

THE LIVING CHURCH



Sandra Barnard and Dr. Stephen Smith talk with a student at Urbana '84 [p. 4].



THE LIVING CHURCH

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Pruning the Apple Tree

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earth around the tree is littered with branches and sticks of every size. The limbs which have been cut off seem almost as many as those which remain. The resulting tree looks emaciated, skeletal, ravaged. Tar paint is then applied to its gaping pale round wounds.

The tree is now ready for that time, many weeks hence, when the ground will thaw, and the sap will mysteriously rise. The newer boughs, where the bark is not too thick, will blush a discreet pink, as if red blood were flowing in its veins. Soon leaves will unfold and the glory of blossoms will follow. Relieved of its excess branches, unburdened with limbs too high or too wide, the tree can then gather all its vital juices into the production of a bountiful crop of fruit.

Our Lord spoke of pruning grapevines, not apple trees, but the process is similar. By its wounds, the plant is made fruitful; by its losses it is made productive; by its curtailment it achieves its purpose. Similarly, by maintaining the discipline of pruning every year, the farmer or gardener gets his crop. By working on these cold days, he has trees well prepared for spring. By pruning thoughtfully, he develops trees which will bear well in many future years. So it is, in some little way, that one enters the mystery of life and death; one's eyes see and one's hands handle the stuff of our earthly existence.

One does not need an orchard to prune. Two or three trees, or even one, can be time consuming. How can one complete the job when there is so much to meditate on? Really, one can't. As you drive by a commercial orchard, look at the trees. Out of fifty trees, not one has been pruned with the care and reflection it deserves! This is work for would-be theologians, or poets, or monks, not for careless day laborers!

So with our saw and shears we approach our tree, that unavoidable and inescapable reminder of our first fall in the garden, and of our redemption from that hill outside a city wall.

H. BOONE PORTER, Editor

On the rare occasion of a holiday or Saturday afternoon in winter that is not too cold or too windy, I love to look at an apple tree or two. It is one of the few agricultural activities one can enjoy in winter in Wisconsin, for the ground is frozen and snow-covered, and other things are all either hidden or dormant.

Pruning is not to be entered into lightly. You can't just prune a tree because you feel like it, in the way you might cut grass, or split kindling, or shovel snow off the steps. To be properly pruned, a tree must be looked at carefully, thoughtfully, critically, even philosophically! What *should* that tree be? Should it spread more to the east or the west? Is it destined to be relatively tall or short? Thickly or sparsely branched? Does it need to walk around the tree, or is a small preliminary cutting of a branch or two, and then think about major surgery. Are there one or more substantial limbs which represent a wrong direction of growth? When these are decided off, what will the tree look like? So one proceeds to smaller branches and the clipping of small twigs and twigs.

The tree is seeking to develop a relatively balanced tree, with well-spread, uncrowded branches, the energies of which are funneled into fruit, not lumber. Too high a tree is hard to pick, and high growth cuts off energy from the lower parts. Branches extending too far involve excess wood, and the weight of fruit they often support. By successive years of pruning, I hope to develop a parasol-shaped tree, its branches spreading and developing fruit spread out to catch the sun, and easy to pick when ripe. There are many fine points and subtle points of pruning. Of two branches growing close together, which is to be pruned and which retained? Which is more likely to bear fruit this year, or next year? Which represents better lines of growth for the long-term architecture of the tree? The art of decision-making has to be a field day.

After three quarters of an hour, the

Thanks for Reminders

I just want to say a word of commendation and express appreciation for your fine issue of December 9. Somehow, it seemed to have all kinds of things in it which I found particularly useful and helpful.

I particularly enjoyed the carefully written article by James T. Todd, "Searching for Excellence." What he said was applicable to all levels of the church's life, and it reminded us of our responsibility and accountability.

I also found the guest editorial by Dean Werner of Trinity Cathedral, Pittsburgh, a gentle reminder of our pastoral responsibility to one another.

(The Rt. Rev.) RICHARD M. TRELEASE, JR.
Bishop of the Rio Grande
Albuquerque, N.M.

We appreciate your kind words. Ed.

81 to 1 Odds

I would like to thank Arthur Machen for his reflections on the search process for a new rector [TLC, Jan. 6]. As one who trusted the process, however, I find his article dismaying if not demoralizing from two standpoints.

From the standpoint of the total church, it seems an incredible waste of time to have 81 clergy filling out questionnaires for each parish that uses the Church Deployment Office. The questionnaires are never the same, so the clergy can't reply with a mimeo but must struggle with each parish's request even though the odds are 81 to 1. Couldn't we develop a standard questionnaire for the primary screening at least?

From the standpoint of the individual clergy, how can we continue to rationalize that the Holy Spirit directs the process through the C.D.O. when Mr. Machen shows us the "old boy" system ultimately worked to the exclusion of the 81 who honored the system?

(The Rev.) DONALD A. LAVALLEE
Church of the Transfiguration
Edgewood, R.I.

Methodist Pastor

The resume of the career of the late Rt. Rev. William Arthur Dimmick was incomplete, I felt, for it omitted a most significant portion of his ministry [TLC, Dec. 30]. His first pastorate was as assistant at St. John's Methodist Church in Memphis, Tenn., to which he came when I was a teenager.

