

THE LIVING CHURCH



A large delegation of lay and clerical leaders from the Church In the Province of Nigeria were on hand to greet the Archbishop of Canterbury as he arrived at the Lagos for the recent meeting of the Anglican Consultative Council [p. 7]. During the welcoming ceremonies, Dr. Runcie knelt to receive a gift of fruit presented by children. The Most Rev. Timothy Olufosoye, Archbishop of Nigeria, is shown behind Dr. Runcie.



Need

By TRAVIS DU PRIEST

One evening last summer my wife and sons and I decided to drive up road to a wildlife preserve. We particularly wanted to see the egrets a neighbor had told us about. Earlier that we had seen a lone egret on our shore at sunset. The beauty of that one creature, fishing at low tide, attracted us; we wanted to see more. We pulled onto the highway I thought the family should know a bit of history. First, the road we were riding, State Highway 10, was one of the oldest roadways in the country, having been laid out to follow an ancient Algonquian path. Even its name "Colonial" didn't suggest the true origin of the pathway, a relatively narrow road through the native loblolly pines and occasional peanut, soybean, or cornfield in tidewater Virginia.

Before long we had crossed Lawne's line today the dividing line between Wight County and Surry County, in the early 1600s the site of a famous settlement and its confluence with the James River.

An English captain had brought over a group of men to settle in the new land. We all found it exciting to realize we had lived down the river bank from the village of Nebblett, whose ancestors came on that ship in the early 1600s. Today, Mr. Nebblett, lives approximately 1/10 of a mile from the original settlement. Stability and heritage, our first lesson.

One mile or two into Surry County we reached the village of Bacon's Castle, the site of Chippokes Plantation, a 1,400-acre plantation once belonging to Sir

William Berkley, which is still a working farm retaining its original land grant boundaries.

As we passed the Castle, we talked a little about the lovely Jacobean diamond-shaped chimneys and Flemish gables on the 1651 house and of the rebellion against Sir William Berkley led by Nathaniel Bacon in 1676. Disgruntled colonials would have to wait another 100 years before they would launch a successful revolt against the crown. Architecture and history, our second lesson.

Our lessons and our visit to the Hog Island Wildlife Reserve were to have another lesson, quite unexpected, added, however.

Less than a mile down the county road from Bacon's Castle is a county sanitation site — a dump, in other words. Here are several metal containers for refuse. As we drove past, an old Buick with a

pulling into the site. "Dumping the garbage," we said in unison, having driven numerous times to our own dumpsite in Isle of Wight County to do exactly the same thing. And on we went.

Hog Island wasn't far. We drove through the entrance and followed the drive through the lovely weeded swamps, bogs, and beaches where we saw a family of egrets, elegant in the low waters. We stopped the car and watched the unsuspecting birds. The children were not as impressed as their mother and father, but all in all it had been a nice outing. The egrets, especially their long legs, had been a hit. Nature and wildlife, our third lesson.

As we returned down County 711, that same Buick was at the site. Obviously, the family had not come to leave off their trash, but had come to look through other people's trash. Poverty and want, our unexpected lesson.

They had come to look through the scraps of other people's lives. For the toys others could buy, and then discard. For the bits of furniture others could afford, but no longer wanted.

Somehow the scene, which was not one of horror or violence, struck me as more horrific than any one of those from Africa, which we occasionally see in magazines or on television. There, in our backyard was a family in need, and the rhythm and patterns of our lives all but prevented us from seeing it.

Yet in a loving and ironic way it is the rhythm and pace which prompts us leisurely to look at historic markers and buildings and at egrets which also somehow braces us with inner calm to see those in need and, with the grace and energy of God, respond and share with others out of the abundance of our blessings.

POET'S PROPER

A Conciliatory Gathering

(Matthew 18:15-20)

Lord

We are two or three in thy Name
A conciliatory gathering
Awaiting thee and forgoing blame

Lord

Come quickly into our midst again.

B. J. Bramhall

*the last in a series on the pace of
often by the Rev. Travis Du Priest,
editorial assistant at THE LIVING
and associate professor of En-
Carthage College in Kenosha,*

THE LIVING CHURCH

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DEPARTMENTS

Books	12	Letters	3
Calendar	15	News	6
First Article	2	People & Places	15

ARTICLES

Newland Smith	H.N. Kelley	9
Tiny Cuts and Slivers	James Chipps	10
Courtesy	Rae Whitney	11

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LETTERS

The Blessing

The Rev. Frederick W. Dorst wonders why he heard no blessing at the conclusion of the Eucharists he attended while on vacation [TLC, Aug. 5].

Apparently, there is no evidence of a post communion blessing in the liturgies prior to the fourth century. This was a custom originally reserved for the bishop, although the current theory is that one has already been blessed by the receiving of communion and any other blessing would be anticlimactic.

I don't necessarily agree, because the implicit blessing of reception is explicitly articulated in the final blessing, which, as Fr. Dorst would agree, still has much sentimental meaning for many people.

It is important to note that the BCP doesn't prescribe in Rite II any particular form of blessing, allowing more flexibility for seasonal and thematic blessings.

(The Rev.) W. STEVEN THOMAS
Church of St. Mark the Evangelist
Fort Lauderdale, Fla.

The Healing Ministry

A central point Dr. Francis MacNutt made in my interview with him [TLC, Aug. 5] might have been lost in the editing: every Christian is to pray for healing, even though some have special healing gifts.

In Dr. MacNutt's words: "If there isn't a lively understanding that every one of us has a ministry of prayer, that

ing service for those who want it, [the healing ministry] can get somewhere in a corner."

(The Rev.) EDWARD M. BERCI
Communications O
Diocese of Indian
Indianapolis, Ind.

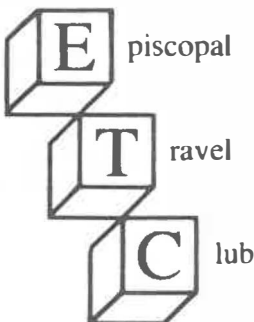
Membership Gain

Reading the item in your columns, "Membership Gain S with its information that the Epis church counted 26,699 new members 1982 [TLC, Aug. 5], I ask how is bership in the Episcopal Church de these days?

It used to be that our commun members were those who had been firm by a bishop of the Epis Church or formally received fr church with bishops in the Apo Succession. But now, with confirm no longer required for admission to munion and youngsters being for admitted to the sacrament before c mation, who is an Episcopalian?

How did we acquire the 26,699 members in 1982? By baptism? By tism and confirmation? By confirm or reception? Probably by all ways. But did some of them just w from other churches and become i in the parish without any formal i nition by a bishop of the Epis Church?

It is encouraging that our me ship decline seems to have bott out; let us hope that more membe gains will be reported. But let us be sure that the new members ha ceived the laying on of hands bishop of our church to receive str



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ristian service.
 Rev.) VINCENT H. STROHSAHL (ret.)
 st, N.Y.

Two Years and Out

editorial, "Two Years and Out,"
 Rev. Ronald Peak [TLC, July 29],
 ds me of what Bishop Irving P.
 on of the Diocese of Colorado said
 year 1935: "Small congregations
) communicants or less should be
 ed the Church of the Holy Inno-
 because the young priest is usu-
 lain before the second year of his
 e comes to an end.

ey expect the priest, fresh out of
 ary, to have the preaching ability
 Dr. S. Parkes Cadman or a Monsi-
 Fulton J. Sheen, and pay him a
 id of \$100.00 per month.

bishop concluded, "Give him a
 e to grow. Heed the words of St.
 'And now abideth faith, hope, and
 out the greatest of these is love'"
 inthians 13:13).

