And this recognition implies stewardship, including repulsing the anti-environmental movement.

In a new book put out by Viking Press, *Entropy: A New World View*, Dr. Jeremy Rifkin asks, "Why should I take the responsibility of caring for and preserving the natural order? Because it is God's order. God created it, and God entrusted human beings with the responsibility of overseeing it. It comes down to a question of serving him or rejecting him."

In this sense, one can sin by violating and abusing the environment just as well as one can mistreat his fellow man. In fact, many abuses of nature are tied to a general lack of ethics as related to others.

If we are committed to God and stewardship of his world, we cannot stand idly by while determined groups are threatening to pollute, degrade, and destroy the world. Each of us must determine his individual responsibility. Even a letter to a state legislator, congressman, or public official might provide some light, hope, and help as an expression of our stewardship, love, and concern.

### Seneca Rock

Seneca Rock thrusts up from the valley a great stone shaft, covered by trees for a while, then bright rock in the sun, the top a challenge to climbers and a joy to viewers. The ages and beauty of earth are gathered there.

Yet it's not enough to climb or look on this, though it is good and refreshing. I must go further with you and the others into a Higher Mountain.

Roy Turner

Our guest columnist is Daniel H. Henning, Ph.D., a professor in the department of sociology and political science at Eastern Montana College. He represents the Episcopal Church on the social ministry committee of the Montana Association of Churches and chairs its subcommittee on environmental stewardship.

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# LETTERS

(Most letters are abridged by the editors.)

## Feeding the Hungry

Having read the letter from the Rev. Kenneth D. Aldrich, Jr. [TLC, Apr. 19] on the subject of "no mention of Jesus Christ" in *Hunger Notes — Episcopal Edition*, I then read the recent issue of that publication more thoroughly than before.

While this issue does mention the name of Christ several times — it included selections by a Holy Cross monk, the Bishop of Lexington, and Morton Kelsey — I can see how it might be seen as promoting ideologies, rather than proclaiming Christ.

Food-buying clubs, community canneries, food fair markets "to put power back into the hands of real people — not bureaucrats, politicians, bankers, and industrialists" — these sound awfully suspicious, if not subversive; sort of like "he has filled the hungry with good things, and the rich he has sent empty away."

And the poem with lines like "I was hungry, and you set up commissions. . . . I was thirsty, and you downed a couple of chilled beers." That makes no mention of the Eucharist or Christ or the Bible — though there's a familiar ring to it, somehow.

Yes, you can't be too careful these days. We don't want this "secular humanist" idea of feeding the hungry to creep into church-funded publications — or do we?

Tongue out of cheek: I agree there are times and places where the name of Christ is to be named. But church encouragement of efforts to feed the hungry is itself a way of proclaiming Christ. The questions to raise are: how effective is the publication, and how do we respond to its encouragement?

(The Rev.) EDWARD M. BERCKMAN  
St. Stephen's in the Field  
Elwood, Ind.

## Street Ministry

If there is somewhere in the church a parson who is looking for the kind of street ministry you describe in your editorial [TLC, Apr. 12], there are three congregations in northeastern Montana that offer such an opportunity. An ad placed by "Mr. Desperate Lay Reader" presents just such a situation [TLC, Mar. 22].

There may be a great many priests who are happy being prisoners of their desks and their automobiles; I am not one. In moving from northeastern Montana to northern Idaho I only changed location, not style of ministry. In the last several months casual conversations with people in grocery stores, sta-

tionery shops, and insurance offices have opened up deeper discussions, visits to homes, and the privilege of bringing people into a new and satisfying relationship with Christ and his church and with congregations that care.

And for those whose ministry is to the sick, western America has many people who check in at hospitals listing their church affiliation as "no preference." Who in town is their pastor? Is it not the priest of the Episcopal church?

If one is bored with the rat-race of the urban setting, there are plenty of places to serve where there is need. One could do worse than to write "Mr. Desperate Lay Reader."

(The Rev.) KALE FRANCIS KING  
St. Agnes Church

Sandpoint, Idaho

## Priesthood in a Vacuum

The proposal of the Rev. George DeGraff [TLC, Apr. 12] to effect the ordination of "... a woman who feels herself called to the priesthood, but lives in a diocese where it cannot happen..." appears similar to proposals recently made by the Episcopal Woman's Caucus, namely that she transfer her membership and candidacy to some other diocese. This is in accord with canonical provisions for people who fail to be accepted in their own dioceses.

But what would happen to her after her ordination? Presumably in most of those dioceses where she could not be ordained, she could not exercise her priesthood legally either. His proposal that she would not have to move physically means she would be living in a diocese which would not recognize her as a priest, under the canonical authority of some other bishop. Would she exercise her priesthood in a vacuum, or would there be a series of illegal activities?

One of the reasons for the whole canonical apparatus of acceptance by vestries, commissions on ministry, standing committees, and examining chaplains is

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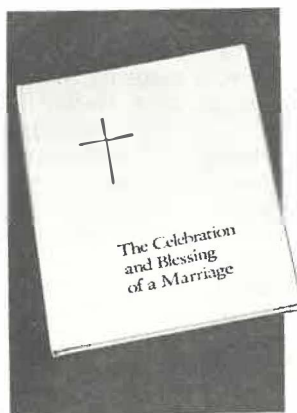
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that candidates should be approved by the community from which they are called and in which they exercise ministry. To transfer membership and candidacy without transferring self, seems to be negating the process.

It seems to me if people have to resort to such subterfuge to become ordained, and then can find no place in which to exercise ministry legally, that there might just possibly be some question as to the reality of their call.

DOROTHY W. SPAULDING

McLean, Va.

**First Articles**

The series of First Articles by the Rev. John L. Kater, Jr. was magnificent, but I think the last was best of all, beautifully worded, too. Just right for Holy Week and Easter.

LILLIAN WEIDENHAMMER

Hattiesburg, Miss.

**Royal Frivolity**

As it is said in Ecclesiastes, "to everything there is a season, and a time to every purpose under the heaven." A recent news item [TLC, Apr. 19] was such a thing for me.

I learned something from Bishop Alin's comments on the NCC Bible revision which I had not thought of before. Now I will never forget about copyrights and royalties.

Poor King James I *was* royalty when the authorized version of the Bible in English was called the King James Bible in his honor. Indeed James I firmly upheld the divine rights of kings and put the state above the church. A book named in honor of a king "by divine right" would need no copyright!

As to divine right, what delightful frivolity our Lord shared with Matthew about where to find the temple tax money. Worse frivolity yet: imagine Matthew recounting that he did find the shekel in the fish's mouth.

M.B. ABRAHAMS

Trumansburg, N.Y.

**Word from Inside**

I read the article describing the visits to jails and prisons made by the Bishop of Nevada, the Rt. Rev. Wesley Frensdorff [TLC, Feb. 15]. I wish to thank the bishop for causing men and women in prison to be brought to the attention of Episcopalians. The bishop's article dealt with reality and the way things really are in here.

I would like to hear that more good things were being done in the prisons of America by the Anglican Communion. But a word of caution: It appears of late that every Tom, Richard, and Harrison is an authority on prison ministry. The first thing these people do is to write a

book on how to become one of those persons that dare risk their very lives to bring the Gospel to hardened criminals.

New York City and the surrounding areas have thousands of inmates in jails and prisons. The Episcopal churches in this area are facing a harvest field that is nearly unreapable! Pray that trained Episcopal men and women will see this vision and look into the possibilities of prison ministry. It is not dangerous; supervision and institutional procedures preclude that.

The Rev. Donald Ball, the Episcopal priest here at Sing Sing, has been in the prison ministry for years, sometimes counseling 30 men a day, delivering notices of the death of loved ones to inmates and also sharing their joys. There are always problems connected with help in locating jobs and housing when a prisoner is released.

I will be coming out of prison in January of 1982. I am a much better man because of the influence of the Episcopal Church in my life. I have been able to graduate from Bible school and conduct Bible classes for inmates. I hope to be able to work in the Episcopal Church as a full time person influencing Christian men and women in prisons.

NAME WITHHELD  
Chaplain's Assistant  
State of New York  
Correctional Services

Ossining, N.Y.