He served primarily as minister to the youth of the parish, and his contribution to my religious education and develop-

many other young people. His intelligent approach to the problems that we had working our way into adulthood was truly outstanding.

He was a kind and gentle person, and my first workable concept of the love of God and of our Savior was derived from the model that Dr. Dimmick displayed in his own life.

(The Rev.) ARTHUR L. SAVAGE, JR.
Church of the Good Shepherd
Athens, Ohio

Professional Clergy

The several letters regarding clerical deployment and job security impel me to rise in defense of the "professional" cleric, a priest who serves full time, in particular, the parish incumbent who was ordained under age 30 and who will most likely have an active ministry of over 30 years. I daresay that this type of priest completed his education via the classic route of college and seminary.

As such, this young man (at the time of his ordination) concentrated on training for priesthood. It could be that his education was too particularistic, that he was trained for nothing else. But often persons trained in other skills can find their proficiency outmoded or superseded by technological advance which they have not kept up with. As regards becoming unemployed, then, this type of priest has no other talent and no connection with that network in industry and business which enables one to find another job in a different field.

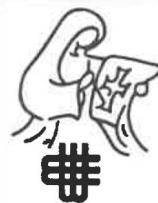
I think it has to be kept in mind that the "professional" parish priest is one who purposely dedicated his life to the



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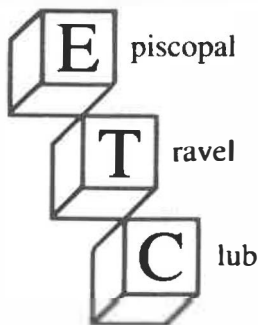
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... dignity or wrongly, on the church's support, and that of the family parishes want their priest to have. s often highly motivated idealisti-; having less thought to the size of mpense, initially, until his responsi-ies increase as he matures. This " is, moreover, the backbone of the try: our bishops, seminary teach- and other high officials come mainly this group which was ordained un- 30 and went through the classical ing for priesthood.

would be wrong for a priest to del- on the church for support, as gh this were his automatic due: iocricity should not be subsidized." the church does owe it to its p-otive clergy to make the appropriate stments in curriculum and to re- ture its deployment and tenure pol- , which are practically non-existent. to worker priests: True it is that y small stations find it hard to ob- a priest. Classified ads in TLC pr- on the fact that despite the clergy lus and the hope on the part of y worker priests to minister as pas- o a congregation, many small par- and mission parishes have had to for a retired cleric.

daining-without-title has caused surplus of clergy, plus the number

ployment. Unless noiy orders are conferred on the basis of the church's needs we shall continue to churn out numbers of the "professional" clergy and to ordain older men whose functions cannot be fully utilized. If the "pro" cannot adequately support a family, we shall not only lose them but we shall discourage vocations of the young men who bring such vitality into the ministry.

We have no real data as to the present deployment of our clergy, and instead of continuing to play it by ear, we had better spend time on long-range studies of the situation.

(The Rev.) ROBERTS E. EHRGOTT
Russiaville, Ind.

"Title" of ordination means the specific church or ecclesiastical post which a priest is ordained to serve (Canon III.11.9). Ordination without title is the illegal practice, followed in some dioceses, of ordaining a priest who lacks such a church role. Like other laws, this canon can be read in a loose or a strict sense. Ed.

Clergy Needed

Is there really an oversupply of clergy? If so, I wish some of those surplus priests would come our way in Deerfield.

and are about to begin the training of ten or more lay pastoral associates to minister to a parish of nearly 600 in a town of 18,000, over half of whom (if local statistics are accurate), have not accepted the Gospel of Jesus Christ.

We would dearly love the support and enrichment that the ministry of two or three non-stipendiary priests and/or deacons would bring to our work. It seems to me that there is no oversupply of ministers, priests, deacons or otherwise, in this church, only a shortage of imagination in their nurture and deployment. There is a whole world out there to be ministered to!

(The Rev.) ALBERT L. HOLLAND
St. Gregory's Church

Deerfield, Ill.

The Resurrection

I appreciate Fr. Taylor's concern that we clergy not teach that the resurrection of our Lord was the resuscitation of a dead body [TLC, Dec. 9]. Indeed, his risen body did have many of the characteristics of bodies as we know them — he could eat, be touched, be recognized, speak, and so on.

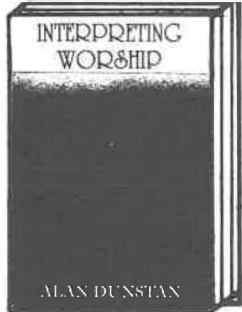
On the other hand, he could suddenly appear in a locked room or withhold recognition of his identity. Because of these latter characteristics, it is to exceed the evidence to say that he had a body "just like ours."