(The Rev. Canon) C.R. ERICSON
 Rector Emeritus
 St. Paul's Church
 Lake City, Utah

Role of the Church

is appeal to Episcopalians to quit
 g and fussing over controversial
 rs and get on with the Lord's busi-
 the Rev. John Mulryan takes the
 road of Gospel principle [TLC,
 '9].

reluctant to take issue with what
 s. But, *pace* Ignatius of Antioch
 107), I do not believe that obedi-
 of bishops and obedience of God

can be so simply concluded. Surely, what
 depends upon the particular bishop and
 the particular issue.

Said that holy martyr: "Let us be very
 careful not to resist the bishop, that
 through our submission to the bishop
 we may belong to God." Fr. Mulryan
 evidently agrees without reservations.

When we take into account the whole
 situation in which the church stood in
 Ignatius's time, his appeal makes much
 more sense than it would have made
 some two centuries later, after the Con-
 stantinian glorious revolution in the
 church's fortunes and concomitant in-
 glorious devolution in the moral and
 spiritual character of her leadership as a
 whole.

If Ignatius had lived in our day do you
 suppose that he would have put the mat-
 ter exactly as he did? I am sure not.

I will say that more than once I have
 resisted my bishop precisely because I
 felt that I "belonged to God" and not to
 the bishop, and it seemed clear to me
 then, as it does to me now in retrospect,
 that the bishop was confused on this
 point.

We have a wiser, godlier counsel in the
 First Epistle of St. Peter: "All of you be
 subject one to another." "All of you"
 presumably includes bishops.

(The Rev.) CARROLL E. SIMCOX
 Hendersonville, N.C.

• • •

Thanks to the Rev. John Mulryan for
 his letter, "The Fundamental Mission."
 He so eloquently said what I have been
 wanting to say for a long time. It is time
 to stop haggling over issues that we will
 never all agree upon and devote our-
 selves to spreading the message of our
 Lord's love throughout the world.

Surely the Lord's concern is that we
 strive to reach those who do not yet
 know of his eternal love. I can't believe
 it matters what Prayer Book we use or
 whether the sacraments are adminis-
 tered by a male or a female.

ANNE DONNELLY

Fort Wayne, Ind.

Werner Erhard

I was disturbed to read Fr. Cromey's
 letter extolling the virtues of Werner
 Erhard and EST [TLC, July 22]. While I
 did not see the news story [TLC, May
 20] that precipitated this letter, I do
 know enough about EST to know that it
 is fundamentally incompatible with
 Christianity.

Although Erhard couches his teach-
 ings in socially acceptable and appar-
 ently benign psychological terms, they
 are at heart profoundly religious be-
 cause they ultimately propose defini-
 tions for the phenomenon of human ex-
 istence, the nature of ultimate reality,
 and the resulting obligations the an-
 swers to these place upon the individual.

Erhard himself has stated, "The Self
 itself is the ground of all being, that
 from which everything arises. . . . When
 I get in touch with my self and you get
 in touch with your self, we will see the
 same self. Self is all there is. I mean
 that's it."

What Erhard says here is nothing less
 than a paraphrase of Hindu monism, a
 system wherein the God of the Bible is
 not so much denied as made categori-
 cally impossible, and the self enshrined
 in his place. In such a system, objective
 morality is, in effect, nonexistent, the
 self being the final arbiter of right and

Continued on page 12

ative revival — the ancient, now modern tradition

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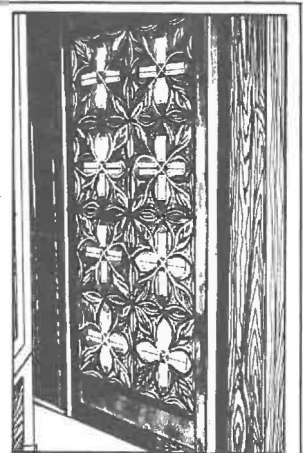


The Reverend
 A. Edward Sellers, Jr.,
 Rector
 St. Stephen's
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 Milledgeville, GA 31061

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 purpose.

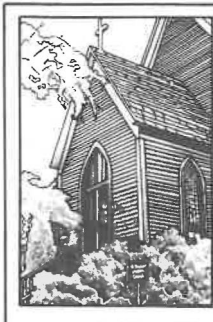
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 in an old country church, shown on
 lower left.

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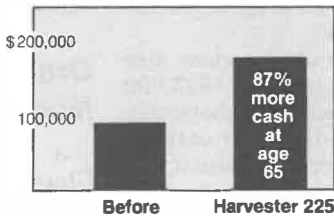
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South Dakota Ordains Bishop

Rev. Craig Barry Anderson was elected the eighth Bishop of South Dakota at the Roman Catholic Cathedral of Our Lady of Perpetual Help in Rapid City on July 27. Bishop Anderson succeeds the Rt. Rev. Walter H. Jones, who resigned in 1983 to become Bishop of Rupert's Land in the Anglican Diocese of Canada.

Presiding Bishop John M. Allin was the consecrator at the service which was overflowing the 1,400 seat cathedral. Co-consecrators were the Rt. Rev. Conrad H. Gesner, retired sixth bishop of South Dakota; the Rt. Rev. David S. Jones, retired Suffragan Bishop of South Dakota; the Rt. Rev. Donald E. Gilliam, Bishop of Montana and resident of Province VI; and the Rt. Rev. Walter Jones. Eight other bishops were present also.

Rt. Rev. William C. Frey, Bishop of Colorado, was the preacher. To the bishop he said, "Keep one ear to the Father; be always listening to the Father's call. . . . Be who you are in response to the Father's will."

The presiding congregation Bishop Frey said, "Pray for me and for you will be at the altar and drink. Pray for him with joy and energy and effort."

The service was sung in both Lakota and English. Half of South Dakota's Episcopal baptized members are Lakota. Harold Gray, organist at Cathedral in Sioux Falls, directed the music. A choir was drawn from churches in the Black Hills area.

Bishop and Mrs. Anderson and their young children moved to South Dakota from Sewanee, Tenn., where he served for the last 12 years as student, teacher, and professor at the University of the South and as priest-in-charge of the Episcopal Church in Alto, Tenn.

Makes Grants

The board of the Presiding Bishop's World Relief made grants totaling \$6,500 at its June meeting in New York. The board allocated \$175,000 for rehabilitation, and development projects and \$175,500 to refugee and education programs.

A major disbursement was a grant of \$100 to the Diocese of San Joaquin to start a fast-growing community of 300 Laotian refugees in Fresno. This program provides educational opportunities for both adults and

children. It emphasizes language skills, job training, and farming.

The funding of the third phase of the Philippine Episcopal Church's development program was approved with an immediate grant of \$30,000. The program will aid in the planning and implementation of a number of rural community projects aimed at alleviating hunger.

Other grants for improved nutrition included \$20,000 for the Diocese of Thailand's projects for the benefit of children and mothers and \$10,000 to the Church of the Province of South Africa for its education projects in nutrition. The Diocese of Alabama received \$20,000 for a model program to improve health and nutrition in the black urban areas of the city of Birmingham.

Overseas projects which benefit refugees were assisted by the following grants: \$25,000 to the Diocese of Faisalabad to aid Afghan refugees in Pakistan; \$20,000 to the Diocese of Nairobi in Kenya; \$19,300 for the Diocese of Nicaragua's program to provide medical care and supplies to villages inhabited by refugees and displaced persons; and \$17,000 to the Diocese of the Central Philippines to aid Indochinese refugees in Manila.

Smaller grants were made for a variety of projects sponsored by U.S. dioceses. These include a hunger program in the Diocese of Los Angeles; an educational project in the Diocese of West Virginia; job skills training in the Diocese of Tennessee; housing development in the Diocese of Lexington; an Indian enterprise in the Diocese of Minnesota; an agricultural project in the Diocese of Alabama; a personal development program in the Diocese of New York, and the Samaritan Ministry in the Diocese of Washington.

