

# THE LIVING CHURCH

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# THE LIVING CHURCH

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## Reflections after the Symphony

Recently my wife, Violet, and I spent part of an evening listening to Beethoven's Ninth Symphony on public television. As always, it was a great experience. The pounding theme of the first movement, the electric energy of the second, the graceful melodies of the third, and the great outburst of human voices in the fourth — all of this left us out of breath, with our hearts beating faster.

Is there a category, a name, for this kind of thing and what it communicates? Indeed there is. One expression or term categorizes the symphonies of Beethoven, the plays of Shakespeare, the poems of Shelley, and the architecture of Thomas Jefferson. The term is none other than *secular humanism*.

We are told by earnest Christians that secular humanism is what is wrong with American education today. Are our children really being drowned in the great classics of art and literature? We doubt it! Obviously, there has been a breakdown of communication somewhere.

Actually many Christians, and many conservatives, would be delighted to have our children given a much larger dose of the classics. Young people with growing minds that are deeply exposed to the great creations of human culture have a good chance of emerging as educated, cultivated, and civilized adults. They may well also possess open-mindedness, imagination, and civility. Surely such qualities are not what Christians are fighting against!

What many Christians seem to mean when they say they oppose "secular humanism" is Marxism in sociology and economics, Freudianism in psychology, and materialism in philosophy. Fundamentalists are more specific — they oppose Darwinianism in biological science. All of these are certainly secular, but they are not what is historically called humanism. The fact is that conservatives are no less guilty than liberals of the widespread practice of using words to mean whatever we prefer, and then being angry with those who disagree.

On the other hand, the great classics

of the arts and letters, properly associated with secular humanism, are just that and no more. Good taste and civility are wonderful qualities, but they are not the criteria for entering the kingdom of heaven. The New Testament rather suggests that a high proportion of the citizens of the New Jerusalem may not have had any higher education at all.

For young people to develop into ladies and gentlemen may be desirable, but it still leaves many questions unanswered. Secularism is not an adequate guide for human life, whether linked with humanism, or any other ism.

Unfortunately we did not remember this in those decades, not so long ago, when schools actively affiliated with the Episcopal Church in this country, or with other Anglican Churches elsewhere, represented the highest quality of education in the English-speaking world. Such schools unquestionably produced ladies and gentlemen, but they did not produce enough men and women committed to Jesus Christ and his church.

If gentility and good taste had automatically generated faith and piety, Anglicanism would have swept the world. Unfortunately, they don't. At best they are *preparatio evangelii*, "preparation for the Gospel." At worst, they are a misleading substitute for it.

What, then, shall we say of Beethoven's Ninth Symphony, or other great products of secular human creativity? First of all, that the creators of the classics of arts and letters are only creators in a limited, secondary, and derived sense. The ultimate Creator is and always was God alone. The classics are ultimately part of his creation. A great symphony, like a brilliant sunset, or a mountain landscape, or a luna moth, is part of what God has made.

We are grateful for Beethoven. We are grateful to God. May we human beings, in our generation, also have the privilege of using sounds, words, shapes, and colors in ways that reflect, in some small measure, the glory and beauty of God's creative purposes. THE EDITOR

# LETTERS

## Power to the Provinces

I am grateful for your editorial, "Convention's Unfinished Business" [TLC, Feb. 13]. For 40 years I have strived for the empowering and dignifying of the provinces of our church.

I have argued that it would help to provide a substantial budget for each province (revenue sharing from the national Church) and have the head of each province (an archbishop) take order for the consecration and ordination of bishops within his province. I argued with Bishop Stephen Bayne about these issues when he was in the national Church office. He said the central bureaucracy would never relinquish its power.

I have believed that democratization would strengthen the mission and ministry of our church. That part of the empowerment would be to solve the unmanageability of General Convention by dispensing its mission and ministry responsibilities (not its theological nor liturgical responsibilities) to the provinces.

I am grateful to you for having this issue come to the attention of your readers.

(The Rt. Rev.) JOSEPH M. HARTE  
Retired Bishop of Arizona

Phoenix, Ariz.

## More Whole?

The Rev. William H. Swatos [TLC, Feb. 13] misunderstood Bishop Hulse's use of "more whole" as referring only to the priesthood. The concept of wholeness, as I believe used by the bishop, refers to two journeys.

In the first is a recognition that each person contains within himself or herself both masculine and feminine. It is difficult but fulfilling to meet and know the opposite gender within ourselves; hence a female priest as a person and symbol, and as counterpart to a male priest, would assist the journey to wholeness.

The second concept of wholeness is the spiritual journey of all persons to understand over a lifetime the revelation of God as fully as possible; true wholeness in this usage is the continually beckoning purpose of our lives.

ROBERT E. MCNEILLY, JR.  
Darien, Conn.

## Cymru Recognized

I would like to write to you of a very poor mistake [TLC, Feb. 6]. You give the text of the fine new hymn, "Lord, you gave the great commission." The hymn was written by a good friend, the Rev. Jeffery W. Rowthorn, but it is stated

there that he was born in England. I know for sure that he is a native of Newport, Gwent, South Wales/Cymru.

I do not mean to be picky but, to the Welsh people, it is very offensive to call a good Welshman an Englishman.

EARL T. WILLIAMS, JR.  
North Haven, Conn.

## Episcopal Equity

I write in response to the letter of Carl Davidson [TLC, Feb. 6] and the news story [TLC, Feb. 13]: I was formerly a communicant of St. Mary's Episcopal Church in Denver, and I have followed the situation there, if from afar, with interest and more than a little heartache.

It may be that the Anglican Catholic congregation has some equity in the property there; but what of the equity of the continuing Episcopal parish, who was "evicted" from the property? What of the years of support by such families as mine, support meant for a parish of the Episcopal Church?

It is very much a matter of justice and equity that the bishop and Diocese of Colorado should affirm the principle that property entrusted to the Episcopal Church should not be appropriated by another group.

I have every confidence that the bishop and diocese, once they have secured the principle of the integrity of

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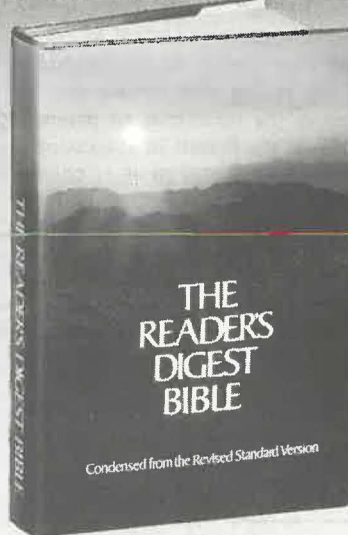
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(The Rev.) WILLIAM S.J. MOORHEAD  
St. James Church  
Oskaloosa, Iowa

## Assurance of Validity

The recent letters of Brice Clagett [TLC, Dec. 12] and the Rev. F. Sanford Cutler [TLC, Jan. 16] expressing opposing views on Lutheran ministry and the importance of apostolic succession need one parting shot — one of moderation, I think.

Mr. Clagett stresses the need for the sacramental minister to possess the power to bring Christ's presence to the elements of bread and wine. Fr. Cutler, on the other hand, seems to say anyone may preside. The truth, I hope, lies between these extremes.

Indeed, we cannot limit Christ's power, but our sacramental concept should not be as haphazard as implied by Fr. Cutler. I am not willing to accept the third rate 13th century theologian of Mr. Clagett's concern, nor am I able to believe in Reformation license.

