

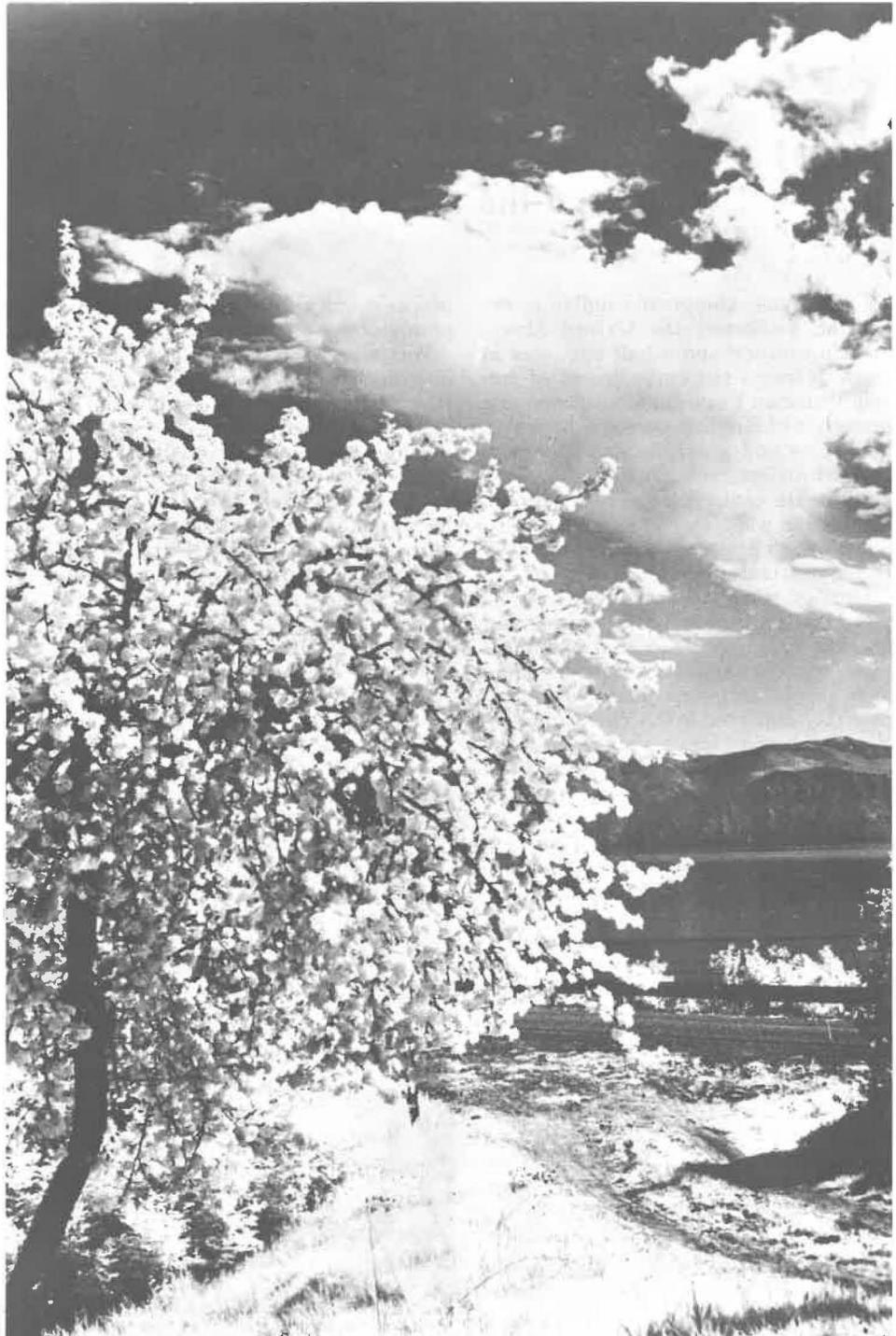
THE LIVING CHURCH

Backyard Industry

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RNS

The First Article



Keble and the Modern World

John Keble, the great English priest who awakened the Oxford Movement a century and a half ago, was in many respects the embodiment of certain Victorian English ideals. A son and grandson of English parsons, he was a handsome and gracious man of exceptional intellect, education, talent, and culture. He could rise to be a national spokesman when the times called for it, but he much preferred to devote himself to the pastoral ministry.

Hursley, where he served for over 30 years, was a village parish numbering perhaps 1,500 souls, located about six miles from Winchester. There he could visit his parishioners, many of whom probably still lived in thatched cottages. We can imagine him walking along the lanes, listening to the birds, noticing the wildflowers, and conversing with his neighbors.

Through the success of *The Christian Year*, he raised money to restore the village church to a proper Gothic structure. Through the poems in this book, he could share this fair England with those who lived within the shadow cast by commercial cities, factories, docks, and coal mines.

Although a man of the 19th century, Keble still seemed to live in the England of the cavalier poet George Herbert (1593-1633), or of the fisherman Izaak Walton (1593-1683) discussed in this column during September and October last year. Indeed, the beloved angler is referred to on Advent Sunday:

O who can tell how calm and sweet,
Meek Walton! shews thy green
retreat.

This seems to be the only modern

proper name appearing within the text of any of the poems.

Was all of this simply a withdrawal into the past? The rural England with which Keble was identified provided an important sense of roots for a rapidly expanding and dynamic civilization and empire. But what is the "real England" anyhow? Agrarian communities which had maintained their social fabric, their faith, and their contact with the same soil for a thousand years, cannot be dismissed lightly as unreal.

The conservative John Keble, no less than the revolutionary William Blake, desired to see Jerusalem restored "in England's green and pleasant land," although they had very different ideas of



Hursley church where Keble served from 1835-1866.

how to achieve it. Today, more so than 50 years ago, we may acknowledge that nourishing the fabric of life in small communities is a very significant function.

But as to Keble and what we regard as the modern world, there is indeed a paradox to face. It is difficult to picture him apart from the English countryside and the traditional life of a small village, yet a new generation of English priests, directly inspired by Keble and his close friend Pusey, were to carry his pastoral ideals into the grim slums and smoke-filled industrial districts of the burgeoning modern cities. A new and dynamic concept of the urban parish and the urban priest was one of the most notable legacies of the Oxford Movement.

Keble's poem for the feast of St. Matthew shows seeds of such a hope:

As on some city's cheerless night
The tide of sun-rise swells,
Till tower, and dome, and bridge-way
proud
Are mantled with a golden cloud,
And to wise hearts
this certain hope is given
"No mist that man may raise,
shall hide the eye of Heaven."

In concluding this series in this column, we may recall that, as a priest, John Keble gave himself so fully to the parish of Hursley that most of the local folk had little awareness that their modest and soft-spoken parson was a figure of international repute. When his funeral was held shortly after Easter in 1866, parishioners were astonished at the stream of distinguished visitors from all over England coming to honor their vicar.

