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Fr. Isen (left) and Gary Steen (for right), with Los Angeles councilmen: New construction for low-income senior citizens [p. 6].

The Therapy of Heintooga • page 8



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## On the Ice

Winter in Wisconsin is too cold for most people, but occasionally it has its rewards. Such a reward occurred this year on New Year's weekend when some of the small lakes froze over rather quickly with a sheet of clear, smooth ice.

Not all lakes froze, for the deeper ones are slower, and those with a long east-west exposure were too disturbed by the prevailing westerly winds. It was certain lakes, where conditions were right, which froze perfectly. For once, snow did not follow, ruining the surface for skating.

A little ice is a common sight in the north. Ice which is covered with snow, broken and jammed ice, "white ice" formed partly of half thawed and refrozen snow — there is usually enough of that. But crystal clear, smooth, glass-like ice, stretching out like a mirror for what may be half a mile or more, that is a gorgeous sight.

One does not need to be an expert skater to enjoy getting out onto such ice. The slow plodding of pedestrian locomotion is replaced by uncanny speed as one moves freely in any direction. Leaving the shore behind, one is soon in a world of ice below and sky above. All the thoughts and concerns of ordinary life are forgotten on this new element.

Clear ice, unmarred by bubbles and refrozen snow, is often called black ice. But the clearest new ice is so clear that one simply sees the "inside" of a lake beneath. There are pale sand, clumps of green weeds, and a fish swimming here and there. One sees a foreign world of

life moving gracefully but silently beneath one's feet. Deeper water is greenish and darker as the bottom descends mysteriously out of sight.

Part of the fascination of being on ice is that it is different from ordinary experiences. The surface of water is normally always moving, whether it be with little ripples or large waves. To be out in a boat or swimming is to experience constant motion. In contrast, ice presents us with rigid stillness, and offers the smoothest large surface to be seen in nature. To walk, jog, or skate upon it is to taste the normally forbidden pleasure of walking on water.

As with many pleasures, there is an element of danger and fear. The less experienced skater fears falling. With new ice that is not very thick, perhaps we all have an underlying fear of falling through — which could have serious or even fatal consequences. Although a lake has been explored and tested by others, at the beginning of the season it takes a certain act of faith to venture for the first time out on the middle, over the deep water. This can be suddenly very scary where new clear ice is "perfect" and virtually invisible to the eye.

The snapping hiss of a crack opening up nearby can be very frightening. Even more impressive is the yelping or whooping of a deep crack, which may extend for a quarter of a mile. Such cracking is a natural process as the ice expands. Sometimes it can be as loud as thunder and quite startling.

So the great speed and freedom of skating, and the unusual privilege of walking on water, are also combined with fear and an awareness of our peril. Such is human life. Our high points and our low points are closely linked. And if a sort of faith, an undefined confidence in the beneficence of the world, is necessary for such a small thing as skating on a pond or lake, how much more do we need, in the perilous journey of life, a defined and directed faith in the world's Maker!

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# LETTERS

## Keeping Peace

I read with shocked concern your editorial, "Keeping Peace" [TLC, Dec. 26]. While our bishops in their pastoral letter and many diocesan conventions are trying to lead our people in the right direction, here is one of our leading church papers saying:

"What about one's duty of backing one's own government so that it can have a strong and united hand in international negotiations? We believe that the overwhelming majority of American Christians, in our own church and other bodies, will strongly back their government if they are persuaded that the government is consistently, untiringly, and creatively working for peace."

There are many now who think our leaders shaping foreign policy are working on completely wrong principles, either deluded by war games or enticed by armament profits. It is a Christian's duty to oppose these people with all the democratic methods at our disposal. This may cost us either money or freedom — or both — if we withhold taxes for the war effort, but some are trying.

Now granted that some people may think differently, the leadership of the church should be trying to help our people to rethink our theology for this nuclear age. The Diocese of Pennsylvania is doing just that. [Enclosed was the announcement of a conference for clergy and laity held in Bryn Mawr, Pa., Jan. 28 and 29, under the sponsorship of the Philadelphia Theological Institute.]

SR. JANE ELIZABETH, S.S.M.  
St. Margaret's House

Philadelphia, Pa.

## Thanksgiving for Adoption

I would like to add a word of support and thanks for the splendid article by the Rev. Frank Neff Powell [TLC, Jan. 9] encouraging wider use of the office of Thanksgiving for the Birth or Adoption of a Child. We employed the office following the adoption of our two children and can attest to its appropriateness and deep value.

How much easier it is to explain to adopted children the special way they become part of our family when we can show them how we are all made God's children in the catholic faith by adoption and grace. Again, sincerest thanks.

KEITH JOHNSON

Cedar Falls, Iowa

## High Wire to the Cathedral

Your comment on my letter [TLC, Dec. 26], "How does one help build a cathedral except by contributing what one

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has to give?", is equally as astonishing as the picture itself of Phillipe Petit on a high wire carrying a silver trowel to Bishop Moore [TLC, Oct. 31]!

Will you please explain to your readers how risking the life of the aerialist, as well as the lives of people on the ground directly under the wire, helps to build a cathedral? Also, have you considered the possibility that what Petit did, with the approval of church authorities, was illegal and a violation of New York City law?

SIDNEY A. WOOD

Delray Beach, Fla.

*} We think the following letter provides a suitable response. Ed.*

Your perceptive editorial response to Sidney Wood (see preceding letter) was very much appreciated by all of us here. Phillipe Petit is, as a matter of fact, a multi-faceted artist (we had an exhibit of his drawings here during September) who contributes his talents in the same way that others contribute dollars and cakes for the bake sale!

As you well know, a cornerstone laying is a cornerstone laying, but this one was unique — and Phillipe helped us make the world realize its uniqueness.

Someone quoted to me recently a comment on the cornerstone laying ceremony which is valued by me, coming as it did from a priest who has worked for nearly a quarter of a century in urban missions. He said, in reply to a criticism of the ceremony, "The vision of the cathedral's ministry must be a special one, else no leadership is given to the parish churches. It had better jar some thinking and rock some pews!"

The program was planned with the knowledge and cooperation of the police and the fire departments of the city of New York, and we were very grateful for their cooperation.

(The Very Rev.) JAMES PARKS MORTON  
Cathedral of St. John the Divine  
New York City

### Validating Calls

"Do We Want You?" [TLC, Dec. 26] is, I firmly believe, the most important article to appear in this magazine in 1982. I regret that it was published during Christmas week, when many busy people may have missed it. It should be required reading for every bishop and every member of a commission on ministry.

However, the Rev. Herbert S. Wentz might well have included a caveat to those bishops and commission on ministry members who follow his excellent advice and try to fulfill their canonical responsibilities to the whole church, as well as the individual aspirants for holy orders.

When they answer "no" to the question, "Do we want you?" they may of-

ten expect to receive vitriolic vilification as their reward for the long, hard hours of study, inquiry, and prayer which led them to their decision.

(The Rev.) A. HARRISON LEE, II

Christ Church

Dallas, Texas

It is unfortunate that the article, "Do We Want You?" [TLC, Dec. 26], did not distinguish between priesthood and ministry or function. They are related but not identical, and they should be approached differently.

It is arrogant to agree with someone that he or she has a valid and authentic call from God to the priesthood and then disallow ordination. It is a responsibility of the bishop and commission on ministry to help a person validate his or her vocation and be sure the call is authentic. If it is, and the ability is there, ordination should be authorized after appropriate and successful preparation.

If there is no current place of ministry and function for the candidate, God had some other reason for calling him or her to the priesthood and this opportunity to obey should be facilitated, not suppressed.