Where I part ways with Fr. Taylor is in his conclusion that this means that we cannot therefore believe in, as he put it, a literal resurrection and that such a thing is not taught in Episcopal seminaries. As a 1980 graduate of Nashotah House, I assure you that, while not being taught a crude and grisly resuscita-

The Cover

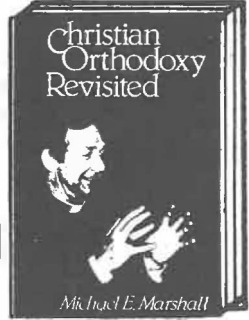
Episcopal presence at Urbana '84, the recent Inter-Varsity Christian Fellowship missions convention, was maintained by Sandra Barnard, a member of the Episcopal Church's Missionary Community from South Pasadena, Calif., and Dr. Stephen M. Smith, director of admissions at Trinity Episcopal School for Ministry, Ambridge, Pa., who are shown here answering questions about mission opportunities. Also present was the Rev. Walter W. Hannum, director of the Missionary Community, who conducted two seminars at the gathering, which attracted more than 18,000 students to Champaign/Urbana, Ill., during their Christmas vacations.

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body. Just as in his teachings our Lord would take the expected and the known and raise it to a higher level, so his resurrected body was indeed a body — and more!

Such an approach ignores none of the evidence and still treats the resurrection as it should be taught — not as a natural event subject to scientific categories, but as an event which transcends the natural, a saving truth to be met, not primarily with theory, but with awe.

(The Rev.) EDWARD R. ROBERTSON
Trinity Church
Tallahassee, La.

Eternal Implications

Your news article "COCU Delegates Agree on Unity Statement" [TLC, Dec. 10] is sad commentary on how far some Episcopalian Anglicans would like to stray from the historic catholic faith.

If denominational reconciliation is what our Lord wants for his children, then I suggest that we Anglicans take a hard look at the fact that we are divided from Rome, not from a disparate array of Protestant organizations. Toward the end, the Anglican/Roman Catholic International Commission (ARCIC) laid the initial groundwork toward ending that historic division with the understanding that further Commissions would be able to make still greater progress.

Are we to compound an already existing division by uniting with bodies farther removed from the See of Rome than ourselves? If such is to be our self-destructive fate then, surely, we shall have to compromise at least points No. 2

rilateral. Obviously, the Quadrilateral makes the Episcopal Church different from the eight other members of the Consultation On Church Union and anyone who believes that those bodies would conform to it is living in the ozone. No, for COCU to become a united church, the Episcopalians would have to discard (or at least make a major redefinition of) the Chicago-Lambeth Quadrilateral.

Many Episcopalians appear to feel as if their church has left them, and such may not be simply a fantasy. Those of us who are in holy orders seem to be responsible in one way or another for that change of direction which has made some to feel homeless. And it is upon us that our Lord shall exercise the horrible punishment of Luke 17:1-2, if that direction is not one which *He* wants (as opposed to one which *we* take and ask Him to bless after the journey has begun). This COCU proposal has potentially eternal implications for the souls of all concerned and it would behoove all of us to draw near to it with the utmost caution.

(The Rev.) FRANK J. HAWKINS, JR.
San Pablo Mission
Phoenix, Ariz.

• • •

I just read the article, "COCU Delegates Agree on Unity Statement." While I mourn over the scandal of Christian disunity, it seems that COCU is trying to put Humpty Dumpty together again. I always thought that the confusion of "organic unity" with "organizational unity" was peculiar to Roman Catholic ecumenism, but apparently I was wrong.

will the Chicago-Lambeth Quadrilateral. It is beyond me how informed Anglicans can officially recognize the ministrations and sacraments of Christian bodies which neither have *nor desire* the ministry of the historic episcopate.

It is highly ironic that on the 200th anniversary of the American episcopate we are asked to consider giving episcopal authority to "bishop-type" leaders. As an Anglican, I'm quite willing to share my birthright, but not to sell it for a mess of pottage.

One thing the Episcopal Church stands for is the fullness of the faith which includes the ministry of the historic episcopate. If your article represents the direction COCU is going, then it is time to reject the document and withdraw from the organization.

In my rural ministry, I have been constantly fed and mutually supported by Baptists, Methodists, Lutherans, Presbyterians, and yes — members of the Church of God. The local community where the unity of body will be found not through councils of oversight or a single organic church.

(The Rev.) DAVID GARRISON
Church of the Annunciation
Newport, Tenn.

Respite

I missed all the news for three days, parading, like a fanatic, between the hoofbeats of commercialism and dreams started eager feet climbing quiet little hills, friends of youth.

William Walter De Bevoise

A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

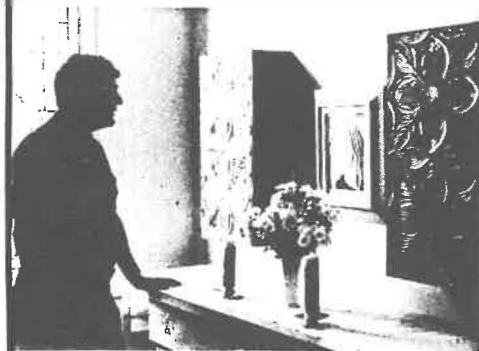
cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased is cremated, giving family and friends time if necessary, to come from distant places for such services.

At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum
St. Andrew's Church, El Paso, Illinois 61738



The Rev. Harry J. Walsh, Jr., Rector
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each side of terra cotta Madonna.

Photo by Jane Cluver, El Passo Record

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Dr. Chilton Dies

The Rt. Rev. Samuel Blackwell Chilton, Suffragan Bishop of Virginia from 1960-1970, died December 26 at Alexandria Hospital, Alexandria, Va., suffering a stroke. He was 84.

