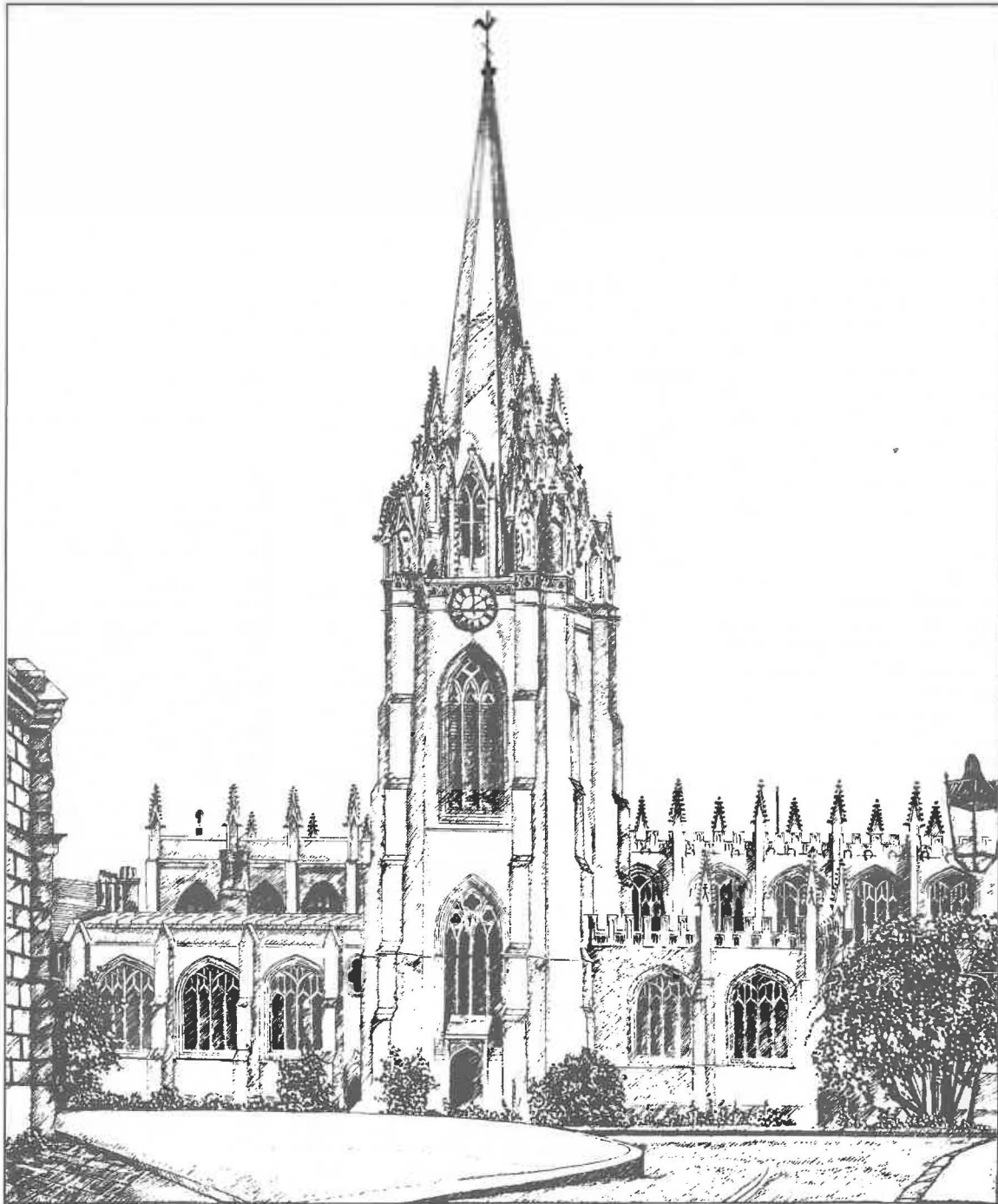


# THE LIVING CHURCH



St. Mary's Church, Oxford, England: Observing the birth of a movement [p.6].



# THE LIVING CHURCH

Volume 187 Established 1878 Number 7

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## Saint's Day on Saturday

The Saint's Day fell on a Saturday, a beautiful clear Saturday in early June. I entered the country church where I was visiting, chose a pew on the left side near the front, and knelt as did the several other worshipers. Soon the priest came in, we stood, and the liturgy began, "Blessed be God, Father, Son, and Holy Spirit. . . ."

We sat as a member of the congregation went to the lectern for the first two readings. My eyes strayed out the open window to my left. Across the parking lot were green bushes and high grass. Beyond that was a hayfield, ending with a slight ridge, along which was an irregular row of trees, their leaves glittering green in the sunshine and light breeze. Beyond the trees was the pale clear blue of the sky on a summer morning. The reader's voice recaptured me: "Set apart for me Barnabas and Saul for the work to which I have called them."

After the Holy Gospel, we sat again, and the priest read a passage about St. Barnabas. The chirping of an unidentified bird again caused me to gaze out the window, across the cool green countryside, to the distant trees standing against the sky, holding up their glittering leaves toward heaven. Is that what the saints are like?

The priest's voice soon brought me back. "At Lystra in Asia Minor, the su-

perstitious people took them to be gods, supposing the eloquent Paul to be Mercury, the messenger of the gods, and Barnabas to be Jupiter, the chief of the gods, a testimony to the commanding presence of Barnabas . . ." (*Lesser Feasts and Fasts*, p. 244).

I remembered the passage from somewhere in Acts. Paul said, as best I remembered it, "Turn instead to the God who made heaven and earth . . . he did not leave himself without witness, but sent rains and fruitful seasons." The God of the hayfield is indeed the God the holy apostles preached.

At the peace, smiles and nods were exchanged all around. I leaned across the pew behind me to reach to two friends back of me. In a semi-rural county like this, many of the members from the different small Episcopal congregations are at least slightly acquainted with one another.

There was no server, and as no one else offered to do so, I went up to bring the bread box and cruets to the priest at the offertory. "The Lord be with you. . . . Lift up your hearts". The priest proceeded, "We give thanks to you, O God, for the goodness and love which you have made known to us in creation." The trees in the distance were no longer irreverent intrusions. And a little later, "presenting to you, from your creation, this bread and this wine."

Here it was: all fields, all bushes, all vines, all trees, all somehow are gathered, brought forward, and offered up beneath the cross. "In the fullness of time, put all things in subjection under your Christ." Let all be well, and let all manner of things be well. Even so come, Lord Jesus.

Communion, closing prayer, and dismissal followed. Then silence. No need to listen further to any human voices. No need to look out or to look in, to look up or to look down. In silence the world could momentarily stop. Then, recreated, life could once more begin.

### Words

#### Words

Inefficient vibrations  
Generated by a weak transmitter  
Beamed at an untuned receiver

#### Words

Missiles fired at a distant target  
Most with a charge  
Some with a load  
Few making their mark.

Candace Benyei

### DEPARTMENTS

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THE EDITOR

# LETTERS

**Roland Allen**

Your coverage of the Pacific Basin Conference and the article on Roland Allen in the July 17 issue were especially interesting. Roland Allen's life and writings inspire and challenge all concerned with the spread of the Gospel.

Because of the similarity of many of their opinions, I wonder if Allen was acquainted with the career of the Methodist, William Taylor, who sometimes with, and sometimes without, the support of his church, established Methodism in India south of the Ganges, in Brazil, on the west coast of South America, and in Central Africa. He did so on the basis of native leadership, self support, and the leading of the Holy Spirit.

One of his books was published in 1879. Perhaps Allen gained inspiration from Taylor.

HAVIS STEWART

New York City

*Further research is certainly in order. Several other writers also point in directions related to those of Allen. Ed.*

• • •

I congratulate you for the splendid article on Roland Allen [TLC, July 17]. It is excellent, and I am saving it with my copies of his books, which I often encourage students here to read. You first got me interested in him, and I too agree that he is one of our "unsung heroes," and I am glad to see him getting more of the attention he so rightly deserves.

(The Rev.) J. ROBERT WRIGHT  
Professor of Church History  
General Theological Seminary

New York City

## Restricted Popularity

In his review of *Rome and the Anglicans* [TLC, July 3], Prof. J.R. Wright warns your readers that the symposium by Aveling, Loades, and McAdoo is not meant to be a "popular" book. Unless you have been guilty of a rare misprint, the price of this book (\$69.00) will restrict its popularity quite severely.

(The Rt. Rev.) STANLEY ATKINS  
Retired Bishop of Eau Claire

Oconomowoc, Wis.

*This is the correct price of the book. Ed.*

## High Church Terminology

In her interview with the Rev. Peter Geldard, your correspondent refers to "catholic organizations" within Anglicanism and "the catholic faction in the Church of England" [TLC, June 26]. Fr. Geldard calls the Church Union "the

catholic voice in England."

Come, let us not talk this way. First, it isn't logical. For either the Anglican Communion is part of the church catholic or it is not. If it is, then *all* Anglicans are catholics. It is is not, then *no* Anglicans are catholics.

Second, this usage isn't charitable, for it misrepresents the evangelicals' position. They do not deny that our church is catholic in the true and original sense of the word; only the Pope does that. If evangelical Anglicans avoid the term catholic, they do so because it has changed its meaning in everyday English, and to apply it to our church would mislead people.

Calling ourselves "the catholic faction" or even "the catholic movement" suggests that we are the wheat of the parable, and all other Anglicans are the tares.

WILLIAM COOKE

Toronto, Ontario

## Old Testament Readings

Your article, "The Old Testament and the Lectionary" [TLC, June 19], is excellent. I love the lectionary and find it a delight to preach from. Fr. Graham's insights were a surprise to me; perhaps an even better lectionary will result.

(The Rev.) RICHARD BELLIS  
All Saints Church

Riverside, Calif.

## Catastrophe Complex

Fr. Gunn in his article, "The Oxford Movement" [TLC, July 10], mentions the "catastrophe complex," of which he gives three examples: the Jerusalem bishopric, the Gorham Judgment, and the open pulpit. Fr. Gunn then says that these conflicts once prompted secessions from the Anglican Communion, yet today they are no more than academic footnotes.

I suggest that there is more to these incidents. The circumstances and the implications of those controversies transcend mere institutionalism. They in-

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volve the understanding or misunderstanding of the nature of the living church. Do we call these things academic footnotes at our own peril?

(The Rev.) ROBERT H. PURSEL  
Bloomsburg, Pa.

• • •

Congratulations on your Oxford Movement Sesquicentennial anniversary issue [TLC, July 10]. But is your proofreader seriously suggesting (in the first sentence of Fr. Gunn's article and in the last sentence of your second editorial) that the famous *Tracts for the Times* were intended for newspaper publication rather than for their contemporary era?

NIGEL A. RENTON  
Oakland, Calif.

{ *We are sorry the entire title, Tracts for the Times, was not italicized.* Ed.

### Young Communicants

I'd like to call attention to a resolution passed by the House of Bishops in October, 1971. This came not too long after the church accepted the practice of admitting young baptized children to Holy Communion.

The resolution calls for bishops and other clergy to honor the communicant standing of such a baptized child when the child moves to another parish and diocese — even if the practice is not part of the new parish or diocesan policy.

I have recently come across evidence of such baptized children being summarily excommunicated after such a move

— even though the children had not committed any heinous sins.

By the same token, children, usually through their parents or guardians, should exercise the courtesy of informing their new parish priest before suddenly appearing at the time for the administration of Holy Communion — where communicating baptized children is not common practice. Even more helpful, the child's former parish priest might write the rector or vicar giving that priest advance notice.

(The Rev.) SAMUEL E. WEST (ret.)  
St. Richard Mission  
Jekyll Island, Ga.

### Children of Clergy

Permit me to add one more dimension to the dialogue about wives of the clergy. The missing dimension, requiring as much or more sensitivity, is the children of the clergy.

Being young and captive in the family, they are not as able to articulate their feelings and reactions, and their interpretations of what is going on are usually limited. They are sometimes left to roll with the tides and make crucial social adjustments at times in their lives when stability is their primary need.