It is not for us to "second guess" the Lord and decide that the call is to be ignored because our arrangements do not fit in with it.

(The Rev.) EDWARD A. DOWNS

Christ the King Church

Normal, Ill.

### Schuller and Self-Esteem

I would like to offer a different opinion than the favorable one given by the Rev. Allen Brown, Jr. of the book *Self-Esteem*, by Robert H. Schuller [TLC, Dec. 12]. I found the book to be unhealthy and sub-Christian, with the contents of narcissistic mentality, attitudes, and practices of our society's popular cult of self-worship or religion of existential narcissism now pervasive in the church.

The author offered the reader no footnotes, a sparse bibliography, vague ideas, generalities, and a thesis which boiled down to reformation to achieve self-deification. Incorrect information was presented as fact. In between popular buzz words and phrases were the author's self-styled snappy catch phrases, like "trust the crust" (the crust being Jesus).

The author's theology was self-oriented, seemingly hoping via reformation to create and conform God to the self's own image (page 115: "God's biggest problem is to motivate us"). An existential psychoanalytic interpretation of the Lord's Prayer was presented. Its basis is in fashionable self-theory psychology, with its unhealthy concept of the self and its depression-minded fixation on emotions.

The focus and center of the thinking in the book displayed a morbid pre-occupation with self. Schuller seemed unaware that this narcissistic orientation is characteristic of infancy and of advanced age. He also seemed unaware that this orientation is the universal symptom of illness, especially the mental illnesses.

Our Lord Jesus, however, willfully and consciously turned away from self and self-orientation, even when tested. In obedience to God's will, Jesus was focused, centered, and oriented in God and in his neighbors. . . . I thought that the Good News was that in our Lord's death and resurrection, we were saved from our selfishness and idolatrousness and their consequences and were free to love God and our neighbors and live in God's orientation.

Thus, I do not believe that Robert Schuller's book, with its religion of self-worship, is good, healthy news or that it proclaims the Good News. Yet it *does* present the religion practiced by many of us American church members in our thinking, attitudes, behavior, and activities — and that in many churches and parishes.

MARILYN A. RODE  
West Bloomfield, Mich.

### **Nuclear Weapons and the Gospel**

The latest idea is to build even more nuclear weapons in order to prevail in an all out war. It is not clear who would be left alive to prevail, but it should be quite clear that these are evil policies.

Many people look to treaties as a way to control the arms race. However, both SALT I and the aborted SALT II treaty allowed large increases in nuclear weapons. A nuclear weapons freeze would be a far better first step.

All of the treaties proposed to date have the flaw that they allow for possession of some nuclear weapons. No nation has the right to make weapons for incinerating cities. No nation has the right to poison God's creation with radioactive fallout.

The world has always been a dangerous place. Christ died on the cross and many of his followers were executed. Innocent people have been killed in every age. Nuclear weapons increase the dangers of the world even more.

A perceived threat of nuclear attack does not justify preparing a nuclear retaliation. The right of defense is not unlimited. Indeed, the Gospel raises the question of whether any defense is permissible. Whether or not the Gospel allows some limited forms of defense, having even one nuclear weapon is clearly contrary to the Gospel.

DANA S. GRUBB, Chairman  
Arms Race Committee  
Episcopal Peace Fellowship  
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# THE LIVING CHURCH

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## Confidentiality Denied

The Rev. Joel Lundak, Episcopal chaplain at the Nebraska Diagnostic and Evaluation Center in Lincoln, Neb., has denied that he violated clergy confidentiality in a recent incident which resulted in an inmate being charged with committing two murders.

Jon E. Esslinger, 19, allegedly told Chaplain Lundak that he had killed a man and a 15 year-old boy in Dixon, S.D., in August. When the Episcopal priest relayed the conversation, which had taken place in what Fr. Lundak considered a "counseling session," to prison officials, they forwarded the information to South Dakota authorities. The incident became public when another inmate complained to a Nebraska state senator.

"At no time did the institution pressure me to report the conversation," Fr. Lundak told THE LIVING CHURCH. "When I finished my initial conversation with Esslinger, I went to the superintendent and said that an offender had told me he had reported a very serious crime to which he had not been tied by the law. I asked for advice on where the responsibility for confidentiality ends and obstruction of justice begins. He advised me that I was not legally or morally compelled to share the information, but that perhaps I was justified and that only I could make that decision.

"Regardless of the decision I made, the institution would support and respect my choice. After I made my decision, I told Esslinger myself I was reporting our conversation because he had told one offender on his living unit. I did not want to endanger that offender by letting Esslinger think he had told. I still do not regret my decision. Esslinger is still alive. No one else has been hurt."

Fr. Lundak said his inclination to report the conversation was strengthened when he realized he was "the one in the institution who had learned that we had someone who had killed and, in my judgment, was capable of killing again." He said Mr. Esslinger "told me he had already attempted suicide once and he expected to try again, which he subsequently did."

Fr. Lundak said that he fully appreciated the feelings some people had that he should not have reported a past action (the murders), but that in his judgment, failing to disclose the facts would have been inappropriate.

"I do not share the sentiment anyone

else might have that Esslinger should not be fully responsible or accountable for his actions, and I do not regret having given information which led to the solving of two murders. But that is secondary to my own concern for Esslinger's own survival and that of others who must deal with him."

## Top Religious News Picked

Anti-nuclear protests by clergy and lay people in 1982 were voted the year's most significant development in religion by members of the Religious Newswriters Association in their annual poll. The first draft of the pastoral letter on peace and war produced by the U.S. Conference of [Roman] Catholic Bishops was considered particularly important by the religion writers.

Related stories included the religious involvement in an attempted blockade of the Trident submarine near Seattle; the mass march and rally for disarmament in New York City, which centered on the Cathedral of St. John the Divine; and the nuclear freeze referenda approved by several states in the November balloting.

The second most significant development focused on Israel's invasion of Lebanon and the continuing sectarian strife in the Middle East, according to the poll results.

The next highest ranked stories were accounts of:

- The Rev. Billy Graham's trip to Moscow and the subsequent debate on religious freedom in the U.S.S.R.;
- The failure of the U.S. Senate to act

upon three issues put forth by the religious right: tuition tax credits, school prayer, and abortion;

- The continuing controversy on the teaching of "creationism" in public schools;

- Governmental crack-downs on uncensored fundamentalist schools in several states;

- The proposed merger of three Lutheran bodies — Lutheran Church in America, American Lutheran Church, and Association of Evangelical Lutheran Churches;

- The "convergence document" coming out of the World Council of Churches meeting in Lima, Peru;

- The selection of Archbishop Joseph Bernadin to succeed Cardinal John Cody in Chicago;

- The visit of Pope John Paul II to Canterbury and the release of the final Anglican-Roman Catholic International Commission report.

The recent agreement authorizing Episcopalians and Lutherans to take part jointly in occasional celebrations of the Eucharist achieved only runner-up status in the newswriters' poll.

## EPF Seeks End to Arms Displays

There will be no more "arms bazaars" at Sheraton Hotels if a stockholder resolution to be presented by the Episcopal Peace Fellowship is successful. The proxy resolution and a supporting statement will be offered at the annual shareholders meeting of the International Telephone and Telegraph Corporation (ITT), which will take place this year in London in May. ITT owns Sheraton.

Arms bazaars, known officially as "aerospace development and briefing displays," have been sponsored in several U.S. cities in recent years by the Air Force Association. They include exhibits and displays of the latest conventional and nuclear weapons and provide a marketplace for military officials, weapons contractors, and representatives of foreign governments to discuss future weapons contracts.