**Foreign Policy and Ethics**

Your editorial, "Anglos and Latinos" [TLC, Apr. 5], made me grateful for the Great Decisions study group in which, as a member of the local YWCA, I am involved.

Great Decisions has since 1955 been sponsored by the Foreign Policy Association. The FPA publishes a study guide which includes a summary of the relations of the U.S. with the nation under discussion (a current "hot spot," of course), together with possible policy positions our government could take and the reasons *pro* and *con*. This year's topics have included China, South Africa, Central America, and the Caribbean.

So far as I know, the Foreign Policy Association is unique in providing a system of balloting on these positions. After the group (or individuals) have studied the issues, they mark their ballots in regard to what policy they believe the United States should pursue; the ballots are forwarded to the FPA, which counts them and reports the outcome to the Department of State and our elected representatives.

Here is democracy at work through informed citizens. The program enables us to have direct input to the decision-making process. Our group has been fortunate enough to draw from the local

university resource people to expand our information: a young Moslem woman with relatives in Teheran, a professor of international relations, and another professor-researcher who was born in Costa Rica.

Through Great Decisions study, I expand my knowledge, and through my votes, I express my convictions on human rights, the validity of this country's alliances, and other issues of Christian ethics.

ROBERTA R. BLAIN

Beaumont, Texas

### United in the Lord's Business

The letter from Emily Gardiner Neal [TLC, March 8] does remind us that the priesting of women is also illegal. It did not pass as a constitutional amendment at two consecutive General Conventions, and probably it could not have been done so considering its rejection by previous General Conventions.

I was on the Committee on the Constitution at the Minneapolis General Convention. This committee voted that the matter should follow the provisions of the church's Constitution and be subject to passage by two consecutive General Conventions.

The people in charge of the dispatch of business chose to ignore our committee and accepted the opinion of the Committee on Canons, which said that a canonical change only was necessary and could be settled, therefore, at the General Convention. This whole package passed in the House of Deputies by a narrow margin.

The General Convention became, therefore, its own Supreme Court without any reference to the Committee on the Constitution. A distinguished lawyer and veteran deputy on our committee had intended to bring this to the floor, but the sudden and unpredicted action which took place prevented his doing so. He was not necessarily against the ordination of women, but he believed in obeying the law.

This whole affair was no honor for the General Convention. It merely provided a "last ditch stand" attempt which achieved a clouded success.

The "Conscience Clause" does indeed provide for many of us as a means by which we can maintain a kind of unity and continue to remain united in the work which is really the Lord's business.

(The Rev.) B. LINFORD EYRICK  
St. Paul's Church

La Porte, Ind.

### British Thermal Units

I was somewhat impressed with your editorial concerning maintenance and heating of church buildings [TLC, March 15]. Thinking about the problem

of fiscal responsibility facing churches because of the constantly escalating cost of fuel, the following thoughts came to mind.

Scientists and engineers are meticulous chaps. In their research, they come up with curious and astounding facts. Some years ago, *The New York Times* vouchsafed us the ensuing information, in connection with the installation of a heating and ventilating system in the old Metropolitan Opera House.

A research employee of the Minneapolis Honeywell Corporation reported that, sitting still, the opera lover (member of the audience) throws off around 300 British thermal units. Excitedly applauding, when he or she is swept emotionally by an impassioned aria, the body can increase this to 350 or even 500 such units. (This specific scientific measuring data is unfamiliar to this writer.)

Now, the report went on to say, a full house at the "Met" could generate 1,000,000 British thermal units. This would be enough to keep 20 six room houses warm on a winter day!

Is there some way that those aligned with church enterprises could utilize such information? Admittedly, it is questionable whether music in worship, sufficiently emotional for the congregation to send off such powerful amounts of British thermal units, would fill the avowed purpose of church music.

But maybe we might think how a "full house" at church twice on Sunday, and on other appropriate occasions, would reduce fuel consumption! This is all very, very silly, isn't it? Or is it?

HARRISON WALKER

Wilmington, Del.

### Retiring from Christian Calling

Canon D. Delos Wampler shows unusually keen perception in his short article on the retirement syndrome [TLC, Apr. 26].

I hope we will listen carefully to his diagnosis of the problem's root cause, that "the devil and his angels are specially at work to do this very thing: slow us down and stop us." In my own transition to non-parochial status, I know that Canon Wampler is correct when he states that such attacks — and questions about vocation — can strike long before a person's 50th year.

Canon Wampler embraces a concept of priesthood and servanthood which many Episcopalians, both lay people and clergy, believe and apply to their own lives. Perhaps those of us who are in this often "silent majority" should be vocal about our perception of Christian calling as a lifetime vocation which we do not plan to retire from simply because someone else tells us we can.

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## Consecration in Pensacola

The ordination and consecration of the Rev. Charles Farmer Duvall as Bishop of the Central Gulf Coast took place April 11 in Pensacola, Fla. The service was held at the field house at the University of West Florida with some 2,500 people in attendance.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were the Rt. Rev. George M. Murray, Bishop Duvall's predecessor, and the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina.

Preacher for the service was the Rt. Rev. Gray Temple, Bishop of South Carolina. Two Roman Catholic prelates and representatives from many Protestant churches took part in the procession. A choir of 400 voices, composed of singers from parishes throughout the diocese, sang.

Bishop Duvall, 45, was rector of the Church of the Advent, Spartanburg, S.C., when he was elected to head the Central Gulf Coast in November. He is a graduate of the Citadel and Virginia Theological Seminary, and was ordained to the priesthood in 1961. Bishop Duvall has served the church in many areas, including Christian education, stewardship, standing committee, and commission on ministry.

He and Mrs. Duvall, the former Nancy Warren Rice, have three children.

There are 20,000 members, 56 congregations and 60 clerics in the Diocese of the Central Gulf Coast, which was formed in 1971.

## Clergy Comment on London Violence

While denying that what occurred was a "race riot," the weary clergy of the riot-torn Brixton section of London believe they do know, beyond any doubt, why violence exploded between police and young people on their streets the night before Palm Sunday.

The trouble, they said, was caused by something they have discussed and worried about for a long time — "a complete breakdown in relations between the community and the police," according to the *Church Times*.

"That is an absolute fact. I am not saying who is to blame," said the Rev. Canon Charles Pinder, rector of a Brixton parish. "We have tried to talk to the police, but they become defensive. We

seem to hit a brick wall."

The Rev. Tony Lucas, vicar of St. Michael's, Stockwell, was quoted as saying that the good work of police liaison officers was undercut frequently by the insensitivity of other policemen.

The Rt. Rev. Ronald Bowlby, Bishop of Southwark, agreed. "The way in which policing has been carried on in Brixton in recent years has, I believe, been a major factor in the deterioration of the situation there. What happened is a tragedy because all evidence suggests that the pressure has been building up despite the efforts of many. The roots are long and complex."

The Rev. Peter Stephens, priest in charge at St. Saviour's, Brixton Hill, told the *Church of England Newspaper* that he was enjoying his tiny daughter's birthday party when a friend, a Methodist minister, telephoned him with the news.

"We met to pray," said Fr. Stephens, "and from that moment the violence began to decrease." He and the Methodist minister, the Rev. Graham Kent, watched as police and young people fought and buildings burned.

"Everything we have been working for is going up in flames," said Mr. Kent, who said he was thinking of the long years spent building up relationships with local residents.

"It has all come as a nasty shock," said Fr. Stephens, "although we have been aware of growing pressures. Unemployment is so very high here, with, in one case, 140 people applying for one job, and unemployment is higher among blacks. . . ."

"As a Christian, I take both pessimistic and optimistic views," he said. "I feel a great confidence in the Lord, but a terrible pessimism about the current situation. When I am at my lowest, I have to remember that he is the Sovereign Lord."

## Retired N.C. Bishop Dies

The Rt. Rev. Richard Henry Baker, Bishop of North Carolina from 1959-65, died April 12 in Baltimore. He was 83.

Funeral services were held on April 15 at the Church of the Redeemer in Baltimore, where Bishop Baker had been rector from 1931-51. Services were held also throughout the Diocese of North Carolina.

In 1951, Bishop Baker was consecrated Bishop Coadjutor of North Caro-

lina, and became the diocesan bishop in 1959.

"The ministry is people," he said in a 1959 interview. "It should have no other consideration than the needs of the people, the needs of the whole man."