A native of Lakota, Va., Dr. Chilton was educated at Virginia Polytechnic Institute and the University of Virginia. He was graduated from Virginia Theological Seminary in 1924 and was ordained later that year.

Between 1924 and 1938, he served several churches in Virginia as rector and editor of the *Southern Churchman* magazine from 1938-40. From 1941-45, Dr. Chilton was secretary-treasurer of the Diocese of Virginia. He spent six years as archdeacon before his elevation to the episcopate in 1957.

He was an examining chaplain for 17 years, and was awarded an honor-doctorate by Virginia Theological Seminary in 1957.

In 1925, Dr. Chilton married the late Mrs. Harriet Harrington McMillan, who survives him, as do their daughter, Janet H. Vaughn of Louisa, Va., two sons, Charles A. Chilton of Alexandria, and Thomas H. Chilton of Alexandria; three brothers, ten grandchildren and six great-grandchildren.

Change of Guard at Seamen's Institute

The Rev. Robert H. Peoples, director and chaplain of the Seamen's Church Institute of Philadelphia, has announced his intention to retire in late 1985 from a post he has held since 1973. From 1973, he served the institute as assistant chaplain.

Chaplain Peoples, 64, has devoted his entire ministry to the Seamen's Institute which looks after the special interests and welfare of merchant seamen of all nations entering the ports of Philadelphia, including all ports on the Delaware River in New Jersey and Delaware. After graduating in 1943 from the Pennsylvania Military College and completing wartime military service, he served in the U.S. Army, retiring in 1947 with the rank of Lieutenant Colonel. He graduated from the Philadelphia University School in 1970.

Chaplain Peoples was preceded by the Rev. Neale A. Secor, who has served for four years on the staff of the Seamen's Church Institute of New York as

port missionary for New Jersey, will succeed Fr. Peoples. A 1959 graduate of the University of Chicago Law School, Fr. Secor worked in the legal field until entering Union Theological Seminary, from which he graduated in 1966. Immediately before joining the Seamen's Institute staff, Fr. Secor was rector of St. Mary's Church in Manhattan from 1967-1980.

More Priests Needed

The Church of England has begun the new year by launching a major drive to reverse the decline in the number of its ordinands. If it continues, the decline "could cripple mission and close theological colleges," according to the *Church Times*.

The effort is aimed largely at men who wish to become full-time stipendiary priests, and 13,000 educational packets were sent out recently by the Advisory Council for the Church's Ministry (ACCM) in an attempt to encourage these vocations. The packets include posters, a study guide written by Lord Stuart Blanch, former Archbishop of York, and a prayer leaflet.

The Church of England's House of Bishops is behind the recruitment campaign, which was undertaken following another drop in the number of men selected for theological training from 350 in 1982 to 303 in 1983. The numbers decline is considered particularly puzzling since it is occurring at a time of widespread unemployment. Church officials note that historically, more men consider the priesthood as a vocation when unemployment is high.

One theory was expounded recently in the *Church Times* letters column: Several correspondents expressed the opinion that the ACCM "selectors" were approving fewer candidates sent to them by the parishes and diocesan bishops. "It is quite clear," said one letter in part, "that whereas there has been only a slight decline in the numbers attending selection conferences, there has been a very marked decline in the number being recommended for training during the last two years."

Cheyenne Missionary Remembered

A show featuring art by 19th century Episcopal missionary David Pendleton Oakerhater was on view at the Center of the American Indian in the Kirkpatrick

Center in Oklahoma City from September 16 through November 26.

The 33 ledger drawings were on loan from the Smithsonian Institution and support for the show was provided through grants from the Diocese of Oklahoma, the Episcopal National Committee on Indian Work, the Oklahoma Foundation for the Humanities, the Kerr Foundation, and Fleming Companies, Inc.

The story of the drawings began in 1875, when federal troops, answering the call of pioneers frightened by Plains Indians raids, rounded up 72 suspected ringleaders. Among them was a Cheyenne warrior called Making Medicine, which was Mr. Oakerhater's adult tribal name.

Those arrested were imprisoned at Fort Marion, St. Augustine, Fla., at that time commanded by Capt. Richard Pratt, who later founded the Indian School in Carlisle, Pa. Although he later came to oppose the manifestations of Indian culture, during his time at Fort Marion, Capt. Pratt was sympathetic towards his prisoners. He allowed ceremonial dancing and encouraged art among his charges, providing them with ledger books, crayons, pencils, watercolors, and inks.

Some of the prisoners, including Making Medicine, previously had been painters in their tribes. They painted on hides and in some portable ledgers towards the end of the 19th century. These paintings served both as a means of communication and as an historical record. A picture-writing correspondence kept the Fort Marion captives in touch with their relatives and events in Oklahoma.

The Fort Marion drawings have many of the characteristics of early hide paintings. The figures of horses and men are conventionalized, but during their imprisonment, the artists developed individual styles and a personal expression in their art which had not been seen before. According to Arthur Silberman, who wrote the article on "The Art of Fort Marion" for the exhibit's accompanying brochure, "Contemporary Native American painting as we know it today is essentially as developed in Fort Marion."