Our ordination vow to live a Christian family life does indeed call us to a monumental task, aside from our parish duties and sacerdotal trusts. I pray that we may be given wisdom to serve our whole families, as well as our parishioners and communities.

(The Rev.) ELIZABETH LILLY  
Church of the Good Shepherd  
Norwood, Ohio

### "I Will Give Him a White Stone"

(Revelation 2:17)

To J.C.

You promised John a stone, Lord, and you kept  
Your promise; yet, I see no mention  
Of what kind of stone. Therefore, having slept,  
My mind roams: what was your intention?

Meant you the stone rolled away from the door  
Of the sepulchre? For stone, read you rock  
On which the church was built? Why, one stone more  
To cast at Stephen, not that there's a lack

Of them; neither must I needs outside look:  
I have a many stones on which I stumble,  
Here, inside me, recorded in no book,  
To bark my shins, bite my mind, make me humble.

Jack is nimble, I am slow; we both strive  
Towards You, who makes our living more alive.

W. Barnes Hunt

# THE LIVING CHURCH

August 14, 1983  
Pentecost 12 (Proper 15)

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## Dr. Van Culin Made Canterbury Canon

The medieval city of Canterbury basked in Hawaiian-like weather on July 2 when the Rev. Samuel Van Culin became the first U.S. Episcopalian to be made a canon of Canterbury Cathedral.

Dr. Van Culin, a native of Honolulu who has worked for the last 20 years for the Episcopal Church's world mission unit, moved to London in April to take up his new post as secretary general of the Anglican Consultative Council.

On the eve of the feast of St. Thomas the Apostle — one of the three St. Thomas festivals kept at Canterbury in July — the Most Rev. Robert Runcie, Archbishop of Canterbury, and the Very Rev. Victor de Waal, dean of the cathedral, installed Dr. Van Culin as an honorary canon in a simple but impressive ceremony.

The procession into the quire for the ceremony was headed by the cathedral bedesmen, wearing gowns and carrying white wands. Music for the Evensong was sung by the choir of St. Edmund's School.

Among the clergy escorting Dr. Runcie to his throne were Lord Coggan, the 101st Archbishop of Canterbury, and the Rt. Rev. Robert Hardy, Bishop of Maidstone.

Along with Dr. Van Culin, the Rev. Lionel Ford, vicar of New Romney, was also made an honorary canon. Many of Fr. Ford's parishioners turned out for the occasion, and a number of Dr. Van Culin's friends and colleagues from the U.S. were present. Among the latter were the Rt. Rev. A. Donald Davies, Bishop of Fort Worth, the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota, and Samuel Belk, chairman of the U.S. Canterbury Trust.

The two new canons were presented formally to the archbishop, who was seated in front of the high altar. In normal circumstances, it is the custom of canons to make a vow of loyalty to the British sovereign. As Dr. Van Culin is a U.S. citizen, a slightly different form had to be devised. The two residentiary canons then took the new honorary canons by the hand and escorted them down the full length of the quire to the dean, who placed each of them in a stall and gave them a blessing.

The service concluded with the hymn "Light's Abode, Celestial Salem," and a blessing from the archbishop. The dean and chapter were hosts for a reception in



Dr. Runcie (left) and Dr. Van Culin: A simple but impressive ceremony.

the Chapter House following the service.

Dr. Van Culin is slated to receive a number of other honorary canonries over the next few months. One which has already been conferred is from the Church in Nigeria, which will play host to the next meeting of the Anglican Consultative Council in 1984.

[Taken from an account by the Rev. Canon Derek Ingram Hill, canon residentiary of Canterbury Cathedral]

## Canon Geyer to Direct National Mission Unit

The Rev. Canon Edward Blaine Geyer, executive assistant to Presiding Bishop John M. Ailin, has agreed to become executive for National Mission in Church and Society at the Episcopal Church Center.

Canon Geyer, who has been working with Bishop Allin since 1980, will succeed Alice P. Emery when she retires at the end of this year after six years as executive. As executive, he will oversee the work of the hunger, public issues, mission development, social welfare and housing offices, as well as the ministries with black, native American, Hispanic, and Asian American people. The Coalition for Human Needs — a cooperative grant-making agency of all the offices — and the Washington office are also part of this unit.

A native of New York, Edward Geyer is a graduate of New York University and the Philadelphia Divinity School. Following his 1958 ordination, he was assistant at St. Peter's in New York for two years and then was called as rector of St. Luke's in New Haven, Conn. During his eight years there, he served the diocese in Christian education and on the executive council, and the city as a prison chaplain.

He then spent four years as rector of St. Peter's, Bennington, Vt., before returning to New Haven as rector of the Church of the Good Shepherd, where he served until 1980.

Canon Geyer has been a deputy to two General Conventions and has served on the Council of Advice and the Prayer Book committee of the House of Deputies and on General Convention's state of the church committee. He has also been an officer of the Union of Black Episcopalians.

## Joint Worship Ended

In Norfolk, Va., Roman Catholic Bishop Walter F. Sullivan has ordered a joint congregation of Roman Catholics and Episcopalians to conduct separate worship services.

Since 1977, the members of the Church of the Holy Apostles have shared all aspects of worship except the Eucharist. About 100 families belong to the church, two-thirds of whom are Roman Catholics. Bishop Sullivan, who heads the Richmond diocese which includes Norfolk, was instrumental in bringing about the unique ecumenical experiment.

The Rev. Raymond A. Barton, the Roman Catholic priest who led the joint congregation with the Rev. Donald W. Gross, an Episcopal priest, as co-rector, said he was saddened by Bishop Sullivan's decision. "We have attempted to be faithful to our two churches and their requirements, and we will continue to make adjustments to give witness to the fact that we want to have our two churches united eventually," he said. "There has not been intercommunion."

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia, said he hoped Bishop Sullivan's directive was only "temporary . . . I hope there will be a chance to regroup and reassess what they have been doing. We tried to be very careful that everything done was strictly legal in the discipline of both

churches." He described the joint worship as "one of the bright lights and one of the joys."

Bishop Sullivan, Bishop Vaché said, "basically feels the same way, but there are some circumstances that make this [change] advisable at this time." Bishop Sullivan maintained that the decision to stop the services was his and not a directive from Rome. He said the congregation may continue to use the same building.

## Sesquicentennial at Oxford

*July 14, 1983, was the 150th anniversary of John Keble's sermon, "On National Apostasy," delivered from the pulpit of St. Mary's Church, Oxford. To mark the anniversary, a five-day conference was held at Keble College in the center of Oxford, Mr. H.N. Kelley, of Deerfield, Ill., and a member of the Living Church Foundation, traveled to England for the conference and reported on the celebrations to TLC.*

### July 11-12

The central week of the sesquicentennial celebrations opened with the hottest heat wave England has seen in many years. Attitudes toward the celebrations themselves, however, are rather cool, though excitement will undoubtedly rise as the week works toward its climax with the Anniversary Sermon on Thursday and the Archbishop of Canterbury's sermon in the University Parks on Saturday.

The lecture hall at Keble College is filled to near capacity during the daily lectures and the applause is hearty and prolonged. Although clerical garb and religious habits fill up Keble Quad be-

tween lectures, the frenzy that accompanied the centennial celebrations in 1933 is notably missing.

At that time, there was such an outpouring for the celebrations that public transportation in London was completely tied up. This time the London newspapers are silent except for an occasional editorial, there is lots of room to spare in Oxford's leading hotel, and the taxi drivers are unaware that anything special is happening.

In 1933, there were "dirty tricks" attributed to Protestants, and those admitted to large meetings were guarded carefully and warned to behave themselves. This time they are invited up on the platform to deliver opposing lectures!

Perhaps this change has come about, as the Rev. Louis Weil of Nashotah House said in Lecture IV, because we are now, in our own day, seeing the fruition of what the Tractarians were striving for. Perhaps the Anglo-Catholic battle is won.

The comprehensive program for the week misses nothing at all. It was prepared by Dr. Geoffrey Rowell, chaplain of Keble, and it includes visits to John Newman's church and college at Littlemore; to Oriel College, where Keble, Pusey, Newman, and Froude were hatched; and probably, though it is not listed, the obligatory pilgrimage to Hursley.

The liveliest part of the lectures is the so-called "question period." With an audience of clergymen, there are no questions — there are disputations and five-minute sermonettes!

### July 13

The Keble lectures hit their stride today with a packed schedule of four sepa-



The symbol adopted for the Oxford Movement celebrations.

rate presentations, plus an afternoon visit to John Newman's church and college for the hardier conference-goers.

The evening lecture was given by the Rev. Peter Toon, evangelical director of post-ordination training for the Diocese of St. Edmundsbury and Ipswich. The title of his talk was "Popery in Anglican Dress: the Evangelical Estimate of Tractarianism." This was one of the two lectures given by opponents of the Oxford Movement's goals, and it certainly is indicative of a spirit of tolerance which would have been amazing to the celebrators of the Tractarian centennial 50 years ago.

Excitement is beginning to build as everyone is anticipating the Anniversary Sermon to be given tomorrow at St. Mary's by the Rt. Rev. Trevor Huddleston, who retired last month as Archbishop of the Indian Ocean. The Rev. Canon Charles Smith, rector of the smaller St. Mary Magdalen Church, has the unenviable task of controlling admission tickets for the Anniversary Sermon. St. Mary's capacity is estimated to be 850, but crowds far in excess of this are expected. Canon Smith says pressures for tickets from all over the world are mounting threateningly.

Dr. Rowell said that planning for the conference has taken a full two years. The planners' goal has been to observe the birth of the movement in an appropriate fashion, but nothing on the great scale of the centennial celebrations was looked for. Whereas it was reported then that 40,000 or more had crowded into the University Parks for the last sermon, Dr. Rowell estimated that the crowd this year will be closer to 1,000.

### July 14

Today was Anniversary Day, exactly 150 years since the Rev. John Keble preached his famed Assize Sermon to about 50 people in the huge university church, St. Mary the Virgin. It received relatively little notice, but out of it grew the Oxford Movement. In honor of that sermon, Archbishop Huddleston began his sermon of remembrance with the acknowledgment that only a brave man would dare appear in this pulpit today.

The scene must have been strikingly different from that of 1833. The church has a theoretical capacity of 800-850. To-

*Continued on page 16*

## From the Vatican

His Holiness Pope John Paul II has learned with interest of the conference and other celebrations that have been arranged to mark the 150th anniversary of the beginning of the Oxford Movement in the Church of England. As is well known, this was by no means the least of the factors that was to play a significant part in the renewed efforts for reconciliation between the Anglican Communion and the [Roman] Catholic Church, which after so many years are bearing evident fruit.

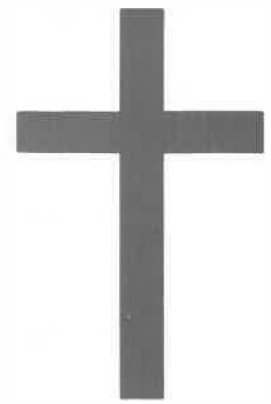
Many names, such as those of John Keble and Edward B. Pusey, will always have an honored place in the history of our long pilgrimage of reconciliation, and if Cardinal John Henry Newman is singled out for special mention, it is because "as a leading figure of the Oxford Movement, and later as a promoter of authentic renewal in the Catholic Church, Newman is seen to have a special ecumenical vocation, not only for his own country, but also for the whole church" (letter of Pope John Paul II to Archbishop George Patrick Dwyer of Birmingham, April, 1979).

It is the prayer of His Holiness that the present celebrations may be richly blessed by the Holy Spirit, "who alone can lead us to the day when we will profess the fullness of our faith together" (Pope John Paul II, homily in Canterbury Cathedral, May, 1982).



# THE EPISCOPAL CHURCH LOOKS AT

## DISINVESTMENT— “JA-NEE”



For over two decades now, the church has devoted energy, time, and resources to help end the tragic system of racial separation in South Africa. Because one of its most concrete involvements in that distant society has been its portfolio of shares in American companies operating there, the question of disinvestment — withdrawal of capital, equipment, and operations by those firms — has been raised periodically.