Born in Norfolk, Va., in 1897, Bishop Baker attended the University of Virginia and Virginia Theological Seminary. He interrupted his college education for two years of military duty in France during World War I, where he served as a driver with a French ambulance unit operating on the front lines. France awarded his division the Croix de Guerre, her highest military honor, for bravery under fire.

Following his ordination to the priesthood in 1924, he served churches in Virginia and Louisiana before becoming rector of the Church of the Redeemer in Baltimore in 1931. During his 20 years as rector there, church membership increased sixfold, and enrollment in the church school jumped from 248 to 2,119.

"Bishop Baker was loved as a friend and a pastor by all who knew him," said his successor, the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina. "It was this strong pastoral side of his ministry that gave the Church of the Redeemer the strong start it needed to become one of the larger parishes of our church."

Bishop Baker's wife of 54 years, the former Elizabeth Lee Small, survives him, as do his son, the Rev. Richard H. Baker, Jr., of Hudson, Ohio; his daughter, Mrs. Walter M. Hill of Baltimore; and his brother, Dr. Benjamin Baker, Jr., of Baltimore.

## Bishops Petition President

Seventy-seven bishops of the Episcopal Church recently signed a petition addressed to President Reagan, asking for a change in U.S. policy toward El Salvador.

The statement, which was circulated by the Rt. Rev. Robert R. Spears, Bishop of Rochester, calls for the end of all forms of outside military aid to El Salvador, for sanctuary in the U.S. for Salvadoran refugees, and for mediation efforts by the State Department in an attempt to end the conflict.

The full text of the bishops' statement follows:

"We, the undersigned bishops in the Episcopal Church in the U.S., in solidarity with our brother bishops of the Ro-

man Catholic Church in the U.S. and other religious leaders, express our deepest concern and anguish over the continuing violence in El Salvador.

"A full year has now passed since the brutal assassination of the Archbishop of San Salvador, Oscar Arnulfo Romero. His persistent plea was for justice and peace for his country's poor and oppressed people. His condemnation of a repressive and unresponsive government was clear, as was his warning to President Carter not to send military arms or assistance to that government.

"In that year over 10,000 persons have now died violently and brutally, many in martyrdom for their faith. Still the conflict continues, now heightened by the increasing introduction of U.S. arms and advisors to El Salvador.

"We are conscious of the roots of the struggle of the people of El Salvador against a tyrannous and wealthy few and of their inherent right — so courageously championed by Archbishop Romero and so many in his church — to a decent and civilized life. Historically, the Salvadoran conflict is best described as that of oppressed against oppressor.

"We therefore call upon all outside parties, including the U.S., to end immediately all forms of military aid, assistance, or credits to El Salvador.

"We call upon the State Department to grant to all Salvadorans entering this country in flight from the violence in their homeland the status of extended voluntary departure, even as previously extended by this country under similar conditions to refugees of Viet Nam, Laos, and the Khmer Republic.

"Finally, we call for immediate and sustained efforts by the State Department to seek through the mediation of disinterested third parties a negotiated end to this terrible conflict so that the long aggrieved masses in El Salvador may live in peace and justice."

Among those signing the petition were 18 retired bishops and several who have had oversight of foreign, as well as domestic dioceses of the Episcopal church. A last minute addition was the Rt. Rev. John M. Allin, Presiding Bishop, who endorsed the petition after being apprised of the effort while traveling, according to the Rev. Canon Edward Geyer, the Presiding Bishop's executive assistant.

## **Seminary Musicians Draft Study Outline**

The Episcopal Church's Conference of Seminary Musicians met recently at Colgate Rochester Divinity School in Rochester, N.Y., and outlined what the group considers to be "the necessary components for the instruction of Episcopal seminarians in the music of the church."

One participant noted that "each of us

has developed programs in isolation from one another," and while the various accredited seminaries have music curricula which are similar, there is no standardized approach.

During its three and one-half day meeting, therefore, the conferees drafted a curriculum outline which includes course work in philosophy, liturgical music, administration, practical skills, and continuing education.

The conference marked the second official meeting of seminary music faculty. The group first met two years ago to provide a forum for the sharing of ideas and problems. As a result of this first meeting, the conference was able, through the Standing Commission on Church Music, to effect a change in canon law making church music an examination requirement for ordination.

The conference hopes that the Standing Commission on Church Music will make the curriculum recommendations part of its official legislative report to the 1982 General Convention.

In addition to the curriculum discussion, the seminary musicians heard reports from Raymond Glover, general editor of the Hymnal, which currently is in revision, and James Litton, director of music at Princeton Theological School and chairman of the Music Commission's service music committee.

Both Mr. Glover and Mr. Litton reported on the revision process and asked the faculty members for comments on the various Hymnal supplements now in wide use throughout the church. Material from the supplements will be included in the revised Hymnal.

## **Burial Office for General Bradley**

On the evening of April 14 in Washington Cathedral, where his son and grandson had been baptized, Omar Nelson Bradley, 88, last of the five star generals of World War II, lay in state before the altar in Bethlehem Chapel, with a guard of honor at his bier. The next day the traditional Burial Office of the Episcopal Church was said for him at a great service in the crossing of the cathedral, with the Rt. Rev. John T. Walker, Bishop of Washington, officiating, and the lessons read by Cathedral Provost Charles A. Perry.

Prior to the service, the U.S. Army Chorus sang a number of hymns and anthems, with the cathedral choir intoning the processional Psalms. A short homily was delivered by Major General Francis L. Sampson (Ret.), Roman Catholic former Chief of Chaplains, who was with General Bradley in the Normandy invasion.

Representatives of the military, the State Department, the government, and the diplomatic corps were among the congregation of 1,000 who came to do him honor. The White House was repre-

sented by Vice President George Bush and Mrs. Bush, Mrs. Reagan, Secretary of State Alexander Haig and Mrs. Haig, and Secretary of Defense Caspar Weinberger and Mrs. Weinberger. Pallbearers included high ranking military officials and comedian Bob Hope.

A paraphrase of the 23rd Psalm to a setting by Virgil Thomson was sung by the choir, and the Army Chorus paid tribute with the West Point hymn, "The Corps." The congregation joined in "A Mighty Fortress" and "O God, Our Help in Ages Past," the recessional hymn.

Burial was in Arlington Cemetery, with full military honors, not equaled since the rites for President Dwight D. Eisenhower in 1963.

DOROTHY MILLS PARKER

## **Roman Catholic Bishop to Shepherd Dissidents**

Roman Catholic Bishop Bernard Law of Springfield-Cape Girardeau (Missouri) has been named by the Vatican's Sacred Congregation for the Doctrine of the Faith to oversee the entry of some former Episcopal priests and parishioners into the Roman Catholic Church.

Last August, the Vatican, under a special "pastoral provision," agreed to admit some dissident Episcopalians, and permit them to maintain a "common identity" in the Roman Catholic Church by, presumably, incorporating some elements of Anglican worship practices in their services. Married priests, it was said, would be permitted to apply for Roman Catholic orders.

Bishop Law said he would meet with the dissident Episcopalians soon, and also with Roman Catholic liturgical and canonical scholars to work out the process for their entry into the Roman Catholic Church.

In a letter to all U.S. Roman Catholic bishops and archbishops, Bishop Law said the Vatican now would permit them to process ordination petitions from the Episcopal priests involved. He instructed the bishops to compile a brief on each candidate, taking into account his faith, motivation, previous work in the Episcopal Church, and the line of apostolic succession behind his previous ordination. The feelings of wives of married priests will also be considered.

Since the Roman Catholic Church does not recognize Anglican orders, apparently most of the priests involved will have to be reordained. An exception might be a priest who was ordained by a bishop consecrated with the participation of an Old Catholic or Orthodox bishop. Such an applicant could be admitted to Roman Catholic orders through "conditional" ordination which acknowledges that the previous ordination may have been valid.

Bishop Law said that some 70 Roman Catholic bishops have expressed their

willingness to accept married former Episcopal priests within their dioceses. In this regard, the Vatican congregation cautioned that "this exception to the rule of celibacy is granted in favor of these individual persons, and should not be understood as any change in the church's conviction of the value of celibacy. . . ."