Six weeks later his beloved wife Charlotte followed him. They were buried side by side in the Hursley churchyard. Plans were soon underway to raise the huge sum of money to found and build Keble College in Oxford, one of the most impressive monuments ever erected to any single individual in England.

THE EDITOR

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**THE
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LETTERS

New Priests

The letter of the Rev. Peter Chase [TLC, March 27] concerning the ordination of seminarians to the diaconate in their senior year reminded me of my own experience.

I was ordained deacon in 1942, just before I returned to Nashotah House for my final year. I was not alone in this, and those of us who were able to function as "real" deacons gained a great deal from the liturgical life of the seminary.

When I graduated from Nashotah House in June of 1943, I was immediately ordained priest and put in charge of several missions in northwestern Nebraska. I vividly recall getting off the train at Valentine, and being met by a woman who exclaimed, "Thank God, you are a priest! My mother is 83 and ailing!"

I knew what she meant. If I had come as a newly-ordained deacon, the Eucharist would not have been available in that whole area for another six months, at least, and the ministry I could offer would have been thus hampered and curtailed!

Where plenty of curacies are available for newly-ordained deacons, I see no necessity to follow this particular route. But in areas where newly-graduated seminarians are put in charge of churches, I feel that their ministry gets off to a better start if they can function immediately as ordained priests.

(The Rev.) CLYDE E. WHITNEY
Rector Emeritus
St. Andrew's Church

Scottsbluff, Neb.

In response to the letter to the editor by the Rev. Peter Chase [TLC, March 27], advocating ordination of deacons after two years of seminary, I wish to add my "Amen."

With the increased participation of the laity, which I consider to be a big plus, I would like to see those who have completed two years of seminary rewarded. I believe that it would help them, as well as the liturgy of the churches they serve.

(The Rev.) K. E. GUSTAFSON
Church of the Holy Communion
Rock Springs, Wyo.

The Rejection Letter

I read Fr. Nevius' article, "The Decline and Fall of the Letter" [TLC, March 13]. I can enlighten Fr. Nevius considerably, but I surmise that the explanation will afford him little satisfaction.

I have just finished nine months on a

search committee of nine members. We started out with about 80 names, which were reduced to 16. Finally, we reduced these candidates to the few names we gave to the vestry.

Subsequently, these few candidates were invited to our parish to meet the vestry. The vestry made a call, and the call was accepted. This is to say that the work of the search committee, of which I was a member, was productive.

As a background: my search committee did obtain help from several consultants. We learned what a *hidden agenda* is, and we resolved to try to disclose and discuss all such agenda items. I think we did so in good faith. And we went further.

All of the search committee members took the Myers-Briggs Type Indicator test. I turned out to be an intuitive judgmental type (INTJ), while others were sensing types (ESFJ), and more were in between. I confess that it was a revelation to me that some people arrive at their decisions in a way substantially different from mine.

Yet, I have seen many of these people participating in our parish life very effectively, including service on our vestry. I was forced to conclude that they could arrive at valid decisions, even though I could not comprehend the manner in which they arrived at those decisions. And, I am equally sure they cannot comprehend mine.

Out of respect for each other and to accomplish our job, the selection process became akin to the art of political compromise. This is to say that we asked only, "Can you agree?" We never went further and asked why.

Thus, when the judgmental types and the sensing types on the search commit-

tee could agree that one or more candidates should advance, we quit while we were ahead; we never asked for agreement on the reasons why. It follows that we certainly never asked for agreement on the reasons why the others did not advance.

As can be seen, this leaves an honest corresponding secretary of the search committee with no reason that he or she can pass on to the candidate in "the letter." Think about it. How should a corresponding secretary write the letter?

NAME WITHHELD

Inter-Connectedness

The Rev. Julien Gunn's informative article on John Keble [TLC, April 3] sparked a number of family memories for me, ones which had been long buried.

My grandfather, the Rev. Robert Barton Waterman, emigrated to Canada from Hursley, England, in the late 1800s. He settled in the Ottawa Valley, in the parish of Carp, and began there a ministry which is still remembered in the Diocese of Ottawa.

One of seven children born to him and Isobel, his wife, was my father, Robert Harold Waterman, later Bishop of Nova Scotia from 1948 through 1963. On the mantelpiece in Dad's study there stood, as long as I can remember, a dull gray "dish" on little legs, with a lid. In my childhood I believed (in spite of the cross which served as handle for the lid) that it was a tobacco humidor. Probably some visitor had left behind his pouch, later hidden away there.

In my teens, I learned that on Grandfather's return visit to Hursley, England, in the early 1900s, the Kebles, friends since his childhood, invited him

to share with them stories of his work in distant Canada. (The Kebles, including John, lie next to the Watermans in the Hursley churchyard.)

To commission their friend on his return to "the colony," the Kebles sent with him John's portable baptismal font, that gray "dish" of my youth, in reality a beautiful piece of unfired Spode pottery. Family memory has it that it had for years been slung into a sack and carried from the saddle as John made his rounds of the parish.

While the font graced our mantle for more than 70 years, upon his retirement, my father sent it to the Keble Museum in Oxford, where it remains on display.

Thank you, Fr. Gunn, for reminding me of these events in my life.

You would be interested to know that several years after Grandfather died, Dad installed as rector of Carp (where the font had been sent by the Kebles) the Rev. Herbert O'Driscoll, now dean of the College of Preachers. Our inter-connectedness never ceases to astound me!

JANICE M. DUNCAN
Bishop's Staff

Diocese of Pennsylvania
Philadelphia, Pa.

Prayer Book Differences

Having read the article, "The Prayer Book Issue" [TLC, March 20], I ask if it is possible that most of the Episcopal clergy, including the Presiding Bishop, are just now awakening to the fact that "the differences between Prayer Books are not just linguistic ones. They are doctrinal as well. . . ."

LYDIA M. KANZLER
Cohasset, Mass.

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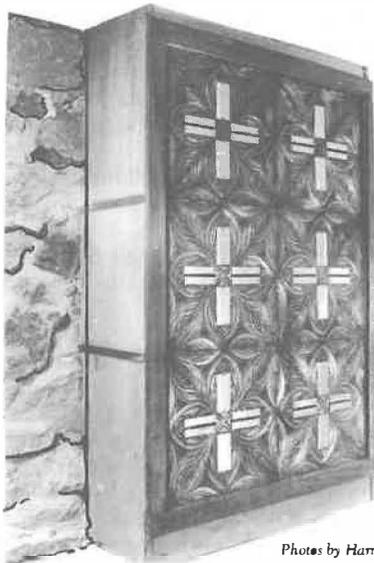
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Photos by Harry Branflick



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Boatlift Convictions Appealed

In West Palm Beach, Fla., on March 22, an attorney for the Rev. Joe Morris Doss and the Rev. Leo Frade told a three-judge panel of the 11th Circuit Court of Appeals that the priests had not been aware of the "trading with the enemy" act during the 1980 Cuban boatlift.