A reasonable approach for sacramental Christians might be that the historic ministry gives assurance of validity. This neither denies nor endorses other approaches. There is no lack of charity in our doing these things as we have done them for centuries, while respecting that others obviously have found other ways outside our beliefs.

PRESTON STEVENS, JR.  
Atlanta, Ga.

## The Gospel Not Preached

I am responding to the guest editorial written by the editor of the *Lutheran Forum* [TLC, Jan. 23]. I was baptized by a Lutheran pastor in Texas, taught in a Lutheran Sunday school in Michigan, confirmed in the Lutheran Church in Arizona. Now I am an Episcopal priest. How can this be?

Texas and Michigan were all right, but for seven years in Arizona, my parents and I heard nothing from the Lutheran pulpit except that drinking alcoholic beverages and engaging in non-legitimate sex are evil. I do not recall that we ever heard Jesus mentioned, except to legitimize in passing the two moral judgments on which the entire preaching enterprise was based.

The Gospel was mentioned only as the gate leading into specific Old Testament passages condemning these things. We did hear, from time to time, condemnations of all other denominations, so it wasn't *all* booze and sex.

When I was a senior in high school,

my parents' loyalty to the Lutheran Church was finally dead, and we all agreed that somehow there must be more to the Gospel of Christ than abstaining from booze and sex and condemning everyone else. So we became Episcopalians.

I would ask if, based on my experience, I ought to warn my congregation that the Gospel of Jesus Christ might neither be proclaimed nor modeled in the Lutheran Church! After all, for seven important formative years of my life, I never heard the Gospel as a Lutheran.

Yet, I am proud of the overall historic Lutheran heritage which is a part of my life, and I am happy and content to be a minister in the Episcopal Church. Only a sudden case of terminal tunnel vision could change my mind on these matters.

(The Rev.) ALBERT P. KRUEGER  
St. Paul's Church  
Walla Walla, Wash.

### Unitarian Preacher

Though I am not one of its members, I have a great fondness for the "prominent Episcopal parish in New York City" cited by the Rev. Glenn Stone in his editorial, "A Lutheran Viewpoint" [TLC, Jan. 23], for inviting a neighboring Unitarian clergyman as Sunday preacher.

I must rebut his accusation that this is evidence that Lutherans won't always hear the Gospel if they attend our churches. That Unitarian minister and the rector of the Episcopal parish exchanged pulpits that morning as a symbol of the joint efforts of their two congregations to feed the poor of this city. That sounds close to the heart of the Gospel to me.

Our Lord told us he came to preach good news to the poor, not to serve as physical evidence of the Trinity. Has some new twist on the Donatist heresy been discovered declaring the truth of any Gospel message to be contingent on the orthodoxy of the preacher?

RICHARD R. MOUK

New York City

### Teeth on Edge

The letter from Sr. Jane Elizabeth, S.S.M. [TLC, Jan. 30], in which she takes exception to your editorial, "Keeping Peace" [TLC, Dec. 26], sets my teeth on edge and generally militates against all my finer sensitivities. In short, here we go again!

This whole crowd, who years ago told us what a great guy Fidel Castro was, and then agitated for the freedom of the people of Vietnam, Laos, and Cambodia, are now pressing for an arms freeze, with no safeguards for the American people.

JOHN I. KOHLER, II

Baltimore, Md.

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## Executive Council Meeting

Meeting outside of the New York City area, as it plans to do frequently in the future, the Executive Council of the Episcopal Church convened from February 9-11 at the Mills House Hotel, located in the historic district of Charleston, S.C. Nearby St. Michael's Church, where both George Washington and the Marquis de Lafayette worshiped during the Revolutionary War, provided rooms for standing committee meetings. Two celebrations of the Eucharist were held in the magnificent old church with its box pews and high canopied pulpit for those attending the council.

On the morning of Wednesday, February 9, council members assembled in the hotel's white and gold ballroom for the opening session. After a reading from the First Epistle to Timothy and prayers led by Presiding Bishop John M. Allin, the council was welcomed formally to Charleston by the Hon. Joseph P. Riley, the city's popular young mayor.

In his opening statement, Bishop Allin called for a redoubled sense of urgency from "every bishop, every member of the clergy, every lay leader in every congregation" to relieve what he called "the increasing desperate human conditions in this world." To this end, he asked the council members "to focus your attention and energies to the work of motivating every member of this church. . . to increased participation and giving in the mission of Jesus Christ."

The Presiding Bishop asked for urgency in increasing both the quality and the quantity of three services offered by the church: worship, evangelism, and education. He specifically called the council's attention to the recently produced *Prayer Book Guide to Christian Education*, published by Seabury Press. "This little book," said Bishop Allin, "can serve as a spinal column around which a continuing program and curriculum of education can be developed for congregations of varied sizes."

His major concern since the close of the New Orleans General Convention has been "to take advantage of the readiness of this church to move together in mission," Bishop Allin said. "Since General Convention, my major anxiety has become that of losing the momentum we gained in General Convention." He asked for council approval to process two additional church center staff members, if

study should indicate the need, to aid in augmenting resources and services, "that more human suffering may be relieved and more human beings experience the fulfillment of salvation."

Harry C. Griffith, chairman of the education for mission and ministry committee, told the council that his committee believed that Jubilee Ministry and the Next Step in Mission were "two sides of the same coin" which affirmed and enhanced each other. John Cannon, chairman of the national mission in church and society committee, also emphasized that Jubilee and the Next Step were not two programs but one, and "it is the mission of the church."

A detailed report was circulated, showing the present implementation of Jubilee as part of the Next Step in Mission. It indicated the correspondence of the nine specific categories named in the General Convention resolution concerning Jubilee Ministry with the five elements of the Next Step in Mission: service, worship, evangelism, education, and pastoral care.

### "Jubilee Centers"

It was noted that the church is active now in many of these areas, and often needed only to build on a foundation already laid. The designation of "Jubilee Centers," for instance, is essentially a diocesan process and follows certain criteria spelled out in a council resolution: a center must be an Episcopal congregation engaged in mission and ministry among and with poor people, begun and centered at the altar. The ministry must include several human rights advocacy and human services programs, and the congregation must be willing to serve as a resource and demonstrate the operation of its model programs, in order to be eligible for funding under the program. Funds are presently available for Next Step/Jubilee Ministry, and it was reported that the Coalition for Human Needs has received \$36,000 for the program from diocesan contributions.

After a short break, the council heard from the Rev. Franklin D. Turner, staff officer for black ministries, who heads a 15-person task force working on the recruitment of black clergy in areas as diverse as Los Angeles and rural Maryland. He reported that money is available for scholarships and that a series of con-

ferences last year had resulted in interesting 75 possible candidates. He introduced a film, "Black Ministry in the Episcopal Church," which serves as a recruiting tool and shows the diverse ministries performed by some of the church's 360 black clergy.

The standing committee on communications met in the afternoon in the kindergarten room in St. Michael's parish house. Noting that it was necessary to thread one's way between tombstones in the ancient churchyard to reach the parish house, committee chairman William W. Baker later remarked to the council that committee members had discovered "it was possible to go from the grave to the cradle."

The committee learned that a small group of communicators is investigating the possibility of purchase or a long-term lease of a satellite transponder for the electronic transmission of video programs and other material. A transponder is that part of a satellite which receives material from an "upblink" and beams it to receiving stations in a wide area.

The Rev. Canon Richard J. Anderson, executive for communication at the church center, reported that his office has begun a new monthly newsletter called *Info*, which contains a condensation of Diocesan Press Service stories and other information. *Info* will be sent to every congregation, all bishops, members of Executive Council, and some others.