Many diocesan refugee services also received grants. In addition, \$25,000 was awarded to a refugee scholarship program administered by the staff of world mission in church and society at the Episcopal Church Center in New York.

Youth Conference Is 50

About 50 young Episcopalians from three dioceses joined with a staff of 18 church leaders on the campus of Ursinus College in Collegeville, Pa., the week of June 24 for the 50th Valley Forge conference for young people. The first such conference met at Valley Forge Military Academy.

Among the seminars offered was a Bible study of the Gospel according to St. Luke, which used video material as a springboard for discussion. Other courses centered on family relationships, the sacraments, and drug and alcohol use. The Rev. GERALYN WOLF, vicar of St. Mary's Church, Philadelphia, served as conference chaplain and the Rev. CHARLES DUBOIS, rector of the Church of the Good Shepherd, Pitman, N.J., was conference dean.

The Rt. Rev. Lyman Ogilby, Bishop of Pennsylvania, was celebrant at a festival Eucharist during the conference to give thanks for the ministry and witness which has served the youth of the church for almost a half-century. Co-celebrants were the Rev. HERBERT ROWE, rector of St. Anne's Church in Abington, Pa., and the Rev. WILFRED F. PENNY, rector of Christ Church, Pottstown, Pa.

Fr. Penny is a past director of the Valley Forge conference, and Fr. Rowe is retiring after directing the conference for 13 years and serving on its staff for 27 years.

At the banquet, Bishop Ogilby relayed greetings and a message of congratulation from Presiding Bishop John M. Allin. Fr. Penny reminisced about the early conference led by the founder, the late Rev. William P.S. Lander, former rector of the Church of the Good Shepherd in Rosemont, Pa., who sought to create a relaxed setting for the training of church young people.

The Rev. Bruce Montgomery, rector of St. Martin's Church, Bridgewater, N.J., the conference's new director, made a presentation to Fr. Rowe upon his retirement as director and staff member. Fr. Montgomery announced that a board of directors, which will include Fr. Rowe, will assist him in the future.

Ordination Anniversaries Marked

A drive to ordain the Episcopal Church's first woman bishop was launched at a service at the Church of the Advocate in Philadelphia on July 29. The two and one-half hour Eucharist marked the tenth anniversary of the "illegal" ordinations of the so-called "Philadelphia 11" — the church's first women priests.

Celebrating the Eucharist in the cavernous stone church decorated with colorful murals and banners and dotted with helium-filled balloons were four of the original 11 — the Rev. Carter Hey-

associate professors at the Episcopal Divinity School in Cambridge, Mass.; the Rev. Alison M. Cheek, recently returned from New Zealand, where she served as a consultant to a seminary; and the Rev. Alla Bozarth-Campbell, who heads an ecumenical center for women in Minneapolis.

Also present were three other principals from 1974: the Rev. Paul Washington, rector of the Church of the Advocate; the Rt. Rev. Antonio Ramos, at that time Bishop of Costa Rica and now an official of the National Council of Churches; and the Rt. Rev. Robert DeWitt, Bishop of Pennsylvania from 1964-74.

In his sermon, Bishop Ramos recalled his participation in the 1974 service and said he regretted only that he had not joined in the actual laying-on of hands. "I became a 'baby bishop' at the age of 31," he recalled, "and I had only been a bishop for five years. The others were concerned about me and my future."

Bishop Ramos called the effort to open the priesthood to women only a partial success. In ten years, he noted, more than 500 women have been ordained, but many are not able to find employment as parish priests. "There are still bishops who refuse to ordain women," he said, "and there are still people who refuse to take communion from a woman."

The Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, sent greetings that declared that "a new day dawned for the Episcopal Church and for many" with the 1974 event. Bishop Ogilby asked the 400 worshipers present to give generously for repairs for the Church of the Advocate.

The Rev. David Gracie, chaplain of Temple University, read a document drafted by planners of the service to establish a campaign to bring women into the episcopate "in order to bring wholeness to this order of ministry which exists to lead, supervise, and unite the church."

At Fr. Gracie's invitation, several hundred persons approached the altar at the close of the service and knelt before one of the five women priests present. The priest spoke briefly with each worshiper before placing her hands on the person's head and praying for the individual's expressed concerns.

ACC-6: Challenge Injustice

The Anglican Consultative Council has affirmed an understanding of the church's mission which clearly calls Christians to confront the social structures which surround them in working toward peace with justice for all people.

Meeting in Nigeria from July 17-27, the 60 delegates from 46 countries approved a statement that the church's

of the Gospel but also the common life of the church and the church's relation to society as a whole." Therefore, Christians "are called to challenge every kind of structure (including church structures) which become oppressive and deny human dignity."

One of the council's sections which was charged specifically with studying the relationship of Christianity and the social order was chaired by the Rev. Winston Ndungane of South Africa. It noted that this call to challenge injustice comes from a recognition of the mutual interdependence of all human beings on earth: "Through their baptism into the body of Christ, Christians are under an obligation to work together harmoniously for the common good and well-being of all. . . . They are compelled to love those whom God loves and to give particular attention to the marginalized, the oppressed, the refugee, and the prisoner."

Another section, chaired by the Rt. Rev. Ronald Bowlby of Southwark (England), approached mission from the standpoint of ministry. It examined the whole scriptural tradition of a "sending God," and came to the similar conclusion that evangelism and social responsibility are partners: "The mission of the church is to proclaim the good news of the kingdom; to teach, baptize, and nurture the new believers; to respond to human needs by loving service; and to seek to transform unjust structures of society."

Both reports were endorsed by the council, including a progression Christians should seek in their response to human need from a ministry of compassion (aimed at meeting the immediate needs of the suffering) through community development (aimed at improving the standard of living and the well-being of those in the community) to social transformation (in which they are called to attack the root causes of human suffering, looking beyond individuals to the structures of society).

In particular, the council called on its member churches to enter into dialogue with their various governments wherever possible to try to ease the acute tensions which exist in Namibia and in Central America. Whole-hearted approval was voiced for the pastoral visits of delegations sent to Namibia by the Archbishop of Canterbury and to Central America by Presiding Bishop John M. Allin. The council also expressed appreciation to the Archbishop of Canterbury for sending a group to lend support to the South African Council of Churches at the request of Bishop Desmond Tutu.

Interaction with ecumenical agencies and governments was called for on the problem of refugees and migration around the world, which was termed "a major issue of international tension and

lishing a network through ACC to information and expertise on refugee migration matters and the council suggested that each province attempt to involve all levels of the church in ministry.

Asserting that the "Gospel initiative requires God's children to work for peace with justice," the council urged its member churches to consider it a top priority in their mission and ministry. The Anglican peace network now being established was welcomed as a means of sharing information through out the communion.

The council requested its secretary general, the Rev. Canon Samuel Velez, to seek non-governmental observer status for ACC with the United Nations as a means of sharing information and influencing strategy in matters involving basic rights and needs around the globe.

Authorization was given to establish an ongoing advisory group on mission issues and strategies. This body will facilitate a worldwide conference of all mission agencies and the churches to which they belong for the purpose of developing a more coordinated strategy.

Ecumenical Concerns

A second theme running through the ACC meeting was the importance of strengthening ecumenical relationships part of the church's "pilgrimage to unity." Almost every resolution passed by the council included an ecumenical dimension urging the member churches to work more closely with other denominations.

The council recommended continuing a new Anglican-Orthodox Commission; commended progress made in Anglican-Lutheran relations, particularly in the U.S.; encouraged the province to complete their response to the Anglican-Roman Catholic International Commission's final report; commended the recently released Anglican Reformed report and asked for the provinces' response.