Atty. Julian Murray said the rarely used law is unconstitutional, and the priests believe they did the right thing when they ferried 411 Cubans to Florida in the "freedom flotilla." Fr. Doss and Fr. Frade of New Orleans had raised funds to buy and outfit a World War II minesweeper for the May, 1980 trip.

The "trading with the enemy" charges under which they were convicted, was a result of their having stayed several nights in Cuban hotels and having purchased fuel for the return trip. One of the appellate judges said the government would have a hard time upholding the priests' conviction on those charges.

"I'm at a loss to see why it's not a violation of this law for any American tourist to go down to Cuba and stay in their hotels," Judge Robert S. Vance said. "I don't think you could compare tourists staying in hotels with the exodus of 125,000 refugees, many of them hardened criminals," responded an attorney for the U.S. Justice Department.

Judge Vance pointed out that the priests were not convicted of smuggling refugees, but of trading with the enemy. "You've shown me nothing in this record that [Fr. Frade and Fr. Doss] knew that any of their financial transactions with the Cubans were illegal," he said. "You have as tough a proposition to convince an appellate court as I have ever seen."

The appeal court can uphold the verdict, reverse it, or order a new trial. A ruling is not expected for several months.

Disestablishment Proposed

"I believe the time has come to begin a national campaign for disestablishment," one of England's leading Labor Party politicians told a gathering at St. James' Church in Piccadilly recently.

Tony Benn, who has served in Parliament for more than 30 years, said that support exists "within the Church of England for disestablishment and many in the Anglican Communion worldwide might welcome and approve the liberation of the Church of England."

Church-state separation in England, Mr. Benn said, would end "all ministerial and parliamentary control over appointments, doctrine, and worship and end the automatic right of bishops to sit in the House of Lords. It would necessarily free the monarch of the day to worship in any way that he or she might wish, or not at all, as a member of any church or none."

The church needs the freedom to challenge the government and the materialistic "establishment," which, according to Mr. Benn, has elevated the worship of money above all else. "The people need to know that these rotten values are not endorsed by a state religion," he said.

There was no immediate reaction from the Archbishop of Canterbury, but the Rt. Rev. Stanley Booth-Clibborn, Bishop of Manchester, said, "If the state decided the time has come to change the association between the church and state, then I don't think that would be resisted by the Church of England."

Visit to Nicaragua

Three Episcopal bishops have urged President Reagan to initiate a "dialogue" with the Marxist Sandinista government of Nicaragua and to provide "bold and imaginative" economic aid to Nicaragua, similar to that provided to Europe after World War II.

The Rt. Rev. George N. Hunt, III, Bishop of Rhode Island, the Rt. Rev. H. Coleman McGehee, Bishop of Michigan, and the Rt. Rev. John T. Walker, Bishop of Washington, recently spent four days touring Nicaragua at the request of the Rt. Rev. Cornelius Wilson, Bishop of Costa Rica and interim bishop for the Episcopal Church in Nicaragua.

The three bishops talked with a spectrum of Nicaraguans of all economic, political, and religious backgrounds; and they are convinced that there is still time for the U.S. to influence the Marxist Sandinista leaders in Nicaragua. Not to try to do so, they feel, may eventuate in our government's finding "our worst fears... become a self-fulfilling prophecy."

The proposal of Bishops Hunt, McGehee, and Walker is a "kind of Marshall Plan for Central America," whereby our government attempts to help those who are victims of the revolution or of natural disasters.

Addressing the issue of U.S. intervention, Bishop Hunt said he was struck in

a number of ways. For one, even right wing critics of the Nicaraguan government feel there is too much U.S. intervention in internal affairs. For another, Bishop Hunt is convinced of CIA involvement within Nicaragua's political structures. "In my mind, there is no question whatever that the CIA has been directly involved in an attempt to subvert the present government and to bring it down," Bishop Hunt said.

Moreover, Bishop Hunt said that he has changed his attitude toward Marxism. Whereas he formerly thought Marxism and Christianity incompatible, he now sees "that is it possible for Marxist ideology to evolve in such a way that both the church and the Marxist ideology can live compatibly in the same person."

He added that neither he nor the other bishops felt taken in; their conclusions were based on their own observations within the context of complete freedom to travel throughout the country.

While some of the people the bishops met had criticism of the current government, no one, Bishop Hunt said, wishes to return to the dictatorial rule of the Somoza family.

Responding to the expected criticism of bishops treading where they ought not, that is, into politics, Bishop Hunt remarked, "The business of the church is the worship of God... and we do this best when we are at his work, making peace among all his children."

Texts, Tunes Sought For Hispanic Hymnal

Following the successful example of the standing commission on church music, a commission designing a new hymnal for use by Hispanic Episcopalians is inviting composers to submit texts and music for consideration.

The Hispanic Hymnal Commission, which hopes to publish its work within the next three years, has developed guidelines and is inviting "all Spanish-speaking persons living in the U.S. or abroad" to take part.

In announcing the invitation, the Rev. Herbert Arrunategui, staff officer for Hispanic ministries at the Episcopal Church Center, said that compositions would be judged anonymously and that the commission reserved the right to make changes in accepted material after negotiation with the author or composer. The commission hopes to acquire texts that reflect Hispanic thought and

sensibilities and match them to original tunes.

Text guidelines include conformity to Spanish language structure and grammar, conformity to the doctrine and discipline of the Episcopal Church as held in the Book of Common Prayer (Spanish edition), avoidance of regionalisms or words not common to all Spanish-speaking people and, if a hymn is based on a psalm, conformity to the Psalter used in the Book of Common Prayer (Spanish edition), although paraphrases of this Psalter will be considered.

Tune guidelines hold that the ideal tessitura (singing range) of the melody must not surpass a tenth and should not go higher than E flat above Middle C. Melodies should also be arranged in four part harmony or for accompaniment and must be playable on keyboard instruments. Guitar chords can be added when appropriate.

All material must be in hand by October 31, 1983. Contributors should send only copies of original material and the identity of the author/composer must not appear on the submission but must be included in a separate cover letter. Material should be sent to Fr. Arrunategui at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Bishop Chadwick on South Africa

As a result of restrictions placed upon his movements by the South African government, the Rt. Rev. Graham Chadwick was forced to resign as Bishop of Kimberley and Kuruman in 1982. The following feature is a somewhat shortened version of an article by the bishop which appeared in the Church Times in February.

If the Church of the Province of South Africa were not in trouble with the state, its credibility would indeed be in question. A state-church confrontation is inevitable when the Nationalist policy is to keep power in Afrikaner hands at all costs.