That evening, council members were invited to a reception given by the Presiding Bishop and the Rt. Rev. C. Fitz-Simons Allison, Bishop of South Carolina, and to dinner in area homes.

On Thursday morning, February 10, the communications committee previewed a film to be shown to the council entitled, "In Common Cause" on the subject of Episcopal-Lutheran relations. The half-hour film, produced under the supervision of Sonia Francis, featured interviews with the Presiding Bishop and the three Lutheran bishops who took part in the January 16 service at Washington Cathedral [TLC, Feb. 20]. The film also includes scenes from the joint celebration and is available for diocesan use.

Meeting later that morning in plenary session, the council was saddened by Bishop Allin's announcement that the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio from 1931-59, had died the previous afternoon.

Speaking for an ad hoc committee composed of Executive Council chairpersons in response to the Presiding Bishop's

message, Mr. Baker asked that the council ratify the Next Step in Mission — “a reinstatement of fundamental imperatives of the Christian faith for our time” — and Jubilee Ministry — “which uses an ancient biblical symbol calling us to reconciliation, to understanding the facts of poverty and injustice. . . .” The council accordingly reaffirmed its commitment to the joint program.

Pamela Chinnis, chairman of stewardship and development, announced that the committee wished to emphasize the phrase, “strive to tithe.” Mrs. Chinnis said that each person and every congregation in the church would be encouraged to engage in more giving beyond the parish and beyond the diocese. A new method of raising funds for Venture in Mission has emerged which breaks down costs in components more easily afforded by individuals and parishes. It was reported that the VIM total to date is \$173 million, and several campaigns still are going on or about to begin. The grand total is expected to reach about \$185 million.

### Seabury Press

Officials of Seabury Press reported to the council on a major restructuring of their services which has taken place recently, including a heavier emphasis on producing books for and by Episcopalians. Every book by an Episcopal author was promised “a good reading.” The number of gift books is down on Seabury lists and the percentage of Christian education books has increased from four to 16 percent. Bishop Allin is credited with having inspired Seabury’s just published *Prayer Book Guide to Christian Education*, which is expected to become a fundamental resource book. “Simple, practical materials for use in church schools and homes” are in preparation, with the first book planned for 1984.

Reporting for the standing committee on finance and administration, the Rev. Donald Hungerford said \$300,000 more than had been projected was received from diocesan apportionments, making up for the loss of some investment income. It appeared, he said, as if the highest ever apportionment acceptance rate would be realized. Fr. Hungerford assured the council that treasurer Matthew Costigan was monitoring Seabury Press’s “financial journey” and that the loan extended last year by the Executive Council was “well secured.”

Council members spent some time debating a resolution presented jointly by the world mission and communication committees which referred to the “poor editorial judgment and inferior journalistic standards” exercised by CBS news and the staff of “60 Minutes” on a recent program which dealt with the National Council of Churches [TLC, Feb. 20]. The resolution was passed with minor amendments.

The “family atmosphere” of the council was especially evident at that evening’s dinner when Margaret H. Andersen and Woodrow Wilson Carter, Sr., were honored for their service to the church. Mr. Carter, who has served as executive for the national commission on social and specialized ministries for many years, plans to retire on March 31. Mrs. Andersen, known throughout the church as “Magee,” is retiring in May from her post as associate communication officer at the church center.

The Rev. Samuel Van Culin also was congratulated by council members and staff on his new appointment as secretary general of the Anglican Consultative Council [TLC, Nov. 21].

Although everyone was conscious of the weather reports that were predicting the swift approach of a ferocious winter storm along the Atlantic coast, council members quietly attended to their duties on Friday morning, February 11, and completed their agenda by noon.

The Rev. Charles Cesaretti, public issues officer, told the council that a new inter-unit group on peace-making had organized at the church center. He also announced that the Presiding Bishop will travel to Sweden to attend a peace conference later this year at the invitation of Lutheran Archbishop Olof Sundby of Uppsala.

Eight stockholder resolutions presented by the committee on social responsibility in investments passed quickly and for the most part, without amendment. The resolution that gave the council the most trouble was one filed by 58 groups which asked American Telephone and Telegraph not to renew its contract to manage the Sandia National Laboratories in New Mexico, a facility for research and development of nuclear weapons technology. After an eloquent plea in its favor from the Very Rev. Allen L. Bartlett, dean of Christ Church Cathedral, Louisville, Ky., seconded by Dr. Charles Lawrence, the resolution passed after a standing vote was taken.

After appreciatively watching “In Common Cause,” the council adjourned, planning to meet again in June in Des Moines, Iowa. M.E.H.

### Other Council Actions

Among other actions, the Executive Council:

- allocated \$6,000 from the Constable Fund for the translation and publication of communication education material in Spanish;

- approved the following persons for election as the class of 1986 of the Seabury Press’s board of trustees: The Very Rev. James C. Fenhagen, the Rev. Robert R. Parks, Deborah E. Wiley, and incumbents Avery Brooke, the Rev. George W. Brandt, Jr., and the Rev. Henry B. Mitchell;

- re-elected Matthew Costigan as treasurer of the church by acclamation;

- requested the committee on trust funds to establish new scholarship funds for American Indians, Alaskan natives, Asian and Pacific Island Americans;

- set the financial total of VIM project #074, for Diocese of Liberia self-sufficiency, at \$7 million, and combined with it a project to benefit Cuttington College;

- allocated \$8,000 from VIM funds received from the Diocese of New Jersey to the Instituto Pastoral Hispano, for training projects for Hispanic ministries;

- decided to continue participating in the Ecumenical Minority Bail Bond Fund, which has been chaired by Dr. Woodrow Carter of the national church staff for the last three years;

- called for the cessation of all acts of violence and aggression from all sides in Nicaragua and all Central America and for the establishment of an international dialogue to achieve peace;

- commended the President’s Commission for the Study of Ethical Problems in Medicine, which was charged with developing a uniform determination of death statute and recommended that the commission’s report be circulated throughout the church;

- commended the bicentennial celebration of the signing of the Treaty of Paris which brought peace after the Revolutionary War;

- approved eight stockholder resolutions presented by the social responsibility in investments committee and confirmed appointments to the committee;

- expressed its appreciation for the appointment of the Rev. Richard Casels Nevius of the Diocese of Utah to serve as rector of the Canterbury Group, Dharan, Saudi Arabia; and the Rev. Luis A. Quiroga, of the Diocese of Long Island, to the Spanish Reformed Episcopal Church;

- approved companion relationships between the Diocese of Iowa and the Diocese of Brechin in the Scottish Episcopal Church; the Diocese of Minnesota and the Diocese of Butare in the Province of Burundi, Rwanda and Zaire; and the Diocese of North Dakota and the South-Central Diocese of the Episcopal Church of Brazil;

- approved the recommendation of the commission on theological education for Latin America and the Caribbean to allocate \$87,595 in trust funds to four education programs in Province IX;

- elected the Rt. Rev. Edmond L. Browning, Bishop of Hawaii, and the Rev. Frederick H. Borsch of Princeton, N.J., as representatives to the Anglican Consultative Council;

- congratulated the Rt. Rev. A. Donald Davies on becoming the first

*Continued on page 14*

# BRIEFLY...

Acolytes at St. James' Church, Mount Vernon, Va., recently formed the nucleus of what is intended to become a new national organization for acolytes. The Order of Francis and Clare will be open to acolytes of both sexes, unlike the present acolyte fellowship, the Order of St. Vincent, which admits only males to membership. At his visitation in November, the Rt. Rev. Robert B. Hall, Bishop of Virginia, presided over the institution of 37 members into the St. James' chapter of the new order. Two other Virginia parishes, All Saints Church, Dale City, and Olivet Church, Franconia, have formed chapters, and several other churches have expressed interest.