A coalition of organizations opposed to the shows has corresponded and met with both Sheraton and ITT officials. Members have picketed, passed out leaflets, and held religious services during the bazaars. In 1981, more than 50 such protesters were arrested during a non-violent civil disobedience action at the

## The Cover

St. Mark's Church, Van Nuys, Calif., in affiliation with Health-West Hospital Foundation of Van Nuys, is building a \$6 million apartment project with 100 units for low-income senior citizens and disabled people with the help of a federal Housing and Urban Development program. The Los Angeles city council recently made a \$118,000 grant to the project, and the Rev. Luther O. Ison, rector of St. Mark's, and Gary Sloan of Health-West are shown pointing out features of the new construction to two L. A. councilmen.

# BRIEFLY..

Sheraton Hotel in Washington, D.C. After this incident, the District of Columbia's city council passed a resolution opposing arms bazaars in the nation's capital. Local resistance in Los Angeles and Chicago was effective in halting the displays in those cities.

The resolution states in part that "the huge amount of money spent by governments on the development, production, and purchase of military items which must never be used contributes to unemployment and an unhealthy economy. . . . By providing a place where weapons contractors display and sell their wares, Sheraton Corporation contributes to the real possibility of international disaster . . . your vote for this resolution is not against the Air Force or national defense, but for life, a sane foreign policy, and the principle that individuals and corporations alike are responsible for how our tax and investment monies are used."

The Rev. John M. Gessell, Christian ethics professor at the University of the South and chairman of EPF, said, "Unclear weapons are evil and our society's obsession with them — to the detriment of obvious worldwide human needs for water, food, housing, health care, education, and transportation — is the idolatrous incense of our time."

## New Dean at Berkeley

The Rev. James E. Annand, associate dean and associate professor of pastoral theology at Yale Divinity School, has been elected president and dean of Berkeley Divinity School at Yale. His appointment was confirmed on December 11 by the Yale University Corporation.

Dr. Annand, 53, an alumnus and former trustee of the school, has been serving as acting dean for the past few months. A native of California, he was graduated from Occidental College and Berkeley. He also holds an honorary doctorate from Berkeley.

In 1974, disabled by a heart condition, he retired from the active ministry. Following open heart surgery last year, he regained his health and was elected to his new post in November.

Dr. Annand served for 12 years as rector of Christ Church, Westerly, R.I., and later as rector of St. Paul's Church, Greenwich, Conn. During his seven year disability, he served several churches in Rhode Island and Connecticut as interim rector. He and his wife, the former Connie Lou Cousins, have three grown children.

Under the terms of its affiliation with Yale Divinity School, Berkeley maintains its own finances and board. Special classes in Anglican studies, the Book of Common Prayer, church history and polity are provided for its student body, which numbers 110 this year.

Following a two week visit to the U.S., in which they spent time in 20 southern, southwestern, and midwestern cities, church leaders from a dozen countries urged U.S. churches to push for "a new ecumenism," and greater "advocacy of responsible social policy." The group said that U.S. church efforts to feed, clothe, house and otherwise aid needy people seem "to be treating the symptoms and not getting to the cause." Churches should realize, the church leaders said, "that they have a tremendous amount of power and should use it properly . . . to put pressure on the government to pursue acceptable social policies." The visit was among about 70 around the world planned in connection with next summer's assembly of the World Council of Churches.

The University of the South in Sewanee, Tenn., recently received the largest gift in its history — a \$5 million bequest of stock from the late Clarita F. Crosby of New York City. Of that sum, \$1 million will go to establish a scholarship fund in the College of Arts and Sciences to aid "deserving young men and women of good character and intellectual promise," according to the will. The remainder of the bequest may be used for general purposes. Miss Crosby was an enthusiastic Episcopalian and had been active in the church since childhood. She died on July 5, 1982.

The Rt. Rev. John A. Baker, Bishop of Salsist . . . and chairman of the Church of England committee that produced the controversial report, "The Church and the Bomb" [TLC, November 21], spoke in support of a group of anti-nuclear protesters in Newbury Magistrates' Court recently. He argued that any reasonable person "would find the presence of nuclear weapons on the soil of this country cause for intense and continuing anxiety," according to the *Church of England Newspaper*.

Working in the attic of an old building on the campus of St. John's University in Collegeville, Minn., a Roman Catholic Benedictine monk has made a discovery which may open the way to improved treatment — or even a cure — for diabetes. In his homemade laboratory, the Rev. Cyprian Weaver, OSB, increased the insulin-producing capabilities of healthy adult rats by adding trypsin inhibitor, a soybean extract, to their drink-

ing water. Normally, insulin-producing cells do not divide or proliferate in adult animals. His findings and the way he has operated on a shoestring budget were described as "pretty remarkable" by one scientific colleague.

After five years of work by brothers of the Melanesian Mission in the highlands of Papua New Guinea, the first Christians were baptized in Aradep and Fatakoto recently. Human skulls were placed outside the church door at Aradep and the practice was repeated at Fatakoto, where some of the people also wore skulls. This, they said, was to show that they now had become Christians and no longer were frightened of ancestral spirits. The Rt. Rev. Jeremy Ashton, Bishop of Aipo Rongo in the Church of Papua New Guinea, presided over the services in which 250 people were baptized. The Anglican Melanesian Mission was founded in 1849 to preach the Gospel and to teach and care for the sick in the Solomon Islands and the New Hebrides.

Trinity Church, San Francisco, was the first church in the city to offer overnight sleeping space to the city's homeless people. Trinity's parish hall can accommodate 50 people, according to the Rev. Robert Cromey, rector of the church. In cooperation with the city of San Francisco, which has agreed to pay \$20,000 for two months, people may sleep on cots and be provided with blankets and a brown bag breakfast. The money will be used to pay a director and monitors to supervise the guests, janitorial services, supplies, and emergency funds.

The southern premiere of *Sophie's Choice*, a film starring Meryl Streep and Peter MacNicol, was held in Richmond, Va., as a benefit for Christchurch School in Christchurch, Va. The film is based on the best selling novel of the same name by William Styron of Newport News, Va. Mr. Styron is a 1942 graduate of Christchurch School.

The Rt. Rev. Claude Charles Vaché, Bishop of Southern Virginia, was elected chairman of the Board for Church Deployment for the next triennium in San Antonio recently. Bishop Vaché, who has been a member of the board for the last three years, will succeed Ernest N. Robinson from Park Ridge, Ill., whose term expired at the 1982 General Convention. The Rev. Henry B. Mitchell of Detroit, Mich., was elected vice chairman of the board at the same meet-

# The Therapy of Heintooga

By V. CRAIG DYER

*"There is in all things an inexhaustible sweetness and purity, a silence which is a fountain of action and joy. It rises up in wordless gentleness and flows out to me from the unseen roots of all created being..." — Thomas Merton, Hagia Sophia.*

Just before my sophomore year in college, I hitch-hiked to New Hampshire to climb Mount Washington. At the base of the mountain, the sky was cloudless, the sun beamed, the birds sang, and the Ammonoosuc Creek flowed joyously.

Irving Berlin's "Blue Skies" sounded again and again from one of the cabins. The song was not monotonous. It seemed to intensify the majesty of the trees and rocks and mountain. It added to my joy at finally having reached the place where I could start to climb.

The trail paralleled the creek which leaped often from a shelf above me to drop with a roar into pools of crystal clear water. The crashes of these infant cataracts were interspersed with more gentle music as the stream slowed and prepared itself for the next plunge.

I stopped frequently to look, to listen, to smell, to touch, and to taste. Each of these sensations converged and became an indistinguishable part of me. John Muir's admonition, "...to sit down in climbing and hear the pines sing," sprang from my memory. The recollection of his unflagging devotion to nature nurtured and expanded my own love. He seemed to join me. We sat and feasted together.