Some of the results of this policy include enforced removal of blacks; detention without trial; deaths in detention; torture; confining blacks, who account for 87 percent of the population to 13 percent of the land; and attacking alleged bases of the African National Congress located in neighboring countries.

Anyone who gets involved as a Christian in some of the issues in South Africa today or tries to alleviate the suffering caused by the regime or works for change in the structures of society, however non-violently, risks being dubbed communist and unpatriotic and is likely to suffer for it. I shall mention a few of these issues:

Uprooting — More than two million blacks have been uprooted from their homes to implement the ideology of sep-

arate development. In my former diocese, thousands have been moved from the "white" areas in the Republic of South Africa into desert land in the "independent" country of Bophuthatswana. They were given small iron huts with no ceilings or inside walls for protection from the severe heat in summer and the severe cold in winter. Inadequate water supplies, shopping, and medical facilities were added to the trauma of being uprooted from their settled communities. This program of removals is still going on;

"Homelands" — The creation of "independent" countries not only denies to blacks any share in the wealth of South Africa, to which they and their fathers have contributed, but deprives them of South African citizenship. . . . The plan is to have no black South Africans. . . .

"Orderly Movement" — Influx control into "white" urban areas is being tightened. Until now, blacks have been allowed to stay in "white" areas for up to 72 hours without special permission. If the proposed "Orderly Movement and Settlement of Black Persons" bill becomes law, blacks would not be allowed in any white area from 10 p.m. until 5 a.m. There would be a nationwide curfew for blacks; and

Security police — The powers and behavior of the security police are extraordinary by any standards. At least 50 people have died in detention since 1963. . . . Torture as an aid to interrogation is common. Electric shock, attacks on genitals, kicking, beating, suspension in mid-air, being kept naked and standing for long periods, are attested to by many who have been in the hands of the security police. One of my clergy was detained for 19 months, much of it in solitary confinement, and was never charged with any offense.

In my own case of being forced out of South Africa, as usual no reason was given for refusing permanent residence. I believe it was because I annoyed the head of the security police in Kimberley. It began with the detention of two priests of my own diocese and some students in 1981. Black schools had been boycotted as a protest against poor conditions and what was considered inferior "Bantu" education. In Kimberley, there was a complete breakdown in communication between the students and the education authorities and community council. An action committee was established which reopened contact and had the students once more registering for school. The two priests were members of the committee.

It was at that stage that their houses were raided in the early hours of the morning and they themselves were arrested. Their families were given no information of where or why they were being held. No access was allowed by lawyers or doctors. All requests by me to visit the detainees were refused by

the local security chief and the commissioner of police in Pretoria. Bibles and Office Books that I took to the police station on the morning of their arrest were handed to the priests on their release 12 days later.

Certain items on the agenda of our diocesan synod later in 1981 might have contributed to my expulsion. There were resolutions dealing with conscientious objection, bonus bonds for defense purposes. A measure was introduced — but defeated in its first reading — to prevent anyone employed by the security police from holding office in the church.

In off-the-record remarks, the security police have accused me of smearing South Africa overseas and declared me to be a security risk. However incredible it is to me, they are evidently serious about it. When I left Kimberley airport to fly to the United Kingdom, I did not realize in what strength the police were there until recently when I received a letter from a friend, who said, "The day you left, we drove away from the parking zone of the airport but waited nearby on the grass until you were high in the sky. Behind us passed all the police cars. There were many, and mind you, the last one with barking dogs."

Enforced separation, apartheid, and all that is needed to uphold the system is necessarily against the Gospel of togetherness, reconciliation, and unity. The Anglican Church has made total opposition to apartheid a major priority of mission. At its recent provincial synod, it declared apartheid "totally unchristian, evil, and a heresy." It referred to the proposed "Orderly Movement" bill as "blasphemous," and asked the archbishop to "declare to church members and to the state that provisions thereof contrary to the will of God cannot be binding on the conscience of citizens."

The church is one of the few bodies that can still bring together people of different races. Much militates against that on a local level — fear, prejudice, ignorance. In some places, in spite of the practical difficulties, parishes of black and white areas are twinned, people coming together for discussion, prayer, and social occasions. Priests work together in multi-racial team ministries. The three theological colleges of the province are multi-racial.

In face of the intransigence and violence of the authorities in South Africa in applying their racialistic policies, the task of the church in building up truly Christian communities, relieving suffering, and bringing about change in the structures of society, often seems hopeless. But the life of the church goes on. The power of the Holy Spirit available to us is the same as enabled the apostles to turn the world upside down. Liberation is possible not only for those oppressed, but for the oppressors too.

Backyard Industry and a Self-Supporting M

Baguio is known not only for being the summer capital of the Philippines, but also as the location of the Rabbit Experimental and Educational Project. Just a few years ago, rabbits were virtually unknown in the Philippines as a food source and were identified only as children's pets and sometimes thought of as akin to rats.

Today, with the government's food production campaign, rabbits are slowly being accepted as a source of protein and raising them has been included as one of the backyard industries supported by the program of the government for economic development.

If you ask the Bureau of Animal Industry to recommend a good source of rabbits, you will be given the name of Sicwaten, the family behind the Rabbit Experimental and Education Project (REEP).

People from all over the country and from other nations have come to visit REEP in an effort to know more about rabbits and to see what is going on in the project. Many of them have eventually started their own rabbit raising projects.

In a developing country like the Philippines, where over-population, food shortages, malnutrition, unemployment, and other related social and economic problems are the constant concern of the church and the national government, rabbit raising offers a way out.

In the first place, rabbit meat may be considered a king of meats because it is ideal for both young and old. It has high

The Rev. Juan B. Sicwaten, a graduate of St. Andrew's Seminary in Manila, was ordained to the priesthood in 1957. Before beginning REEP, he served in several churches in the Mountain Province of Luzon. The government of the Philippines awarded him the "Outstanding Farmer of the Year" award in 1977, and in 1982 he received his master's degree in education with his thesis entitled, "A Manual on Backyard Rabbit Raising." He was a deputy to General Convention last year. Fr. Sicwaten, his wife, Salome, and son, Samuel, have all been deeply involved in efforts for renewal, evangelism, and church growth.

By JUAN SICWATEN
WITH SAMUEL AND SALOME SICWATEN

protein content as compared with chicken, pork, beef, and turkey.

In the second place, rabbits are very fertile and are cheap to feed. A pair of rabbits can produce from 24 to 32 offspring per year, or an average of 420 kilos of meat from ten mothers — enough meat supply for an entire family for a whole year. Rabbits feed mainly on grass, which is free and available the year round.