In Burbank, Calif., headquarters of the schismatic Pro-Diocese of St. Augustine of Canterbury, the Rev. W.T. St. John Brown said he had already sent an Episcopal liturgy to the Vatican for "evaluation."

## Paying Guests in English Parishes

A plan to bring Americans to England as paying guests of English parishes could net more than £.5 million in its first season, according to the Rev. Robert Parker, the Church of England's development officer, and enthusiastic proponent of the scheme.

Over 2,000 Americans have expressed their willingness to pay between £ 200 and £ 300 (approximately \$480-\$720) for the seven day holiday, during which they will stay with a parish family somewhere in England. The money will go to the local parish, and "will help the churches to meet their staggering bills for refurbishing their buildings, mending church roofs, and repairing the organs," according to the *Church Times*.

Mr. Parker said that 110 parishes from all over the country want to participate in the scheme, and more applications arrive daily. Only good cooks need apply, said Mr. Parker, who stressed that all the visitors' needs will be supplied by their hosts.

At a recent meeting in London with parish representatives, the travel agent coordinating the holidays explained that the guests should not have to spend any money at all during the visit. He made it particularly clear that special outings, local entertainments, and alcoholic beverages are included in the fee.

The prospective hosts were given words of warning, too. "An American loves insurance. If he trips on your stairs and breaks his leg, he'll sue you for a million bucks. It's a trait," said the travel agent.

A pilot plan for the parish holidays took place in Sussex last June, according to the *Church Times*. Parishioners entertained 40 American tourists at £ 200 a head, and made £ 8,000 for their church restoration fund. "They showed the visitors maypole dancing, morris dancing, tug-o'-war, and other rural pursuits, all at a grand country fair to mark the end of their visit," reported the *Church Times*. "Tea at the bishop's palace was one attraction of their week, and they agreed that the experience had been superb," said Mr. Parker.

## BRIEFLY. . .

More than 600 people crowded into the Church of the Holy Trinity, Brussels, on April 2, to celebrate the inauguration of the new English Diocese of Gibraltar in Europe and to elevate the church to the status of a cathedral of the new diocese. The bishop, the Rt. Rev. John R. Satterthwaite, officiated, and the Bishop of London, the Rt. Rev. Gerald Ellison, was the preacher. The Bishop in Charge of the American Churches in Europe, the Rt. Rev. John M. Krumm, and the Rev. Ted Berkold of the Diocese of Minnesota, who assists at Holy Trinity and ministers to a satellite congregation in suburban Waterloo, in which there are many Americans, represented the American Church and administered the Holy Communion to the overflow congregation in the crypt. Among the six canons of the new cathedral installed in the service was a priest of the Old Catholic Church in Utrecht, the Rev. T. Horstmann. Other celebrations of the beginning of the new diocese have been or will be held in Gibraltar, Rome and Malta.

Church relief agencies still are working to complete the resettlement of some 5,000 hard to place Cuban refugees with the aid of a \$3.5 million halfway house program. Nearly 4,000 of the refugees remain at Fort Chaffee, Ark., and most of them are single men with no relatives in the U.S. Some 1,700 refugees are in federal prisons for crimes committed in Cuba. Federal officials said many had been convicted in Cuba of petty offenses which wouldn't be punishable as crimes in this country.

A new statement from the Vatican's Congregation for the Doctrine of the Faith has reaffirmed the church's centuries-old ban on Roman Catholic membership in the Freemasons. A 1974 ruling, which had appeared to relax the prohibition, has been misinterpreted widely, according to Cardinal Franjo Seper, of the Vatican. Cardinal Seper's statement said there was no change in the church law which bars Roman Catholics, under penalty of excommunication, from joining Masonic associations and other secret societies regarded by the Roman Catholic Church as hostile.

Angry at the reception of PLO second in command Farouk Kaddoumi by Vatican officials, the Anti-Defamation League of B'nai B'rith released a statement which said in part, "For the Vatican secretary of state to officially re-

ceive a PLO representative is to give these murderers and blackmailers a form of legitimacy and recognition that encourages more barbarism. . . . Every new instance of PLO recognition brings new boasts of 'victories' and incites the PLO to new acts of violence and bloodshed." Mr. Kaddoumi, who was received formally by Cardinal Agostino Casaroli and Archbishop Achille Silvestrini, told the press that "there is no doubt that the position of the Vatican toward the Palestinian question is a position of solidarity with the Palestinian people and the struggle for their land." The Vatican said only that their officials were trying to get directly the viewpoints of "all interested parties."

At an airport news conference upon his return to Johannesburg, the Rt. Rev. Desmond Tutu said he was not at all disturbed at the possibility that his passport might be confiscated again, and he would not, he said, take back anything he had said on his recent trip critical of South African racial policies. Having one's passport confiscated is not the worst thing that can happen to a Christian, said the black Anglican bishop. Even being killed is not the worst thing. "For me, one of the worst things would be if I woke up one day and said to people, 'I think apartheid is not so bad.' For me, this would be worse than death."

Holy Trinity Church in Swanton, Vt., has joined with Methodist and Congregational churches in the community to help form a coalition of groups and individuals intent upon literacy training. Statistics suggest that one out of two people in Vermont has not received a high school education. One team of volunteers will concentrate its effort on tutoring adults who lack basic reading skills. A second team will be trained by people who were involved in the Abenaki Tribal Learning Center program, which sponsored a highly successful reading program before the federal funds which supported it were withdrawn. This group will help prepare adults to qualify for the high school graduate equivalency diploma.

About 200 National Council of Churches office workers and sympathetic union members from nearby offices demonstrated recently outside Interchurch Center headquarters in New York City to demand higher wages and better health and pension benefits. A spokesperson for the union which represents NCC office workers said that their wages have fallen far behind inflation. Most of the union membership earns between \$9,500 and \$10,500 a year, according to the union's chief negotiator.



# The Shroud of Turin-

*A look at the overall picture.*

By ROBERT HUDSON DINEGAR

This article is the third communication to THE LIVING CHURCH on Operation STURP, the 1978 scientific investigation of the Shroud of Turin. The first [TLC, March 4, 1979] dealt with the project formation and personnel. The second [TLC, Feb. 10, 1980] discussed some tentative thoughts as the results took form. This paper looks at the overall picture after all the data are available. As such, it really is the rest of the story of that expedition.

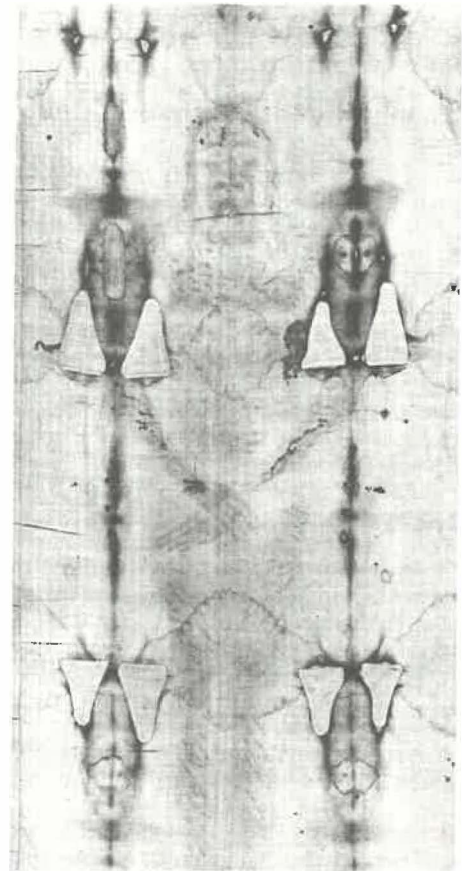
The purpose of Operation STURP was strictly physical-scientific in nature.

*The Rev. Dr. Robert H. Dinigar is the associate rector of Trinity Church on the Hill, Los Alamos, N.M. He was one of the original members of the Shroud of Turin Research Project, which received this most famous relic in Christendom on October 8, 1978, in the Visiting Princes Rooms of the Palace of the House of Savoy. The Shroud was returned to church officials on October 14. Dr. Dinigar is also connected with the Los Alamos Scientific Laboratory. (That laboratory is not engaged in work with the Shroud.)*

Our goal was to gather as much data as possible from as many experiments as we could think of in the time allotted to us. Under no circumstance was our intention to see if we could pronounce the Shroud "genuine" or "a hoax," whatever those words might mean. As a result, our reporting and discussion of data have been from an objective, rather than pronouncement type of viewpoint.