Suddenly the whole mood changed. Clouds shut off the sun. In moments it was dramatically cooler. Then rain started to fall. Throwing a poncho over my head, I climbed rapidly as the cold and darkness increased. The time for sitting and dreaming had passed.

I planned to spend the night at an Appalachian Club shelter, the Hut of the Lake in the Clouds, which lies in the saddle between Mounts Washington and Monroe. The last trace of daylight was fading when, through the tortured scrub

growth at the timber line, the lights at the shelter became visible. Cold and wet, I was relieved and grateful to make my way into its warmth.

There were only 15 to 20 people in the hut, which could hold 60. We guests informally helped to prepare dinner and set the tables. After eating, we helped wash dishes and pack trail lunches for the next day. The generators were shut down early.

We climbed into tiered bunks and wrapped ourselves, fully clad, with wool blankets. After a minimum of singing and story-telling, we dropped off to sleep to a lullaby of howling winds and the incessant clatter of rain on the corrugated metal roof.

We were awakened the next morning by one of the cooks. He burst into the bunk room and shouted in excitement, "Get up! Come see the sunrise. You'll never see another like it."

We crammed our feet into unlaced boots and dashed out into the cool, clear, brisk mountain air. We had not been misled. The clouds were just below us. The sun, delighted to be free again, hurled its light in reckless abandon over the enormity of clouds and sky and mountains. The sunlit clouds rolled fitfully, opening up, then closing vents which revealed thousands of feet below, rain-washed forests rejoicing in their pristine greenness.

From such a distance it was not possible to distinguish the raindrops on the leaves, but the sunbeams reflected from their curved surfaces sprang up through the gaps in the constantly moving cloud layer, adding even more light to that already brilliant scene. Not even the most garrulous spoke a word. Each of us was intent upon drinking of the intoxicating display and seeking to imbed it permanently into our memories.

I have climbed other mountains since that day, some literally and some accompanied by Mallory, John Muir, Tenzing, or Hillary — while seated with a book beside a roaring fireplace. All such ascents have been exhilarating. I will continue to make others in the future.

But that morning, at the Lake of the Clouds, marked the beginning of a dialogue with nature which has been ever since a source of peace and wisdom and

knowledge. It was there that I first gained a realistic concept of who I was and what I wanted to become.

But this is the story of Heintooga. My first visit was prompted by an article which praised it as offering one of the finest views in the Smokies, with the added advantage of being far enough off the beaten track to offer solitude instead of the crowds and clutter of such places as Clingman's Dome. The place exceeded my fondest hopes!

I sat on a rocky ledge of Balsam Mountain and looked mile after mile across tree-covered ridges that stretched from North Carolina into Tennessee. The blue sky overflowed with sunlight that left barely enough room for a few cumulus clouds to float high overhead. They painted their shapes in dark green upon the lighter green pallet of forest below.

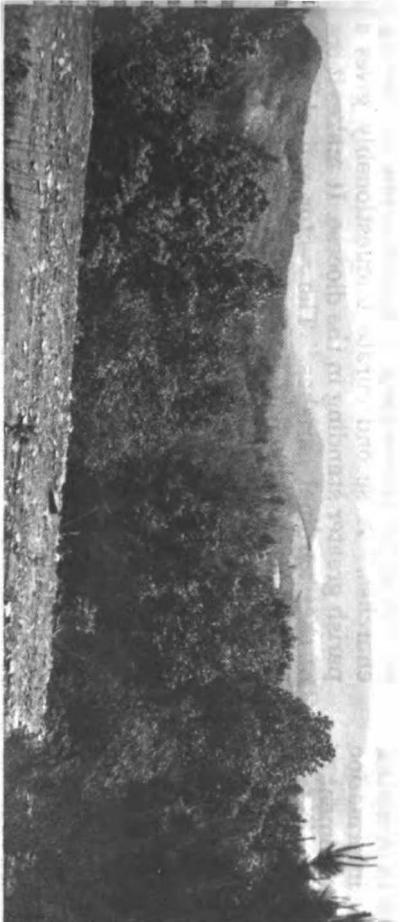
As the breezes pushed them gently across the great arch of sky, they drew with them the shadow-islands to which they had given birth. Some of these islands traveled beyond the horizon to the right, but others continued to emerge from the opposite side. The cast continued to change, but the show seemed as if would never cease.

There was not a discordant note in the entire scene. There was no end to the harmonic profusion. Beyond that point before me, where sky and trees became one, the same concordant elements must surely continue without interruption. There could be no room in this community for war, for hunger, for greed, for poverty. Any memories I had of a society in which such things existed must be a chimera born in a different world.

Suddenly I was no longer on the ridge! Freed from the imprisonment of the body, still below me on the ridge, I was a part of all being. Objects such as trees and leaves were no longer solid, opaque, and homogeneous. They were composed of thousands of small, individual, living entities assembled into hierarchies which were wholes only because of each part's dedication to the hierarchy and to each other. I was happy to perceive that the body from which I had escaped was different only in size. It, too, was a conglomeration of equally small parts devoted to the welfare of the whole.

I was able now to identify a multitude of tiny chloroplasts, a type of intruder that for millions of years has inhabited leaves, not as parasites, but as symbionts contributing not only to the well-being of the host cells, but to every





**"Use your life as do all the chloroplasts, devoting yourself to all that exists..."**

other cell in the world.

I watched as the green dye [chlorophyll] in the chloroplasts absorbed and stored radiant energy from sunlight. I watched the chloroplasts, chlorophyll, and cytoplasm of the leaf cells combine to use this energy to synthesize immense quantities of the organic composed sucrose from carbon dioxide and water; a conversion from inorganic to organic materials which cells themselves are not capable of making. But in possession of this organic intermediate, they make protein and other complex organic substances which are the very essence of living bodies.

But even more was unfolded for me. During the synthesis of sucrose, the chloroplasts and their partners freed oxygen which replaced the oxygen extracted from the atmosphere in respiration or other combustion. As a participant in that vast expansion of being, I was filled with gratitude for what these all but invisible organelles continued to do to make life possible.

The transcendence which enabled me to be a part of that crucible of existence was interrupted by a group of hikers who shouted joyfully as they entered Heintoooga. I found myself again a resident of the body I had left for such a memorable adventure. I shortly began my descent back into a more prosaic world, a richer and wiser inhabitant than I had been when entering Heintoooga only four or five hours before.

I have long wanted to go again to Heintoooga and again submerge myself in it. It should have happened years ago, but less important things continually became pretexts for "not having the time." Finally, I dropped everything else and set out.

The approach to the park led through mountains so close to one another that the road twisted and turned, crossed and recrossed the swiftly descending

streams to avoid being trapped in the labyrinth of rocks and trees that obscured all but a sliver of sky that remained directly above me. Everything was clean and new. There was no smog, no trash. The creek has never been defiled by sewage or industrial waste. It was a vision of what the whole world had once been.

That evening, having dined on freshly caught brook trout and other succulent foods, I walked outside the village as the sun reluctantly sank beyond the mountains but then long afterward continued to paint in red, orange, and yellow the multi-layered clouds which hung motionless in the sky. The departing day gave every assurance that what had been partially unveiled would blossom in full maturity tomorrow.

When I started to climb the next day, I was isolated as was each tree and rock in our own compartment of low-lying mist. As I moved, the conning walls moved with me until I finally clambered out of the clouds into the sunlight. As I continued to climb, the sun broke the solid cloud layer below me into airborne pieces which sailed off into the sky.