Responding to an appeal from the Christian hunger lobby, Bread for the World, a bipartisan group of 90 in the U.S. House of Representatives recently introduced a resolution demanding a halt to further cuts in federal nutrition programs. A similar resolution was introduced in the Senate by two Republicans — Sen. John Danforth of Missouri, who is an Episcopal priest and board

member for Bread for the World, and Sen. Rudy Boschwitz of Minnesota. The non-binding resolutions are meant to signal the White House that proposals to slice more out of domestic food programs would meet stiff resistance in Congress.

A model program for urban inter-church cooperation is underway in Baltimore, Md., and is being watched closely by church coalitions throughout the country concerned with unemployment, hunger, crime, and other problems which afflict inner-city neighborhoods. Leaders from 15 churches, including the Episcopal Diocese of Maryland, met in January to launch the Joint Urban Mission Project (JUMP). It is hoped that the program will discover new ways to utilize the resources of national Christian bodies in an ecumenical effort to alleviate the needs of the urban poor.

Conceived as a means of helping all Iowa clergy experience their unity in Christ, the first clerical conference to which all were invited was held in Des Moines from February 7-9. Participants from the Episcopal Church, the Roman Catholic Church, the United Church of

Christ, the Lutheran Church in America, the American Lutheran Church, the Church of the Brethren, the United Presbyterian Church, and other denominations gathered under the theme "Called to Faithfulness in a Broken World." The conferees heard three major presentations, had the opportunity of attending two of 24 different workshops, and worshiped together daily in a different downtown church.

General staff employees of the United Methodist board of global ministries in New York City have voted to join district 65 of the United Auto Workers Union in an effort to gain better wages and more control over working conditions. Eligible voters included writers, secretaries, and clerical workers. "The United Methodist Church historically has done many good things for people far, far away, but they ignore the people they work with every day," said a member of the union organizing committee.

The Rt. Rev. Frederick W. Putnam was honored at a farewell banquet and celebration of the Eucharist on December 11 to mark his retirement as first

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resident Bishop of Navajoland. Presiding Bishop John M. Allin and Bishop Richard Trelease of the Diocese of the Rio Grande joined area clergy at the festivities which honored Bishop Putnam and his wife, Helen, for their work. During his tenure, Bishop Putnam built up a clergy team of seven and saw the mission grow into a cooperative venture which encompasses the Navajo people of three former dioceses.

On January 25, the feast of the conversion of St. Paul, the Rt. Rev. John M. Allin, Presiding Bishop, was principal celebrant and preacher at the service which celebrated the 150th anniversary of the founding of St. Paul's Church, Portsmouth, R.I. Concelebrants were the Rt. Rev. George N. Hunt, Bishop of Rhode Island, and the Rt. Rev. John S. Higgins, Bishop of Rhode Island from 1955-72. Clergy from the Portsmouth Roman Catholic, Methodist and Baptist churches took part in the procession. Also in attendance were two former bishops' wives, Mrs. Frederick H. Belden and Mrs. Granville G. Bennett; representatives from the diocesan staff and council, the Episcopal Church Women, and the Sisters of the Holy Nativity. A reception followed in the parish house.

San Francisco's Grace Cathedral has joined many Episcopal churches across the country in opening its doors to homeless people in need of food and shelter, and has challenged other cathedrals to do the same. "If we can do it on Nob Hill, one of the classiest places in the world, it can be done anywhere," said the Rev. William H. Barcus, III, who heads the cathedral's shelter program. Cots with warm blankets line the heated hallways under the cathedral's nave — "please don't call it the crypt. It is the ground floor; that sounds better," said Fr. Barcus — and both supper and breakfast are offered to the cathedral's guests. After lights out, the halls are monitored continuously with the help of a security guard and volunteers.

The Triennial Committee met recently at the Seamen's Church Institute in New York and elected officers. Sylvia B. Corey of the Diocese of Southwest Florida was elected chairman; Marylyn Adams of the Diocese of Oklahoma, vice chairman; Jeannie Self of the Diocese of Alabama, and Anne Fulk of the Diocese of Arkansas, communications; Marcy Walsh of the Diocese of South Carolina, finance; Eleanor Smith of the Diocese of Oklahoma, strategy; and Beverly Faw-

cett, Diocese of Connecticut, worship. The United Thank Offering committee and the Task Force for Women met concurrently and a joint breakfast was a feature of the week-long meetings.

The Most. Rev. Robert Runcie, Archbishop of Canterbury, plans to arrive for a visit to the Episcopal Church in Hawaii on April 5. He will spend five days in Hawaii before flying on to New Zealand.

When the Rt. Rev. Walter H. Jones, Bishop of South Dakota, visited St. Mary's Church in Mitchell for his farewell visitation, he and his wife, Marilyn, were received with a number of memorable gifts. Bishop Jones was once rector of St. Mary's, and in memory of the time he shot himself in the foot, he was presented with a mounted boot, complete with a bullet hole through the toe. Other gifts included his and her long Johns: his dyed episcopal purple with the church shield on the pocket; hers bright red with fur trim. Bishop and Mrs. Jones will soon be leaving South Dakota for the Diocese of Rupert's Land in the Anglican Church of Canada.

# Bookshelf...

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# The Parish Computer —

an aid in many aspects

of the church's work

By HENRY A. CHAN

From speaking with parish priests, I have learned that they have a common problem in that much of their time is tied up in administrative work. Moreover, the income of most parishes is not large enough to permit the employment of an assistant priest, and the capable volunteer is hard to come by. But the paperwork must still be done, and records that pertain to the people of the parish must be kept up to date.

In some cases, a feasible solution may be the use of a small mainframe computer, which is more commonly known as a mini-computer. These are now marketed by several vendors at competitive prices. Home computers are manufactured by IBM, Apple, Radio Shack, Texas Instruments, and Atari, to mention only a few.

Some parishioners may hold that wherever the computer is in use, "people are no more than numbers in a machine." It is true that about ten years ago, little or no importance was given to the human element in data processing. Ultimately, it was realized that the computer is only as smart as the people who program and operate it and perform functions related to it.

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*The Rev. Henry A. Chan has had more than 13 years of experience in data processing. He is a recent graduate of the Mercer School of Theology and was recently ordained to the diaconate in the Diocese of Long Island. He is now assistant at St. Andrew's Church, Yaphank, N.Y.*

So we have the case of the rector of a parish who is expected to maintain accurate records of members of his congregation, past and present. These records include baptisms, confirmations, marriages, burials, the number of services each year and the attendance at them, the total membership of the parish, the number of communions, and the total number of students in the church school.

The treasurer is also expected to keep financial records. He should be able to produce the amount of income and the amount of expenditures incurred to date. The treasurer must also be able to provide information pertaining to payroll, especially seeing to it that governmental regulations are observed.

If there is a parochial school, the school administrator must be able to supply the number of students and the number of teachers on the staff, in addition to payroll expense, and the income, as well as the expenditures, of the school. A file also has to be kept for each student so that the performance and potential of the student can be continuously evaluated to ensure that an adequate amount of effort and attention are given to each child.

Another file that is necessary, especially to a new rector, is that of the profile of each family. This file is invaluable for the purposes of pastoral care. Putting this file on the computer can ensure that all the data on a family are centralized and can be obtained very quickly when needed.

Now, there are two aspects to data handling. One is the recording and stor-

ing of data, and the other is the retrieval of the data when required. Time is a factor. Another consideration is the amount of space that is required for storing the registers and other documents.