Recently a number of factors have brought the disinvestment issue to the fore again, making a fresh assessment of the church's position urgently necessary:

- An inquiry by the South African regime into the affairs of the South African Council of Churches may have the effect of depriving that body of nearly 98 percent of its funds, thus crippling it and stilling a moderate Christian voice;

- The South African government's crackdown on blacks seeking work in the cities, its continued suppression of black political activity, and now its introduction of a new constitution that, while at last granting some semblance of a vote to “coloured” (mixed race) and Asian (Indian) South Africans, still proposes to exclude the 72 percent of the population that is black;

- The emerging consensus is that fair employment codes like the Sullivan Principles have proved irrelevant or even counter-productive;

- The growing number of American universities, state and city bodies and churches deciding to divest their holdings in South African-linked companies;

- A greater willingness among investment advisors to heed moral appeals to shift funds from South African-related companies, not so much out of indignation over racial injustice, but because of the general insecurity about South Africa's future, caused by racial turmoil and the recession.

All this places a new onus on those who help shape church policy to reexamine what is happening in South Africa, how it relates to them — as individuals and as church members — and to assess how best the church's goals there can be served.

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Elaine Durbach, a South African and a journalist, returned from a recent tour of her native land and wrote the following piece for the Episcopal Church's series of articles exploring issues raised by the General Convention. This series is offered through the cooperation of the Public Issues and Communication Offices of the Episcopal Church Center and THE LIVING CHURCH. Reprints are available through the Public Issues Office, 815 Second Ave., New York, N.Y. 10017.

### The Apartheid Challenge

Change has to come in South Africa. Everyone there — black, white and brown — knows that, and so do those observing events in the country from outside. The forces of industrialization, economic development, and international power-play dictate that. “History is on our side,” as the youths of Soweto say.

The crucial question is when the change will come — how much longer the oppression and suffering must be endured; and how it will come — how much more suffering it will cost. The escalating tension demands that all concerned now assess their responsibility toward the people of South Africa.

The United States is deeply implicated in the issue — diplomatically, culturally, and — most of all — financially. It has approximately five billion dollars invested in South Africa, in businesses and loans.

Seeking to ensure the morality of its financial stewardship and to make its witness with those caught in the grind of racial injustice, the church has used its proxy voting power; it has campaigned for disinvestment — the withdrawal of American investment in South Africa, or a limit on any further involvement, and alternatively for the accept-

ance of principles of fair employment by American companies remaining there.

“I think if South Africa can deal with this racial problem, it could become one of the most exciting and attractive nations in the world,” declared the Rev. Leon Sullivan, creator of the Sullivan code for fair employment, after a visit to the country in 1980. “The alternative is for it to become one of the most devastated.”

He echoed the feelings of thousands who have visited South Africa and most of those who live there. They know that change must come, but in the constant debate about the problems facing the country, there is a chilling blankness about the future. Where other nations have been led forward by dreams, this one is led through a mine field of opposing nightmares, competing scenarios of the disaster their proponents seek to avoid.

What will help the South African people build a sense of hopeful common humanity out of the alienation of apartheid, and thus avert those calamities? The sour coagulation of prosperity in the hands of one race, and poverty in the hands of the other, has evolved out of a history not unlike that of the United States, out of human drives common to all; a hunger for freedom, territorial ambition, love for one's own, and fear of others, desire for security. But what pres-

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sure or inducement is needed to bring those human drives into a more equitable harmony now?

The situation in South Africa is usually depicted in stark absolutes, accurate in the suffering and inhumanity they outline, but deceptive and ultimately unrealistic in their simplicity. The complex, ambiguous, contradictory human truth of what happens there is much more difficult to come to terms with and much more discomfoting. But effective action has to be based on that deeper identification.

South Africans' response to the question of American influence is somewhat inhibited by the fact that calling for disinvestment has been made a treasonable crime. Even those whose views are well known express themselves cautiously. But the views that do emerge are as varied as the characters involved.

Bishop Desmond Tutu, a guest at last year's General Convention in New Orleans, has become in a sense a spokesman for South Africa's largely silenced black people. As a senior Anglican churchman and as general secretary of the South African Council of Churches, he has spoken out at every possible opportunity, to warn of impending disaster and call for dialogue between blacks and whites.

“I have vowed to do all I can to see that apartheid is destroyed, but I would still hope to see it happen reasonably peacefully. That is why I have called on the international community — I believe it might be our last hope — to exert pressure on the South African government, diplomatic, political, and economic pressure — but economic pressure most of all. What form that pressure should take I do not say. I think they are quite intelligent enough to work that out for themselves.

“I fervently believe that the international community has a responsibility to and for South Africa and for world peace. If a racial war were to erupt in this country, as could very well happen if apartheid does not end, it will not be something that only involves South Africa. Many countries in the West have very substantial black and Third World constituencies, and a racial war here would have the most *horrendous consequences* for race relations in those countries.”

The Anglican Archbishop of Cape Town, the Most Rev. Philip Russell, is a quiet, slender man, cautious in his judgments and in his choice of words. But he has spoken out angrily about the evils of the apartheid system, warning that as long as it persists there will be crisis after crisis. On the subject of American involvement, he stressed that he was speaking for himself only, and that deep divisions existed in the church on the issue of disinvestment.

“I don't feel that it is for me — or anyone else in a comfortable, secure position — to call for disinvestment. Such a call would have to come from someone who would be directly affected, like a laborer — the kind of person who is already

only just managing to survive, with the screws being turned tighter and tighter.

“There are already so many corpses along the way, and I think that this would mean many more — too many, and they would not be mine or yours.

“It doesn't in any case seem a realistic proposition. Even if one could persuade American companies to pull out, others would replace them. When it comes to money, countries and most large organizations seem to be without scruples. And South Africa — if it had to — could adjust to isolation. Look what happened when the arms embargo was imposed — domestic production flourished. Now they are exporting arms!

“I do feel now that the crux of the matter for us is to help people get over their fears and stereotypes of one another, to learn to see each other as people. And there, I believe, the American companies could help, providing the opportunities for their workers to mix, and showing that they have faith in black ability.”

For over 20 years, the church has been seeking ways to deal with that responsibility, both to ensure the morality of its financial stewardship and to make its witness with those caught in the grind of racial injustice.

Where other countries are lured forward by dreams, this one is shepherded between alternative scenarios of disaster. The Nationalist government does not even pretend to have a total answer anymore, and the anti-apartheid opposition sees no further than a national convention to deal with the questions.

“Somewhere between self-righteous or indifferent abstention and hubristic intervention, the United States has a role it can, must, and shall play,” Richard Moose said, back in 1980, when he was assistant secretary for African Affairs, U.S. State Department. With the Reagan administration's shift of emphasis from human rights to anti-communist strategy, the onus on the church has become even greater.

### A Society in Flux

“Ja-nee” (“yah-nay”) is a typical expression of Afrikaans, the Dutch-based language spoken by the Afrikaners, who hold power in South Africa. In the past year or so it has become a favorite colloquialism with those speaking English too. Translated literally, it means “yes-no,” but it is used to say, “Yes, but. . .” or “I suppose so, but on the other hand. . .” It sums up succinctly the cleft stick in which the white South Africans find themselves, faced with a status quo they know has to change — and will change — but full of trepidations about pitfalls they think foreigners cannot understand.

Numbering 4.5 million themselves, they have held total control over the lives of their 22 million black, “coloured,” and Asian compatriots, treating them until very recently as so alien and so inferior that they were to be used, but held at bay, as being necessary, but threatening.

“There is an awful lot that is conducive to fear; for instance, if they look at what has happened elsewhere in Africa,” Archbishop Russell said. “It is those bogeys that must be overcome if whites are to stop legislating to try to guarantee their future safety.”

“I think the government and the white community is right in its fears of handing over, without the responsibility of saying, ‘Well, you've had your chance, you've spoilt it — now give it back,’ ” Dr. Nico Stutterheim, the chancellor of Witwatersrand University, a scientist and member of the Urban Foundation upliftment program, said. “You can't suddenly put a man into power. He has to be brought to a level where he can begin to take responsibility, level by level, through education and training.”

A generation ago most black South Africans were tribally based, inarticulate in the language, ways, and attitudes of those holding power. Their children, part of the “Coke gen-



eration," fans of Charles Bronson and Bruce Lee and Reggae music, as workers and consumers are part of the total society. And now earnest efforts are underway to provide them with the literacy and skills that society requires of them. The government and private sector are launching education and training centers all over the country, and — at last — putting millions of rands into black schools.

That belated change of heart, after years of gearing black education to produce only unskilled laborers, has been humanitarian to some degree (some very dedicated people are involved) but primarily pragmatic. South Africa's hearty economy, as it geared up for increased mechanization, had been threatening to founder on the drastic shortage of skilled manpower. When companies began intensive training programs, they found even the first steps were missing: Basic reading and writing classes now precede many courses.

Now there is a new and unexpected impediment to schemes to boost workers' skills. Certain unions see this as a ploy to divide blacks into skilled employees, accepted as permanent urban residents, and unskilled laborers, consigned to the "homelands," there to survive as best they can, out of sight of those who would protest about their plight.

The homeland scheme was introduced by Prime Minister Hendrik Verwoerd (later assassinated) as the solution to South Africa's predicament as a multiracial, multicultural country ruled by a minority. The idea was to give all blacks full citizenship rights in what were meant to be their traditional tribal homelands, a scattering of land patches that add up to 13 percent of the country.

By defining blacks tribally and making them no more than migrant sojourners in the cities and on white farms, white dominance would not look as preposterous. It was hoped that the Western world would accept this and welcome white South Africa into the alliance against the communist giants, as a democracy among democracies.

With that policy went further and further restrictions on where black people could live, play, work, and die. Legislation outlawed black and white mixing anywhere but at work.

Had it not been for the hideous price black South Africans have paid for these policies — in family disruption, humiliation, and hunger — the Afrikaner Nationalists would be acclaimed as one of the 20th century's greatest political forces: for themselves, they have been phenomenally successful.

Since taking power in 1948, they have gained control of virtually every aspect of the country, overcoming the scars of the Boer War and the discrimination and exploitation they suffered at the hands of the British colonial powers and then the English-speaking South Africans. Now powerful, affluent, and accustomed to holding positions of authority, having servants in their homes, and mixing in top social circles, they are still acutely insecure.

"No matter how much effort I put into making Afrikaans develop as a language," a young writer said, "I know that within a few decades it will be nothing more than an obscure dialect spoken by a forgotten people."

Now the black South Africans are rising in their turn. The awakening for Afrikaners — and the other whites who have participated in the privileges they hoarded for themselves — is painful.

"Until I got involved in student politics," an English-speaking teacher explained, "I'd honestly not realized that black people suffered. Things had just always been this way. I thought that in the same way that we chose to live in a three bedroom house with electricity and to eat steak, they chose to live in those tiny hovels in the townships, and have paraffin stoves and cook mealie porridge."

Those watching the South African scene, from outside and within, have seen it as something peculiarly unchanging, expected to explode and yet continuing on its intolerable, impossible way. But the changes are there, in the fabric of

the society, in the temperature, in the energy building up. They are tangible now.

Crushed on the battlefield by European gunfire, the blacks were driven off their lands by British wiles and bureaucratic maneuvers, cornered into giving their labor by the demands for cash taxes, and thus wedged into the poverty, illiteracy, and powerlessness of the society's lowest strata.

Political movements that tried to counteract the erosion of their freedom, to bridge tribal barriers, and form common cause with the other "non-whites," the coloured and Asians, all were crushed. The English-speakers and then the Afrikaners destroyed black leadership as it emerged, jailing, exiling new union movement, and the armed struggle, with guerrilla training abroad. The one, reluctantly permitted by the

But with or without leadership, today's black youth, for all the inferiority of their education, are part of the white man's modern world, no longer awed or intimidated by it. And, as the 1976 riots and those after them have dramatically demonstrated to whites, the blacks are angry, impatient, and know their rights are being denied them. They believe history is on their side.