When I reached the summit, I did not pause but descended at once to the ridge a few feet below... Heintoooga was not there! Underbrush from just below the ledge had been allowed to grow so thick and high that the huge hierarchy in which I had come to immerse myself was hidden.

In frustration and anger I moved first from one side and then to the other hoping to find an opening through which I might again enter that immense unity. There was none. I returned to the ridge, frustrated and unhappy that anyone could have allowed such a thing to happen. I sat where I had sat before and without appetite began to eat the lunch I had brought with me.

Suddenly, in a direct reversal of what

had happened before, Heintoooga came to me. Displayed in glory, the trees, the mountains, the sky, and the clouds were lifted from behind the obstruction and placed, unbelievably, before me on the ridge. To rationalize that it was a trick of the imagination is natural, but in this case, utterly inadequate. It was far more than a vision plucked from memory; the remembrance of things I had seen on that memorable first visit. It was not a replica. It was Heintoooga.

As I sat filled with wonder before it, I was able to perceive something of greater significance than nature had ever revealed to me before. It has been my conviction that during creation some vestige of the Creator inevitably must have remained on every segment of the creation. Unless a large number of things are compressed into a scene, these traces are neither sufficiently large nor powerful enough to register on us. But before me was proof that if a multitude of objects is concentrated, as in Heintoooga, the creative God is not only present, but can be perceived by human senses.

The God I saw was not the huge man-like being portrayed by Michelangelo on the ceiling of the Sistine Chapel. Nor was it the Creator revealed so powerfully in the final movement of the Ninth Symphony, nor in the Hallelujah Chorus. The Source of Being displayed on the transplanted Heintoooga was neither man nor woman, father nor mother, but a power far beyond what we are able to generate. I apprehended a concentration of matchless power so unique that it felt no need to parade its superiority, nor the need to chastise human failure.

This was most definitely not from indifference, but from a recognition by the "Pure Being" of the continuing need of all created things for strength which only God could supply. This was the start of a dialogue in which there was no need for words. It was a communion in thought which expressed more perfectly than words or symbols the message the "Essence of Being" continually proclaims if one will but stop and listen.

This message as best I can translate it into words was: "Live your life as do the chloroplasts, devoting yourself to all that exists. Fulfill, as do the chloroplasts, the role I designed for each of you at Creation. You are privileged to have seen them render to others what I gave them at their creation. You have seen that they are not diminished by a life of serving, but on the contrary are enlarged by it. They perform this service out of love for me and of love for all created things."

"Go and plead with all of your kind to employ the even larger love I gave to you, as completely and untingeringly as the chloroplasts. If you and all others were to do it, the kingdom of love would be won."

This is the therapy of Heintoooga.

# EDITORIALS

## The Committed and the Happy

The extended Gallup report, *Religion in America, 1982* [p. 12], provides a great deal of information bearing on the strategy and long term development of the church. The Princeton Religion Research Center, under the leadership of George Gallup, Jr., has been seeking to identify criteria of higher spiritual commitment and the characteristics of those who have such commitment.

The highly committed are more numerous in the mid-west and south. They often live in small towns and rural areas, have modest incomes and modest educations, and are frequently manual laborers, rather than business or professional people. They are happier in their personal and family lives than most other people.

The non-white population shows higher commitment than the white. Older people are more oriented to religion than the young, and women more so than men. The widowed are the highest scoring category.

One quickly sees the placement of the Episcopal Church. With heavy membership in the northeast and, to some extent, on the Pacific coast, with a high proportion of college graduates, professionals, and business people, we have a constituency that is in the less committed sector. In an analysis of church attendance by denominational affiliation (p. 44), Roman Catholics, Lutherans, Baptists, Methodists, and Presbyterians (in that order) are substantially ahead of us.

Looking at the picture from the other side, what do such different groups as poor people, blacks, Indians, Hispanics, farm laborers, small town folk, southerners, or our new friends, the Lutherans, have to offer the Episcopal Church? One answer is greater personal commitment to spiritual values.

Another answer would seem to be joy. The highly committed sector of American religious life includes a high proportion of what Dr. Gallup describes as "downscale groups," those with less income, less education, and less prestigious employment. Nonetheless, the highly committed express general happiness and satisfaction in family life, relationship to others, and manner of living to a degree far above average.

These findings seriously challenge the prevalent view in our society that wealth, power, and self-indulgence are the keys to happiness and personal satisfaction.

## Where Are Our Priorities?

A large parish was considering an addition to its very competent staff. Should it be a second curate? Or should it be a young lay person well qualified to serve in the field of youth work? There was long deliberation. Those familiar with the patterns of the Episcopal Church will not be surprised that the extra curate, rather than the youth worker, was eventually chosen.

No doubt there were various local factors. The parish owns a small home which could house the curate, whereas it was not expected that a youth worker

should receive housing. Parish schedules and procedures might have to be changed if there were more teenagers active in the church. Furthermore, this parish has not had a youth worker before.

Possibly there were other considerations. An additional clergyman may give some added standing to a church in the community. It makes it one of "the big churches." A second curate unquestionably gives a parish greater standing in the diocese. It makes it one of the "cardinal parishes." The rector and older lay leaders are more likely to be elected to diocesan boards and committees, or to be deputies to General Convention.

Is this as it should be? The Episcopal Church is so depleted of young people today that its future operation is in jeopardy. Should we not respect as prestigious parishes those which send a large contingent to the diocesan camp each summer, and which are well represented at other youth activities throughout the year?

Should not the clergy and lay leaders who effectively promote, support, and extend youth work be elected to diocesan and national positions? They are the ones whose voices we need to hear if, that is, we expect our church to continue to exist in the future.

## Long, Cold Winter

We all hope the economy will improve, but significant improvement still seems to be fairly far in the future. We cannot avoid facing the fact that this will be a long, cold winter for many people. On the one hand, there is widespread unemployment, greatly increasing the number of people who need some form of assistance. On the other hand, the curtailment of many public programs means there is less aid available.

Many churches and parish groups are responding valiantly to what is becoming an emergency for the poor. We can expect that food collections and similar activities will and should be typical parts of church programs for the duration of the present situation. We expect to report on particularly unusual programs in our pages from time to time.

In the past, many churches practiced what was considered to be responsible and carefully administered charity. The credentials of persons asking help were examined and efforts were made, when practical, to relocate people, give medical assistance, and find employment. Today much of this has been swept away. When vast numbers are cold, hungry, and homeless, then one has to concentrate on the quickest ways to provide soup, sandwiches, and cots.

One of the most regrettable aspects of the present situation is that the reduction of public programs often bears heavily on children. Apart from humanitarian considerations, undernourished children cannot be expected to be healthy or bright in school. Many are likely to become unhealthy adults who will need more medical care. Many will not be well qualified for the future job market. If the government is concerned about national defense, underfed children will not make promising future recruits for the Army, Navy, or Air Force. "Borrow now and pay later" can be a very dangerous policy, especially when children are the collateral.

# The Paschal Candle

BY THE EDITOR

In the days ahead, we will be getting ready for Lent, and Lent, in turn, means getting ready for Easter. Last year at approximately this time [TLC, Feb. 7, 1982] we discussed purchasing, building, adapting, and decorating the large stand or candlestick which holds the paschal candle during the Easter season.

But what about the candle itself? As a primary symbol of Easter, it deserves careful attention. We hope that a member of the altar guild will not simply go to a local church goods shop and buy the first thing which the salesgirl presents. There are, in fact, various options available.

The most obvious option for many churches is to reuse last year's candle. Assuming that the candle is burned only during services, a small church having one or two services a week will use a few inches of this candle per year, and a large candle can be used for several years — but, we would hope, with new decorations. The paschal candle is supposed to express new life, rebirth, and recreation. Old decorations, remembered from one or more previous years,

do not express such renewal so vividly.