A strong statement in support of communion within the Anglican Communion was made by the council with particular reference to the ordination of women. It was noted with regret that action had been taken on earlier resolutions proposing inter-Anglican dialogue on women in the priesthood. The council urged provinces which do not ordain women to consider taking the necessary steps to allow women lawfully ordained elsewhere to celebrate Eucharist while visiting.

Patricia Bays from the Anglican Church of Canada chaired the section on ecumenical concerns. She noted that the section "had been sensitive to hearing from both sides" in drafting the res-

mental ministry of women would be considered appropriate. Ms. Bays had the resolution therefore was intended to demand that every province extend such hospitality at this time. It was intended rather to urge recognition of the matter in light of the fact that full communion is impaired by the province's failure to recognize the ordained clergy of another.

The council expressed "deep regret" at the consecration of Canon Dudley as Presiding Bishop of the Church of England in South Africa. The council had taken place without full disapproval by ACC on its implications for Anglican Communion. The council welcomed the declaration of intent of reconciliation between CESA and PSA (the Church of the Province of Southern Africa).

Pastoral Matters

Attention on dogmatic and pastoral issues was chaired by the Very Rev. Rick Borsch, dean of the Princeton University chapel. It dealt with two major problems which confront variants of the Anglican Communion: marriage with Roman Catholics and polygamy. The group's position that equality must exist between partners and between the churches and marriage was endorsed by the council. The African provinces were invited to study the issue of polygamy and, taking note of both its theological and pastoral dimensions and report at the 1988 Lambeth Conference.

Reviewing the many problems of contemporary life which contribute to the breakdown of the family, the council decided that family and society constitute a major subject for study at the 1988.

With regard to the tensions which increasingly afflict Christians living in different countries, particularly the Sudan, the churches were asked to study the social policies of their respective governments to see if they are linked to some extent to the international Declaration on Human Rights.

The council asked the Anglican Communion to seek dialogue on this matter with other churches and the Muslim Federation.

Business Matters

Ideaon Yong Ping Chung of the Diocese of Sabah in Malaysia was elected the council's new chairman in succession to John Denton of Australia. The new chairman was born in Indonesia. His Chinese parents and undertook theological studies in Canada. He was ordained in 1966 and has served in his present position since 1977.

At the new members were elected to the council's standing committee: Arch-

Bishop George Brown of West Africa; Patricia Bays of Canada; the Rev. Winston Ndungane of Southern Africa; and Bishop Joseph Iida of Japan.

Archbishop Edward Scott of Canada agreed to coordinate a special financial appeal for a minimum of £ 110,000 to be conducted between September and next March. The money raised will enable the Anglican council to fulfill its terms of reference and plan its future work on a firm financial basis.

Near the close of the ten-day meeting, the Archbishop of Canterbury paid tribute to the gathering. The ACC now "is a spiritual reality of common worship, deep friendships, and a forum for honest and sometimes robust exchange of opinions," Dr. Runcie said.

Noting that many international bodies have been struggling to create appropriate institutions to serve their objectives during a time of unprecedented developments in human knowledge and communication, Dr. Runcie said that because of the 13-year-old council's work, "The relationships between the autonomous churches, the ACC, the Lambeth Conference, the Primates' Meeting, and the Archbishop of Canterbury are less fuzzy." "It is easier," the Primate said, "to envisage how decisions are taken and how the Anglican Communion could express its mind.

"I know now that oppression and suffering can never destroy the Christian church anywhere, but complacency, internal squabbles, taking things for granted, lack of vision — that's another matter." In conclusion, Dr. Runcie paraphrased St. Paul's letter to the Philippians, saying, "I thank God for our partnership in the Gospel."

This was the sixth meeting of the ACC, which was founded by the action of the Lambeth Conference in 1968. Its members undertook their deliberations in a Third World country which has recently undergone a dramatic change of government and is presently involved in a tense international dispute with Great Britain.

Meetings took place on the campus of the administrative staff college of Nigeria in Badagry, near Lagos. Council members were reminded of the history of this particular area, which was a flourishing slave trade port in the 19th century. It was in Badagry that Christianity came to Nigeria with missionaries who arrived to denounce the slave trade and preach the Gospel.

The council members were unanimously appreciative of the careful planning and the many courtesies extended to them by the Church in Nigeria. They were entertained twice at dinners in Lagos City, once by the standing committee of the Cathedral Church of Christ and again by Archbishop Timothy Olufoye, Primate of Nigeria.

RUTH NICASTRO

Gifts from all over the world are pouring into York to help with the estimated £ 3 million cost of restoring the fire-ravaged south transept of York Minster [TLC, Aug. 5]. Experts estimate that five years will be needed to complete the work. A parade of dignitaries has traveled to York to pledge support for the public renovation fund. One of those most moved by the devastation was the Duchess of Kent, a popular member of the Royal Family who was married in the great cathedral 23 years ago.

Three new 16mm films which depict the "grandeur and glory" of Washington Cathedral are available for rental, according to the cathedral's communications office. *A House of Prayer for All People* takes a year-long look at the great church's life and mission. *The Stonecarvers* explores the traditional craft of these highly skilled artisans. *Christmas at Washington Cathedral* shows preparations for the Christmas Eve pageant and the Christmas Day services, ending with the national NBC telecast. Two new slide lectures currently are offered as well.

In late June, an unofficial group of internationally prominent Roman Catholic theologians meeting in Nijmegen, the Netherlands, issued a statement in support of liberation theologians and sent a warning to the Vatican that some of its officials were at risk of "stifling the Holy Spirit, which animates and guides local churches." The statement was believed precipitated by recent attacks on liberation theology by Cardinal Joseph Ratzinger, head of the Congregation for the Sacred Doctrine of the Faith. "We express our strong solidarity with these movements of liberation and with their theology," the statement said in part. "We protest against the suspicions and unjust criticisms registered against them. We firmly believe that the future of the church, the coming of the kingdom, and the judgment of God in the world are tied up with these movements."

Bishop William H. Kohn, president of the Association of Evangelical Lutheran Churches since its formation in 1976, has resigned his post and will be succeeded by the Rev. Will L. Herzfeld, currently AELC vice president. Pastor Herzfeld who serves a church in Oakland, Calif., will be the first black bishop to lead a U.S. Lutheran body, according to the *Christian Century* magazine.

moonlighting project of

NEWLAND SMITH

will free up and make easily available

almost everything about the church a century ago.

By H.N. KELLEY

It is improbable that anyone on earth can come close to Newland F. Smith, III in intimate knowledge of the Episcopal Church in the last quarter of the 19th century. Who else could tell you all the news of the church here and in England in those days — the names of the clergy, the subjects of hot debates, the climate of thought? Or even the price of goods in department stores.

Mr. Smith is, among a good many other things, the librarian of Seabury-Western Theological Seminary and clerk of the vestry at St. David's Church, Glenview, Ill. He is engaged, as an off-time moonlighting project, in indexing THE LIVING CHURCH, a job of massive proportions which will free up and make easily available almost everything about the church a century ago. Mr. Smith began with volume one, number one, November 1, 1878, and will carry the indexes up to date except for the period of 1929 to 1950, years in which an index was provided for each volume as it was completed.

Authors, titles of articles and poetry, subject matter, editorials, the always important and topical letters to the editor, obituaries and appointments, and longer book reviews are all classified. Only short items, such as brief diocesan news flashes, are omitted. A part-time assistant is now helping speed Mr. Smith's job by entering the material into a computer network.