Large amounts of data can be stored on a diskette, also called a "floppy disk," which has a capacity of up to 200,000 characters of data. The amount of space required for storing diskette devices would be reduced significantly from that needed for the cabinets which currently house registers and other documents. As the years go by, the value of the data increases for historical purposes.

Storage of data on computers ensures that the data are kept in a central location, and minimizes the chances of misplacement. Because of the compactness of the data, duplicate files can be created, with one set retained in the parish office and the other set stored in a secondary location. In the event of a fire or some other disaster which can cause damage to the primary file, the backup file can be used instead.

Another advantage of the computer is that it can save a lot of time in the preparation of financial statements. Programs can be written to retrieve the stored data, make the required calculations, and print out the information in the desired format.

Based on parameters such as total membership of the parish, the potential for growth, and the average age of the members, the computer might forecast the expected income and help the rector and vestry plan the parish's activities for the coming year with greater certainty. Deviation from what was planned for a specific period can be identified and adjustments made to the plan.

The stewardship program in the parish would be ideal as a system for implementation on a computer. For instance, if the parish loses contributions from four families because of loss of jobs, the new expected total income at the end of the year would be calculated. The computer would also show what the impact is from loss of funds to all the parish programs that benefited from the contributions of the four families.

The speed at which all these results can be produced would indeed enable the rector to make timely decisions, as well as be less involved in paperwork, thus, allowing him more time for pastoral care. For instance, the computer, in a short time, can identify all the members of the large parish who live in a given geographic area. This information can be used by the rector to plan his home calls in that area. The computer can also indicate which areas in a parish are unchurched.

If a record of attendance at Holy Communion on Sundays by the members of the parish is kept, the rector can determine when someone may need his attention. A member may be regularly at Sunday worship and for some reason then

# The Decline and Fall of the Letter

By RICHARD C. NEVIUS

may be absent for two consecutive Sundays. The computer would indicate this. The rector, therefore, can plan to pay this member a call to find out why the attendance pattern was broken and render any necessary pastoral assistance.

A parish that chooses to computerize can do so by one of two methods. It can buy its own computer, such as one of the models of home computers on the market. The model would depend on such factors as how many systems will be run on the computer, how many data files will be created, how large each data file will be, and how fast output reports will be needed.

A parish with approximately 300 communicants can obtain a home computer to satisfy its basic requirements for about \$2,500. As the number and size of the files increase, additional diskettes would be required. These cost about \$5 each.

Another approach is for a parish to obtain a terminal which can be hooked into a large computer at some remote location.

For instance, a large computer could be installed in a diocesan office for the processing of diocesan work. Parishes could have their terminals attached to this computer by telephone lines, thus allowing them to share resources, such as the processing capability of the computer and the storage media, which can be by means of disk and/or tape. The same processing programs could be used in common by all parishes hooked up to this computer. This technique, not as yet in use in any diocese to the best of my knowledge, is called telecommunications.

The central computer in the diocesan office would cost about \$300,000. The cost to each parish for a printer terminal would be about \$2,000, with an average monthly cost of \$300 for a telephone line and other required telecommunications equipment.

A decision on "which way to go" should be made only after a feasibility study has been completed by the parish. The study should determine if a computer is really needed, and if so, it should identify which items would be processed, what would be the implementation and monthly maintenance cost, and what kind of time frame would be required for implementation.

In a book called *Gift of Administration*, published in 1981 by Westminster Press, Thomas C. Campbell and Gary B. Reiersen emphasized that they were not recommending in their book that churches be more "businesslike." Progress, they said, is not measured in the parish by profit and loss statements. The same perspective should be maintained in terms of the computer and the mission of the church. The church would not be expected to adopt a different orientation from its sense of mission to the world that it has had for the last 2,000 years.

A recent popular satire on business methods, business schools (particularly the Harvard business school), and the Master of Business Administration degree, namely *The Official MBA Handbook*, has several amusing examples of letters sent to job applicants. The left side of the page shows the letter as mailed, the right side shows the translation — or what the company really meant.

One of the letters is called "the blatant rejection." One paragraph in the letter a company sent to an unsuccessful applicant reads: "This requires that we make difficult decisions based on extremely limited information with respect to the personality and qualifications of each candidate. While we were impressed with your credentials, we regretfully will not be able to meet with you at this time. . . . We would, however, like to thank you for your interest."

That paragraph with certain ecclesiastical modifications could have been lifted from the standard rejection letter sent out by some distraught search committee to 150 less suitable applicants for the post of rector of St. John's-by-the-Gas-Station — except that the tone of the letter from St. John's would probably have been less gracious.

What the company meant was: "Over the years we've learned that it doesn't pay to insult lightweights from big name business schools. Today's job reject may be the president of tomorrow's Federal Express. We hope this personalized letter of concern dashed out by our Wang 145 will pacify you."

Those impersonal mass letters of rejection sent out by search committees are probably a necessary evil, but they don't seem to lead themselves to as direct a translation as the business form.

"Your qualifications, while excellent, are not exactly what we are seeking in a rector at this point" may only mean, "You live 2,500 miles away, and we can't be bothered with paying such interviewing expenses or thinking about how to move all your junk across the country." Or it may simply mean, "We are looking

for someone age 33 with 40 years of experience and a good trust fund of his own to maintain the rectory in decent shape."

It is admittedly a puzzle when a candidate has sent to the CDO for the profile of the parish, studied what the parish says openly they are looking for, and matched the pastoral specialties requested with the ones on the candidate's own CDO profile, sometimes finding an exact match. The puzzle involves getting a letter back saying "your qualifications do not meet our present need."

All this might just suggest to the suspicious mind that while the diocesan deployment officer and the profile process have come up with one set of expectations, the search committee is working on a *hidden agenda* which no amount of flowery letter writing could conceal.

But the overall effect of most search committee letters is not flowery or gracious. Too often the letters are brusque. It is curious to get a letter which, while vague in the extreme, is, in fact, a new sub-class: "the non-blatant letter of rejection." It just may take your best friend to figure out the message for you, since the letter never comes out and says point blank, "You are no longer under consideration."

What is fun is to get the vague rejection letter in the same mail as a general mailing from the search committee which states, "We have narrowed the list down to those whose good qualities we have been informed of." Did no one inform them of the good qualities of the rejected candidates, or were they put into the "also ran" category because someone informed the search committee of their bad qualities? Needless to say, one waits with bated breath to find out the name of the paragon who will be the next rector of St. Swithin's-in-the-Swamp!

One parish (which ought to be a case study) never apparently acknowledged the receipt of any names received for nomination. None of those who proved to be "also rans" ever had any contact with the search committee during the initial 18 month search. They (or the people who nominated them) were not thanked for their profiles and resumes. Silence. . . which, of course, is as good a clue as any as to the state of the candidacy.

In due course, the same search committee called a priest as rector, sent out a letter to the entire parish mailing list announcing this happy event, and found themselves at the end of a month with egg on their collective faces because the rector-elect declined their offer (as did candidates number two and three on the "short list"). So the whole process started all over again, without any of the previously unexamined nominees hearing from the committee.

Most, obviously, had enough sense to know that they were pretty well down the list; but the first official word any of them received, the *first word* from the

*The Rev. Richard C. Nevius is the rector of the Church of the Resurrection, Bountiful, Utah [see Council story p. 7].*

committee, came six months after the new rector had been installed officially. An elegantly typed letter appeared, informing them that So and So had been elected rector and thanking them "for allowing your name to be considered." That late thank you note had a certain lack of reality about it.