We recommend taking last year's candle, if it is to be reused, and putting it in tepid water and soap and scrubbing it clean. A powdered cleanser may help, and some scraping may be necessary. A fresh new design can then be created by someone in the parish, or perhaps someone in a neighboring parish who is interested in arts and crafts.

If last year's candle is now too short and is not going to be reused, we recommend mounting it, with the year's date, on some shelf in or around the church, where an interesting collection can develop over the years.

Another option is to cast one's own candle. If candle stubs have been saved during the year (and perhaps others contributed by parishioners), they can be melted down in a pot and a new candle made. This will require the supervision of someone with experience in candle-making. A rather thick sturdy candle is recommended, as the bending and collapse of a paschal candle would present a serious fire hazard.

A parish youth group can find that making a candle is an interesting

project, but it must be begun well in advance. They can make a large candle which would cost \$100 or more to buy. We would be interested to hear reports from parishes which have made paschal candles.

Buying is, of course, another option. There is no mandatory size or quality, but a parish may anticipate spending \$35 or considerably more. As suggested above, a larger and finer candle is a good investment, since the majority of churches will be able to use it more than one year — in some cases, for several years.

There would seem to be strong symbolic value in having only one paschal candle in use in any one church, but cases may vary. The present writer served for several years in a position where we had daily services in a small chapel some distance from the main church. We kept our large and magnificent candle in the church and used a shorter one, from a previous year, in the chapel.

What about the decoration? In the past, candles purchased commercially were decorated with gilt lace paper



Many kinds of crosses can be used



Stars suggest heaven above

Alpha and Omega

Water suggests creation, Red Sea, Baptism



Each letter can be in a different bright color

Five grains of incense inserted



Roanridge tree of life design

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Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

## VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

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bands pasted around the wax and with a cross. At the center and four extremities of the cross there are holes into which to insert plugs, ceremoniously called "grains of incense," which look somewhat like red golf tees. In the Roman rite, these are inserted as part of the ceremony on Easter Eve — a practice Episcopalians may or may not wish to follow.

### Four Digits

The Greek letters Alpha and Omega are usually printed on the candle in red. Reviving an ancient custom, the present usage is, in addition, to inscribe the four digits of the year on the candle. We commend this practice. On commercial candles, the first three digits, 198, will already be inscribed, leaving the 3 to be inserted. We have seen paschal candles in use in churches in which those in charge had been too careless to bother, so the three digits stood as a meaningless but conspicuous number!

With the cheapest water color brush and the smallest box of water colors, it is easy enough to paint in the missing digit. Working the wet brush over a piece of white soap before painting with it will enable water color to adhere to wax. (The digit is easily washed off and replaced if the same candle is used next year.)

Today, church suppliers generally offer paschal candles decorated in a variety of styles, as well as plain ones which can be decorated by the purchaser. If an original design is to be created, it need not follow older models. We would urge, however, the incorporation of a cross in a central position.

### Strong Lines and Color

The artist must bear in mind the narrowness of the space at his or her disposal, and also the fact that the candle will not stand out clearly if it is not mostly white. In the average church, most people will see the candle at a distance, so strong lines and masses of color are appropriate. A festive, joyful appearance is, of course, what it is all about.

Various pigments can be used, but as indicated above, common water colors and white soap are satisfactory. Gold or silver gilt can also be used. With a small knife or gouge, designs can be carved into the surface and will then stand out very strikingly when colored — if the candle is not to be reused in a different way next year.

A beautifully decorated paschal candle becomes a work of art, dedicated to the glory of the Risen Christ. We are pleased to learn of one reader of this column who is gaining a well deserved reputation in her diocese as a decorator of candles. This is an art which may well be richly developed in the church in the years ahead.

# BOOKS

## Gallup Analysis

**RELIGION IN AMERICA, 1982.** By Princeton Religion Research Center. Pp. 182. \$25.00 paper.

The Religion Research Center in Princeton, N.J., is the part of the Gallup organization which specializes in religious matters. The book they have provided for 1982 has twice as many large pages as that of the previous year, and is more attractively designed and printed. A variety of interesting information is provided about churchgoing trends and similar matters.

A feature of this year's volume is attention to the distinctive characteristics of persons with especially high religious commitment. Most of the charts divide statistics according to sex, race, education, age, income, and similar criteria. Religion is generally divided between "Catholic" and "Protestant," and within the latter, "mainline" and "Evangelical."

There is little specific attention to the Episcopal Church as such, and no attention to such internal Anglican questions as liturgical usage. Yet Episcopalians can learn a great deal here about the more and the less devout members of their parish, and about the characteristics of their part of the nation and of the socio-economic group being served. There is much food for thought in these pages.

H.B.P.

## Renewal in Small Churches

**AGAINST ALL ODDS: Ten Stories of Vitality in Small Churches.** By Charles R. Wilson and Lynne Davenport. Jethro Publications. Pp. 141. \$7.50 paper.

**YOUR CHURCH: A Dynamic Community.** By Arleon L. Kelley. Westminster. Pp. 120. \$7.95 paper.

Here are two books about the same subject, the vitality and fidelity to Christ's ministry and mission of churches in our time in the culture in which we live.

*Against All Odds* is a record of the observations and conclusions of Charles R. Wilson and Lynne Davenport as they traveled over many parts of the U.S. at the request of the standing commission on the church in small communities to study ten preselected places where lively and exemplary ministry and mission was taking place. The result is this book: case histories with an introduction and a chapter of observations and conclusions.

The ten small churches or clusters of congregations ranged from Vermont to Hawaii, each unique in situation, resources, and circumstances. The con-

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

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

cluding chapter explores the qualities of realistic assessment of circumstances, sense of mission, leadership, relationship with diocesan structures, and other strengthening factors that were common to the ten places.

This book is a must for all people involved in small congregations, particularly the lay people who lead and carry out the worship and work of Christ in their several communities.

Arleon Kelley, Assistant General Secretary of the National Council of Churches, has written a very different kind of a book on the same subject. He combines the disciplines of sociology, social psychology, and theology into a structural theory that gives insight into the possibilities of creativity and dynamism that are inherent in the organization of human beings who seek to follow and serve Christ in community. He explores forces that block and hinder this service, and the arrangements and attitudes that can foster it.

Particularly interesting and timely for Episcopalians are two chapters on the nature and function of leadership. Those who take it for granted that hierarchical leadership was ordained from the beginning as the only organizational form for the church need to work through his biblical and theological arguments that question this assumption.

This is a book for clergy and seminarians to explore. It will give lay leaders who have feelings about this clergy-dominated denomination new ideas and encouragement. The case histories of *Against All Odds* can be used to test the structured theory of *Your Church: A Dynamic Community*.

Both books will give those who are working for renewal in the small church field new ideas and hope. A Christian community, no matter how small, has the potential to perform the full ministry and mission of Christ.

(The Rev.) RAYMOND CUNNINGHAM, JR.  
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## Striking Illustrations

**RELIGION IN THE REPUBLIC OF CHINA.** Hannaford Company (1225 19th St. N.W., Washington, D.C. 20036). Pp. 82. Apparently available on request.

This booklet was written to illustrate the religious freedom provided by the Republic of China on Taiwan. There is no coverage here (beyond bare mention) of the Episcopal Church, but this publication is of interest for its information on such less well known religious groups as Li-ism, Chinese Islam, Hsuan Yuan Chiao, and Tenrikyo. The profuse full-color photos give excellent and unusual illustrations of ceremonial practices, vestments, and shrines of different religious communities.