Two political options present themselves: the burgeoning new union movement, and the armed struggle, with guerrilla training abroad. The one, reluctantly permitted by the government and now calling the tune to some degree, offers democratic structures, economic muscle, and a possibility of forcing change without violent disruption. The other offers what could look like quicker methods, a needed revenge and an unknown future. Margaret Nash, education officer with the South African Council of Churches, called it a race against time for the hearts of young blacks, between violence and democracy.

Wary of the explosive growth of the labor unions within the past five years, employers have nevertheless had to acknowledge them. Now they are learning how to negotiate, in the work place at least.

### The Church and South Africa

The General Convention of the Episcopal Church in New Orleans last year requested the committee on social responsibility in investments (the SRI) to take further "affirmative actions to work for the elimination of racism in any form which dehumanizes God's children," with particular attention to be focused on the apartheid system of South Africa.

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For some, the apartheid (Afrikaans for apartness) system has always been a focus of anger and concern. Dr. Charles R. Lawrence, president of the House of Deputies of

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**Within the business  
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the General Convention, said, "My feelings about South Africa go so far back, I can't remember how that concern began. I suppose that growing up with legalized racism, growing up in the south, apartheid has always been particularly repellent to me."

For others, the savagery of South Africa's racism came to the fore with the shooting of 250 people in 1960 in the township of Sharpeville, during a protest about the pass-books blacks were being forced to carry.

In 1967 the Episcopal Church formed what was to become the committee on Social Responsibility in Investment (SRI) "... to review the church's economic involvement ... and to exercise responsible stewardship over the funds entrusted to (its) care. ..."

South Africa was not its only concern. Investments in companies functioning in countries like Russia, Chile, and Uganda have come under scrutiny, as well as those in the U.S. that have unfair hiring practices, endanger the environment, or are in some way seen to be socially damaging. Apartheid, however, remains the most provocative foreign issue.

In 1970, the Episcopal Church joined forces with a number of others to form the Interfaith Center for Corporate Responsibility (ICCR), a coalition, as director Timothy Smith has said, "committed to changing corporate policies and practices that cause social injury." Within a decade, 170 Roman Catholic orders and dioceses and 17 Protestant denominations had joined the ICCR, their combined financial muscle as voting shareholders equaling more than \$6 billion. The affiliated church groups had filed about 500 shareholder resolutions with about 100 companies, a significant list of them on the subject of South Africa.

The ICCR's first major move was a resolution in 1971 calling on General Motors to withdraw from South Africa. On the GM board for that meeting was its newly appointed and first black member, the Rev. Leon Sullivan of the Zion Baptist Church in Philadelphia. An articulate giant of a man, he made his support for the resolution eloquently clear.

The ICCR lists as its aims for the 80s pressure for a moratorium on corporate expansion in South Africa, an end to bank loans to the government and its agencies, the withdrawal of strategic U.S. corporations (those dealing in

energy, transport, technology, etc.), and an end to direct sales to the police and military. In terms of shareholder law, it is necessary to introduce different resolutions from year to year, unless substantial and annually larger support can be garnered for each one.

Pastor Sullivan, frustrated in his attempts to make companies like GM withdraw from South Africa, in 1977 — with a group of corporate executives — formulated a code of employment practices for American companies operating there, aimed at ensuring that if they insisted on being part of the South African scene, at least they would not add to the oppression and deprivation of black workers.

"I'm not in all this to protect business. I couldn't care less about business in South Africa — American, European, Japanese or whatever," he declared after a visit to the country. "I construe the principles as a catalyst to help change fundamental problems. Apartheid has got to come to an end. ..."

The Sullivan Principles, and then the European Economic Community Code that followed it, and the South African Code that followed suit, ruled that employers should hire, pay, and promote workers without regard to race, that work and leisure facilities should be desegregated, that significant funds should be allocated to black education and training and to improving living conditions in the black community, and — as a late addition — that they should freely permit union organization of their workers.

Dismissed now as a smoke screen behind which companies hid from shareholder pressures to withdraw, the code has been judged a failure because it aimed at "improving the slavery, not abolishing it," as a South African priest said. While drawing attention to working conditions and certainly raising awareness of the need for improvement, the code did nothing to make businessmen play a more active role in changing the basic inequity of the apartheid system. Many of its functions — raising pay and promoting greater security — have been taken over to some extent by the newly emerging unions.

While adherence to the Sullivan Principles remains a requirement insisted on by those working for disinvestment, the focus has shifted now to actual withdrawal of funds from companies that do not accede to resolutions that they pull out of South Africa, or at least undertake not to expand operations there, or deal with the government.

The list of universities, states, and city pension funds and churches that are divesting their South African-related shares is growing steadily. Experience has shown that, counter to fears that such moves would cause heavy losses, some of the new portfolios have proved more profitable.

Within the business community, antipathy to South African involvement is growing too, partly because of the "hassle factor" it implies, and partly because executives share the values of those "hassling" them. Growth in the American investment in South Africa in the past couple of years has been almost exclusively from self-generated gains, not new input.

A British businessman, Neil Wates, provided a vivid account of that reluctance to do business within the apartheid framework. Reporting back after an investigatory trip to South Africa, he said: "We could not be true to the basic principles on which we run our business, and we should lose our integrity in the process. We should have to operate within a social climate where there is virtually no communication between the races. We should be locked into this system. We would have to operate within an economic climate which is designed deliberately to demoralize and to maintain an industrial helotry; we should, in turn, profit from such exploitation and end up with a vested interest in its maintenance."

For Americans themselves — all those concerned with human rights — the benefit of withdrawal is fairly clear. But what of its value to South Africans? How effective is the disinvestment campaign as a means of persuading the South

African government to change its fundamental policies? And how effectively does it boost the negotiating strength of black South Africans?

For most American companies, their South African operations are rewarding but small, perhaps one percent of their total foreign holdings. Withdrawal would not be disastrous for them, but because of the prohibitive restrictions on the removal of capital from South Africa, shutting down would be difficult and costly.

For South Africa, an American withdrawal would be about as damaging as the current recession promises to be. American investment amounts to less than 20 percent of its foreign investment, with American companies employing about one percent of the work force. The loss, with the accompanying pullback of technology, would hamper the economy, but not cripple it. It would not bring down the government.

Dr. Lawrence initially supported the Sullivan Principles as a focus for American action, but he changed his stance a couple of years ago, faced with the fact that even those companies that were signatories (as about half are) were not observing the spirit or the letter of the code. He has championed calls for withdrawal since then, while admitting that he has no scenario in mind as to what could be achieved if it were possible to have these companies withdraw.

"I'm not such a visionary that I can see what would happen if we could bring about a withdrawal of American companies — that is so far out of the question. I'm not even sure if we're doing the right thing. But it seems to be the only thing we can do. Perhaps it's just right for us — that we should not be involved in this oppression."

Prof. Paul Neuhauser of Iowa has been involved for many years in the work of the SRI and the issue of South Africa. He believes disinvestment is the only way to create pressure on the South African government. "Giving direct financial aid to those in the country is impossible. This is the only means we have to work for peaceful change. But it isn't a simple matter. Calling for complete withdrawal might be useful for rallying the forces. But the truth is far more complex. Some companies are adding to the oppression and should withdraw; others can do good there, and their withdrawal would cause problems."

The Rev. Gene Lowe, for three years a member of the SRI, is also cautious about the effectiveness of withdrawal. "The debate broadens our constituency though, and the more discussion there is about South Africa, the more aware companies and other shareholders become, and the more responsive to our proposals. For us, however, the most difficult task is getting past the 'us and them' attitude, to an understanding that we are all implicated."

Tim Smith, who is the director of the Interfaith Center, states his view with utter conviction: "Withdrawal is the only way to make a clear gesture of our rejection of apartheid. The South African government takes continued business as an indication of moral support for its policies."

The bargaining tool is the threat then of a block to further investment. Banks dealing with the government, Citibank particularly, have come under severe criticism, with a number of groups withdrawing their funds from them, illustrating how effectively financing can be inhibited. It puts the South African government's reluctance to bend to foreign lobbying on human rights into the balance with its desire for foreign funds.

Its earnest public relations efforts to counteract disinvestment campaigns in the United States last year, and its applications for loans here and in Europe — including a massive International Monetary Fund loan — indicate that, for all its protestations to the contrary, it badly wants overseas investment. It sought some of that investment at times when the gold price was ensuring that it had a comfortable balance of payments surplus, suggesting that it had non-financial motives — possibly a desire to commit Western interest to a stake in South Africa's stability.

But stability is sought by all those concerned with the country's well-being. It is too industrialized and urbanized a society to be able to endure radical disruption without hundreds of thousands of people dying of starvation and disease. But where the government regards its own monopoly on power as the only means of maintaining stability, others see the suffering of the disenfranchised majority as a major threat to the country's peace — and to that of the region.

Like the Trojan horse, foreign investment can be used to produce assistance to those in need. Where in the past the South African government reacted with suspicious antipathy to such attempts to intervene on behalf of the black population, its eagerness for outside involvement financially opens it to being pressured into accepting accompanying conditions — for instance, more stringent employment codes, ones that reach out to boost housing, education, and health services, but also demand that foreign employers have a say in the political protection and assistance of those who work for them.

It would mean far more extensive investigation of needs, more lobbying with management in this country, stricter surveillance of code signatories, and probably greater grass roots involvement of church members here. But the opportunity for helping correct the awful imbalance in that rich and beautiful country has never been as great — or as urgent.

### South Africans Respond

Faced with the question of outside assistance, South Africans respond with a pained mixture of pride and desperation.

"Perhaps if the Americans showed a more positive picture of racial justice at home, that could help," a black Anglican priest commented. "And what good does it do for me to say what I think is needed? We blacks must just learn to keep our mouths shut and watch for our own skins. When we speak our views, we land up in trouble, and no one listens anyhow."

He softened, though, on Americans themselves. Visiting in the United States, staying with white, as well as with black Americans, he said, had renewed his faith in humanity. "But it also made me more bitter when I returned," he added. "I was in America at the time of the elections last year, and I saw what it is to be a citizen. In my own country, I am not even a person!"

"It depends how the help is offered," a Dutch Reformed

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Church minister commented. "If they come here saying, 'We know what you need, we've been through this, and we know the answers,' then they get a very chilly reception. But if they say, 'We see that you are suffering, and we feel for you in your pain. What can we do to help?' — then it's a very different story. There is a great deal of help they could give.

"If individual Americans want to help, maybe if their expenses are paid by the church at home, they could give us assistance with our community projects. We are very lacking in people with administration skills; they could train people to handle the funds and to organize programs and run them properly."

Another priest, a white who has worked for many years with black congregations, said the community projects springing up everywhere were the most hopeful developments he had seen.

"Very quietly blacks, coloureds, and whites have been getting these programs going — in self-help, education, neighborhood upliftment, and so on. And they are playing a crucial role in giving these people an experience of self-reliance, of the importance of community cooperation, of unity and solidarity. They are showing them their potential, their talents and strengths. And church people have been very quietly working with them."

Disinvestment itself arouses radically different responses.

"I'm not calling for disinvestment, you understand," Bishop Tutu stressed, "but those who say boycotts don't work are lying. Boycotts don't work if people don't want them to work. And as for saying that if they pull out, German or Japanese companies will just come in — the moral turpitude of that argument is horrendous! That is like saying, 'If I don't rape your wife someone else will, so I might as well.'"

Dr. Stutterheim, who is a scientist and member of the Club of Rome, deeply involved in questions of South African and international development, was categorical: "If the church in America or an American company wants to eliminate apartheid, withdrawal is absolutely useless. It might even have the opposite effect. If you want to strengthen a country, boycott it! I have never yet seen a boycott anywhere have the effect desired.

"What I would say is that greater prosperity in this country undermines apartheid. You can't have the apartheid system with people who are well educated, well informed, and well paid." He believes that those factors are all coming about, though he does not know whether they will happen fast enough.