Understandably, Mr. Smith has become fascinated as he savors the week by week chronicles of the church of long ago. He says that in the early years, the first three pages of the 20 page issues were devoted entirely to advertisements of Episcopal schools and seminaries, ec-

clesiastical vestments and goods, and the latest medicines. One issue in 1889 contained a half-page ad on the opening of a fine new department store at Randolph and Washington Streets in Chicago. Its name was Marshall Field and Company.

He says: "The first page of text carried news of the church in England, Canada, and Australia, followed by four to six pages of diocesan reports. Attention was given to church conventions, the building of new churches, clergy appointments, retirements, and deaths, election of bishops."

Some things seem to be constant over the years. Two pages of editorial comment on important issues before the church more than a century ago included — you guessed it — Prayer Book revision and ecumenism. Editorials stressed the importance of the Apostolic Succession and were highly skeptical of cooperation with Protestant denominations. The heretical teachings of Howard MacQuery and the shortage of clergy brought heated comments.

The early issues, Mr. Smith says, invariably featured either a sermon or excerpts from a bishop's convention charges, reprints from American and British church periodicals, a page or two of Letters to the Editor, several columns of book reviews, and a weekly column, Hints for Housewives. There was serialized fiction and an emphasis on poetry, with the Rev. John Anketell, a priest from the Diocese of New York, as the most frequent contributor of verse.

In the index of those first ten years of TLC, there were many articles about the mission work of the Episcopal Church in China, especially the China Mission and the Chinese Church League. TLC's editor was also much concerned about the progress of the work of the church with Afro-Americans in this country.

The greatest number of index entries



Newland Smith

in those early years was 45 — for work of St. Mary's School in Knox, Ill. Mr. Smith is a bit suspicious there might be a connection between this intense coverage and the fact Charles Wesley Leffingwell, the founder of the school, was also editor of THE LIVING CHURCH.

Close runner-up was the Iglesia Copal Mexicana, with 43 entries. I Chauncey Riley was consecrated bishop of the Mexican church in 1879, and followed five years of dismayed letters to the editor and stern editorials according to Mr. Smith, the inept bishop brought ruin on the prize.

The editor said this in September 1883: "It may be said that the color of a church newspaper are not the for the trial of Bishop Riley. Certainly. But where is the place for it? General Synod of the church of which was made a bishop. To that body I been presented for trial. The present has been entertained. He has not. . . . The church press do assume to 'try' him. The church simply gives the facts, and public opinion will try him and find him to be innocent." The bishop resigned a year later.

TLC pulled no punches in its regard of Protestants, and a thread of distance ran through many issues

182 editorial titled, "Monumental rianism."

at disapproval was voiced of those opal clergymen who cooperated Protestant clergy at the installa- of Lyman Abbott at the Plymouth h in Brooklyn, New York. A letter editor said the conduct of the two rating Episcopal priests "is a defi- of order and authority, and is doing harm. What right had these two s to invade the diocese of a bishop igh they did not belong, and to teaching and to participate in ational services?"

cial scorn was directed at the Red Episcopal Church over a span of In 1885 a particularly caustic edi- titled, "Tragical Mirrh" was at the Reformed body for its stiff st at an elaborately ceremonial ser- a parish church in St. Louis, at the Princess of Wales had pre- l an altar cross.

l, ecumenicism was praised, and litor greeted with enthusiasm the of the Old Catholics, under the ship of Father Joseph Rene Vi- in Wisconsin, and promoted ap- for financial support for the Old lics' mission work.

specter of prohibition was already g its head in 1890, when a great e of the theology involved in wine s grape juice was precipitated by a in a state legislature to compel es to forego the use of alcohol for rd's Supper. Many letters and edi- argued about whether Jesus had vine or plain juice.

left no doubt where it stood. An ial read: "The wide and increasing f juices, and even so repulsive a as water in which raisins have oaked, is a testimony to this sub- on of human for divine authority. e use of a light wine with a mini- percentage of alcohol . . . would bly obviate entirely all real ground e objection which the feverish agi- of the present day have alleged t the most sacred rite of Chris- z."

is report, Mr. Smith points out TLC did not neglect attention to tant political and general news t. The assassination of President ld in 1881 and Chicago's Hay- t Riot in 1886 aroused editorial judgments still echoed in newspa- torials today:

e fight of 300 [Chicago policemen] he 3,000 anarchists armed with uite and revolvers, was one of the st deeds on record. . . . There is a racy of thugs, thieves, and assas- o strike at the heart of the com- ealth of Illinois. . . ."

1890 editorial commenting on the ew New York papers took of the for the Columbian World's Fair,

a ring of familiarity to those reading about the proposed 1992 fair in Chicago: "It must be admitted that progress has been slow, and no people have been more impatient of delay than the people of Chicago. . . . The magnitude of the enter- prise has been appreciated, and no step has been taken hastily. . . ."

The indexing work, involving the painstaking item by item review of century-old church history as it unfolded, was made to order for the specialized talents and interests of Newland Smith. The Anglican church and a love for periodicals and research all hit his enthusiasms.

A native of Philadelphia, married, and the father of two children, Mr. Smith received his B.A. degree from Hamilton College in 1960, his M.A. from the University of Chicago Graduate Library School in 1964, and his B.D. from Garrett Theological Seminary in 1965.

During his days in the graduate li- brary school, he worked for three years in the serials record department of the University of Chicago library, where he received a tremendously important background for what was to be his life work. He took a number of courses at the divinity school at the same time, and his project for his master's degree was a study of religious books in medium size public libraries in the Chicago area.

He continued his studies in what was then the Garrett Biblical Institute, and worked as a cataloguer in the Garrett library. In 1964 he became librarian in Seabury-Western Theological Seminary, across the street from Garrett. In the early 1950s the presidents of Garrett and Seabury-Western signed a contract creating the United Library, with a unified staff and budget. Mr. Smith is presently an associate professor and adjunct bibliographer on religious studies for Seabury-Western and the librarian for collection development of the United Library.

He has chaired many different com- mittees and organizations relating to work with religious libraries, including the Library Council, Acquisition Com- mittee of the Chicago Cluster of Theo- logical schools, and others. He was most recently chairman of the Library Coun- cil of the Chicago Area Theological Schools, facing the task of listing all pe- riodical holdings into a library computer network.

This summer, Mr. Smith is spending his sabbatical leave as a visiting scholar for two months at St. George's College in Jerusalem. He will be working with the dean, Canon John L. Peterson, on plans for the enlargement of St. George's rapidly growing library.

The index for TLC's first decade (1878-1888) has been completed and is now available on microfiche, and Mr. Smith is well into the next decade.

Tiny Cuts and Slivers

By JAMES D. CHIPPS

More than a generation ago, Dietrich Bonhoeffer wrote a book called *The Cost of Discipleship*, before he was executed by the Nazis for participating in the plot to assassinate Hitler. The book was about the cost of standing up to the world as a Christian in the face of public opinion. In his case, he paid for his discipleship to Jesus with his life.

The lives of the saints are full of accounts of physical and spiritual suffering for the Gospel's sake, but the saints weren't always martyrs. Francis of Assisi, for example, went blind, probably as a result of his dedication to his vow of poverty, and he endured for two years the pain of the stigmata of Christ, keeping this a secret from all but his closest followers until his death.

By comparison with the saints, I feel very little like a disciple. Certainly the stuff of martyrdom isn't in me (though my wife might dispute it). But I got to thinking: if, as I claim, I have committed myself to Jesus, what has been the cost? Has it made a difference? Have I picked up a cross in order to follow him? What *cross*?

I can think of no great dramatic moments when the profession or activity of my faith has caused anything unpleasant to happen to me. Oh, I have been the lightning rod for people's anger when I have exercised leadership in the church as senior warden, but that's not the sort of thing one takes personally. There have been times — too many times — when my own imperfect exercise of my faith has hurt people, and that falls back on me in the form of guilt. But that's not

James D. Chipps is a member of St. Margaret's Church in Woodbridge, Va., and a lieutenant colonel on the U.S. Army staff in Washington, D.C.