More serious than the blatant and vague rejection letters is the way in which short-listed candidates are often treated. A candidate may have been interviewed extensively, visited in his or her parish, and the bishop in whose diocese the vacant parish is may have contacted the candidate's bishop. Then the candidate may suddenly get a one line or one paragraph rejection, giving no reason — not even "You sang off key" — and expressing no thanks for the time and effort put in.

Some expression of thanks seems called for. Surely it is a time of grief for the unsuccessful runnerup. Perhaps a candid explanation of why they chose X over Y would be helpful. Of course, sometimes it is hard to say because the difference was slight: "You were a Jaguar, and we were looking for a Cadillac."

Calling a rector, once the list has been narrowed down, can be more like courtship than a professional personnel procedure, but even that fact could be conveyed. And who knows? Number one may still turn the job down.

To come close, in the top four or five, and then be dropped without explanation

seems to me to be heartless. Perhaps there is no way the more than 200 minor candidates can be told anything more useful than "Your qualifications do not suit our present needs," but one who has come close should be handled in a more Christlike manner.

As long as the search process is going to be competitive, the runner-up is going to be hurt. But even if the explanation is "Your sermon was too long" or "We don't like incense" or "Your wife had a shiny nose," say so. Perhaps these faults can be corrected. That form letter which went out to all the others is definitely not appropriate to the person who might have been your rector.

There is an art to letting candidates down gently. Some parishes and most institutions have learned it. The emphasis is on graciousness, on thanking the candidate for contributing to the wide variety of choices or broadening the possibilities before the committee. Sometimes one almost believes they mean it.

It may be tongue in cheek, but one's feeling about those parishes and institutions is a happier feeling. True, your disappointment is mingled with whatever other feelings are there, but they have so mastered the art of saying "no" gracefully that you are not antagonized by the message.

Some of the rudeness and prickliness — on both sides — may stem from the undoubted fact that this is a "buyer's market." But some of those homey

touches could pay off if the search committee and vestry practiced them. And even, in the long run, they might save money.

I once turned down a parish because after they had conducted a search, interviewed extensively, and called a new rector, they never bothered to notify the other candidates. The rector-elect, one week before he was due to be installed, withdrew his acceptance, and they were back to square one.

But having heard of the other candidate's success through the grapevine only, I was not prepared to step in at the last minute and take his place. A little more open communication would have made a great difference. But then, they have had two rectors since that episode four years ago.

Perhaps some parishes have only a limited stock of humaneness and charm to begin with and can only expend what they have on candidates whom they regard as "sure things." But fortunately, there are parishes where search committees show kindness and have out of town marginal candidates to lunch, and write personal letters to unsuccessful candidates so that they may get some insight for their own search.

Perhaps before accepting a call, a prospective rector might want to find out how the parish treated the unsuccessful applicants. It might be a clue to what the basic temperament of the parish would be like after the honeymoon is over.

## Ten Commandments for Personal Outreach

By CARL G. CARLOZZI

I. Consider the power and efficacy of the faith you represent. It can heal the sick, resurrect the dead, inspire confidence, forgive sin, engender self esteem, remove guilt, lift depression, comfort the afflicted, build character, and create hope.

II. Proclaim the power and efficacy of your faith with gratitude. Remember that what you have received is a gift to be shared, not a treasure to be hoarded.

III. Proclaim the power and efficacy of your faith with enthusiasm. Christianity that is presented as overly formal, dreary, dull, stiff, stuffy, and legalistic is boring and has a very limited appeal.

IV. Proclaim the power and efficacy of your faith with compassion. Christianity that comes across as self-righteous and judgmental turns off sinners who might wish to repent and appeals only to modern day Pharisees.

V. Proclaim the power and efficacy of your faith with flexibility. Christianity that is presented only as you like it, only as you believe it, and only as you prac-

tice it, deifies your own importance, humanizes God, and fails to recognize the all sorts and conditions of men that God himself has created.

VI. Proclaim the power and efficacy of your faith with integrity. Christianity that is presented by evangelists who do not practice what they preach is counterproductive and only serves to give the impression that all believers are hypocrites.

VII. Proclaim the power and efficacy of your faith with pride. Don't be embarrassed to share with others what God has done for you, what you are doing for God, and the positive difference this has made in your life.

VIII. Proclaim the power and efficacy of your faith with candor. Don't be embarrassed to admit that you don't have all the answers, that you experience periods of doubt and despair, and sometimes wonder if God has deserted you.

IX. Proclaim the power and efficacy of your faith with discretion. Talking up your faith at times and in places where people aren't interested only serves to decrease your credibility in those times and places where people might be interested.

X. Proclaim the power and efficacy of your faith with a daily prayer to exhibit the fruits of the Spirit. For the world will judge the desirability of acquiring what you claim to possess by the degree of love, joy, peace, patience, gentleness, goodness, faithfulness, and self-control that they observe in you.

*The Rev. Carl G. Carlozzi is the rector of All Saints' Church, Phoenix, Ariz., and headmaster of the parish's day school.*

# EDITORIALS

## The Parish Computer

We are happy to present in this Parish Administration Number, an article by the Rev. Henry A. Chan, who has had many years of experience in working with computers [p. 10]. As of now, our magazine has not gone on such a system and our records are kept by a group of careful and experienced staff members.

There is no doubt that computerization is the coming thing. For many industries and individuals, it is the ongoing method of handling great amounts of material with great speed.

With some concern, however, we hear of a national charity that ran 11 months behind in producing its financial statements and a recently merged company that has its staff working round the clock trying to find out "what has happened." Will our clergy need new skills to cope with their computers? Should seminaries begin to offer optional courses in computerization?

Some parishes have already taken this step toward modernization. Our staff and many of our readers would welcome letters "pro" and "con" evaluating their mechanized helpers.

## Achieving Inter-Parish Cooperation

A neglected aspect of parish administration is the relationship that can exist or should exist between neighboring congregations. Whether one is talking about pastoral care, evangelism, youth work, social service, or whatever, the average parish frequently finds itself too small to undertake what is needed. The diocese, on the other hand — even the small diocese — is too big to provide a framework for local programs.

An unfortunate aspect of our present system is that adjacent Episcopal parishes often see themselves as rivals or as competitors. The pride we all have in our canonically separate identities discourages the sharing of gifts. A priest or a lay leader has to be an exceptionally close friend of his opposite number in another congregation in order to make a phone call like this: "We have a wonderful Sunday School teacher for our junior high class. She could come over and straighten out your messed up group in two or three weeks. . . ."

It generally takes a third party to help put those who have needs in touch with those who have gifts. A new spirit of cooperation usually requires a leader who can rise above local inhibitions and express a new vision. Experience also indicates that a program shared among three or more congregations may be more comfortable than that between two — especially if the diocese has put pressure on the two to get together. A team of several is more attractive than a forced marriage of two.

In some cases, parishes have made a formal or informal cluster or coalition to support some very worthwhile programs. In other cases, the more traditional deaneries or archdeaconries have been so used. In any

case, for such a grouping to be effective, it requires leadership. Too often in the past, deans or other regional office holders have assumed that they should do virtually nothing, and have succeeded all too well.

Experience indicates that functional groupings of congregations benefit from an authorized leader (whatever his title may be) who is remunerated either on a part-time basis (in addition to existing parochial work) or full-time. It is amazing what congregations can do together when someone is working to make it happen.

The cost? In affluent areas, it is worth the price. In problematical or needy areas, such a regional leader can scout out local resources, recruit non-stipendiary ordained assistance (unused non-stipendiary clergy exist in virtually every diocese), and train lay leaders so that within a few years missions and supported parishes can become self-supporting. Regional groupings or clusters can be a most important strategy for revitalizing congregations. The topic deserves our serious attention.