The employment codes have been favorably viewed by those seeking change, but opinion differs on their significance. "I wouldn't want to undo what they have achieved," a teacher commented, "but don't let anyone kid themselves that they are really helping. It's just nice to be more comfortable, to have a better house, and to have electricity maybe one day, but for our people this is not important. We want to have a vote in this country, and that is all that really matters."

A union organizer at Ford described the Sullivan Principles as a "toothless package" and a "piecemeal reform that allows this cruel system of apartheid to survive." A member of the black journalists' union said they were superficial, but that he thought they had helped focus workers' feeling that they were entitled to better treatment, and had given them a measure by which to assess management's goodwill.

Bishop Tutu said the code had had some good influence, but failed to touch the heart of the matter. "It is peripheral, an ameliorative influence that makes apartheid more bearable. That is not what we seek — we want apartheid to be dismantled!"

He suggested an alternative code: "You could say, 'We will put more money into South Africa if, first of all, all of our workers can be housed as family units near the place of work of the breadwinner.' Immediately you hit at the heart

of the system of influx control and the migratory labor system and the pass laws; then, you can say you are into free enterprise, and one of the cornerstones of free enterprise is that a person can sell his labor wherever he wants, which means there must be freedom of movement; thirdly, there must be unions for your black workers. To some extent the government has accepted that, though they are trying to control them through the security police and registration and so on; fourthly, you must invest massively in black education and training, and not just training in your own set-up. You must be concerned with helping black advancement."

Visions of the future are generally full of foreboding, but here and there one encounters determined optimism.

Aaron Searll is the president of a corporation that employs 17,000 workers. His money was made in the clothing industry, with a staff who were always unionized, with no segregation anywhere, and with active efforts made to train and promote black staff. He has just plunged millions of rands into acquiring a suburban mansion for his head office in Cape Town. "I wouldn't consider pulling out of this country for one moment, and I don't see what the Americans could achieve by doing so. It is going to be difficult, but we'll work it out. No other country offers what this one does."

Dr. Jan Marais, a leading Afrikaans businessman and one-time member of the government, said foreign companies were needed now, for their capital and skills, but also for their know-how in training and the process of upliftment, as the country entered a period of rapid labor emancipation.

"There is going to be upheaval, as people become more educated, more organized, and more aware of political ideas," he said. "But when the world observes these boycotts, strikes, and more incidents of revolution in this country, that should be a clear indication to them that the process of liberalization is taking place here. This is a natural process, one which South Africa must prepare itself for."

However it is viewed, the bargaining power of black South Africans is growing. And therein lies the hope for a future based on negotiation, accommodation, and the beginning of mutual respect.

### Further Information and Reading

For those wanting to study the South African situation in more depth than the media generally offer, there are various organizations from which literature can be obtained, including:

*The Interfaith Center on Corporate Responsibility*, 475 Riverside Dr., New York, N.Y. 10027.

*The American Committee on Africa*, 198 Broadway, New York, N.Y. 10038.

*The South African Council of Churches*, Khotso House, De Villiers St., Johannesburg, South Africa.

*The South African Institute of Race Relations*, P.O. Box 97, Johannesburg, 2000, South Africa.

"South Africa: Time Running Out," the report of the Study Commission on U.S. Policy towards Southern Africa, can be ordered from the commission's office at: 6 East 43rd St., New York, N.Y. 10017.

*U.S. Business in South Africa: The Economic, Political and Moral Issues*, by Desaix Myers, III, published by the Investor Responsibility Research Center, Inc., Suite 900, 1319 F St. N.W., Washington, D.C. 20004.

*Episcopal Churchmen for South Africa*, Room 1005, 853 Broadway, New York, N.Y. 10003.

# EDITORIALS

## Mary Day

**M**onday, August 15, is marked in heavy type in our church calendars as St. Mary's Day. In all reality, as a weekday feast in mid-summer, it will not receive the attention it deserves in most parishes. Yet the very occurrence of it in the calendar and the provision of a collect and Bible reading all mark a quiet but significant victory.

Although this date has been observed since ancient Christian times, it was during recent centuries conspicuously lacking from our Anglican Prayer Books. St. Bartholomew, St. Simon and St. Jude, and other comparatively secondary New Testament figures had their traditional "red letter" dates, but she who is honored as the greatest of saints had no such specific day. Too many Anglicans in the past were insecure and threatened by the excessive and, many believe, distorted emphasis on Marian devotion in the Roman Catholic Church.

We are glad the climate has improved. Appropriate honor, respect, and love toward our Lord's holy Mother is a natural, fitting, and wholesome part of the catholic Christianity we profess. Our Prayer Book now not only restores this feast in August, but has special attention to her on the Sunday before Christmas, and appropriate references to her in various prayers at various points. The new Hymnal will also provide several additional attractive hymns relating to Mary.

Best of all, this has occurred without strife or partisan rancor. This in itself indicates that the Episcopal Church is not without spiritual health and wisdom.

## Crossing Cultural Lines

*Our guest editorial this week was written by the Rev. Asa Butterfield of the Spanish Mission based in Gonzales, Calif., in the Diocese of El Camino Real.*

**S**ometimes we clergy get our "kicks" when we imagine ourselves as prophetic, but I will not indulge myself for once, because what I have to say in the following lines is not prophetic. No, it is a mixture of my idealism about the mission of the church and pragmatic hindsight.

We are now well into the 1980s, and with this decade began the greatest missionary opportunity of this century. In fact, there has been no mass migration quite like it in our 200 year old history as a nation. That is why I am one who does not want to miss it for the world.

Unlike the European migration of the 1880s, and the current influx of Asians, who represent such a diversity of different cultures and languages, this mass migration is more uniform in many ways. I speak, of course, of the Hispano-American invasion.

Hispanics have one common cultural ancestor — Spain; and one common language, Castellano. Also there is another consideration when one thinks of a

mission to and for Hispanics. Almost all are already baptized Christians who have had some earlier exposure to either evangelical or Roman Catholic Christianity in their native lands.

Whether Mexican or Puerto Rican, Cuban or Guatemalan, the majority arrive on this continent as refugees of sorts or as disenfranchised persons with an immediate need for economic survival. Although substantially a religious person, the average Hispanic in this transitional status may be somewhat estranged from any formal church structure. This may partially account for the phenomenal proliferation of the "store front church" which gathers around a strong authority figure. Such congregations are born out of necessity. They carry no heavy ecclesiastical baggage.

Statistics indicate that Guatemala today is nearly 30 percent pentecostal or non-Roman Catholic. In the Salinas Valley of California, where I serve as Hispanic missionary for the Diocese of El Camino Real, the vast majority of Hispanics have no present formal church



affiliation. I encounter just as many fairly recent arrivals who have had some relatively positive encounter with the evangelical-pentecostal itinerant churches as those who claim any sort of allegiance to Roman Catholicism.

Although both the aforementioned groups attempt to meet the need with courage and conviction, the task of evangelizing Hispanics is far beyond the means and resources of either. And the smarter missionaries realize that there is no such thing as the type of competition felt in some earlier missionary endeavors.

The Holy Spirit may be leading us into a new age of ecumenical cooperation based on the invasion of the Hispanics. It is time that the Episcopal Church and the sister churches that represent historic, mainline Protestantism begin to move and venture together as a force. And where Roman Catholics are willing, let us also form cooperatives.

Now, I would like to make a small prognostication. What do I see at the end of the 1980s? I see a new generation of English-speaking Hispanics who have come into our churches and influenced our worship with a fervor, faithfulness, and a love of liturgy and music that will ultimately enrich us. I see a renewal, both in the spirit and the economy of those local parishes who have wisely opened their doors to Hispanics. I see a revival of the church's faith in itself to proclaim the Good News of the Risen Christ in crossing the boundary of another culture.

I see a time when the doctrinal differences between Christian churches will diminish in importance, and the Holy Spirit will unite us in a new ecumenical age, allowing us to witness to the world on the issues that truly count. I am seeing it all through rose colored glasses, you say. Maybe, but I am truly grateful for the possibilities and opportunities that are emerging.

# BOOKS

## Parish Libraries

**RUNNING A LIBRARY: Managing the Congregation's Library with Care, Confidence, and Common Sense.** By Ruth S. Smith. Seabury, Pp. viii and 120. \$7.95 paper.

The reader will be impressed by the author's ability to introduce all the various aspects of parish library management that need to be considered — and to make them interesting. Topics covered range from dealing with the parish power structure to protecting the collection against vandalism.

The wide range of materials, including periodicals and audiovisuals, and services discussed will put most parish libraries to shame. The author draws on her own long experience with the library of the United Methodist Church, Bethesda, Md., plus her extensive contacts with church librarians across the country.

The book ends with a brief bibliography for further reading, a directory of church library associations, and a list of library supply houses. This book does not give instructions on how to catalog and classify library materials. For that, one must consult such a book as the author's *Cataloging Made Easy: How to Organize Your Congregation's Library* (Seabury, 1978).

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon Library  
Eugene, Ore.

## Imaginative Perspective

**WHAT IS ANGLICANISM?** By Urban T. Holmes, III. Morehouse-Barlow. Pp. ix and 95. \$4.95 paper.

What is Anglicanism? In the words of novelist Jane Austen, a certain sense and sensibility, but particularly sensibility, according to the late Urban Holmes, noted Episcopal teacher, writer, and sometime dean of the School of Theology, University of the South.

This charming and astute monograph crystallizes Holmes' life of learning and reflection about what makes Anglicanism distinctive. Using Julian of Norwich, the 14th century mystic and writer, as the prototype of Anglican consciousness, Holmes articulates the strength of Anglicanism as "thinking with the left hand," by which he means thinking intuitively, symbolically, and metaphorically — thinking characterized by the arts — the opposite of right hand thinking, which is logical and analytical and characterized by computers.

Our Anglican proclivity, he observes, is toward "sensibility, the taking into account the whole of an experience — ambiguity and all." Hence, while Anglicans

may not excel at writing theology, though there are exceptions, they do excel at literature and the arts. Characteristic of Anglicanism is a "yes, but" theological modesty incarnate in the arts.

Leading from the primacy of sensibility are the further recognitions that religious language and discussion are metaphorical and that Anglicanism is essentially feminine in nature. Holmes reminds us of England's medieval epithet, "the land of Mary." It is this sensibility which Holmes traces through various topics, such as authority, the Bible, sacraments, liturgy, and prophetic witness.

The whole is creative, historical, and spiritual. What a pity Holmes' untimely death prevented his writing the companion volumes he intended. But what an imaginative gift to leave to the church the author loved and served! This evocative work should be used by adult forums, study groups, and inquirers' classes.

(The Rev.) TRAVIS DU PRIEST  
Assoc. Prof. of English  
Carthage College  
Racine, Wis.

## Inner Leading

**DREAMS: Discovering Your Inner Teacher.** By Clyde H. Reid. Winston. Pp. 144. \$7.95 paper.

Would you believe: clubs in which the members meet regularly to tell their latest dreams?

The author, a United Church of Christ clergyman and pastoral psychotherapist with training in dream analysis at the C.G. Jung Institute in Zurich, believes that the world of the unconscious does not belong to psychologists alone and that people should learn to be in touch with their souls.

Having taken notes on my own dreams for a period of weeks, I can say that I have come up with quite a bit of nocturnal garbage. But perhaps I have purposely forgotten the dreams that have symbolic figures which are best confronted in a positive way by the "active imagination."

L.K.D.

## Essays from England

**CHRISTIAN UNCERTAINTIES.** By Monica Furlong. Cowley. Pp. 128. \$5.00 paper.

This little book is made up of 46 essays of varying lengths and of varying value, but is generally interesting. Perhaps the best part is the section on the seven deadly sins. Here Ms. Furlong writes with real understanding of the human condition and how sin not only damages us and others, but also makes us lose our capacity for gladness as we attempt to manipulate life.