Of necessity, something more than a simple tabulation of results is needed. We have tried to keep our interpretations within normally accepted physical-scientific bounds. If, however, the data point clearly towards or away from conclusions that are unpopular or argumentative, we have not equivocated in what we have said.

All members of the team have beliefs, and these holdings embrace the entire spectra normally found in people. The priests involved in this project were present because of their interest in the cloth *per se*, not because the Shroud might witness to the faith they openly profess. Neither were they apprehensive that damage might be done to their beliefs by the investigation. Those at the other end of the spectrum also were in-



The Shroud of Turin

terested in the cloth, not the Shroud, and were not concerned that the work of the project might force reassessment of their theological holdings.

It goes without saying that the enthusiastic support and cooperation of the hierarchy of the church in Turin made possible the investigation. Every assistance and courtesy was given to us, without any conditions whatsoever. It continued after we returned home and still exists. All articles are published without censorship; no official sees any paper until it appears in the open literature. The same freedom of expression applies to verbal discussion.

The fact that news media misquotations and selected emphasis make clarifications necessary from time to time in certain sensitive areas does not diminish the complete latitude team members are afforded. In fact it underscores it. In short, Operation STURP has been carried out with total freedom in an atmosphere of mutual respect and friendship. To paraphrase the psalmist (Psalm 133:1): "It is indeed a good and happy experience for brothers and sisters to work together in a common pursuit."

Both popular and technical accounts of the experiments with discussion of results have been published by various team members. Articles have appeared in THE LIVING CHURCH, *Applied Optics*, *X-ray*, *Spectrometry*, and *Materials Evaluation* during 1979 and 1980. In addition, some of the data have been pub-

licly reviewed by nonproject persons, along with ideas and theories as to what the measurements mean.

This article presents the current status of data reduction and interpretation. It is unlikely that a major change in understanding will be forthcoming without additional information.

The Shroud is a pure linen cloth with a tight but resilient weave. It is woven as a twill with a herringbone pattern. The threads have the "Z" twist, which is characteristic of very old samples of cotton. Cotton fibers are found as contaminants on the surface of the cloth. These two facts suggest we have an ancient cloth, assembled by persons who used cotton weaving equipment and methods.

It appears that the flax threads used were hand processed in small amounts, for there are visible discontinuities in both the cloth color and cloth density. The cloth density variations do not include any associated with the imprinted image that can be detected by radiography. The Shroud has about 25 milligrams of linen per square centimeter. For comparison, linen purificators run about 20, and handkerchiefs are 10 mg/cm<sup>2</sup>.

The Holland backing cloth has an areal density from one-half to one-third that of the Shroud itself. The backing cloth was added in 1534, two years after a fire in Chambery, France, had caused burn stains to appear on the Shroud.

The head-to-head front and back aspects of the image of an obviously mistreated male are the most intriguing features of the cloth. At first glance they appear most likely to be the work of human hands and bring forth a sense of great appreciation of the person in bygone centuries who produced such fine detail. This leads to the question of how the artist did it. The addition of colored

substances to the cloth or changing the chemical structure of selected parts are the two most likely.

The first of these hypothesis does not bear up well under scientific examination of the cloth. The image is faint and caused by translucent yellowish fibrils. It also is exclusively on one side of the cloth, does not saturate any area, appears on the topmost surface of the threads, and extends only several fibrils deep.

The color density of each fibril is about the same, and the number of fibrils per unit area determines the darkness of an image portion. There is no indication of image flow into the threads. The probability of a painting process having been used seems very small.

The image is most vividly seen at a distance. This occurs because of its diffuse nature and the well known fact that in extended image situations, the human eye discriminates better when more area of the image can be seen at one time. Lateral visual inhibition is responsible for this observation, not some unknown mysterious quality of the image or the way it got on the cloth.

The image is quite resistant to environmental changes. It shows no difference in color or density in those areas that intersect non-image regions of the cloth scorched in the well documented fire at Chambery, France, in 1532.

Very few, if any, materials can be imagined that could have been applied to the cloth to form the image and, at the same time, remain basically unchanged through temperatures that reached many hundreds of degrees Celsius. The image also did not impede the flow of water used to extinguish the fire, nor did any of it dissolve in the water. There is an absence of any type of applicator marks or preferential image fading.

Iron has been identified by X-ray fluo-

rescence measurements on the cloth, and iron oxide particles have been found adhering to the cloth surface in the areas where there is both image and marks traditionally called bloodstains. The iron concentration is very small, of the order of 10 micrograms per square centimeter, and does not differ between body image and non-image areas.

"Bloodstain" areas were determined in the same experiments to have a significantly higher concentration of iron. Testing of material removed in the examination of 1973 (Raes' samples) gave similar results. Also identified as being on the cloth were calcium and strontium, as well as potassium, chlorine, and lead on the Raes' threads.

Two-thirds of the fibrils in the body-only image areas are colored yellow as are one-fifth in the off-image (or background) portion of the cloth. It would seem that while there is a convincing correlation between iron oxide particle concentration and "blood" image areas, the image is not caused by the presence of iron oxide, and that more than this cannot be said with certainty.

Chemical testing of the yellow color of the stained fibrils shows that it can be bleached. The nature of the tests suggests that the color is due to cellulose degradation products. This idea is bolstered by the results of experiments in the body-only image areas, which showed none of the spectral characteristics of dyes, stains, or pigments. It is also very doubtful if organic dyes or stains could have survived the heat of the 1532 fire.

Ultraviolet and visible reflectance measurements on the background part of the cloth gave data that are consistent with linen material yellowed because of chemical changes in the cellulose molecules providing functional groups that absorb light of certain wave lengths. Measurements using the same spectrum of light indicated the Shroud background has a weak fluorescence which is decreased in those areas which have image, "bloodstains," or scorches.

Since linen impregnated with a very small amount of gelatin shows much greater fluorescence, a protein type material probably is not present on the Shroud, except in "blood" image areas where it has been found, using histological staining techniques.

There are many ways to alter the chemical composition of cellulose in linen cloth to produce an image. The first is simply scorching or burning the material. Light scorches that do not color the reverse side of a cloth can be made easily, either by direct contact or radiant energy transfer.

The fibrils in scorched areas are colored throughout their bulk, will not fade with time, and are translucent. Scorch heating does not change the gross mechanical properties of the cloth. Scorches are stable to further reason-



An enlargement of the weave of the cloth and the "bloodstains."

able heating, and do not move with nor impede water flow. The products of scorching are not soluble in many solvents.

The Shroud image appears to have many physical and chemical properties of a light scorch. The strongest supporting evidence is found in the spectrophotometric work. The spectral reflectance and fluorescence curves from the image and from the areas scorched in the 1532 fire are quite similar.

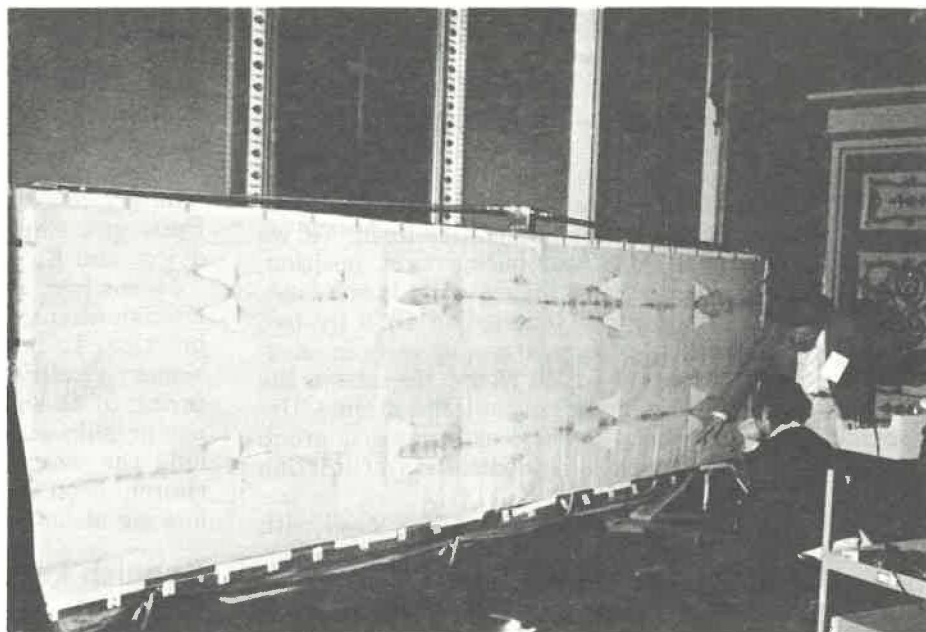
A second way of altering the chemical composition of the surface of the cloth so that it can be seen is to treat the material with a reagent which either produces an image immediately or sensitizes the area so that a latent image is eventually developed. Artificial experiments on linen treated with materials such as skin secretions (perspiration plus oils), myrrh, or olive oil in invisible, thin coatings, followed by baking in air, produced a yellow density in excess of the observed background discoloration. The samples did not darken with continued baking.