In the third place, there are many by-products from the rabbits. Attractive bedspreads, shawls, and hats can be made out of rabbit fur. The paws and tails can be made into key chains. Methane gas can be extracted from the ma-

nure to supply fuel. These options point to the creation of income-generating projects for the entire family.

In addition to this, rabbits are "clean and neat animals," and they can be raised in the backyard with minimum inconvenience for the family and the neighborhood. They are not susceptible to the diseases that plague the poultry and pig industries. All the economic benefits that rabbit raising can provide are the main offerings of REEP, in its attempt to put God's love into action.

It all started in 1968, when I realized that the Philippine Episcopal Church would eventually need to grow and become independent, instead of contin-



Fr. Sicwaten, with his wife Salome, son Samuel, and some of their rabbits.

ually relying on the mother church in America for financial support. Having been educated in agriculture and animal husbandry at the "University of Hard Knocks and Experience," and being a farmer at heart, I launched into non-stipendiary ministry by raising pigs, chicks, and eventually rabbits.

Simultaneously, I was speaking out in the church for my belief that the church should start being self-supporting through food production whenever possible. Since this was a new concept in the church, many people met this move with misunderstanding and disapproval.

Some fellow clergy, apparently, did not like the idea of a priest cutting grass by the roadside in working clothes. Many were reluctant to accept the "tent-making" ministry which, after the example of the apostle Paul, I was trying to practice and propagate. The Philippine Episcopal Church (PEC) had been so used to having paid ministers that a self-supporting priesthood was unthinkable.

What was ignored by many was welcomed and well supported by others. Through the backyard industries having to do with pigs, poultry and rabbits, I came into contact with people from all walks of life — farmers, politicians, professors, rural people as well as urban people. This further enriched my ministry.

I attended seminars on community development, cooperatives, leadership, and agricultural and economic development in rural areas. These supplemented my training in general agriculture from the Asian Rural Institute in Japan, which I attended in 1966.

The many wonders of the rabbit venture soon were realized as the whole Sicwaten family gave more attention to it. The initial stock of seven does and three bucks soon expanded to 100 mothers and 50 males so that the family was raising 2,000 at one time, while still maintaining the project as a backyard industry. It soon became the main source of support for the family as it took over space from the poultry and piggery.

The project was first located in Guisad Valey near Easter School (Epis-

copal) where I was teaching Christian education and where my son had started school. With the increase in the number of animals, there was a need for a wider grassland, so the project was transferred to a neighborhood on the outskirts of Baguio, where woodcarving shops are found.

Thus, tourists, as well as farmers and professionals from the city, came to see the rabbits and eventually were customers. After almost 14 years, REEP is now worth over a half a million pesos although it still remains a backyard industry.

The main reasons behind the establishment of REEP were as follows:

(1) A priest could support his family and still go on working as a priest, even without the salary of the church. Non-stipendiary ministry today is becoming more popular, but other clergy are receiving salaries from the church while involved in private businesses.

(2) As mentioned earlier, rabbits can be a good source of food, both in quality and in quantity. Although many Filipinos eat three times a day, most of them have problems with nourishment. After our family ate the meat and developed delicious recipes, we began to introduce the meat to neighbors and eventually to the whole community. Today, many restaurants in the city are demanding more rabbits than the farms and other rabbit raisers in the area can supply.

(3) Raising rabbits is comparatively easy for people from all walks of life. Rural and urban people can raise rabbits in their backyards for home consumption,

as long as they are able to find grass to sustain the rabbits. Raising them mainly on commercial feed demands more capital and is not advisable. Interested people can also start and develop their projects at their own pace.

U.S. Peace Corps volunteers and World Vision have maintained continuous consultation and interrelation with the REEP project. This has resulted in the propagation of the ideas behind the project, as well as the distribution of animals in the different places where the volunteers are stationed.

Seminars on rabbit raising have been conducted, where government personnel, as well as private or church groups, have been trained, and new insights about general agriculture and food production introduced. Findings were later compiled in a simple manual on rabbit raising, *Sa Kalusugan ng Bayan Rabbit ang Alagaan*, which was published by CARE. Some copies of this handbook reached places as far away as Africa and Japan.

I was invited to talk at many different seminars, and gradually my whole family became recognized as experts in rabbit raising.

Today, I am full-time rector of the Church of the Resurrection, Baguio, the oldest and largest parish in the PEC, and my son has taken over the management of the rabbit project. REEP still continues to sell breeding stock to prospective rabbit raisers. Plans are being made to relocate the project to a still wider area to expand production and particularly to meet the demands for breeders and meat.

Orchard - April

These blossoms crowd each other, jostle just like eager children waving, calling out for your attention in a schoolyard or a classroom. . . Please look my way and see me. . . Do ask me for the answer since I'm sure I have it right. . . All the urgency of one who fresh discovers that bright act we call discovery. The maturing leaves of wisdom and experience soon will brush the bloom aside. Exuberance will fall before the progress of uncertainty and speculative doubt. This orchard rushes on, of course, to fruit and harvest, crisp and sweet. But for ourselves I'm not so sure. We need the push to richer, fuller growth and yet, what became of all those splendid answers we were not called upon to give? Do they decay like blossoms crushed? Or may there be some other Spring when they, once more, can live?

J. Barrie Shepherd

Life in the Small Town

By PETER J. SURREY

"Have you ever heard of the sugarplum tree?

'tis a marvel of great renown!

It blooms on the shore of the Lollipop Sea

In the garden of Shuteye Town. . ."

Eugene Field

The following scene takes place in a room of the parish house at St. Gerald's, Country Club Hills. The chairman of the search committee is speaking.

"And why, Fr. Brown, do you want to come to St. Gerald's, Country Club Hills?"

Fr. Brown replies, "America and the Episcopal Church are impressed by statistics. Mt. Zion, where I am now stationed, is an isolated parish of less than 200 communicants. It is conservative, traditional, and out of the mainstream of church life. I want to be where the action is and not stranded in a place that has its eyes shut."

I hope that Fr. Brown received the position at Country Club Hills, for at least he had the courage to express openly what many Episcopalians feel secretly. Certain social scientists would go even further than Fr. Brown. For example, Arthur Vidich and Joseph Bensen in their book, *Small Town in Mass Society*, see people in non-metropolitan New York State boasting about their social and economic freedoms, while in reality the forces of outside society determine what their society can and cannot do.

In this article, we are concerned with the non-metropolitan church; with those areas that lie outside the boundaries of our large cities. In a very real way, how-

ever, the points raised by Vidich and Bensen are interesting as far as the small town church is concerned.

Is the small town parish (or for that matter the small city parish) entirely dependent on the diocese or the national church for its ideals and very existence? Can it — or should it — influence the church as a whole? In other words, is there a plum tree in Shuteye Town?