Prayer is the subject of 13 brief es-

says, and it is here that the reader takes sides. The author rejects completely the value of "prayers out of a book" and the value of a rule of life. There are some good suggestions about taking time for preparation for prayer and not trying to fit it in "between dressing and breakfast," but for her, discipline of the mind should be discarded, and the mind should "run free." One wonders what direction the mind will take.

There is a very small article on sacraments, but the author does not seem well versed in the church's teaching on the subject. One of the longer essays is on abortion, and it is definitely slanted toward abortion for convenience.

IRENE H. GOODALL  
Oconomowoc, Wis.

## Biblical Message for Us

**REVELATION FOR TODAY: Images of Hope.** By Richard L. Jeske. Fortress. Pp. ix and 136. \$6.95 paper.

There has been a spate of paperbacks on the Book of Revelation in the past few years, occasioned, no doubt, by the recrudescence in this nuclear age of fanatical literalistic interpretations of apocalyptic. Like most of the other responses to the effusions of the Protestant underworld, the present work insists on the primacy of the historical interpretation. The seer had in mind the crisis of the churches in Asia Minor in A.D. 96, not the crises which we face today.

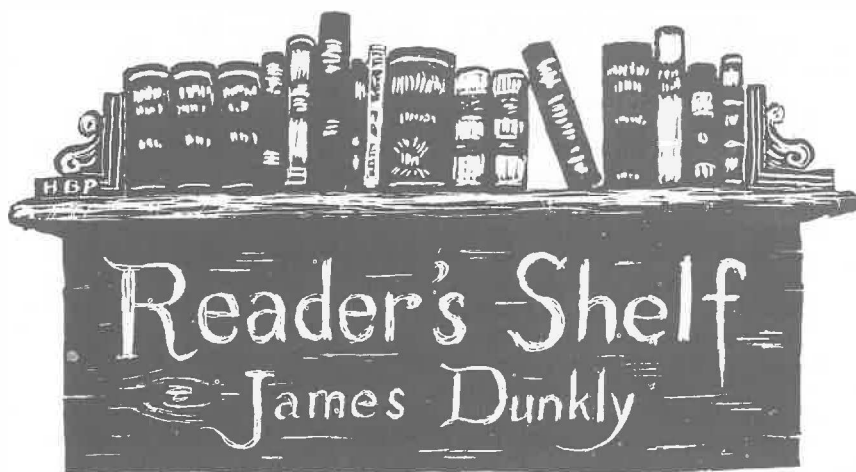
But does this mean that the Revelation has a message for Christians today? The usual answer is that it does, but indirectly. It discloses certain permanent principles for the understanding of all history: God is in control, evil will not finally triumph, the sufferings of the righteous contribute to the attainment of God's purposes, and so forth.

Jeske goes further than this. He believes that the symbols of Revelation are *tensive* symbols. That is, they are broad enough to encompass not only the original historical crisis that led to their use, but also subsequent historical crises, including our own. Hence they can speak *directly* to us also, though what they say must always be controlled by the original message in the original situation.

For this reason, Jeske's work is one of the best of the recent paperbacks in this field, and if used for an adult study group at some future Easter season, when Revelation is read as it has been this year, it will help a congregation to know what it means when we conclude with "The Word of the Lord" — "Thanks be to God."

(The Rev.) REGINALD H. FULLER  
Professor of New Testament  
Virginia Theological Seminary  
Alexandria, Va.





**SACRED TEXTS OF THE WORLD: A Universal Anthology.** Edited by Ninian Smart and Richard D. Hecht. Crossroad. Pp. xvi and 409. \$27.50.

What distinguishes this anthology from many others is its arrangement by literary type: sacred narrative, doctrine, ritual, institutional expression, experience, ethics. Ten major religions are so treated. In addition, selections from a number of ancient literatures and some smaller scale traditional religions are included. Finally, the editors offer texts from secular world views as well, organized in the same way as the more religious texts. This is a helpful book largely because of its organization; it is also physically attractive. There are 25 illustrations, and both index and bibliography are provided. Smart divides his teaching time between England and California, and he is well known, not only for his writing, but also for his work in television (*The Longest Journey*). Hecht teaches at Smart's California base, the Santa Barbara campus of the University of California.

**EERDMANS' HANDBOOK TO CHRISTIAN BELIEF.** Edited by Robin Keeley. Eerdmans. Pp. 480. \$24.95.

A beautifully produced, lavishly illustrated companion to *Eerdmans' Handbook to the Bible* and *Eerdmans' Handbook to the History of Christianity*. Like them, this book's approach tends in an evangelical Protestant direction, though decidedly from the more responsible and academically respectable segment of evangelicalism. Anglican contributors include Stephen Neill, Colin Buchanan, Thomas Smail, and Stephen Sykes. Major divisions treat revelation, Jesus Christ, God, creation, new creation, and the development of doctrine. There are lots of definitions, thumbnail sketches of important figures, chronological charts, evocative photographs. There are a good many biblical references, but little in the way of other rec-

ommended reading. Both a glossary and an index are provided. Like the other Eerdmans handbooks, this volume is helpful and suggestive for teachers at all levels, but it ought to be used in connection with more detailed, more sophisticated, and less evangelical treatments, particularly on disputed questions. But these handbooks really can give some spark to Christian education.

**ON BEING HUMAN: Essays in Theological Anthropology.** By Ray S. Anderson. Eerdmans. Pp. ix and 234. \$9.95 paper.

Anderson, who teaches at Fuller Seminary and is known for his work in the theology of missions and ministry, here offers a way of approaching contemporary ethical issues by attempting to lay out what a person is, in biblical terms. He says much about creatureliness as the basis of personhood, and about service as its effective sign — including some remarks on liturgy. An engaging, thoughtful book whose commendation by Thomas Torrance will mean much to many.

**IN SEASON OUT OF SEASON: An Introduction to the Thought of Jacques Ellul.** Translated by Lani K. Niles. Based on interviews by Madeleine Garrigou-Lagrange. Harper & Row. Pp. xiv and 242. \$7.95 paper.

An important addition to the growing literature on Ellul; a good many pointed opinions and even autobiographical observations are included. David Gill provides a short introduction, summarizing Ellul's career and influence, and there's a list of Ellul's works.

**THANK GOD, IT'S MONDAY!** By William E. Diehl. Fortress. Pp. xi and 196. \$5.95 paper.

One of a series of "Laity Exchange Books" edited by Mark Gibbs, this book explores how competition, materialism, and status-seeking can be fought effec-

tively through applying to the work week those principles we mouth on Sundays. Diehl once was sales manager for Bethlehem Steel; he has since turned full time to lay ministry in the Lutheran Church. He knows the corporate world, and he can help others to know it, too. He also addresses issues like lifestyle, political and economic responsibility, community service, security, and lay ministry. Thank God for *Thank God, It's Monday!*.

**THE WOMEN AROUND JESUS.** By Elisabeth Moltmann-Wendel. Translated by John Bowden. Crossroad. Pp. xii and 148. \$7.95 paper.

Studies of Martha, Mary of Bethany, Mary Magdalene, the woman who anointed Jesus (Mark 14:3-9), the group of women in Mark's passion narrative, mothers in Matthew, and Joanna. The author (Jürgen Moltmann's wife) blends scholarship with imagination and with artistic and literary traditions concerning each woman; 19 illustrations are provided. Good material for study groups, who ought also to read the articles on each character in the *Interpreter's Dictionary of the Bible*.

**CLOSE COMPANIONS: The Marriage Enrichment Handbook.** By David R. Mace. Continuum. Pp. xiii and 269, \$17.50.

A marriage handbook based on the premise that a couple must learn to be effective companions, and hence whole persons, if they are to be effective and whole as a couple. Mace and his wife are co-founders of the Association of Couples for Marriage Enrichment and former joint executive directors of the American Association for Marriage and Family Therapy.

**A THEOLOGY OF GENEROSITY: Principles and Practice of Giving Based on Bible Teaching.** By W. W. Badger Berrie. Morehouse-Barlow. Pp. 39. \$1.95 paper.

A survey of biblical material on giving by a former stewardship advisor to the Diocese of Gloucester in England. While useful for group discussion as a compendium of biblical resources, Berrie's pamphlet does not address the vital questions of *why* and *how* the Bible should inform Christians today about stewardship, given the very different circumstances obtaining now — in other words, the hermeneutical problem.

**CONFESSIONS OF A CATHOLIC.** By Michael Novak. Harper & Row. Pp. ix and 221. \$12.95.

Reflections on the Nicene Creed and analysis of contemporary Roman Catholicism by the well known writer on political, social, and religious themes.

day over a thousand leaflets were printed, and the supply gave out long before people were stopped by the determined ushers from packing themselves inside. Highly valued tickets had been issued for seats. Those without tickets sat or stood on the stone steps, in aisles, or on any available ledge or projection. They were screened as well as possible at the door to exclude mere sightseers. Several hundred more people stood outside the church, listening to the sermon through loudspeakers.

The simple procession was led by the archbishop in his Mirfield habit of white. He was followed by the choir in scarlet with the traditional white pleated neck ruffs. For reasons that remained unexplained, the opening hymn and the concluding Te Deum were accompanied by a piano rather than by the church's mighty organ.

Archbishop Huddleston introduced himself as a Christian socialist, and after paying his respects to Keble, Pusey, and Newman, claimed that his brand of Anglicanism was today's equivalent of Tractarianism. His interpretation of the Oxford Movement appeared to be almost exclusively in the area of ecumenism. His greatest dream, he said, was the day when we would all be one — just citizens of Planet Earth. He was greeted with applause when he attacked what he called the "narrow and jingoistic patriotism" of the Church of England.

Ecumenism was significant at the Keble lectures today, as well. There was a letter of greeting from Pope John Paul II, in which he spoke of renewed efforts at reconciliation [see p. 6]. The evening lecture was given by Fr. Jerome Vereb, CP, of the Vatican's Secretariat for Unity.

The scorching weather continues with newspapers bemoaning the fact that the roadways are not meant for such heat — the pavements are melting. Sidewalks are packed with students in bathing dress, a sight that undoubtedly would not have met the eyes of the Rev. John Henry Newman in 1833!

*[Mr. Kelley's account of the Oxford celebrations will conclude next week.]*

## Church Army Renews

At a recent meeting in Lenoir, N.C., 22 officers and friends of the Church Army Society focused on the revival and renewal of the more than 50-year-old arm of the Episcopal Church. The board added three new members and formed an alliance with the Church Army in Canada and Jamaica, to be called "Church Army in North America and the Caribbean," or CANAC.

Goals for 1983 include the mutual

ministry of caring and sharing among officers, arrangements for evangelistic missions, compilation of a directory of Church Army social missions, production and dissemination of promotional brochures, and the development of more communication within the society itself.

Training is available now for candidates seeking commissioning as evangelists through a two-year course at Church Army Training College in Toronto, Canada, and recruits are being sought. A Church Army Reserve has been established for those who have received an initial six weeks' training to serve as a back-up to those in the field.

New board members are the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, and Vincent Lindgren and Tom McKee of North Carolina. The Church Army was founded in England in 1882 and came to the U.S. in 1927. It is a worldwide fellowship of evangelists whose aim is to reach those outside the church.

## Paul Tate Dies in Florida

Paul Alexander Tate, who devoted his life to the overseas work of the church, died July 5 in Florida. He was 76. At the time of his retirement in 1972, Mr. Tate was the deputy for jurisdictions, a former title of the executive for world mission.

At the age of 21, Paul Tate accepted his first post with the church immediately after completing his college education at the University of the South. That post was as the headmaster of St. Paul's School in Camaguey, Cuba, which Mr. Tate was to serve for 32 years. Although young and not trained as a teacher, he led the school from an enrollment of 12 to over 400. St. Paul's School came to be recognized as one of the outstanding educational centers in Cuba.

This achievement was recognized by the Cuban government, which awarded Mr. Tate the cross of the order of Carlos Manuel de Cespedes, an honor reserved for those who served the country. He also received the bishop's medal from the Bishop of Cuba.