## Letters to the Editor

Our Letters to the Editor column continues to be one of the most read parts of this magazine. We are glad it is and are grateful to the individuals who write. We cannot possibly print all the letters we receive, but all are read and all are appreciated, for even those not printed assist us in keeping in touch with the ideas and interests of readers.

Some readers continue to believe that the letters reflect the views of the editor or the policies of THE LIVING CHURCH. Far from it! Many correspondents totally disagree with us on various questions. We assume no responsibility for errors or misinformation appearing in letters (although we often do succeed in editing out plainly erroneous material).

How are the letters selected which are printed? No way to answer that! We do our best to choose those that seem interesting, or informative, or entertaining, or timely, or expressive of some significant viewpoint. When two or three say pretty much the same thing, we often choose the shortest. Sometimes a good letter is not printed because we have an article of a similar viewpoint that will be printed soon.

Often it is only at the last moment, when the pages are being laid out for the printer, that we find a certain letter can, or cannot, be fitted in. Like other publishers, we do not assume responsibility for explaining the reasons why any one particular letter was or was not printed.

One reader asks why, oh why, must we continue to print letters on questions which have been settled, many of them some years ago. Well, we believe that the church needs some forum in which reasonable grievances can be aired.

On the other hand, we see no obligation to give space to unreasonable complaints, or complaints directed against the very nature of the church. No matter how justified a point may be, it is the long standing policy of this magazine not to print letters which characterize opponents as either knaves or fools.

Finally, there is brevity. More people can have more letters printed more promptly if writers try to write carefully worded, pithy, short letters. Enough said.

# CLASSIFIED

## ACCOMMODATIONS

**GOING TO THE MASTERS GOLF TOURNAMENT?** For accommodations away from the crowds, and with affordable prices, stay at the Gravatt Conference Center of the Diocese of Upper South Carolina, only 33 miles by interstate from the Augusta National Golf Club. Contact: The Rev. Clyde L. Ireland, Rt. 6, Box 200, Aiken, S.C. 29801 or (803) 649-1817.

## BOOKS

**USED RELIGIOUS** and theological books. Topography and history of the British Isles. Books bought and sold — Catalogue 103. The Anglican Bookstall, 815 Madison Ave., Baltimore, Md. 21201. (301) 523-2882.

**CHRISTIAN SPIRITUALITY** — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

## BOOKS/PUBLICATIONS

**PUBLISH YOUR BOOK!** Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LCC, 84 Fifth Avenue, New York, N.Y. 10011.

## CHURCH MUSIC

**ST. MICHAEL'S MASS FOR RITE II.** Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

## FOR SALE

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

## NEEDLEWORK

**NEEDLEWORK BOOKS:** Ecclesiastical designs for needlepoint, cross-stitch, crochet, candlewicking, hardanger. Send 25¢ for list of 65 titles plus 100 individual charts. Karen L. Ford, 8364 Solano Dr, Scottsdale, Ariz. 85253.

## POSITIONS OFFERED

**LARGE** suburban parish in midwest seeks experienced assistant rector for youth work, teaching and small group ministry, and sharing of pastoral and liturgical ministry with rector. Send profile and resume to Box P-548.\*

**YOUTH DIRECTOR:** Full time position for individual or married couple. Request job description and parish and community profile from: Fr. David I. Suellau, St. Barnabas Episcopal Church, 319 W. Wisconsin Ave., DeLand, Fla. 32720.

**CLERGY ASSOCIATE** needed for east coast Florida parish. Principal responsibility for Christian education and Evangelism, but also sharing in full parish ministry. Reply Box M-549.\*

# NEWS

*Continued from page 7*

Bishop of the new Diocese of Fort Worth, and the Rev. Alex D. Dickson, Jr., on his election as the first Bishop of West Tennessee;

- designated the Minnesota Committee on Indian Work (MCIW) as the recipient of the 1983-84 Church School Missionary Offering.

## MHE Consultation Meets

Students, chaplains, faculty, and administrators met January 6-8 in Norman, Okla., for Province VII's fifth annual consultation on ministry in higher education.

Participants heard addresses from Dr. Joy Reeves, chairman of the sociology department of Stephen F. Austin University; Dr. John O'Brien, a professor of ecology at the University of Kansas; and the Rt. Rev. Anselmo Carral, director of the Center for Hispanic Ministries of Province VII. The speakers focused on the topic of Christians in an uncertain world, echoing the conference theme, "World Without End? Amen."

In her paper, Dr. Reeves stated unequivocally that the church, as a social institution, may delay change, but it cannot prevent it. In that context, she asked the conference to consider what the church is doing for women today and then to think creatively about what groups the church could serve more fully to be true to its mission.

Bishop Carral examined the history of missionary efforts in Latin America and contrasted the style and approach of Roman Catholic and non-Roman endeavors. Americans often assume that Hispanics are Roman Catholics, but even the Roman Catholic hierarchy admits that only 14 percent of the population of Latin America are practicing Roman Catholics, and only 15 percent of North American Hispanics are served by that church. Bishop Carral estimated that 80 percent of all American Hispanics are members of no church.

Dr. O'Brien gave the conference a technical guide to waging nuclear peace and urged participants to be peacemongers on their campuses. There are presently 40,000 nuclear weapons in the world, the equivalent of one million Hiroshima bombs, he said.

The conference was led in worship through the music ministry of Mark Engelhardt, organist-choirmaster of St. Michael's Church, Mission, Kan. Using a combination of renewal music and traditional canons from the Taize monastic community, Mr. Engelhardt showed how even the smallest Canterbury association can creatively employ music in worship.

# CLASSIFIED

## POSITIONS OFFERED

**REMARKABLY** vital suburban parish in south-west looking for younger priest of talent and a few years parochial experience to be curate with real responsibility to seasoned rector. Parish is eucharist-centered with strong lay involvement and leadership. Excellent compensation and benefits for someone who believes a curacy can be a rich, fulfilling and happy ministry, not just a stepping-stone to better things. Reply Box D-547.\*

## PROBERS

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

## REAL ESTATE

**SEWANEE, TENNESSEE.** We have some nice offerings just now on the "Purple Mountain." Custom built three bedroom/two bath home, fruit trees, 2 acre garden plus 20 acres of woods. All 10 minutes from this very attractive university community. Priced low \$80's. Lovely four bedroom/three bath home in town. Low \$80's. Also 29 acres with bluff, lake and waterfall. Mid \$70's. Many other attractive listings. Gardner Realty, P.O. Box 305, Sewanee, Tenn. 37375. Mary Helen Paul, Broker-Manager (615) 598-5698.

## VACATION

**JOIN US** this summer for one or more weeks in July. Share community life, work and worship. Write: The Rev. Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

## SUMMER PROGRAM

**SEARCH . . .** the Religious Life Summer Program, August 13-27, 1983. Prayer, study, ministry. Write Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

**MOUNTAIN RENEWAL** in small, ecumenical community. Summer program 1983 now available. Continuing education credit possible. Leadership includes Anglican theologian David Jenkins. 12 day sessions. Share in study, fellowship, worship, work, fishing, riding, hiking. Individuals, families. Write: Ring Lake Ranch, Box 806, Dubois, Wyo. 82513.

## WANTED

**CAN ANY CHURCH, ECW** or individual, send a Christ the King Crucifix as a thank offering for the 150 anniversary celebration of St. Andrew's Anglican Church, Greenville, Grenada, West Indies c/o Fr. Leopold Baynes?