If we were to begin a list of such values, we would before too long discover that the small town church has an enormous capacity to care. Everybody has a need to love and be loved. In the final analysis this can best be accomplished by small group situations. To become a part of a small church is to become a part of a concerned, caring congregation.

It is interesting how churches with large communicant lists often split themselves into small groups in order to capture the intimacy without which no Christian society can be whole. Once a stranger is accepted in a church in a small community he becomes a member of it for life. What is significant to that person can easily become significant to everybody in that parish. That is why such religious events as baptisms, weddings, and funerals are often seen also as great social events, for they become occurrences in which the entire congregation expresses its joy or sorrow.

Nobody remains anonymous long in a small parish. Feelings when they touch the fellowship of the small town church can run very deep. The casual way in which large churches often deal with a crisis in a parishioner's life is seldom found in the small town church, for it really cares for its members. But that is not the only aspect of its fellowship.

In his *Education*, Henry Adams says that chaos often breeds life, while order breeds habit. The members of a small town church know better. Anarchy is essentially weak and non-productive. Unless there is order, there can be no

growth and meaningful change.

It is true that we often blame order when the organization has become so stiff that it cannot move without fear of cracking. That is not order — it is petrification. A true order in the church makes its own arrangements for change and growth. People are always trying to induce their friends and relatives to join our little parish.

Change is often difficult for the small town church to accept, but that is not the same thing as saying that it is impossible. But as new people and new ideas come into the church in a small community, it always remains well ordered and sure of its traditions. And established ways are always important to a non-metropolitan parish.

In a small town church, heritages are always seen in two different ways. On the one hand, everybody knows that the very foundation of the church comes from the outside. But as soon as a parish in a small community springs into being, it begins to form its own traditions. How many times does a newcomer hear some incident of parish history! There is always a story behind the fact that the tiles in the men's washroom are laid backwards or that the third pew on the left has a large crack straight down its middle.

The Christian faith is a profoundly practical piece of business; it springs from deep human needs. All of us need roots. Belonging to an organization is not enough; that organization must be significant and worthwhile. And among the things that make an organization significant and worthwhile is its past.

Often outsiders, who observe how fiercely small church members cling to their past, will accuse that membership of nostalgia. By its very definition the word "nostalgia" means a longing for a past that no longer exists.

It is true that the roots of a non-metropolitan church spring from the past, but they are very much alive in the present. Indeed many members of such a parish see their task in terms of being good stewards of the parish's heritage in order that the heritage can be passed on to future generations.

Have you ever heard a member of a small parish carefully explain the history and meaning of the local church women's group? If you have never heard this, or some other historical explanation, you will not understand the pride small town Episcopalians have for the traditions of their own parish. And they are proud of their history, for it shows that they have roots.

These roots are going to be put to the test as this country faces the future of its farming industry. Here is a most significant challenge to our rural communities and to their churches. As most of us know, millions of people, both within and beyond this country, are dependent

The Rev. Peter J. Surrey is the vicar of St. Paul's Church, Savanna, Ill., and the author of The Small Town Church, published in 1981 by Abingdon Press.

on what the farmers of the United States can produce.

Unfortunately our soil is not as rich as it should be. Each year three billion tons of it makes its way into the streams, lakes, and reservoirs of our country. Some people estimate that at least one-half of Iowa's topsoil has eroded since the Civil War.

In truth it is not the fertility of the soil that has made us rich in food. Rather it is agricultural technology. Our farm land is now the repository of vast amounts of fertilizer, herbicides, and pesticides, and it is these agents — along with mechanization — that have made us the breadbasket of the world.

There are signs, however, that our technology has reached its peak efficiency. Already certain pesticides and herbicides have had to be banned. Certain fertilizers, when they have washed into the lakes and streams of our drainage system, have had unexpectedly damaging effects.

Nobody — except a few idealists — expects this country to return to the horse and the hand pumps. Yet, somehow, we have to match our exploitation of the land with a careful scheme of soil stewardship and a corresponding ethical imperative. And to an Episcopalian no such plan of soil stewardship is possible unless it is rooted in theology. But in what direction shall such a theology go?

The Book of Genesis teaches us that God's creation is good, and then tells us that man has the right to use the earth for his own benefit. Our new Prayer Book echoes the same sentiments, but also states that we must have the will to preserve our natural resources. When we consider the state of our soil and the millions of refugees who populate this earth, these ideas need to be expanded and given new dimension.

By its geographical location, the non-metropolitan church is well suited for this task. Its people — even if they are not farmers — are seldom far from the land. Many of their friends are directly or indirectly involved with crop production and marketing.

Again, many of these people are engaged as volunteers for world relief organizations. In this connection, I think of the endless conversations that take place all year long in our local council of churches over issues arising from our annual attempts to raise money to relieve world hunger.

Many of the well known parables of Jesus were concerned with agriculture, the comings and goings of non-metropolitan people, and the small town society of his day and culture. These stories were designed to teach religious lessons. The non-metropolitan parishes of the Episcopal Church can do the same thing, especially in terms of fellowship, congregational order, tradition, and good soil stewardship.

Hymn Text of the Month

HYMNAL 1982

New Text of the Month

1. Praise the Spirit in creation,
breath of God, life's origin:
Spirit, moving on the waters
quickenings worlds to life within,
source of breath to all things breathing,
life in whom all lives begins.
2. Praise the Spirit, close companion
of our inmost thoughts and ways;
who, in showing us God's wonders,
is himself the power to gaze;
and God's will, to those who listen,
by a still small voice conveys.
3. Praise the Spirit, who enlightened
priests and prophets with the word;
his the truth behind the wisdoms
which as yet know not our Lord;
by whose love and power, in Jesus
God himself was seen and heard.
4. Tell of how the ascended Jesus
armed a people for his own;
how a hundred men and women
turned the known world upside down,
to its dark and furthest corners
by the wind of heaven blown.
5. Pray we then, O Lord the Spirit,
on our lives descend in might;
let your flame break out within us,
fire our hearts and clear our sight,
till, white-hot in your possession,
we, too, set the world alight.
6. Praise, O praise the Holy Spirit,
praise the Father, praise the Word,
Source, and Truth, and Inspiration,
Trinity in deep accord:
through your voice which speaks within us
we, your creatures, call you Lord.

Michael Hewlett

Metre: 87. 87. 87 — Suggested tunes, St. Thomas, Hymnal 1940, No. 5; St. Leonard, Hymnal 1940, No. 518; and Westminster Abbey, Hymnal Supplement, No. 780.

Anglican Author

The author of this hymn, the Rev. Michael Hewlett, was born in 1916, the son of an Anglican priest. Michael Hewlett was ordained in 1948 and has been in the pastoral ministry since then, at present in charge of four hamlets in Devon. He has always had a turn for verse and an ear for a tune, sacred or secular. He has written nearly 100 hymns and sometimes provides lyrics for local pantomimes.