While at Fort Marion, Mr. Oakerhater's demonstrated leadership qualities resulted in his being appointed by Capt. Pratt the first sergeant over the Indian guards in the compound.

Sen. George Hunt Pendleton of Cincinnati and his wife, who was a daughter of

Augustine at that time. During the visit to the fort, they took special interest in Making Medicine, who taught archery to their daughters. When Making Medicine and three other Fort Marion Indians went to New York to train for the ordained Christian ministry, Mrs. Pendleton paid his expenses for three years.

Indian rights advocate Bishop Henry Benjamin Whipple was spiritual mentor to the Fort Marion Indians, and some of them became Christians, among them Making Medicine. He was baptized in 1878 and adopted the name David Pendleton Oakerhater, the latter an Anglicization of his original Indian name, *Dukuhhatuh*, which meant "Sundancer."

On June 7, 1881, after six years of activity and study, Mr. Oakerhater was ordained a deacon in the Episcopal Church. Almost immediately after his ordination, he returned to the land in which he had grown up, with his teacher and spiritual father from New York, the Rev. John B. Wicks. They founded the Whirlwind Mission near Watonga, Okla., and the Rev. Mr. Oakerhater served there until his death in 1931.

While most of the Fort Marion Indians seem to have had positive feelings about their time there, the return to the reservation with its unemployment, poverty, and disease disillusioned them, and many turned back to old ways. The Rev. Mr. Oakerhater was one of the few who remained steadfast in his new faith.

The purpose of the show was to further the understanding of the 19th century Plains Indian ledger drawings and their place in the cultural history of Oklahoma. The ledger drawings are a visual record of the turning point in the cultural history of the Plains Indian due to radical social, economic, and religious changes.

DRILL 17...

The parish of Trinity Church in Manhattan has pledged \$1 million to help complete the Cathedral of St. John the Divine in New York City. The cathedral is attempting to raise \$80 million for construction and maintenance, and the effort already has garnered \$7 million. The campaign is headed by Benjamin D. Holloway, a member of Trinity's vestry, who is chairman and chief executive officer of the Equitable Real Estate Group and a trustee of the cathedral. The 92-year-old cathedral is two-thirds completed.

Although Roman Catholics remain by far the largest religious group in the newly elected 99th Congress, Episcopalians, Methodists, and Baptists registered the largest gains in the 1984 congressional elections, according to a biennial survey by Americans United for Separation of Church and State. The new Congress will have 67 Episcopalians (a gain of six), in third place. Roman Catholics gained one and have 142, and Methodists gained three and are in second place with 76. Fourth place Presbyterians held their own with 56 seats, while fifth place Baptists increased their number from 46 to 49.

Anti-establishmentarians appear to be gaining some ground in England, due to the recent release of some troubling statistics. Fewer than five percent, or 1.3 million, of the estimated 27 million people baptized in the Church of England attended church regularly in 1984, for example. Those against the continued

been quoted as saying that the church pews are due to the fact that the church is perceived as simply another declining state institution. The combined attendance at the largest non-Anglican churches (Roman Catholic, Baptist, Methodist, and Congregational) was more than five million in 1984, and other two million or so are estimated to have attended other forms of worship.

CONVENTIONS

The 89th convention of the Diocese of Lexington met in Richmond, Ky., Eastern Kentucky University from October 25-27. Christ Church, Richmond, was the host parish.

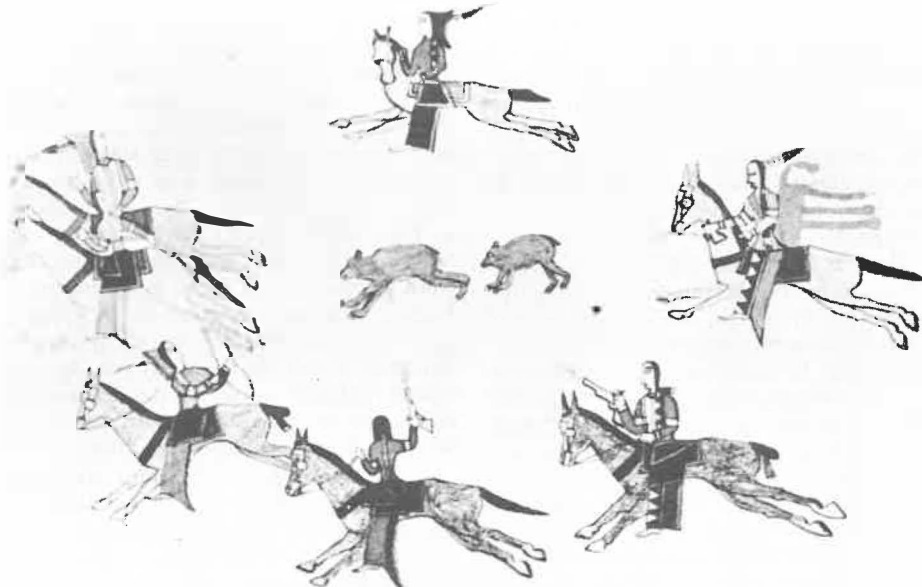
At the opening Eucharist, the Rt. Rev. Don A. Wimberly, Lexington's new Bishop Coadjutor, preached, calling upon all present to bear witness. Bishop Wimberly's election and consecration and the process that led up to these culminating events were the subjects of an address by the Rt. Rev. Addison Hosea Bishop of Lexington. Bishop Hosea praised all those who took part and presented an overview of the state of the church.