Mr. Tate was a U.S. consular agent for the province of Camaguey from 1948-60. Upon his return to the U.S. in 1961, Mr. Tate assisted Church World Service with the reception and settlement of the first great wave of Cuban refugees. He then joined the staff of the overseas department of the Episcopal Church Center in New York.

"No one is likely to forget the brevity of his letters, his straightforward manners, the courage of his faith, and the warm brightness of his friendship," Presiding Bishop John M. Allin said of Mr. Tate in a recent statement. "In his long lay ministry, he never dodged responsibilities and never refused to serve his Lord."

# BRIEFLY...

The emergency food program of St. John's Church in Mount Pleasant, Mich., announced in June that it had been awarded a grant of \$5,600 from the state department of social service to use in providing assistance to needy families in its area. The Rev. John Goodrow, rector of St. John's, said that the money will be used largely to provide emergency meals and food. Between July 1, 1982, and June 15, 1983, the program was able to assist nearly 4,000 people with needed food, transportation, and shelter as well as counseling and job assistance.

Naas Botha, South African star athlete and a former member of the South African police, is the object of controversy as he tries to gain a position with the Dallas Cowboys this year. In Johannesburg, the *Sunday Times* quoted Episcopal layman William Johnston, president of the Episcopal Churchmen for South Africa, as stating, "Botha is a representative of the South African apartheid system. As a sports star he is a national hero and therefore an agent of apartheid being honored in the U.S."

A mystery donor, who appears to be Canadian, has given more than \$80,000 to Church of England cathedrals in the past year on condition of strict anonymity. At least 16 cathedrals, from Truro in the southwest to Durham in the northeast, have received bank drafts ranging from \$5,000 to \$8,000. In each case, the donor has insisted that the money be spent immediately for repairs and not for such matters as staff increases and that the diocesan magazine report how the money was allocated. There is a strong implication that the money will stop if the giver's identity is discovered.

The Rt. Rev. John T. Walker, Bishop of Washington, recently appointed a committee of inquiry on the nuclear issue, to be headed by Viron P. Vaky, former assistant secretary of state for inter-American affairs. After consultation with government officials, scholars, theologians, ethicists, and others, the 16-member committee plans to prepare a final statement for wide distribution. The committee intends to study carefully the complex issues involved and identify the practical problems and choices facing decision makers so that its final statement cannot be dismissed as uninformed, naive, inaccurate, or unrealistic.

# PEOPLE and places

## Appointments

The Rev. Michael L. Barlowe is assistant at St. Paul's Church, Westfield, N.J. Add: 414 E. Broad St., Westfield 07090.

The Rev. Philip W. Bennett is now serving full-time as priest-in-charge of St. John's Church, Sylva, N.C. He is no longer in charge of the church at Franklin.

The Rev. David G. Bollinger is curate at St. Luke's Church, Gladstone, N.J. Add: 5 West Ave., Gladstone 07934.

The Rev. Jane Elizabeth Feerer is rector of Grace Church, Waverly, N.Y., and Christ Church, Wellsburg. Add: 439 Park Ave., Waverly 14892.

The Rev. Clare I. Fischer is assistant at St. Luke's Church, Metuchen, N.J. Add: 17 Oak Ave., Metuchen 08840.

The Rev. Paul Fuessel is vicar of St. Charles' Church, Fairbury, Neb., and St. Augustine's Church, Dewitt. Add: Sixth and G Sts., Fairbury 68352.

The Rev. Kenneth William Green is assistant to the rector of Holy Trinity Church, Greensboro, N.C.

The Rev. Joseph A. Harmon is assisting at Grace Church, Newark. Add: 950 Broad St., Newark 07102.

The Rev. Richard Hayes, who has been at work in the Diocese of Southwestern Virginia on a three-year assignment as congregation developer, is now on regular appointment to help insure the continuation of these programs in social outreach, Christian education, and liturgical renewal. His work is being paid for through 1983 with Venture in Mission funds. He and his wife, Harriet, helped to establish an education resource center based in Roanoke, Va., and Mrs. Hayes will continue to work there.

The Rev. Carol A. Kerbel is now with the Community Crisis Ministry, Nassau Presbyterian Church, 61 Nassau St., Princeton, N.J. 08540.

The Rev. John Leshar McCausland is curate at St. Michael's Church, Barrington, Ill. Residence: 740 S. Lill St., Barrington 60010. Mailing address: 647 Dundee Ave., Barrington 60010.

The Rev. Robert C. Morris is assistant at St. Bernard's Church, Bernardsville, N.J. Add: 422 Clark St., South Orange, N.J. 07079.

The Rev. Richard D. Tyree, who has been serving as archdeacon and business manager of the Diocese of Southwestern Virginia, will leave at the end of August to begin work as a teaching missionary in Kisumu, Kenya, East Africa. His wife, Linda Tinklepaugh Tyree, a former worker in Africa, will share the appointment and will teach in a seminary in Kisumu.

The Rev. Charles Watts is rector of St. Paul's Church, Norwalk, Ohio. Add: 85 W. Main St., Norwalk 44857.

The Rev. James C. Welsh, director of program and education for the Diocese of Southwestern Virginia, will assume some of the duties that have been carried out by the Ven. Richard D. Tyree, who is on appointment to Africa as a teaching missionary. The position of archdeacon will not be filled since many of the small missions have become parishes.

The Rev. Roderic D. Wiltse will on September 1 become rector of the Church of the Holy Communion, University City (St. Louis County), Mo.

## Ordinations

### Priests

North Carolina—W. Derek Shows, assistant to the rector, St. Mark's Church, 1725 New Hope Rd., Raleigh, N.C. 27604. Louis Murdock Smith, III, assistant to the rector, St. Mary's Church, 108 W. Farris Ave., High Point, N.C. 27262.

Ohio—Julio O. Torres, at work in Nicaragua; U.S. mailing address: c/o Guthrie, 4 Berkeley St., Cambridge, Mass. 02138.

## Deacons

Dallas—Robert Michael Pickel, curate, St. James by-the-Sea, La Jolla, Calif.; add: Box 3107, La Jolla 92038. Richard Seaver Reynolds, curate, Church of the Ascension, Dallas; add: 8787 Greenville, Dallas 75243. Mark Randall Melton, curate, Christ Church, Dallas; add: 534 W. Tenth, Dallas 75208. Wayne Ervine Carter, curate, St. Christopher's Church, Dallas. Douglas E. Neel, curate, St. Luke's Church, Dallas; add: 5923 Royal Lane, Dallas 75230.

Los Angeles—Carole Regina Snyder, curate, St. Andrew's Church, Fullerton, Calif. Jeffrey Donald Paul, curate, St. James Church, Los Angeles.

Missouri—Daniel Appleyard, assistant, Grace Church, Kirkwood, Mo.; add: 514 E. Argonne, Kirkwood 63122.

New Jersey—Margaret H. Coffey, assistant, Christ Church, Middletown, and Chaplain at Monmouth Medical Center, Long Branch, N.J.; add: 541 Harding Rd., Little Silver, N.J. 07739. Patricia S. Crandall, assistant, Christ Church, Collingswood, N.J.; add: 346 Richey Ave., Collingswood 08107. Christopher G. Duffy, assistant, Church of the Holy Spirit, Lebanon, N.J., and chaplain at the Youth Correctional Institution, Annandale; add: 338 Ewingville Rd., Trenton, N.J. 08638. Arthur P. Powell, assistant, St. Andrew's Church, Mount Holly, N.J., and vicar, St. Martin's, Lumberton; add: 121 High St., Mount Holly 08060.

Ohio—Lawrence DeLion, Jansen String, Richard Twist, Stuart Whitwell, George F. Woodward, III.

Virginia—Robert B. Bryant, assistant, Trinity Church, Towson, Md. Nicholas T. Cooke, III, assistant, Christ Church, Alexandria, Va. Patricia S. Geerdes, assistant, Christ-Ascension Church, Richmond. Herman Hollerith, IV, assistant, Christ Church, Roanoke, Va. Martha M.J. Horne, assistant, St. Andrew's Church, Burke, Va. Roma W. Maycock, assistant, St. Aidan's Church, Alexandria, Va. Henry Burton Whiteside, assistant, Christ Church, New Bern, N.C.

## Religious Orders

On June 24, the Sisters of the Transfiguration, Glendale, Ohio, elected and installed Sr. Ann Margaret as Mother Superior.

## Resignations

The Rev. David L. Bristow has resigned as rector of the Church of St. Mary the Virgin, Big Spring, Texas, and will be engaged in clinical pastoral education at St. Luke's Hospital in Houston, Texas.

## Changes of Address

The Rev. Raymond E. Abbitt, retired priest of the Diocese of Dallas, has moved in Denton, Texas, to 2500 Hinkle Dr., Apt. 429, Denton 76201.

## Retirements

The Rev. Robert Flottesmesch has retired as rector of the Church of the Advent, Baltimore, Md., and may be addressed at 100 W. University Pkwy, Apt. 7-A, Baltimore 21210.

## Episcopal Schools

The Rev. Jack E. Altman, III, who was formerly on the staff of the Church of the Incarnation, Dallas, is now chaplain and instructor at the Episcopal School of Dallas, in Dallas.

The Rev. Susan E. Goff, formerly chaplain at St. Margaret's School, Tappahannock, Va., is now chap-

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# CLASSIFIED

## BOOKS

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

## FOR SALE

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.

## POSITIONS OFFERED

ASSISTANT, primary responsibility for oversight of Christian education and youth program. Shared ministry of preaching, liturgical, and pastoral functions. Excellent salary, benefits, and environment. Send resume and photograph to: Church of the Good Shepherd, 1100 Stockton St., Jacksonville, Fla., 32204.

FLORIDA: Non-stipendiary clergyman, small town church of a few families, liberal housing allowance offered. Sunday Eucharists and light pastoral duties. Historical Register building. Write to: Vicarage, 655 S. Broadway, Bartow, Fla. 33830.

UNIVERSITY CHAPLAIN. Episcopal Center at University of Minnesota seeks experienced clergyman to serve as full-time chaplain. Interviewing for immediate placement. Informational material available. Contact: Sally Johnson, 2300 Multifoods Tower, 33 S. Sixth St., Minneapolis, Minn. 55402.

PRIEST/EDUCATOR with experience in design, implementation and administration of "cradle to grave" Christian education programs. Full-time. West coast urban congregation. Resume, reply to Box L-562.\*

## POSITIONS WANTED

SINGLE, active, unemployed Church communicant seeks employment as sexton in urban or suburban parish. Willing to be part of parish life. Robert S. Buys, R.D. 3, Box 2, DuBois, Pa. 15801.

EXPERIENCED and creative musician, Liturgist, teacher, administrator available immediately for 3/4 to full-time ministry in Christ-centered growth and renewal-oriented parish, school or agency. James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601. (406) 458-6227.

## WANTED

FOR A BIOGRAPHY of the Rt. Rev. Charles Chapman Grafton, Bishop of Fond du Lac (Wisconsin) from 1889 to 1912, please lend manuscript material and provide other information pertinent to the subject. Please send materials to G. Johnson, c/o Diocese of Fond du Lac, Box 149, Fond du Lac, Wis. 54935. All sources of materials used will be gratefully acknowledged in any work published.

COPIES of Order of Sir Galahad publications to buy or borrow. David Sisson, 579 Eastbrooke, Rochester, N.Y. 14618.

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

lain at St. Catherine's School, Richmond, Va.  
The Rev. Deborah S. Wood, a deacon from the Diocese of Pittsburgh, is now chaplain at St. Margaret's School, Tappahannock, Va.

The Rev. Warren R. Borg, who has been headmaster of St. Andrew's Episcopal School, Bethesda, Md., since 1977, will be headmaster of the Episcopal High School in Houston, Texas, scheduled to open in 1984 with grades nine and ten.

### Other Changes

The Rev. Vincent J. Anderson, rector of St. John's Church, Ionia, Mich., is now an honorary canon of the Cathedral Church of Christ the King in Kalamazoo, Mich.