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

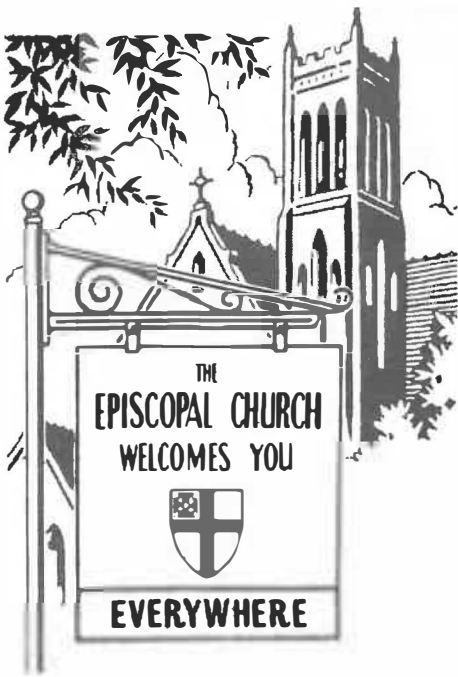
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When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# LENT CHURCH SERVICES

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



## 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 6; 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

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
The Rev. C. Christopher Epting, r; the Rev. Cecil Radcliff, c;  
the Rev. Henry Marsh, d  
Sun Masses 7:30, 9:30, 11:15; Wkdy Masses Tues 5:30,  
Thurs 10, Fri 7; Wed Parish Supper & Christian Ed 6. Organ  
recital Thurs 12:15

## COCONUT GROVE, MIAMI, FLA.

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

## LONGBOAT KEY, FLA.

**ALL ANGELS BY THE SEA** Coast Federal Bldg.  
510 Bay Isles Rd.  
The Rev. Thomas C. Aycok, Jr., v  
Sun Eu 8 & 10:30; Wed Eu & HU 10

## WINTER PARK, FLA.

**ALL SAINTS'** 338 E. Lyman Ave.  
Sun 7:30, 8:45, 11:15; Wkdy 12:05; Thurs 6:30, 9:15; C Fri  
11:15

## 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  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## BOISE, IDAHO

**ST. STEPHEN'S** Cole Rd. at El Caballo  
Sun H Eu 8 & 11; Wed H Eu 10, 9

## BARRINGTON, ILL.

**ST. MICHAEL'S** 847 Dundee Ave.  
The Rev. W. D. McLean, III; the Rev. Craig MacColl, the  
Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and mass: 9:15 Mon, Wed, Fri;  
6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

## CHICAGO, ILL.

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr.  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily  
Office 6:40 & 6; C Sat 5-6

## 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. 5:15 Wed

## ELKHART, IND.

**ST. JOHN THE EVANGELIST** 226 W. Lexington Ave.  
The Rev. Howard R. Keyse, r; the Rev. Robert L. Radema-  
ker, c  
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.  
South of Toll Road 3 miles on Rt. 19, downtown

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 6630 Nall, 66202  
The Rev. David F. With, r  
Sun Eu 7:30, 10, noon

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
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, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BALTIMORE, MD.

**GRACE AND ST. PETER'S** Park & Monument  
E.P. Rementer; F.S. Thomas; D.L. Garfield  
Masses: Sun 7:45, 10 (High), 1. Mon, Wed, Thurs 6; Tues  
11:30 & U; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat 12:30

**OLD SAINT PAUL'S, 1892** Charles St. at Saratoga  
Baltimore's Mother Parish  
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP, 11. Daily 8:15  
MP; 12:15 H Eu; 5:15 EP. Lenten preaching every Wed & Fri  
12:15

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH** Beacon Hill  
**OF ST. JOHN THE EVANGELIST**  
35 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 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10:10-10:30, Fri 6-7

## FLINT, MICH.

**ST. PAUL'S** 711 S. Saginaw  
The Rev. Peter A. Jacobsen, r  
Sun Masses 8 & 10. Daily Masses 7 Mon, Fri; 9 Tues, Thurs,  
Sat; 7 & 12:10 Wed

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,  
H Eu Wed 5:15 (other days as anno)

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, 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

(Continued on next page)

## EL DORADO, ARK.

**ST. MARY'S** 512 Champagnolle  
The Rev. Edward J. Holt, r  
Sun H Eu 7:30 & 10; Wed H Eu 6

## BEVERLY HILLS, CALIF.

**ALL SAINTS'** 504 N. Camden Dr.  
The Rev. M. Gregory Richards, r; the Rev. Carol Henley,  
assoc  
Sun H Eu 8, services 9 & 11; Wed H Eu 6; Thurs H Eu 10

## REDLANDS, CALIF.

**TRINITY** 419 S. 4th (Across from Beaver Clinic)  
The Rev. L. E. Hemmers; the Rev. J. K. Saville, III  
Sun 8, 10 Eu; Wed 10 Eu LOH

## 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. Frederic W. Meshger,  
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 296-1712  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-12

## HARTFORD, CONN.

**ST. JAMES'** 75 Zion St.  
The Rev. Thomas C. Wand, r  
H Eu Sat 5; Sun 8, 10; Wed 7; EP & Pot Luck Thurs 6:30

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, cu-  
rate; d, deacon, d.r.e., director of religious education;  
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,  
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-  
day; 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.

# LENT CHURCH SERVICES

(Continued from previous page)

## 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

## OGALLALA, NEB.

**ST. PAUL'S** 316 East A  
The Rev. Paul L. Crowell  
Sun Eu 10:30. Wkdy Mass as anno

## 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

## LEVITTOWN, L.I., N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, r  
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 6

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin L. Bowman, v; G. Daniel Riley, ass't  
Sat 5, Sun 10, Wed 7:30

## 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 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP,  
sermon & H Eu other Sun; 4 special music. Wkdys: 1:10 H  
Eu Tues & Thurs; 8, 1:10 & 6 H Eu HD, Wed; 12:10 special  
preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri  
& Sat

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

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; 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** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**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

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 Sol; Weekdays as anno

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, 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, 5-6; 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 Gilli, assoc; the  
Rev. John L. Miller, and the Rev. Susan C. Harriss, James  
B. Simpson, 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 6:30 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  
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 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



Trinity Cathedral, Pittsburg, Pa.

## HOPE MILLS, N.C.

**CHRIST CHURCH** 2 miles off I-95  
Sun 9:45 Christian Ed, 11:15 Eu; Fri 6 Eu

## YOUNGSTOWN, OHIO

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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SCC, r; the Rev. Jack V. Dolan,  
d  
Sun Masses, 8:30, 11. Daily; as announced

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu  
12:35. H Eu Wed 7:30, Sat 12:05

## NEWPORT, R.I.

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

## EDISTO ISLAND, S.C.

**TRINITY CHURCH (founded 1774)** Highway 174  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9:30; HD Eu, Lenten devo as anno

## PAWLEYS ISLAND, S.C.

**ALL SAINTS, Waccamaw** River Rd.  
The Rev. Charles H. Murphy, III, r  
Sun 8, 10; Wed 10

## SIoux FALLS, S.D.

**CALVARY CATHEDRAL** 500 S. Main  
James H. Waring, dean; Paul Henry, ass't  
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. 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

## 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. 76053  
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 Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan  
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.  
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
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** 9820 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## CASPER, WYO.

**SAINT STEPHEN'S** 4700 S. Poplar St.  
The Rev. Thomas R. Hansen, r  
Sun 8 Ser & Eu, 9 Ch S, 10:30 Ser & Cho Eu; Thurs 7 Eu