The spectrophotometric character of the treated areas after baking closely matched that of the Shroud image. This was true with myrrh, in particular. Linen baked dry in air qualitatively reproduced the spectral reflectance and fluorescence characteristics of the Shroud background areas. Mechanisms for producing images in this fashion, however, have not been formulated precisely. Diffusion processes seem unlikely because the image appears only on the thread crowns, and not in the lower weaver structure.

While early pre-expedition studies of photographs of the image on the Shroud showed a direct relationship between image density and probable distance of the cloth to the body wrapped, our examination has produced evidence to suggest that intimate cloth-body contact also occurred.

The scourge marks look like diffuse blood red marks in visible light, but in the near ultraviolet they are resolved into fine scratches. Without intimate contact of the subject with the linen, the high resolution of the scratches could not have been preserved. The fact that scourge marks with these characteristics are to be found over a large portion of the image area suggests that there was an intimate cloth-subject contact.

No investigation of the Turin Shroud could fail to try to characterize the stains which appear to be blood. Much has been written about this, and there is never-ending questioning as to whether the "blood" is blood or not. In addition to any intrinsic importance of their own, "bloodstain" characteristics could well provide supplemental clues that shed light and understanding in other areas of the overall picture; e.g., the answer to the question of which first went on the cloth, "blood" or image.



Team members examine the Shroud.

On the other hand, the actual composition of the "bloodstains" can provide at best only circumstantial evidence about the origin of the cloth. For example, if the stains are not blood, the Shroud is not what some claim it to be and probably not a burial cloth at all; but even if the "bloodstains" are genuine, animal or human blood could have been used in a painting process. Finally, the obvious emotional interest in the subject simply cannot be overlooked. The overall effect makes stain characterization important.

Under moderate magnification the "blood" looks as if it were applied as a viscous fluid which flowed around the threads and soaked through to the opposite side of the cloth where it is also visible. The stained areas appear brownish red in reflected white light and crimson in transmission. This is not to be expected for centuries-old blood unless some hemolytic agent had acted.

The color of the individual "bloodstained" fibrils is not strictly uniform — it ranges from orange-red to yellow-orange. In some cases the stain appears to surround or coat the fibrils, and in others the stains seem to have penetrated them. Microspectrophotometry using visible light showed clear evidence of a regular porphyrinic material. While no more definite identification was made from these measurements, the data suggested the presence of hemoglobin.

This hypothesis was tested by chemical means and confirmed: there is blood in the alleged "blood" areas. Since heme in blood can be converted to iron oxide, we have a possible answer as to why there are significantly greater amounts of submicron iron oxide particles in the "blood" areas.

Spectrophotometric reflectance data from the "bloodstain" areas and year-old normal whole blood have similar absorption bands. In addition, both de-

crease linen fluorescence. The measured absorption spectra for iron oxide and blood, after baking to simulate aging, did not convincingly resemble Shroud "blood" absorption spectra.

The combined evidence at this time makes it appear very unlikely that the Shroud image consists of a pigmented material applied to the cloth. With possible exception of the submicron iron oxide particle correlation with "blood" image areas, none of the findings suggest that the image is a direct result of printing, rubbing, spraying, or brush painting.

The spectrophotometric characteristics of the Shroud, as well as the apparent chemical nature and microscopic appearance of the image, tend to support the contention that the image is a cellulose degradation effect. Whether the image is a scorch or a product of chemical reaction is still open to question, as is whether the image is the result of aided or unaided natural processes. We are not aware of any single image formation theory that adequately accounts for all observations.

The evidence appears sufficient to conclude that the "blood" areas on the Shroud do contain blood. The presence of protein, the spectrophotometric characteristics of individual fibrils, and the iron concentrations determined by X-ray fluorescence all support this hypothesis. The actual presence of blood, however, proves little about the central questions concerning the cloth or the image.

Full evaluation and interpretation of all data can be done best only with a knowledge of whether they were taken from a 2000 year old relic or a cloth dating from the medieval centuries. Operation STURP will not be complete until C-14 (or equivalent) dating test data are obtained.

# EDITORIALS

## Our Editorial Policy — A Glance Backward

**T**he purpose of *THE LIVING CHURCH* is to discuss and provide information about the church and its people, not to talk about this publication itself. Yet we do receive questions about our background, position, and policy, and it is useful to review what is our view.

*THE LIVING CHURCH* was founded in 1878 by two clergy, in Milwaukee and Chicago respectively, in an effort to provide a journal which would rise above the quarrels and acrimony in the church at that time. Uncontrolled by any party, agency, or organized group within the church, it was to be dedicated to Christian truth and the church's faith.

The first editorial, in November, 1878, closed with the ringing words, "In spite of all our transitory parties, our changing schools of thought, our old traditions, and new tendencies, there is nevertheless 'One Body and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism. . .'"

From the first, this magazine called its readers to an elevated and lofty understanding of the church, in contrast to the sectarian Protestantism characteristic of American religious life. While holding ourselves free from the dominance of any group or organized party in the church, we proclaim a high view of the church, looking at it in terms of its catholic, historic, and international background.

Like other reputable journals in other fields, we try to report the news accurately. Yet the fact that we are a weekly journal largely devoted to the news of the Episcopal Church is, in itself, indicative of an editorial position. By offering news of the church at large, we would lift the reader above a congregationalism which is only interested in the local parish. Similarly, we would raise the reader's sights above the regionalism of the diocese to the national church, and beyond that to the worldwide Anglican Communion.

We carry information about bishops because we believe the episcopate is important. We have articles about the past because we believe the history of the church is important. Similarly, we discuss prayer, the sacraments, missions, and theological education because we believe these are important.

Most people will have limited interest in these things simply as abstract ideas. Ideas come to life when seen in the texture of the actual reality of the life of the church. These are the concerns to which *THE LIVING CHURCH* has been and is dedicated.

### My Life

Along golden trails of the sun  
and blown by  
dream-filled memories  
my spirit sails  
along the pathway of life.

Jennifer Luckhardt

If we look at significant developments of the past half dozen years, many of them have largely (and some have almost entirely) been made known throughout the Episcopal Church through our pages. We may mention as examples theological education by extension, the revival of the diaconate, various developments of ministry among lay people, the establishment of the Episcopal Church in Navajoland, hospices for the dying, and Episcopal programs for alcoholism.

Meanwhile, we try, in season and out of season, to nourish what we believe to be Anglican faith, piety, and practice. To restore the spiritual, pastoral, and missionary vitality of the church is not something we are trying to do all alone. We see ourselves as working in partnership with our readers to proclaim the faith, uphold the worship, and carry out the mission of the church. Next week we would like to pursue this topic, looking ahead to the future.

## Spanish Realism

**T**he National Commission on Hispanic Ministries of the Episcopal Church has recently issued a substantial booklet entitled *The Hispanic Challenge to the Episcopal Church*. It is partly devoted to reports from dioceses, parishes, and individuals, and to statistical information. It is also partly devoted to recommendations.

The factual information reinforces what many people already know: that there is a growing Hispanic element in almost every part of the United States, that many of these people have no church connection at present, and that many can and do find an effective spiritual home in the Episcopal Church. Hispanic work is truly a great missionary opportunity in our country today.