H.B.P.

**KANSAS**  
**KANSAS STATE UNIV.** **Manhattan**  
EPISCOPAL CAMPUS MINISTRY 1801 Anderson  
The Rev. Ron Clingerpeel, chap 637-0683  
Sun 5:30; Wed 12:30; HD 7:45

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

**NEW YORK**  
**CITY UNIV. OF NEW YORK** **Brooklyn**  
CHURCH OF THE NATIVITY 1089 Ocean Ave.  
The Rev. Edward Batchelor, Jr., chap  
Sun 8, 11; Adult Forum 10

**NORTH CAROLINA**  
**WESTERN CAROLINA UNIV.** **Cullowhee**  
ST. DAVID'S & CANTERBURY HOUSE P.O. Box 152  
The Rev. Sherry R. Mattson, v & chap  
HC Sun 10:30; HC Wed 5:15. Canterbury Mon 8:30

**COLORADO**  
**UNIVERSITY OF DENVER** **Denver**  
ST. RICHARD'S Evens Chapel  
Sun Sung MP & Sol Mass 8:45

**UNIVERSITY OF COLORADO** **Boulder**  
ST. AIDAN'S 2425 Colorado Ave.  
Sun 11 Sung MP & Sol Mass; daily MP; Mass EP

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

**FLORIDA SOUTHERN COLLEGE** **Lakeland**  
ST. DAVID'S 145 Edgewood Drive  
The Rev. Robert B. Cook, Jr., D. Min., r  
Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

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

**LAKE FOREST COLLEGE** **Lake Forest**  
CHURCH OF THE HOLY SPIRIT  
The Rev. J. Clark Grew, r  
Sun 7:30, 9, 11; Tues 7; Wed 9:30

**NORTHERN ILLINOIS UNIV.** **DeKalb**  
CANTERBURY EPISCOPAL COMMUNITY  
801 J Lucinda Ave.  
The Rev. Charles E. Hoffacker, chap  
Weekdays as anno. Full-time active program

**ST. PAUL'S CHURCH** **900 Normal Rd**  
The Rev. Charles H. Breant, v  
Sun Eu 7:30, 9:30, 5:30. Wkdays as anno

**IOWA**  
**GRINNELL COLLEGE** **Grinnell**  
ST. PAUL'S CHURCH & STUDENT CENTER 6th & State  
Robert Towner, chap  
H Eu: Sun 8, 10:30, Wed noon, Fri 7

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

**OHIO WESLEYAN UNIV.** **Delaware**  
ST. PETER'S 45 W. Winter St.  
The Rev. Clark Hyde, r  
Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15

**TEXAS**  
**BAYLOR UNIV.** **Waco**  
ST. PAUL'S 515 Columbus  
The Rev. Stephen R. Stanley, ass't & chap 763-4501  
Sun 8, 9:15, 11; Wed 8:15 (campus)

**VIRGINIA**  
**LONGWOOD COLLEGE**  
**HAMPDEN-SYDNEY COLLEGE**  
JOHNS MEMORIAL CHURCH Farmville  
The Rev. John Loving, r; the Rev. Allen Brackenkridge, chap  
Divine Service, Sun 11; Canterbury Sun 7

**WISCONSIN**  
**DIOCESE OF EAU CLAIRE,**  
**Canterbury Association**  
Ashland, St. Andrew's Church  
Eau Claire, Christ Church Cathedral  
LaCrosse, Christ Church  
Menomonie, Grace Church  
Rice Lake, Grace Church  
River Falls, Trinity Church  
Superior, St. Alban's Church

**FRANCE**  
**(Junior Year Abroad Programs)**  
**THE AMERICAN CATHEDRAL OF THE HOLY**  
**TRINITY IN PARIS** 23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; The Rev. Canon Allen B.  
Warren, III; The Rev. Claude Parrot, canon missionary  
Sun; H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S).  
Wkdays: H Eu 12, Tues with Healing (Summer: Tues & Thurs  
12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.  
Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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

# CLASSIFIED

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga, Springs, N. Y. 12866. (518) 587-7470.

## FOR SALE

THE EPISCOPAL SHIELD, 2" x 2 1/4", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30071.

## POSITIONS OFFERED

DEAN: The Episcopal Theological Seminary of the Southwest, Austin, Texas, seeks an Episcopal priest with parochial and academic experience, to exercise authority collegially with a Provost and faculty. Send resume by February 1, 1983 to: The Rt. Rev. Gerald McAllister, P.O. Box 1098, Oklahoma City, Okla. 73101.

## POSITIONS WANTED

HUSBAND/WIFE TEAM seeking meaningful lay employment in a servant community based program. Both degreed and experienced in working with the poor, handicapped, and elderly. Will relocate. Richard and Judy Edwards, Rt. 2, Box 112, Pickens, Miss. 39146. (601) 468-2020.

PRIEST-MUSICIAN, 40, seeks replies from rectors or vestries seeking such a combination. Reply Box N-542.\*

## PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## RELIGIOUS COMMUNITIES

A TRADITIONAL monastic community has recently formed to live a life centered in prayer, study, community living, and service (service to the street people and poor of the area). If you are seeking a closer walk with our Lord and wish to try as a monk, please write us. The Servants of Jesus, P.O. Box 1209, Lexington, Ky. 40589.

## WANTED

FURNISHINGS for new church in Newfoundland: Tabernacle, litany desk, clergy chairs, candle holders, baptismal font, etc. St. Paul's, 390 Main, North Andover, Mass. 01845.

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

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# CONVENTIONS

The 30th convention of the Diocese of the Rio Grande met at the convention center in Albuquerque from November 18-21. A convention highlight took place at St. John's Cathedral, where the Rev. Benjamin Larzelere of Christ Evangelical Lutheran Church of Sante Fe joined in a celebration of the Eucharist with the Very Rev. John Haverland, dean of the cathedral; the Very Rev. Herbert O'Driscoll, warden of the College of Preachers; the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande; and the Rev. William Muniz, the diocese's new Hispanic director.

Nancy Rohane, the wife of the Rev. Milton A. Rohane, rector of Trinity-on-the-Hill Church in Los Alamos, was killed last March by a drunken driver, and strong feelings surfaced at the convention concerning what are felt to be New Mexico's ineffective drunk driving laws. A message was sent by the convention to the New Mexico State legislature calling for statutory laws which would include significant fines, courses of education, periods of forced confinement, and forfeiture of motor vehicles for first offenders.

The convention passed a 1983 budget of \$757,808. Of that sum, \$158,793 is earmarked for the diocesan mission coalition.

The 108th convention of the Diocese of Southern Ohio was held November 12-14 in Columbus. The opening Evensong service was held at Trinity Church with the Rev. Walter Bounnann of Trinity Lutheran Seminary as preacher.

In his annual address, the Rt. Rev. William G. Black, Bishop of Missouri, urged the diocese to renew its commitment to mission and away from self-serving values "which buttress our Monday through Sunday assumptions in support of a good, comfortable, and secure life."

The convention passed resolutions urging parishes to set compensation and professional standards for church musi-

cians, and a Renewal in Mission proposal from the bishop. A minimum salary resolution sets starting clergy salaries at \$16,184.

Another resolution set paramount goals "which we intend to be long-range," including empowerment of black people; the abolition of institutional racism; world peace and poverty; and national church mission. Another resolution will move the 1983 convention to the campus of Wittenburg College in Springfield.

In other action, the regionalization of the diocese was given final approval after a four year period of implementation. It divides the diocese into four regions, each with its own budget and governing councils. The regions are centered in Cincinnati, Dayton, Columbus, and the eastern portion of the diocese.