The yoked mission of St. James, Potosburg, and St. David's, Pikeville, were received as a parish, the first of its kind in the diocese. The two mission congregations were yoked in 1982, with Rev. Christopher Platt, newly ordained, serving as vicar.

St. Hubert's Church, in the Clay County hunt country, was founded in 1969 by Bishop Hosea's predecessor, Rt. Rev. William R. Moody. Bishop Moody called St. Hubert's a "peculiar church" because it did not belong to a church body or receive financial support from any church body. At this convention, it was welcomed as a parish in communion with the diocese.

Resolutions were passed providing continuing education for the bishop; the development of more effective Episcopal ministries in Appalachia through support of such programs as Intramural sponsored by the Appalachian People's Service Organization; the development of an educational program for adults; the basic teachings of the church for use by all congregations in the diocese; the appointment of a diocesan audit committee. Several other resolutions dealing with clergy salaries and Social Security also were adopted.

Three budget figures were adopted for 1985, depending upon the amount pledged to the diocese by its parishes and missions: \$759,164 was seen as ideal; \$678,588 as desirable; \$660,934 as minimal.



Smithsonian Institution, National Anthropological Archives

"Bear Hunt" one of the ledger drawings by Cheyenne Indian Making Medicine.



Simeon the Revolutionary

**The Song of Simeon is not what we would
call comfortable words.**

By KINGSLEY SMITH

How many times have I said or read, sung or prayed, the *Nunc Dimittis*? It must be a finite number, but when I add up all the Evensongs, Compline, Eucharists, death-bed devotions, funerals, I'm into the thousands. That does not count occasions in the classroom or private study when Luke 2:29-32 was the subject for exegesis or those of us who have just celebrated our Lord's Presentation in the temple, it is a timely topic.

In fact it was in preparing for a class on the Third Gospel which I was taking at George Buchanan at Wesley Seminary that I began to see something in the words of Simeon that I had not seen before. In my Nestle Greek Testament the word "apocalypse" leapt out at me: the text is not "a light to lighten the Gentiles" (as the King James Version has in 1928 and 1979 Books of Common Prayer have it) but "a light for revelation," using the very word which has come to mean "disaster" in the modern world. (Of course it ought not to have a negative meaning, but I'm sure

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that when Francis Ford Coppola called his film *Apocalypse Now* he did not intend to imply that the Second Coming of the Son of Man was at hand.)

Like most of us I had thought of the *Nunc Dimittis* as a beautiful and authoritative poem about universal salvation, echoing and extending the phrases of the latter part of Isaiah (40:5; 42:6; 46:13; 49:6; 52:9-10), over against the Zionist exclusivity of Ezekiel, Ezra, and the enemies of Jesus and the early church. The Christian Gospel is for all people, but Luke 2:31 may not be a proof text for it.

Then I wondered what else may be going on in the passage. Is it a kind of testament by an old man about to die? True, Simeon had learned from the Holy Spirit that he would not die until he had seen "the consolation of Israel." But did that mean that he was soon to die? And what exactly does "consolation" mean?

I began to search the commentaries, the citations of biblical parallels, and the dictionaries of both New Testament and classical Greek. A radically new picture emerged: not a tired old man ready to go to heaven because the Gentiles were going to be admitted with him, but a zeal-

ous Israelite whose hope for a new David, a messianic warrior, were being fulfilled.

The word in verse 25 never means "consolation" (unless we make it so here); elsewhere it is "encouragement," "summons" or "appeal." Jesus uses it in John 16 for the Holy Spirit, formerly known as "the Comforter" when we knew that that means "strengtheners" but now translated "Counselor," the one who calls us together and strengthens us. What did the Jewish people yearn for in the first century? Pure religion in a free land. Simeon's "Encouragement of Israel" is paralleled by Anna's "ransoming of Jerusalem" in verse 38. Could he have been a revolutionary? This is evidence that he was.

"Lord, now lettest thou thy servant depart in peace, according to thy word" is a sweet exit line that is far from the pungent reality of the text: "Master (yes, this is the word that gives us 'despot'), you are releasing your slave, in accordance with what you said about peace." The verb cannot be "let depart," as from life to death, but "liberate," as only a master can his slave, or (as the word appears in the passion narrative) a Roman governor can acquit a Jewish prisoner. The promise about peace is basically about the sabbath year emancipation of slaves mandated in Leviticus, and more broadly the Day of the Lord when all Israel would be set free.

Having reminded God about his covenant promise, Simeon declares that he has eye-witness evidence that the deliverance has come ("salvation" is too weak a word; in any case we cannot use "Savior," as the 1979 Prayer Book mistranslates it — but then we also read there the

line"). This is the day which the Lord has made ready "in the presence of all the people." Isaiah 52:10, quoted here, reads "all the Gentiles" i.e. heathens and Samaritans, but Luke has "all the people" i.e. Torah-abiding Jews. This is not good news of great joy for all peoples," but then the angel's speech in Luke 2:10 should be read "all the people" as well. So, on whom is the light to shine? Two kinds of people, in two different ways: on the Gentiles as a revealing, a laying bare of their iniquities (just as "the schemes of many hearts will be revealed" in verse 5); and on God's holy people, as a light which will bring the brightness of glory.