The Rev. Randolph Crump Miller, retired priest of the Diocese of California and professor emeritus of Christian nurture of the Yale Divinity school, is now executive secretary of the interfaith Religious Education Association of the U.S. and Canada.

### Deaths

The Rev. George Allen Stams, retired priest of the Diocese of Western Michigan and honorary canon of the Cathedral Church of Christ the King, Kalamazoo, died July 9 at the age of 85 at his home in Dowagiac, Mich.

Fr. Stams, a native of Tennessee, served several

parishes in that state after his graduation from Bishop Payne Divinity School; he also served as principal of Gailor Industrial School, Mason, Tenn. In 1950 he became vicar of St. Philip's Church in Grand Rapids, which church he served until his retirement in 1969. He was one of the first black priests to serve in the Diocese of Western Michigan. Fr. Stams' funeral was conducted by the Rt. Rev. Charles E. Bennisson, who said of the deceased, "We have been honored by his presence and ministry among us. . . ."

Herbert Mainwaring, well known editor of the *Cape Cod Guide*, church scholar, and prolific letter writer, died on July 9 at the age of 93 in Wellesley, Mass.

Mr. Mainwaring was known throughout the Boston area for his numerous letters to the editor on politics, mores, and religion: as early as the 30s he wrote against the dangers of smoking, and drinking while driving. He had a special interest in theology, was a lay associate of the Cowley Fathers in Cambridge, Mass., and published articles in a number of church magazines, including the *London Church Times*. Over 50 letters and news items from him appeared in *THE LIVING CHURCH*.

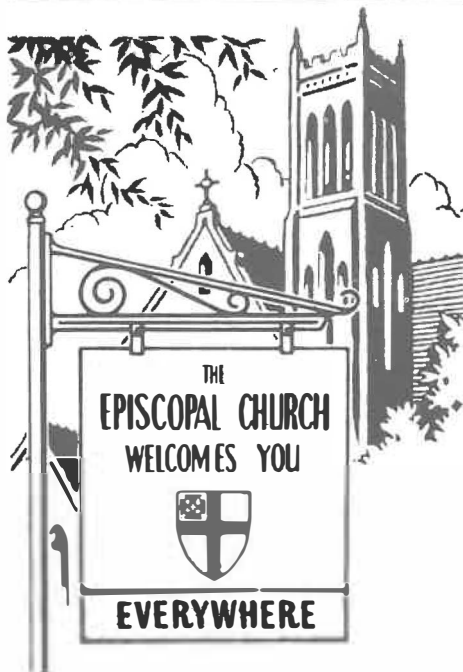
Charles P. Taft, well known churchman and lawyer, son of President William Howard Taft, died on June 24 in Cincinnati at the age of 85.

"Charlie" Taft enlisted in the U.S. Army in 1917 and served in France with the AEF. He was presi-

dent of the Federal Council of Churches of Christ in America from 1947 to 1948 and was one of the founders of the World Council of Churches. Among his books was *Why I Am for the Church*, published in 1947. Mr. Taft served for 32 years on Cincinnati's city council and was mayor from 1955 to 1957, during which time *Fortune* magazine named the city as the best run municipality in the country. His brother Robert was active in national politics. In 1917, Charles Taft was married to Eleanor K. Chase. She died in 1961.

Catharine van Alstyne Welles, wife of the Rt. Rev. Edward R. Welles, retired Bishop of West Missouri, died on June 18 at the age of 76.

Mrs. Welles, who was an oil painter of note, a registered nurse, and a translator from ancient Greek manuscripts, died in a health care center while suffering from Alzheimer's disease. In 1929, during a vacation in the Alps, she climbed Mont Blanc, the highest of the peaks. Mrs. Welles served for many years on the marriage commission of the Diocese of Western New York and the architectural commission of the Diocese of West Missouri. She and her husband summered in Maine since 1940 and moved there permanently 11 years ago. Besides her husband, who lives in Manset, Maine, Mrs. Welles is survived by four children, the Rev. Katrina Swanson, rector of St. John's Church, Union City, N.J.; Mrs. Bruce C. Foresman of Chester, N.J.; Edward R. Welles, III of Manset; Peter deLancy Welles of Miami; eight grandchildren; and one great-grandchild.



### ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby  
Sun HC 8 & 10. Wed HC 11 & 7:30

**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, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Inst, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## SUMMER 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*.

### SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California & Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

### 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. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

### DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family 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

### DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Nelson Warner, M.S.M., M. Div., r  
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

### CLINTON, CONN.

**HOLY ADVENT** 83 E. Main St.  
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

### LAKEVILLE, CONN.

**TRINITY CHURCH** Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

### 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

### CLERMONT, FLA.

**ST. MATTHIAS** 574 Montrose St. 32711  
Serving the Disney World Area  
The Rev. Frederick E. Mann, r  
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

### COCONUT GROVE, MIAMI, FLA.

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

### WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30; MP & HC 11; Wed & HD 8

### 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

### TYBEE ISLAND (Savannah), GA

**ALL SAINTS MISSION** 808 Jones Ave.  
Fr. Paul Z. Hoornstra, Th.D., v (912) 897-4501  
Sun H Eu 10

### BARRINGTON, ILL.

**ST. MICHAEL'S** 847 Dundee Ave.  
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland  
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

### 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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

## AUGUSTA, MAINE

**ST. MARK'S** Pleasant St.  
The Rev. Robert A. Hargreaves, r  
Sun HC 8 & 10; Wed HC & healing, 5:30

## BAR HARBOR, MAINE

**ST. SAVIOUR'S** Mt. Desert St.  
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

## 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 10:10-30, Fri 6-7

## CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8 & 10:00

**ST. MARY'S** 24 Broadway, Rockport  
Sun 8 & 10:00

## LENOX, MASS.

**TRINITY** Walker & Kemble Sts.  
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

## MARTHA'S VINEYARD, MASS.

**ST. ANDREW'S** Summer & Winter Sts., Edgartown  
The Rev. John A. Greely, r  
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

## 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. John W. Bonnell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP (2S, 4S), Fri 12 noon H Eu & Healing

## 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

## SPRINGFIELD, MO.

**ST. JAMES** 2645 Southern Hills Blvd.  
The Rev. John W. Biggs, r  
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

## KEARNEY, NEB.

**CHURCH IN THE INN** Holiday Inn  
The Lay Readers of St. Luke's Church  
MP 8:30 Sun, June 12-Sept. 4, in the Holidome

## 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

**ST. MARTIN OF TOURS** 24th and J Sts.  
Just south of Interstate 80 (402) 733-8815  
Sun Mass 8 & 9:45. Daily Mass

## ATLANTIC CITY, N.J.

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 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

## OCEAN CITY, N.J.

**HOLY TRINITY** 30th St. and Bay Ave.  
The Rev. Michael W. Goldberg, r  
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D.  
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

## LAKE RONKONKOMA, L.I., N.Y.

**ST. MARY'S** Overlooking the Lake  
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb  
Sun H Eu 7, 8, 9, 10:30. Welcome!

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and-healing Wed 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & H Eu (Rite II) 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. Church open daily 8 to 6

## CALVARY & ST. GEORGE'S PARISH

**CALVARY** East 21st St. & Park Ave., So.  
Sun HC 11, V 6; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

**ST. GEORGE'S** 209 E. 16th St.  
Sun HC 8; MP 9:30 (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

**PROTESTANT CHAPEL AT KENNEDY AIRPORT** Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. Open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 10 Sung; Weekdays as anno

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

**ST. PETER'S** 346 W. 20th St.  
The Rev. Wray MacKay, v; the Rev. Blair Hatt  
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

(Continued on next page)



St. Uriel the Archangel, Sea Girt, N.J.

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey McConnell  
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10

**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

## SARATOGA SPRINGS, N.Y.

**BETHESDA** 41 Washington St.  
The Rev. Thomas T. Parke, r  
Sun Masses 6:30, 8 & 10

## SPRING VALLEY, N.Y.

**ST. PAUL'S** So. Madison Ave. & Rt. 59  
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount  
Sun 8 & 10:15

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the Rev. L.C. Butler  
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

## SYLVA, (Western) N.C.

**ST. JOHN'S** Jackson St. (behind Post Office)  
The Rev. Philip W. Bennett, v  
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

## YOUNGSTOWN, OHIO

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

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

**GOOD SHEPHERD** Lancaster Ave. at Montrose  
The Rev. Andrew C. Mead (Rosemont)  
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9. MP, EP daily as anno

## NARRAGANSETT, R.I.

**ST. PETER'S BY THE SEA** Central & Caswell Sts.  
The Rev. Nigel Lyon Andrews, D.D., r  
Sun H Eu 8 (Rite I), 10 (Rite II)

## 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)

**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Marston Price, c  
Sat EP & HC 5:15; Sun HC 8, 10 (1S & 3S), MP (2S & 4S).  
Founded 1698; built 1726

## PROVIDENCE, R.I.

**ST. STEPHEN'S** 114 George St. (on Brown campus)  
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

## WESTERLY, R.I.

**CHRIST CHURCH**  
The Rev. David B. Joslin, r  
Sun H Eu 8 & 10

## EDISTO ISLAND, S.C.

**TRINITY CHURCH** Founded 1774  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9:30 Highway 174

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., No.  
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey  
Sun HC 8, HC & Ch. S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HC as anno

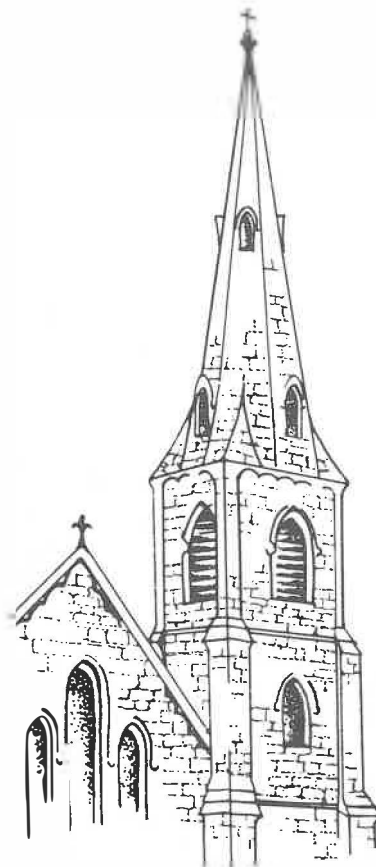
## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S. Gerth, Jr.; 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

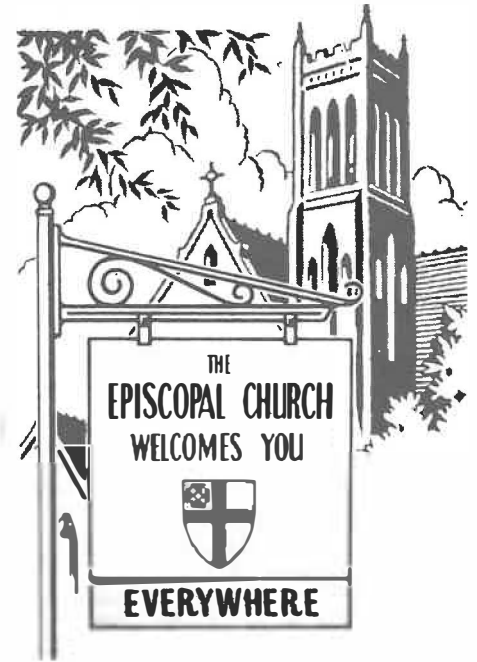
**TRANSFIGURATION** 14115 Hillcrest, 75240  
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower, ass'ts  
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

## 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



Grace Church, Newark, N.J.



## 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

## RICHARDSON, TEXAS

**EPIPHANY** 421 Custer Road  
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri 6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

## 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.

## JACKSONPORT, WIS.

**HOLY NATIVITY** County V  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 8

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## STURGEON BAY, WIS.

**CHRIST THE KING** 5th & Michigan  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

## CASPER, WYO.

**ST. STEPHEN'S** 4700 S. Poplar  
Sun H Eu 8 & 10:30. Thurs 7.

## PARIS, FRANCE

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