The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, opened the diocese's 14th convention in Plant City, October 21-23 by introducing two new missions opened since the last convention.

St. Martin's, Hudson, was organized by the archdeacon, the Ven. Hoyt B. Massey, and represented at the convention by 40 members and their newly appointed vicar, the Rev. W. Thomas Leckrone. St. Anne of Grace, which meets in a Methodist chapel in the Seminole area of St. Petersburg, was opened in July by the canon to the ordinary, the Rev. Wells Newell Graham. St. Anne's also sent a large delegation.

The convention adopted the Presiding Bishop's Next Step in Mission as the 1983 program for the diocese. A 1983 budget of \$1,151,649 was approved. This sum includes \$215,000 for the national church quota and \$100,000 for continued mission development in the diocese.

Alfred Priest, diocesan Venture in Mission chairman, reported that the 1979 convention's promise "to give \$1 million to feed the hungry of the world" had been met on February 1, 1982.

Bishop Haynes predicted that the construction of a diocesan hall on the grounds of Dayspring, the new conference center in Ellenton, would begin in December and require about 180 days to complete.

## CLASSIFIED ADVERTISING RATES

- (A) 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

The 87th convention of the Diocese of Northern Michigan was held in Trinity Church, Houghton, October 22-23. In his first address as bishop, the Rt. Rev. Thomas K. Ray paid tribute to those who preceded him and emphasized the need for the diocese to move in new directions, especially in the ministry of the laity and in stewardship of time and talents. He also stressed the need to raise clergy salaries in order to attract experienced men into the mission fields.

In an unanimous decision, Northern Michigan voted to become a member of Coalition 14, the first self-supporting diocese to join. Feeling the need of support and exchange of ideas with similar dioceses, Northern Michigan had approached C-14 a year ago and was accepted as a potential member at that time. Since then a program of information and education has been carried on prior to the affirmative vote at convention.

A new chapel, St. Luke's-on-the-Trail, Sugar Island, also was welcomed. A new church will be built on the island, which lies in the St. Mary's River. The diocese also has active churches on Mackinac and Bois Blanc Islands in the Straits of Mackinac.

Base salaries for missionary clergy were raised to \$14,000 with the recommendation that this also be the minimum for parish clergy. A proposed budget for 1983 of \$260,056 was adopted, an increase of \$55,000 over 1982. Of this, some \$130,000 will come from assessments and the remainder from diocesan trusts.

Special recognition was given churches and individuals by Eleanor Timberlake, Venture in Mission coordinator. The VIM campaign completes its three-year program in 1983.

A motion to change the name of the diocese to "the Upper Peninsula of Michigan" was defeated. A resolution was adopted urging each church to commit itself to a personal contact of every member of the congregation and the offer of a visitation once a year other than the Every Member Canvass was adopted.

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The Episcopal Church of Nicaragua, meeting in convention for the 13th time in Managua, voted to elect their first Nicaraguan bishop in November, 1984. The Rt. Rev. Cornelius J. Wilson, Bishop-in-charge of Nicaragua, was requested to continue in that capacity until a new bishop takes office in 1985.

A resolution condemning "the constant aggression against our brothers and sisters by counter-revolutionary

bands that operate from the territory of Honduras" was approved overwhelmingly. The convention delegates appealed to all Christians, especially those in the U.S and Central America, "to do all in their human power to raise the consciousness of their governments concerning the true nature of the armed hostilities on the border of Nicaragua and Honduras, and to urge their respective governments to work for peace throughout Central America."

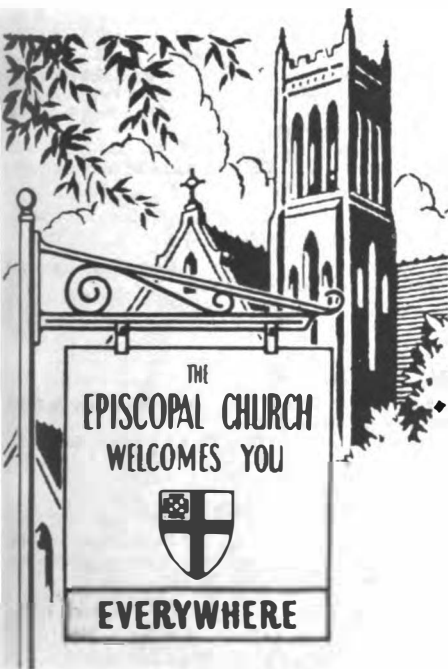
Other resolutions passed dealt with autonomy, alcoholism, ministry to the poor, tithing, and lay ministry. The Anglican Institute of the Episcopal Church was voted affiliate status with the diocese.

In his convention address, Bishop Wilson identified three needs of the diocese: leadership development for an autonomous church; community services, especially for the poor and disadvantaged; and spiritual renewal.

The convention pledged itself to the tithe as a standard of giving and urged all clergy and other church leaders to tithe and to teach the tithe.

# CHURCH DIRECTORY

Travelling? 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.



## BOLINAS, CALIF.

**ST. AIDAN'S** 30 & Brighton Ave.  
The Rev. G. Peter Skow, v  
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdly Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Ptmeridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family 298-1712  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 8:30, Comp 8. C Sat 11-12

## WASHINGTON, D.C.

**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 8; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 8; 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

## CHICAGO, ILL.

**ST. PAUL AND THE REDEEMER** 46th & Dorchester  
The Rev. C. A. Lambelet, r  
Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

## 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 12:15  
Mon, Tues, Thurs, Fri. 8:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8633 Goodwood Blvd., 70808  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 8:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 8. Daily as anno

(Continued on next page)

**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; 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.

# CHURCH DIRECTORY

(Continued from previous page)

## BOSTON, MASS. (Cont'd.)

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
36 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 8:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10:30, Fri 8-7

## MINNEAPOLIS, MINN.

**GETHEMANE** (historic downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Bulce, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

## 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

## 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 8 Eu

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r, the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 8; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 8

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

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeeth, Gerald G. Alexander, ass'ts; Cahin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 8:45; 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** 1303 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Sealey, curates; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 8:30

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30 Sung, 11 Low; wklys as anno

**ST. MARY THE VIRGIN** 40th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sielens, the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-8; Sat 2-3, 5-8; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 8:30 EP & HC; Thurs 12 noon HC & HS

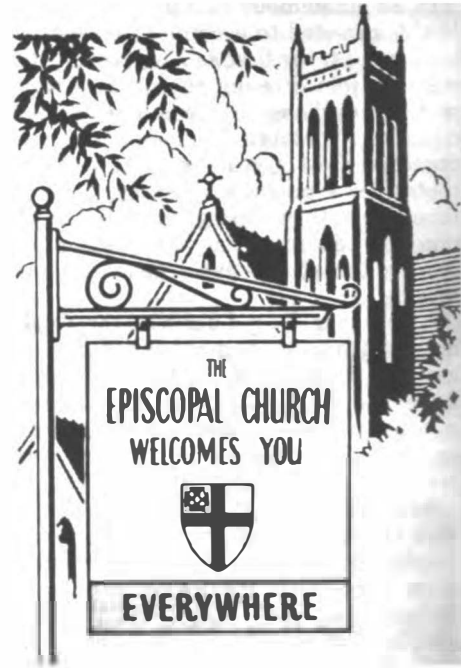
**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral Eu. Church open daily to 8

**TRINITY PARISH TRINITY CHURCH** Broadway at Wall  
The Rev. Robert Ray Parks, D.D., Rector  
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

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5



## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Damarion Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## DALLAS, TEXAS

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

## FORT WORTH, TEXAS

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

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76063  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pl.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 8:30 HE

## 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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