No wonder Joseph and Mary "marveled at what he said." This man was preaching a Jewish liberation movement against the Romans and their apostate Jewish supporters! The sons of light were soon to wage a holy war against the sons of Satan. Simeon blessed them (this suggests that he was a priest, so that he spoke with authority), but then he went on with his apocalyptic message: "This child is set for the collapse and rising of many in Israel." Being sons of Abraham is no guarantee of salvation; even among Jews many will fall and few will be raised. He will be "a symbol of dissension" for the community, including families, as Mary was to learn to her anguish. Nor is the day of trial to be a quiet, personal, passive ordeal: "the schemes will be uncovered from many hearts." This is a frightening message, but then of course we end the Nunc Dimittis, not with Simeon's prophecy, but with the Gloria Patri.

The Song of Simeon is not what we would call comfortable words. It does not teach universal salvation nor inspire serenity in the face of death. Both of these are authentic and essential Christian doctrines, but we must look elsewhere for them. Having done so we may continue to say or sing the Nunc Dimittis as we always have, but with a new dimension added: a call to personal purity and social justice, as radical and as unavoidable as it is in that other revolutionary canticle, the Magnificat:

"He has scattered the arrogant in the scheming of their hearts.

He has taken down the powerful from their thrones and has raised up the humble.

He has filled the hungry with good things and sent the rich away empty."

Recently some seeking the preservation of the 1928 Book, have said, "the 1979 Prayer Book has substituted liberation theology for orthodox theology as its central theme." If we go back to the Bible, they and the rest of us might find that Christian socialism (which is what liberation theology used to be called) has deeper roots than we care to admit.

Good Preaching

Homilies which carry the greatest impact

result from serious reading.

By M. L. McCauley

I recently attended Ministers' Week at Brite School of Divinity, a part of Texas Christian University, in Fort Worth. Among other speakers at the conference was an awesomely articulate United Methodist minister, Dr. William Willimon of Greenville, S.C.

Upon learning of my pleasure over having heard some stirring preaching, two of my priestly colleagues told me, "What do you expect? As Protestants, that's all they've got going for them." The implication of this reaction is obvious. After all, so such thinking goes, "We have the Eucharist." Following that line of reasoning, I am convinced, presents some genuine problems.

As I understood my seminary professors, the Anglican Communion is a church of word and sacrament. That, in part, was what the English Reformation was about: making the scriptures, as well as the liturgy, available to the laity. Even our Roman Catholic counterparts, since Vatican II, have become more fully a church of proclamation, as well as celebration. So, it is not surprising that when Anglican bishops ordain priests,

they exhort ordinands to study the scripture in order to preach and declare God's forgiveness to penitent sinners (BCP, pp. 531-532).

In fact, it is quite clear that the Prayer Book's description of the celebration of the Eucharist includes two complementary parts: the Liturgy of the Word and Holy Communion. Furthermore, the bricks seem fairly straightforward: a sermon is to be an integral component of the divine liturgy (BCP, pp. 326, 327). That does not seem to be optional.

Unfortunately, all of us — even those who would not openly subscribe to the aforementioned attitude concerning the relative unimportance of preaching — fall back on the Eucharist all too often especially find myself doing so for 7:45 a.m. and 5:00 p.m. crowds, who after all, "are not interested in hearing sermons anyway."

Despite what my two friends say, preaching is not the exclusive domain of our Protestant brethren. If we are truly church of word and sacrament, we need to commit ourselves to what it takes to be such.

Among the most obvious steps in that direction is that of extensive reading and reflection. My own limited experience as a preacher and about ten years' experience as a teacher of rhetoric at the

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The Third Testament

By CARL G. CARLOZZI

All Christians, whether they be Episcopalians, Lutherans, Roman Catholics, fundamentalists, or members of other traditions, the Holy Spirit has called to share and hold in common the positive affirmation that the Holy Scriptures are the Word of God.

What, however, does the phrase "Word of God" mean to Episcopalians? Does it mean that God dictated the words of scripture to the writers of the Bible as an inerrant record of his thoughts and teachings, without the cultural conditioning and prejudices and naive scientific understanding of the writers entering in?

Or does "Word of God" mean something far less restrictive, but nonetheless true, in its underlying message — a message which contains the truth of God as told by fallible human authors in, as St. Paul would say, "earthen vessels"?

The Episcopal Church, along with the Roman Catholic Church, the Greek Orthodox Church, and the majority of the mainline Protestant churches, holds to this latter view of the "Word of God." In short, the Episcopal Church believes that God "inspired" the writers of the Bible to tell his story in their words and frame of reference, rather than conveying his dictated message to them in an inerrant and infallible record (see Catechism, Book of Common Prayer, p. 853).

The Episcopal Church Catechism further states the question: "How do we understand the meaning of the Bible?" Answer: "We understand the meaning of the Bible by the help of the Holy Spirit, who guides the church in the true inter-

pretation of the scriptures."