This Pentecost hymn was composed, using the tune Westminster Abbey, because there seemed to be no adequate processional for that day. The text is appropriate for Pentecost, Trinity Sunday, Year A, and for use as a general hymn for the Holy Spirit.

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EDITORIALS

The Appeal of Frs. Frade and Doss

The hearing on March 22 for the appeal of the conviction of the Rev. Leo Frade and the Rev. Joe Morris Doss [TLC, Dec. 27, 1981] will give many Episcopalians hope that justice may be accorded to these two courageous and unusual priests.

They very definitely were involved in the bringing of Cuban refugees to the U.S. in 1980. It should be clearly understood, however, that they were *not* convicted of smuggling anyone in, or of bringing in criminals or even irresponsible persons. The roster of refugees they brought in was, we understand, studied and approved by U.S. government authorities before the trip was undertaken. Reasonable costs for the passage were provided by American relatives and sponsors of the individuals concerned, many of them members of the parish the two priests served.

The "offense" for which the two priests were convicted was trading with the enemy. Their "crime" consisted of having paid their hotel bills while staying overnight in Havana, and paying for the fuel with which their ship was replenished.

Many of us would like to think that Americans always pay their bills when visiting foreign countries. As for any suggestion that such "trading" represented support of the communist government of Cuba, that is plainly absurd since the whole purpose of the voyage was to rescue non-communists from communist oppression.

Detailed information in the course of the past three years will be found in THE LIVING CHURCH during 1980, in the issues dated Aug. 17, Sept. 14, and Oct 19; during 1981, Feb. 8 and Dec. 27; during 1982, Feb. 21; and in this issue on page 6.

We sincerely hope that these two priests who, with their families, have been subject to such tension and distress for the past three years, will indeed finally be acquitted.

Yet acquittal would not be the end of the story. The government may spend tens of thousands of dollars prosecuting a defendant and at the end, whether the government wins or loses, the taxpayer pays the bill. Defendants, on the other hand, whether they win or lose, have to pay or beg or borrow to cover their own bills. We believe that the Episcopal Church should give some thought to this.

The Bloodroot

Good Friday
comes with the white flower
whose petals
are taken for caches of snow.
But this flower is blood-rooted.
Break it.
It oozes like the Incarnate Wound.

Maxwell Corydon Wheat, Jr.

At the last General Convention, both the House of Bishops and the House of Deputies, and the Presiding Bishop personally, went on record as supporting the innocence of the two priests. They received standing ovations. All of this was appropriate, in our opinion. Favorable resolutions, and the appearance of church representatives as friends of the court are helpful. Yet the horrendous legal fees for the two individuals remain. Is the church giving thought to that?

Many large multi-national organizations (such as the church is) would, we believe, take it on themselves to cover the cost of defending officials of the organization who in good faith incurred possible legal risks in pursuing the goals and purposes of the organization. The reason for doing so is not simple altruism. Talented and creative people will be inhibited from working with organizations that do not support them.

Individual priests or committed laypersons will always be easy targets for prosecution. The government of our own country, as of many other nations, may become increasingly hostile to the practice of religion. We believe the Episcopal Church needs to consider its present and future role in this matter.

May Day

The first day of May should be a beautiful and happy occasion, as we continue to celebrate the Easter Season. Let it not be overshadowed by the unfortunate coincidence that "May Day" is used in radio communication as an alarm for calamity. May is indeed the time for the first warm days, green lawn, blossoming shrubbery and orchards, and flowers growing both in the garden and wild in the countryside. For those of us in the northern states, it is the part of the Easter Season that feels like Easter has come.

This first Sunday in May has been designated Age in Action Sunday, and we are pleased to endorse the importance of this theme. Older people are contributing, and can further contribute, a very great deal to all aspects of the life of the church, and this needs to be clearly recognized in the church's planning and thinking.

This Month

We hope this month will be an interesting one for our readers. In this issue, we look ahead to Rogationtide next week. Our two feature articles present different aspects of food production and the bearing it may have on church life in particular cases.

The achievement of financial independence through farming by the Sicwaten family has special significance in a missionary area. So often in the past, the advance of the church in mission fields has been held back by the economic dependence of clergy and layworkers on limited mission budgets. We also include in this issue Feasts, Fasts, and Ferias, and our monthly Calendar of Things to Come.

Our next issue, for May 8, will be our customary Spring Book Number, which we hope readers will find attractive. Great days in the church are ahead, as we observe Ascension Day on May 12, Whitsunday on May 22, and Trinity Sunday, May 29.

BRIEFLY...

Ann Smith, whose professional experience ranges from medicine to work in the building trades, has been named educational coordinator for women's ministries at the Episcopal Church Center in New York. Her duties include coordination of the work of the various women's groups in the church and staff support to the planning committee of the Women's Triennial. Ms. Smith holds a degree in nursing from the University of Washington in Seattle. She served as director of counseling for the Dobbs Ferry, N.Y., Medical Association and then chaired the Coalition for Women in Apprenticeship in Connecticut.

Amnesty International announced recently that it has detailed evidence of illegal political killings by government forces or officially sanctioned death squads in more than 20 countries since 1980. Launching a worldwide campaign to expose such murders and mobilize public opinion to stop them, the organization pointed to blatant examples from countries as far apart as the Philippines, Syria, and El Salvador. The killings ranged from massacres of villagers in Guatemala to assassinations of Libyans living in other countries. In all cases, the victims were denied any protection from the law and were killed because of their real or suspected beliefs or activities or their origins.

In the Cathedral Church in Suva, with decoration of mats and tapa from Samoa, Tonga, and Fiji, and with flower arrangements from many parochial districts of Suva, the Rt. Rev. Jabez Bryce, Bishop of Polynesia, and his bride, Tili, were united on December 15, 1982, in Holy Matrimony. Specially composed music was played by the cathedral organist; the conch shell was blown and the lali was beaten in announcement of the arrival of the bride and her party at the church. The Very Rev. Melbourne Nelson, dean of the cathedral, officiated.

Church of England officials announced recently that the Ven. Michael Edgar Adie, Archdeacon of Lincoln, has been chosen to succeed the Rt. Rev. David Brown as Bishop of Guildford. Bishop Brown died suddenly last summer. Archdeacon Adie, 53, is married and the father of a son and three daughters. His entry in *Who's Who* lists his recreations are "gardening, walking, and sneezing," according to the *Church Times*. The latter activity is described by the archdeacon as "an enjoyable exercise, an occasional entertainment."

FEASTS, FASTS AND FERIAS

"Alleluia!" — A Shout of Praise

By CHRISTOPHER P. KELLEY

Pentecost is the one great festival which believers and worshipers have to themselves, for the world has never successfully commercialized the Holy Spirit. Even Easter can be lost for some, amidst a stampede of gilden chocolate bunnies:

Their idols are choc'late and gold, even the work of machines;
They have feet and hop not; neither squeak they through their throat.
They that eat them are like unto them. . . .