The great dramatic moments may not be there, but we Christians all bear the stigmata of the cross in the form of hundreds of “tiny cuts and slivers.” They all heal, but sometimes there are scars.

I have felt it most poignantly in the subtle changes in my relationship with people I have known for years. I think of my father: the intellectual, rationalist humanist. As he ages and I age, we grow in love and have much more in common, and we can share so much more deeply about a million things. But he looks at my faith and just shakes his head and says, “I don’t understand it; I envy you, but I don’t understand you.” It’s like a little cut that separates us at the point where we should be closest. Jesus, you had to leave Nazareth because of your family. That’s not a cross, maybe, but that’s a sliver I share with you, Lord.

I have another friend, a priest, who was very instrumental in my Christian awakening — not only as a priest, but as my neighbor and best friend for three years. We studied together, prayed together, vacationed together, and shared our innermost thoughts.

Seven years have gone by since then, and when we call each other now, I get the feeling that I have grown and he has stayed the same. I speak to him of the life in grace, and he changes the subject. I feel that while my relationship with Jesus has blossomed, his is still a seed, frozen in the hard ground of his intellect, waiting for a spring thaw. The cut and sliver of this cross is that the ground under us has shifted, so that even if the thaw comes, we won’t be in the same place again.

I think of my high school and college chum, the “friend for life” who stopped writing about the same time I began sharing with him my new kind of Christian life. And the couple from whom my wife and I were inseparable. Just as we were growing into our Christianity, they were forming their roots in Judaism. Instead of our common faith in God being a bridge between us, it’s a hole in our relationship that we don’t bring up — a reminder that we’ve all changed and can’t turn back the clock ten years. Another cut and sliver.

What’s to be made of all this? It’s tempting to blame oneself for the estrangements along the way. Was I too pushy? Did I wear my religion on my sleeve? Was I inarticulate? Too articulate? I honestly don’t think so.

Jesus told us that precisely this sort of thing would begin happening to us. I suspect it is far more painful to him than it is to me. After all, it is *his* cross. I may carry it for a while, and pick up a few splinters, but ultimately he hangs on it for all our sakes. So despite all these failures, these estrangements, or because of them, I can’t go back — I can only go deeper into the mystery.

Courtesy

By RAE WHITNEY

Our memories play strange tricks with us, and our minds can become utter blanks when there is something important we should remember. But I believe that we ought never to forget those special times when we have been touched by courtesy — that special quality of politeness combined with kindness. Unfortunately, we have a tendency to remember the times we were hurt, rather than those moments of encountering courtesy, and that is a pity!

I’ll never forget a wet, soggy, summer Sunday morning in St. Paul’s Cathedral, London. The great church was packed with a couple of thousand people, some there to attend the service, many more to take shelter from the rain.

It was standing room only when we arrived, and the Eucharist had already begun. There was constant movement as tourists came and went, kept under control by valiant ushers known as “wandsmen.” At the time of the Offertory, a few chairs at the back of the cathedral became vacant, and we four traveling Episcopalians thankfully sat down next to the aisle, very ready to join in the Great Thanksgiving.

In the row of chairs in front of us was a shabby, middle-aged woman, surrounded by several ill-shaped opaque plastic bags, containing what seemed to be her clothes. On her lap lay a little terrier dog.

Rae Whitney, a frequent contributor to our columns, lives in Scottsbluff, Neb.

When the time for Communion rived, we noted on the service leaflet invitation to all believers to go for to the altar rail, but also a specific quest that people would wait until a wandsman would give permission them to leave their chairs.

As we waited, listening to the glo music of a string orchestra, the wandsman in front of us beckoned to the next wandsman. He was a splendid gentleman, reminiscent of Mr. Bellamy in *Upstairs, Downstairs*. She asked him if she could take her dog to the altar. Regretfully, he shook his head. He said, “Just a moment!” He crossed the aisle to talk to an elderly man who was sitting there.

The latter nodded, got to his feet, came across, took the dog, and a woman got up, he sat down in her lap with the dog on his lap, guarding her possessions. She then walked down the long aisle, familiar to many Americans since the wedding of Prince Charles and Lady Diana, to receive the Body and Blood of Christ.

We were invited to go forward a few moments later, and when we returned to our places, the little terrier was more snugged down on his mistress’s lap.

We marveled at the flexibility of the wandsman, burdened with the responsibility of controlling the crowd of worshipers and tourists mingled together in the massive cathedral, yet to answer the needs of one insignificant woman.

Pride

The finest efforts of the human race
 Are flawed by Adam’s sin, the pride of humankind.
 The crucifixion was by Latin law,
 Blessed by Greek philosophy and charm,
 Invoked by God’s own Temple of the Jew
 And done, not by the worst but best of men.
 Our finest flower can never be but bane
 Before the power and glory of our loving God.

John A. Holmes

ificant Contribution

**ICATION FOR SPIRITUAL
WTH.** By Iris V. Cully. Harper &
Pp. x and 194. \$13.95.

many years Iris Cully has been a
g Episcopal voice in Christian edu-
t. Her nine other books have made
ificant contribution to the field.
on the eve of her retirement, she
ritten what may prove to be her
book, an easy to read, informa-
sound introduction to spiritual
h, with implications for parish life
arning.

sistent with her previous books,
as chosen to walk a tightrope
en scholarly theory and practical
ation, and she has succeeded.
g with the layperson in mind, she
compassed a vast amount of ma-
and made it comprehensible and
. While the book is predominantly
stant in tone (a much needed con-
tion to the literature on spiritual-
he has been broadly inclusive of
t 2,000 years of Christian spiritu-
as well as the insights of other
ns and contemporary psychology.
Cully fairly describes spiritual
h from a wide variety of perspec-
nd helps persons better to under-
their own spiritual life and its cul-
n over the life cycle. Further, she
rovided helpful insight into the
ses of spiritual nurture and educa-
s well as clues to how the church
l in the growth of the spiritual life.
price to be paid for such a general
ew should be obvious; the book
depth, precision, and specificity.
importantly, however, it lacks
' that is, it employs a lofty de-
ve, rather than personal confes-
style. Nevertheless, this is not to
ate its value.

church is once again in Dr. Cully's
She has written one of the few
ant books on education for spirit-
wth in our modern period, and
ian educators will find it of great

(The Rev.) JOHN H. WESTERHOFF
Professor of Religious Education
Duke University Divinity School
Durham, N.C.

View

**BISHOPS AND THE BOMB:
g Peace in a Nuclear Age.** By Jim
li. Image Books, Doubleday. Pp.
7.95 paper.

orator letters by Roman Catholic
s have enjoyed renewed public in-
since the momentous 1983 Pasto-
tter on War and Peace. However,

comes into being, the theological consid-
erations, the political stances of the
bishops, and the interplay of personali-
ties remain hidden from all but a few
insiders. Jim Castelli gives us a rare and
candid view of all these factors and the
very human bishops who hammered out
the pastoral letter.

Regardless of the way you personally
approach the issues of war, peace, and
nuclear arms, you are bound to find this
a fascinating book. Not only do we see
the Roman Catholic hierarchy dealing
with internal dissent, we also get new
insights into the kinds of outside pres-
sures that were applied — some from the
White House! It was particularly fasci-
nating to see the carefully drawn seman-
tic and theological distinctions made by
the bishops in developing the final
document.

With apprehension already being ex-
pressed in some quarters about the
forthcoming bishops' pastoral letter,
this book takes on a particularly timely
importance. I would say it is must read-
ing for anyone who wants a better un-
derstanding of today's Roman Catholic
Church.