In terms of recommendations, we believe that this report is noteworthy. It frankly recognizes that Spanish-speaking churches need Spanish-speaking deacons and priests, and these simply cannot be secured in adequate numbers by the traditional Episcopal academic route. For an aspirant for the priesthood to attend college (four years) and seminary (three years) would mean, in many cases that the group which wants a priest today will have dispersed, or gone to some other denomination, after waiting seven or eight years.

Many of the most respected and spiritually qualified individuals, furthermore, could not easily enter college. They are older men who are most effective remaining in their own community, and in many cases they would be happy to continue earning their own living. There is value in having future priests, deacons, and lay leaders trained together in the context of their own communities. Of course, there are and will be some highly educated Hispanic clergy and laity, but present mission opportunities cannot wait for the development of a scholarly elite.

Ten pages are devoted to summarizing and explaining the canons on ordination, and the various options which exist. Much of this material has, in a previous form, already proven helpful, not only to Hispanics, but to people in a wide variety of circumstances. If some of these approaches had been taken in other mission fields many years ago, we believe our church would be both larger and healthier today.

# BOOKS

## Attitudes About Deacons

**THE DIACONATE TODAY.** By John H. Morgan. Notre Dame Monograph Series. Parish Life Institute, Notre Dame, Ind. Pp. 134. \$7.00 paper.

Although this sociological survey of the attitude of 497 priests towards deacons shows that nearly all are willing to "use" deacons, it suggests also that very many of them, where specifics are concerned, are confused about matters crucial to a living church. Many of its revelations are shocking, especially to me, a perpetual deacon who since 1970 has been blessed by the strong support of a creative vicar.

Perhaps some confusion was occasioned by ambiguous questions. For example, those on eucharistic actions, such as absolution and blessing, were asked without indication of context — Eucharistic or "deacon's mass."

Insecure priests may fear competition from deacons; but the author's needless emphasis on abstract *rights* may have encouraged this apprehensiveness.

I find it odd that no questions were asked on preaching and community outreach, major dimensions of diaconal ministry. Nonetheless, despite many shortcomings, this survey raises compelling questions, some of which are addressed (in an appendix) by Dean Holmes of Sewanee.

(The Rev.) ARRA M. GARAB  
Department of English

Northern Illinois University.  
Deacon assistant, St. Paul's Church  
DeKalb, Ill.

## Burning Issues

**MINISTER? PASTOR? PROPHET?** Grass Roots Leadership in the Churches. By Lucas Grollenberg, Edward Schillebeeckx, and others. Translated from the Dutch by John Bowden. Crossroad. Pp. 102. \$8.95.

While this book is a cry of pain from a disillusioned, frustrated, post-Vatican II church in the lowlands, it is, as well, a rich mine of seminal insight about ministerial renewal. Brief, utterly frank and outspoken, the book shows why curial collisions occur with certain north European scholars.

Originally "seed addresses" at a Nijmegen conference in 1979, the four essays discuss well known and hotly burning ministry issues in the Roman Catholic Church today. A preface by Lucas Grollenberg orients the reader to site and subject. Statistical analysis by Jan Kerkhofs shows the grass roots problems. J.J.A. Vollebergh suggests

the new forms of leadership and organization required. Essays by Anton Houtepen and Edward Schillebeeckx are biblical, descriptive, diagnostic, prescriptive, and ecumenical.

If our Episcopalian horrors are different in setting, tradition, and ethos, the issues are the same: unreflective intransigence and the reign of a tepid mediocrity, with correlative suppression of imagination. If these seem like quixotic generalizations, read the book and align the transparencies.

(The Rev.) DAVID W. BROWN  
Middlesex Cluster Ministry  
Diocese of Connecticut

## For the Visually Handicapped

**MORNING PRAYER AND THE PSALTER.** Large Type Edition. Morehouse-Barlow. Pp. about 300. \$12.95 paper.

This large but lightweight volume (seven and three-quarters by 11 inches) is bound in bright red paper matching the large type edition of the Holy Eucharist put out by the same publisher. Its pages are simply large scale replicas of pages 36 to 102 and 582 to 808 of the Prayer Book, with the page numbers of the latter.

This publication should greatly facilitate the use of the Office by the visually handicapped, either in church or in private. It will also serve other purposes. Many clergy and lay readers will find this large type suits their bifocals when they are officiating in the chancel.

Since the Psalms and much of the material given in the morning Office are also used in Evening Prayer, this book will also be helpful for the latter. The Psalms are, of course, also useful for the Eucharist. This publication may prove convenient when two or three people, perhaps at home or at a hospital bedside, wish to read the Office, or part of it, together from one book.

H.B.P.

## Words from Within

**THE WAY OF THE HEART: Desert Spirituality and Contemporary Ministry.** By Henri J.M. Nouwen. Seabury. Pp. 96. \$7.95.

There are several ways of reaping the benefits of others' experiences and seeing something of the inner selves. One is in the reading of their books and another is being with them for a few days. I have had the good fortune of both experiences in the case of Henri J.M. Nouwen. I have read several of his books and recently spent time listening to him at the Trinity Institute in New York.

I found myself reading *The Way of the Heart* with great enthusiasm because I know where this information comes from. Fr. Nouwen's writing style is very much the same as his speaking style.

The book becomes very personal.

One of the dangers or precautions I would point out in reading Fr. Nouwen is that he presents the ideas in such an easy and convincing way that you want to say, "That is so true; why haven't I thought of that before?" Suddenly you realize that you could not have thought of it because you had not *been* there. What he is saying is so demanding spiritually that most of us have not been able to get to the place that he is talking about.

His thoughts and ideas seem so "right" and so "natural," but when you begin to try to live them, you realize that you have a long way to go before you can reach the level of which he speaks. His spirituality is so catching that you want it right away, on the spot. You must continually remind yourself that he is where he is because he has worked at it, he has faced Satan in the wilderness, and he has been able to emerge with a deeper sense of his own being and that of God's.

A word of encouragement to readers of Henri J.M. Nouwen who have not heard him speak: the words in his books are words from within, they are words of a man who knows them through life and its struggle. Don't take them lightly — but relish them as words from life.

(The Rev.) EDWARD S. SYKES  
St. Mark's Church  
Milwaukee, Wis.

## Prayer and Meditation

**BREAKAWAY.** By Mark Link, S.J. Argus Communications, Allen, Texas. Pp. 126. \$3.25 paper.

To help the reader learn to meditate and to pray, the author presents 28 "Steps to a More Reflective Life," including finding a place and choosing a posture. A diversity of images is used and the "how to" presentations on meditation are excellent.

However, the unit of the book is weakened by a mixture of metaphors and a great number of quotations in a short space. Each selection is introduced with a story about or quotation from someone — from Pele, the soccer star, to Blaise Pascal and Leo Tolstoy. Approximately one-fourth of the small book is black and white photos.

JAMES E. CRAPSON  
Topeka, Kan.

## Books Received

**GOD WRITES WITH CROOKED LINES.** By Dr. Ernest A. Fitzgerald. Atheneum. Pp. 128. \$7.95.

**THE PROPHETS SPEAK TODAY: Selections on Contemporary Themes for Prayer and Reflection.** By William P. Roberts. St. Anthony Messenger Press. Pp. 117. \$2.75 paper.

**LINCOLN'S MOTHERS: A Story of Nancy and Sally Lincoln.** By Dorothy Clarke Wilson. Doubleday. Pp. 415. \$13.95.

**POSITIVE PARENTING.** By Don H. Highlander. Word Books. Pp. 173. \$6.95 paper.

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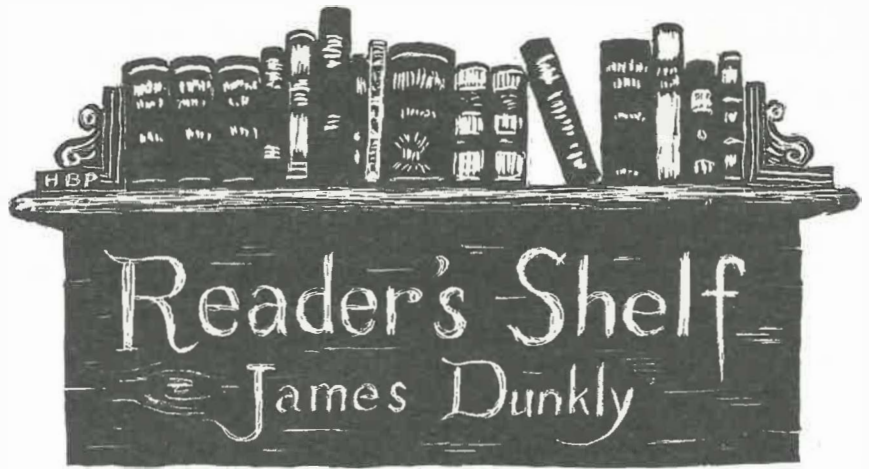
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**PARABLE OF COMMUNITY: The Rule and Other Basic Texts of Taizé.** By Brother Roger. Translated by Emily Chisholm and the Brothers. Seabury. Pp. 96. \$3.95 paper.