(Adapted by the author from Psalms 115:4-8)

Christmas can be lost in a blizzard of cards, All Hallow's Eve can be distracted in the pumpkin patch, or Ascension Day forgotten in mid-week. But Pentecost we have to ourselves! And while commercialization has its draw-

The Rev. Christopher P. Kelley is the vicar of St. Timothy's Church, Bishop, Calif.



TRINITY EPISCOPAL SCHOOL FOR MINISTRY

Trinity Episcopal School for Ministry announces its Second Conference on Youth Ministry and you're invited. The purpose of the Conference is to help train people, both lay and ordained, who are interested in ministry to youth in the Episcopal Church. It will be held on Friday, June 10 through Sunday June 12, 1983, in Beaver Falls, Pennsylvania at Geneva College, north of Pittsburgh. The speakers will be The Reverend Peter C. Moore, Director of FOCUS; The Reverend "Mike" Henning, Professor of Pastoral Theology at Trinity Episcopal School for Ministry; Jeff Ling, Assistant to the Rector in charge of Youth Ministries, Church of the Apostles, Fairfax, Virginia; and The Reverend John Newton, Rector of St. John the Baptist, Montreal, Canada, and Director of the Montreal Plan, a Diocesan-wide outreach for youth ministry in Anglican parishes.

If you are interested in further information, write: Conference, Trinity Episcopal School for Ministry, 311 11th St., Ambridge Penna., 15003, or call 412-266-3838.

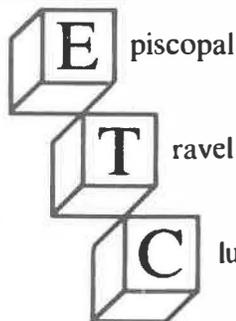
THE ANGLICAN SOCIETY ANNUAL MEETING

Monday, May 16, 1983

GENERAL THEOLOGICAL SEMINARY

New York, N.Y. 11:00 A.M.
The Rt. Rev. Mellick Belshaw

"Reviving Today the Spirit of the Oxford Movement"
Luncheon 12 Noon



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cial significance; but eight at least should be done. Perhaps other TLC readers can add to this collection with other scripts, such as Japanese, Korean, or Thai.

Each week, I have featured one of the Alleluias during the Easter Season. In the second week, St. Thomas' Sunday, I used the Sanskrit. That very week, two Hindu businessmen visited through the Rotary Club. One of our men took the bulletin and showed it to them. They

Halleluja!

German

said, "It says, 'Alleluia!'. What does that mean?" — A wonderful opening for a Christian testimony!

The streamers inside our church added so much color and life, lifting eyes and hearts heavenward, that general demand kept them up throughout the months after Pentecost as a constant reminder that the Spirit has united peoples of many tongues in one single word of praise, and that the Messiah has given us a command to preach the Gospel to all nations. Some of them still do not know him. What are we waiting for?

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

May

- 6-7 Convention, Diocese of Vermont (Burlington)
- 8-11 Province VI Spring Conference on Campus Ministry (Excelsior, Minn.)
- 14 Convention, Diocese of New Hampshire (Exeter)
- 16 Annual Meeting, Anglican Society (New York City)
- 16-20 East Coast Chaplains' Conference, sponsored by the Office of the Bishop for the Armed Forces (College of Preachers, Washington, D.C.)
- 22 Pentecost
- 23-27 Council of Associated Parishes (Nashotah, Wis.)
- 23-27 In House Week, Episcopal Church Center
- 29-June 1 Synod, Province VI (Riverport, Wyo.)
- 30-June 4 Synod, Province VIII (San Francisco)

June

- 7-10 National Network of Episcopal Clergy Associations (Philadelphia)
- 10-11 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 12-24 Speak Spanish Seminar (Episcopal Conference Center, Oakhurst, Calif.)

June (Cont'd.)

- 15-17 Executive Council Meeting (Des Moines, Iowa)
- 18 Convention, Diocese of Rochester (Hornell, N.Y.)
- 19-26 Pacific Basin Conference (Honolulu)
- 25-July 31 Music Camp (University of the South)

July

- 20-23 International Consultation of Anglican Communicators (Victoria, B.C.)
- 24-Aug. 10 World Council of Churches Assembly (Vancouver, B.C.)

September

- 3-5 National Board, Christian Ministry in the National Parks (Theodore Roosevelt National Memorial Park, N.D.)
- 12-16 In House Week, Episcopal Church Center
- 22-24 Convention, Diocese of Montana (Butte)
- 30-Oct. 7 House of Bishops Interim Meeting (Spokane, Wash.)

October

- 10 Observance of Columbus Day
- 11-13 Provinces I-IV Hunger Conferences (Washington)
- 20-22 Convention, Diocese of Oregon (Portland)
- 21 Convention, Diocese of Chicago (Chicago)
- 21-22 Convention, Diocese of California (San Francisco)
- 21-22 Convention, Diocese of Kansas (Fort Scott)
- 28-29 Convention, Diocese of Eau Claire (River Falls, Wis.)

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BOOKS

LITURGY/MUSIC RESOURCES from Diocese of Los Angeles: "On Hiring a Church Musician" (\$2.50), "Working Relationship Between Priest and Musician" (\$2.50), "A Handbook for Liturgical Ministry" (philosophy and guidelines for use of new BCP — \$4.00). Send check with order to: Carol Foster, Diocesan House, P.O. Box 2164, Los Angeles, Calif. 90051.

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

THE CORE AND MORE — A Scrapbook of Stewardship Articles. 160 pieces — 90 authors to be reproduced in your newsletter for year-round stewardship education. In five parts: General Stewardship, the Stewardship of Time, Talent, Treasure, the Tithes. In paperback priced at \$3.50. The Rev. Canon W. David Crockett (Editor), Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

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WANTED

MISSION congregation desires to obtain a used monstrance by donation or for a reasonable price. Will also pay shipping and insurance. Prefer older styles; must be in decent condition and complete. Reply Box-P-554.*

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Sun HC 8 & 10; Wed HC & Healing 10.

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 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

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

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 OF ST. JOHN THE EVANGELIST Beacon Hill
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

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

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.

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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

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The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

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The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 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 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP, sermon & H Eu other Sun; 4 special music. Wkdays: 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 & ST. GEORGE'S PARISH East 21st St. & Park Ave., So.
CALVARY Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
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Sun Masses 8:30, 11 Sol; Weekdays as anno

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
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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 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

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

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ST. THOMAS 5th Avenue & 53rd Street
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TRINITY PARISH The Rev. Robert Ray Parks, D.D., Rector
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Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

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Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
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