(The Rev.) ROBERT H. DELGADO
St. Stephen's Church
Racine, Wis.

Culinary and Legendary

HERB GARDEN DESIGN. By Faith
H. Swanson and Virginia B. Rady. Uni-
versity Press of New England, 3 Leba-
non St., Hanover, N.H. Pp. x and 155.
\$15.95 paper; \$30.00 cloth.

Herbs have been known from early on
for their abilities to flavor, scent, dye,
and medicate. They please the senses
and provoke thoughts to please the
mind.

This book is a product of careful and
complete research and contains an ex-
tensive botanic and common name in-
dex, glossary, and bibliography to match
the explicit line drawings. Plans for for-
mal, special, civic, educational, and his-
torical gardens will delight the novice,
the more ambitious gardener, and the
dreamer.

Biblical gardens, composed of sym-
bolic culinary and legendary herb
plants, are of special interest. The noble
knot garden is exceptionally well an-
notated. Herbs well loved and oft men-
tioned by Shakespeare find form in
these pages. St. Fiacre, patron of gar-
deners, is suggested as a fitting central
figure in garden plots.

The text draws attention to the mes-
sages of herbal plants through the ages,
and the renderings lead the reader along
a delightful and interesting garden
maze.

JOAN JANSSEN
Mequon, Wis.

wrong, true and false. Is it any wonder,
then, that Erhard has written that life
has no rules?

A baptized and confirmed member of
the Episcopal Church Erhard may well
be, but if he and his followers attempt to
arrive at the Gospel of Christ through
the dynamics of this belief system, they
will find that "they can't get there from
here," at least, not without repudiating
their presuppositions.

This situation, however, does point
out the growing problem of the infiltra-
tion of contrary worldviews into Chris-
tian thought and practice. The fields of
education, psychology, health care, and
business are becoming increasingly in-
fluenced by ideas which psychodynam-
ically set their practitioners at odds with
the mind of Christ.

RICHARD E. GREENLEAF
Manchester, Mass.

• • •

In a recent issue you had a letter in
support of Werner Erhard by the Rev.
Robert W. Cromeey. Fr. Cromeey high-
lights the positive aspects of Werner
Erhard's activities, but he fails to note,
in fact he may not even be aware of, the
negative aspects of Mr. Erhard's activi-
ties.

Not only does Mr. Erhard deny the
Resurrection in favor of a reincarnation
theory, but he is quoted as saying, "How
do you know that I am not the reincar-
nation of Jesus Christ?" As Christians,
we definitely do not believe in reincarna-
tion. Rather, we believe "it is appointed
for men to die once, and after that comes
judgment" (Hebrews 9:27).

Also, as Christians and Episcopalians,
we believe in ontological realism, in a
real God, in a real Jesus, in a real atone-
ment for real sins and real problems in a
real world. Erhard discounts or denies
all of this in his neo-gnostic system.

Of course, it is to be hoped that people
who go to this Mass Eucharist in San
Francisco actually meet and choose Je-
sus Christ as their Lord and Savior.

THEODORE BAEHR
Atlanta, Ga.

Women Priests

I am grateful to Prof. Thomas C.
Reeves for his article, "The Church of
the Future," and to you for publishing it
[TLC, May 20]. Regardless of where one
may stand on the issue of the ordination
of women, one should welcome a contri-
bution from a writer of Prof. Reeves'
standing as both a historian and a
churchman. I was happy to read the
Rev. David Kennedy's response [TLC,
June 17].

In the same issue, you published a let-
ter from Mrs. Wendy Raynor, but her
letter is in no wise a response to Prof.
Reeves. Her letter tells of her own expe-

... since going through the trauma
tion process, saying that after the hard
work of raising children, she now has "a
sense of moving into the dance of life."

QUINTARD JOYNER

Sewanee, Tenn.

Letters

Some time back, one of your readers thought it unseemly to continue to print the kind of uncivil and vituperative letters to the editor that TLC selects for publication. If I may demur without being too disagreeable, it has always seemed to me that letters add spice and interest. . . .

And more importantly, the letters tell us so much about the Episcopal Church.

... of the thing, and
much we have progressed from the Middle Ages. We no longer debate about the number of angels that could be accommodated on the head of a pin, but on the number of microbes on the lip of the chalice.

Some letters are quite candid. I remember the one on the subject of helping the needy and the hungry that made Marie Antoinette's remark seem almost saintly by comparison.

By all means, Mr. Editor, let every voice be heard. The more some letters distress me, the more I am eager to read the next issue.

WALTER H. DAVIES, JR.

Coral Gables, Fla.

New Hymn Text of the Month

HYMNAL 1982

1. When in our music God is glorified,
and adoration leaves no room for pride,
it is as though the whole creation cried
Alleluia!
2. How often, making music, we have found
a new dimension in the world of sound,
as worship moved us to a more profound
Alleluia!
3. So has the Church, in liturgy and song,
in faith and love, through centuries of wrong,
borne witness to the truth in every tongue,
Alleluia!
4. And did not Jesus sing a psalm that night
when utmost evil strove against the Light?
Then let us sing, for whom he won the fight,
Alleluia!
5. Let every instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always
Alleluia!

F. Pratt Green (born 1903).

This hymn text is the work of one of England's finest contemporary hymn writers. Born near Liverpool, Fred Pratt Green entered the ministry of the Methodist Church in 1921. Upon his retirement in 1969, he was appointed to help to prepare a supplement to the Methodist Hymn Book and began a very successful career as a hymn writer.

In many ways, the pattern of his life parallels that of the late Rev. F. Bland Tucker, whose career as a hymn writer began with his appointment to the commission that produced the 1940 *Hymnal*. Today both men rank among the finest hymn writers of the late 20th century.

Hymnal 1982 will contain seven Fred Pratt Green texts. See also *Hymnal 1940*, number 366, and *Hymns III*, number H-170.

Metre: 10. 10. 10. 4.

Theme: Praise to God. For use also at the dedication of an instrument of music.

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KANSAS STATE UNIV. Manhattan
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KANSAS

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

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MASSACHUSETTS & UNIV. OF LOWELL
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ST. MARK'S 903 W. Pearl St.
 The Rev. Hayden G. Crawford, r
 Sun HC 8, 11

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 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum 10

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BETHESDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

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 Office: St. Paul's Church, Box 1924

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

OHIO (Cont'd.)

OSHER COLLEGE Oberlin
CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Philip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

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

OKLAHOMA

OKLAHOMA STATE UNIV. Stillwater
ST. ANDREW'S 516 N. Third
 The Rev. William V. Powell, r; the Rev. David Ottson, chap
 Sun: HC 8 & 10:30. Wed 10

TEXAS

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 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
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VIRGINIA MILITARY INSTITUTE The Rev. Peter J. Bunder
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 C.H. Howe, r; the Rev. A. Richardson; the Rev. M. O. ass't's
 Sun 10; Tues & Thurs 10; Wed 8:30

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OF COLORADO Boulder
OF PARISH 2425 Colorado Ave.
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GEORGIA

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, WI

September

- 3 Labor Day
- 4-7 Annual silent retreat for Episcopal clergy and seminarians, sponsored by the Fellowship of the Way of the Cross (Our Lady of Peace House, Narragansett, R.I.)
- 25 Convention, Diocese of New York (New York City)
- 29 Inauguration of the Anglican Institute (St. Louis, Mo.)