Roger Schutz, who founded the Taizé Community in the 1940s, here joins the text of the rule to that of three series of reflections on it that he produced for different gatherings of young people at Taizé and elsewhere. Basic information about the community is also included.

**THE TRACES OF GOD IN A FREQUENTLY HOSTILE WORLD.** By Diogenes Allen. Cowley. Pp. xi and 108. \$5 paper.

A look at the redemptive possibilities in human suffering, drawing especially on Simone Weil and Iulia de Beausobre. Allen teaches philosophical theology at Princeton Theological Seminary.

**INVITATION TO THE BOOK OF REVELATION: A Commentary on the Apocalypse with Complete Text from the Jerusalem Bible.** By Elisabeth Schussler Fiorenza. Doubleday. Pp. 223. \$3.95 paper.

Another in the very useful *Invitation* series, which provides brief commentary and study questions appropriate for lay discussion groups. The whole series should be in every parish library.

**THE CASE FOR LIBERAL CHRISTIANITY.** By Donald E. Miller. Harper & Row. Pp. vi and 154. \$9.95.

Miller, an Episcopal layman who teaches religion at the University of Southern California, here examines the liberal tradition within Christianity as a legitimate and effective pathway for many who cannot respond positively either to more conservative Christianity or to so-called secular humanism. A full range of issues is confronted: morality, spiritual discipline, Christian community, worship, pastoral care, theological formulation, and catechesis. A stimulating book for those who think of them-

selves as conservative, as well as for those who think of themselves as liberal Christians — or for those who are hesitant to think of themselves as Christians at all.

**HOW THE POPE BECAME INFALLIBLE: Pius IX and the Politics of Persuasion.** By August Bernhard Hasler. Translated by Peter Heinegg. Doubleday. Pp. xi and 385. \$14.95.

The doctrine of papal infallibility is surely one of the most serious obstacles to Christian reunion. The official promulgation of that doctrine by the First Vatican Council in 1870 was the result of a great deal of pressure from the then current pope, Pius IX, whose politicking in favor of that decision is here analyzed by a Vatican specialist in relations between Rome and other Christian bodies. Hans Küng, whose writings have been in the forefront of modern debate over infallibility, has provided an introduction for this volume, which first appeared in German in 1979.

**MYSTICAL REASON.** By William Earle. Regnery Gateway. Pp. xv and 205. \$6.95 paper.

An explication of phenomenology as a way of putting together the rational and the mystical to arrive at what the ancients saw as the union of the true, the good, and the beautiful. Earle teaches philosophy at Northwestern University, and this work will be very difficult for anyone without formal training in that discipline.

**CHRISTS: Meditation on Archetypal Images in Christian Theology. Volume I.** By David Miller. Seabury. Pp. xvi and 198. \$12.95 paper.

Miller, best known for his work in religion and the arts (particularly literature), here reflects on three basic images for Christ: Good Shepherd, clown, and teacher. His attempt to hold together a wide range of reading will stimulate many readers in making their own syntheses.

# PEOPLE and places

## Appointments

The Rev. Gaston D. Bright is interim pastor, Church of the Advent, Spartanburg, S.C.

The Rev. Tony Eugene Butler is vicar, St. Barnabas Church, Antioch, Calif.

The Rev. Allen B. Clarkson is priest-in-charge, All Saints' Church, Beech Island, S.C.

The Rev. Maurice L. Friedman is rector, Memorial Church of St. Luke, Bustleton, Pa. Effective: June 1.

The Rev. Mary D. Glasspool is assistant to the rector, St. Paul's Church, Chestnut Hill, Pa. Effective: July 1.

The Rev. Alan C. Mead is rector, St. Andrew's Church, New Berlin, N.Y., and St. Matthew's

Church, South New Berlin. Add: St. Andrew's Rectory, New Berlin, N.Y. 13411.

The Rev. J. Phillip Purser is rector, Church of the Redeemer, Greenville, S.C.

The Rev. Quay D. Rice is assistant to the rector, Church of the Good Shepherd, Augusta, Ga.

The Rev. Roger M. Tobin is rector, St. Stephen's Church, Wilkinsburg, Pa. Add: 600 Pitt St., Pittsburgh, Pa. 15221.

The Rev. Jacob A. Viverette, Jr., is assistant to the rector, St. Paul's Church, Winston-Salem, N.C.

The Rev. William H. Willard is curate, St. John's Church, Norristown, Pa.

The Very Rev. J. Robert Zimmerman is rector, Church of the Holy Trinity, Lansdale, Pa.

## Address Changes

The Rev. Benjamin P. Ford, P.O. Box 535, Belize City, Belize, Central America.

The Rev. John J. Evans, The Evergreens, Morris-town, N.J. 08057.

The Rev. Michael Martin, 6340B Ventnor Ave., Ventnor, N.J. 08406.

The Rev. Barbara A. Crafton, 73 Clive St., Metuchen, N.J. 08840.

The Rev. Daniel S. Moore, Troy Court, Apt. 71-A, 67 New England Ave., Summit, N.J. 07901.

The Rev. Stanley A. Seaton-Elliott, 8811 Sheldon West Drive, Tampa, Fla. 33624.

The Rev. Laughton D. Thomas, 208 Howard St., New Brunswick, N.J. 08901.

## Church Army

Brother Charles W. Mitzenius, CA, is in charge of the pastoral ministry at St. Mark's Church, Keansburg, N.J. Add: 247 Carr Ave. 07734.

## Other Changes

The following changes have recently occurred at St. Luke's Episcopal Hospital, Houston, Texas: the Rev. H. Raymond Keatby is chief of chaplains; the Rev. William V. Kessler is assistant chief of chaplains; the Rev. F. Alvin Embry is director of clinical pastoral education; the Rev. W. Warrin Fry is staff chaplain. Add: P.O. Box 20269, Houston, Texas 77025.

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**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.

## RELIGIOUS LIFE

**EPISCOPAL NUN**, having completed seven years of annual vows under her bishop, is now receiving postulants. Handicaps not necessarily a barrier. Reply Box C-487.\*

## SUMMER PROGRAM

**MINISTRY IN THE CITY**. A summer program for high school seniors and college students sponsored by their parish. Work, study, worship in Christian community. July 26-Aug. 28, 1981. Contact: Mary Laney, St. Elizabeth's Church, 1606 Mifflin St., Philadelphia, Pa. 19145 for further information.

## VESTMENTS

**WHITE** Italian silk, gold embroidery, slightly used, of contemporary design: Chasuble, four stoles, burse and veil, pulpit fall, Bible markers. \$1,000/best offer. Write: P.M. Compton, St. Luke's Church, 1755 Clay St., San Francisco, Calif. 94109.

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**HISTORIC** Church with insurance money wishes to replace stolen Communion silver with old, rather than new pieces. Chalice, paten, ciborium, cruets and flagon especially. Please send descriptions and photographs to: The Memorial Committee, St. Jude's Church, 907 Wichman St., Walterboro, S.C. 29488. Sterling only.

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# CHURCH DIRECTORY

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## 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. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
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.

**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 8. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

**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

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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; Inst, 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.

## 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; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker  
Sun Masses 8, 10 (High), 5; (Sat); Tues 7:30; Wed, Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## 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**  
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**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 open daily 8 to 8

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**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Mn., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, J. Pyle, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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**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-Sat 10; Mon-Thurs 6

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## NEW YORK, N.Y. (Cont'd.)

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
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

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3986 McKinney Ave.  
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.  
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

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 78107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 6 EP

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## 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

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