October

- 4 Tour of the churchyard of Trinity Church (New York City)
- 7 Church Periodical Club Sunday
- 11-14 Episcopal Peace Fellowship, National Executive Committee Semi-Annual Meeting, Convent of St. Helena, Vails Gate, N.Y.
- 12-13 Synod (Convention), Diocese of Springfield (Mt. Vernon, Ill.)
- 26-27 Convention, Diocese of Southwest Florida (Punta Gorda)
- 29-31 Executive Council Meeting (New York City area)
- 29-Nov. 1 Eighth National Workshop on Christian-Jewish Relations (St. Louis, Mo.)

November

- 1-4 Annual Meeting, Episcopal Society for Ministry on Aging (Franciscan Renewal Center, Scottsdale, Ariz.)
- 2-3 Convention, Diocese of Pittsburgh (Pittsburgh)
- 5-8 Annual Conference of the Association of Diocesan Liturgy and Music Commissions (West Hartford, Conn.)
- 6 Election Day
- 9-10 Convention, Diocese of Iowa (Des Moines)
- 9-11 Conference of Bishops and Chancellors of Province IV (Greensboro, N.C.)
- 13 Lecture on religion in early New York, St. Paul's Chapel (New York City)
- 16-18 Convention, Diocese of West Missouri (Kansas City)
- 17 Convention, Diocese of Maryland (Hagerstown)
- 30-Dec. 1 Convention, Diocese of Bethlehem (Wilkes-Barre, Pa.)

January

- 18-19 Convention, Diocese of Florida (Gainesville)
- 25-26 Convention, Diocese of San Diego (San Diego)
- 31-Feb. 2 Convention, Diocese of Central Gulf Coast (Mobile, Ala.)

The Living Church Fund

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July 2-31	11,551.20
	<u>\$50,490.99</u>

Appointments

The Rev. James E. Byrum is rector of St. Dunstan's Church, Blue Bell, Pa.
 The Rev. Hayden G. Crawford is rector of St. Mark's Church, Jackson, Miss.
 The Rev. Mary D. Glasspool is rector of the Church of St. Luke and St. Margaret, Allston, Mass.
 The Rev. Theodore A. Heers is rector of Trinity Church, Marshall, Texas.
 The Rev. Richard J. Herschel is serving as interim priest at St. John's Church, Bala Cynwyd, Pa.
 The Rev. Francis A. Hubbard is vicar of St. Barnabas' Church, Kendall Park, N.J.
 The Rev. J. Gary L'Hommedieu will become rector of the Church of the Atonement, Morton, Pa., on September 16.

The Rev. Larry C. Morrison will become vicar at St. John's Church, Gibbsboro, N.J., on September 16.

The Rev. Edward J. Peck, Jr. is rector of Grace Church, Merchantville, M.J.

The Rev. Kenneth L. Schmidt will become curate of St. Luke's Church, Germantown, Philadelphia, about the middle of September.

The Rev. Robert A. Wagenseil, Jr. will become rector of All Saints' Church, Long Island City, N.Y., on September 16.

The Rev. Phillip D. Wilson will become part-time assistant at St. George's Church, Admore, Pa., on September 9.

Ordinations

Deacons

Indianapolis—Louise Mann Bela; add: 159 Asbury St., South Hamilton, Mass. 01982. Thomas Brouillard, assistant rector, Caroline Church of Brookhaven, Setauket, N.Y. Donna Gafford, assistant rector, St. David's Church, Nashville, Tenn. Terry McCormick Meadows; add: 580 E. Town St., Apt. 102, Columbus, Ohio 43215.

Massachusetts—Lindsay J. Hardin, assistant editor of the Massachusetts *Episcopal Times*. She will also be on the staff of St. Paul's Cathedral in Boston.

Diocesan Positions

Betty Ramsay Gartner is assistant to the bishop for women's ministries in the Diocese of Northwestern Pennsylvania. Add: 145 W. Sixth St., Erie, Pa. 16501.

Deaths

The Rev. Lyford Paterson Edwards, professor emeritus of sociology at Bard College, died July 24 in Bridgeport, Conn., at the age of 102.

With one of America's first earned doctorates in sociology, Dr. Edwards became one of the first professors of sociology in any American university or college. He was born in London, Ontario, and was educated at the University of Chicago, McGill University, and Seabury-Western Theological Seminary. Before going to Bard, Dr. Edwards taught at Nashotah House, Rice Institute, Oberlin College, and Columbia University. He was married to the former Helen Gray, who died in 1977.

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
(ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
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Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
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12:10 & 5:45, EP 5:30; Tues HS 12:10.

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12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
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Thurs HU & Eu 9:40; Sat Eu 9

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Koschek, Jr.; the Rev. Stephen S. Gerth, Jr.
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Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

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

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The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
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BREMERTON, WASH.
ST. PAUL'S 700 Calahan Dr., N.E.
The Rev. Norman S. Johns, III
Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mon,
Tues, Thurs & Fri EP 5:15

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7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
10:30, Fri 6-7

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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.
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Eu (2S, 4S). Fri 12 noon H Eu & Healing

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9:15. Matins 6:45, EP 5:30; C Sat 5

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The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing
Service 10. Eu scheduled with all services

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

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

SANTA CLARA, CALIF. (and west San Jose)
FRANCIS 1957 Pruneridge, Santa Clara
The Rev. Joseph Bacigalupo, locum tenens; the Rev.
Campbell, the Rev. Frederic W. Meagher, Dr. Brian
8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.
ST. JOHN'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7;
9:30; Wed 6:15; Thurs 12 noon HS; HD 12
6:15; MP 6:45, EP 6; C Sat 5-6

MIAMI GROVE, MIAMI, FLA.
ST. PHENIX 2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

MIAMI BREEZE, FLA.
ST. FRANCIS OF ASSISI St. Francis Dr.
(Across the sound from Pensacola)
The Rev. Robert L. Williams, Jr., r
8 & 10:30; Wed 9:30 & 6:30

MIAMI ARAISO, FLA.
ST. MARY'S Hwy. 190 & Aurora
The Rev. Robert P. Mathison, r
Sun 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD
on

MIAMI NANTA, GA.
ST. VIOLANT 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
10. Fri 7:30, 10:30. C Sat 8

CHICAGO WINGFIELD, ILL.
CHURCH OF ST. PAUL 2nd and Lawrence
& Rev. Richard A. Pugliese Near the Capitol
Sun 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
5:30, Thurs, Fri. 5:15 Wed

MINNESOTA INDIAN ROUGE, LA.
ST. CLARENCE 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
ley
Sun 8:30, 10:30, 5:30, MP 8:40 ex Sun 8; EP 5. Mon H
9:30 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

LOUISIANA ORLEANS, LA.
ST. ANNE'S 1313 Esplanade Ave.
nearest Vieux Carré & Downtown
Sun 8, 10:30

MARYLAND FORT SPRING, MD.
ST. ANNE'S 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

MASSACHUSETTS BOSTON, MASS.
ST. JOHN OF THE ADVENT 30 Brimmer St.
Holloway, r
Sun 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

- Light face type denotes AM, black face PM; address; anno, announced; A-C, Anteu-
union; appt, appointment; B, Benediction; C,
missions; Cho, Choral; Ch S, Church School; c,
deacon, d.r.e., director of religious educa-
tion; P, Evening Prayer; Eu, Eucharist; Ev, Evensong;
piscopal Young Churchmen; ex, except; 1S, 1st
Sunday; hol, holiday; HC, Holy Communion; HD, Holy
Hour; Holy Hour; HS, Healing Service, HU, Holy
nights; Instr, Instructions; Int, Intercessions; LOH,
Liturgy of the Hours; Lit, Litany; Mat, Matins; MP,
Morning Prayer; MW, Morning Worship; P, Penance; r,
rector emeritus; Ser, Sermon; SM, Service
of the Word; Sol, Solemn; Sta, Stations; V, Vespers; v,
Young People's Fellowship.