But what is the "true interpretation" of the scriptures? Does any church or denomination or individual have a monopoly on the truth which is made known in Jesus Christ? The answer is no.

By "true interpretation" for the church as a whole, the Episcopal Church means the following: God speaks to all of us in different ways through his Spirit as differing, but yet equally valid and necessary, members of his Body, all of whom spread his Good News as he reveals his Gospel message to them (see I Corinthians 12:13).

The Episcopal Church, therefore, views and interprets the scriptures by the express command and understanding of the Holy Spirit's voice to us. We call this understanding and interpretation the "doctrine" to which we refer in our ordination vows and in the Constitution and Canons of our church.

Not to be true to this understanding and interpretation would be paramount to calling the Holy Spirit a liar and denying the very voice of God in our lives as a called part of his Body. And equally important is that we respect the voice of the very same Spirit to other members of Christ's Body, as he endeavors to carry out his wide purpose in their lives, according to his will and not our own.

While the Episcopal Church says quite clearly that the Bible is the Word of God, it does not hold, however, that the Bible contains all of the Word which God has spoken. For in each new day, God continues to reveal himself in and through the inspiration of the Holy Spirit to people in all ages.

The Episcopal Church does not believe that God would ever allow himself to be confined to the paper and ink of a holy-

The Rev. Carl G. Carlozzi is rector and headmaster of All Saints' Church and Day School, Phoenix, Ariz.

To an Episcopalian being "born-again" is the action and event which makes one a Christian at baptism, through the power of the Holy Spirit.

ooking book called the Bible. In fact, the Episcopal Church sees what might be called three testaments to the Bible, and not just two.

First, there is the Old Testament, in which the people of Israel come to know and believe in an unseen God through the events of their history and, in that knowing and believing, anticipate the eventual entrance of this God into their world of time and space as the Messiah.

Second, there is the New Testament, in which the Messiah comes in the incarnate person of Jesus Christ and enables people to enter into a personal relationship with him and enjoy the fruits of his redemption. But alas, he leaves this world, and the chance for personal encounter seems to become just as dead as the printed words in the Bible which declare this historical fact.

Were it not for Christ's promise of the coming and living presence of the Holy Spirit, there would be no opportunity today of participating in Christ's life. In short, the coming of the Holy Spirit makes it possible for us to continue in Christ's life *now* in a personal way, just as the Bible recounts the disciples participating in Christ's life then.

Accordingly, it can be said that Episcopalians walk by the Spirit and are led by the Spirit, with the Bible as their road map and guide in the "third or continuing testament" of the Bible. In so doing, Episcopalians worship their living Lord and not a deified road map.

Living in the Spirit, for Episcopalians, is finding God, not in a book, not in some preacher's eloquence, and not in our emotional imagining, but rather in finding God and being found by him through the power of the Holy Spirit in our personal, corporate, and liturgical lives.

And once being found by God and knowing his presence in our lives, we live out this "third or continuing testament" with just as much assurance, just as much validity, and just as much of God's presence, as did the followers of Jesus in the New Testament.

Episcopalians, then, stand in Christ and read the Word. We do not stand in the Word and read about Christ. The advantage for us in this is that it frees us from the narrow constraints of a biblical literalism which finds itself unable to deal with the reality of scientific discovery without impugning the integrity of God, especially relating to the creation of the world.

Episcopalians say, "Yes, most definitely, God is the Creator of the world. But to believe that God created the world according to the Adam and Eve story is a bit naive for us. God may have created the world through evolution, and indeed we may find through further scientific inquiry that he did it some other way.

"However, what is fundamental for us is this: no matter how the world came into being, it is still our God who is the source and author of this Creation. This is what we believe the writers of Genesis were attempting to affirm, given their understanding of the nature of the universe."

Episcopalians further rejoice, as they are called by God, in an historical-critical method of Bible study which finds its base in an exegetical, as opposed to eisegetical, approach to scripture. Exegetical inquiry means that we attempt to "read out of" scripture the original meaning intended, while eisegetical inquiry means "reading into" scripture a meaning which may not have been intended by the author.

Accordingly, the Episcopal Church's reading of the apocalyptic literature in scripture, most notably the Book of Daniel and the Book of Revelation, is far different from that of our fundamentalist brethren, who read into the "Beast" of Revelation, for example, (which was and always will be, for Episcopalians, the Roman Empire) a whole host of contemporary nations and personages which have nothing whatsoever to do with the original meaning intended by the author of these books.

This is but one example among many

fundamentalist, eisegetical apocalyptic projections which seek to make the Bible speak and relate to things which were never intended. Indeed, while Episcopalians firmly believe in the Second Coming of Christ and the Last Judgment, say, with Christ, "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but the Father only" (Matthew 24:36).

Therefore, when Episcopalians read the Book of Genesis or the Book of Revelation or find in scripture concepts or views not in accord with Christ's teaching of agape, such as the literal Pauline view of the subjugation of women, Episcopalians take heart in knowing and believing, as do many of their fellow Christians, that Christ came to take away our sins and not our God-given rational thought processes.

Episcopalians are Christians who have accepted Christ as their Lord and Savior and who are carrying out the special call which the Holy Spirit has extended to them and bestowed upon them as a vital part of his Body at the time of their baptism. Therefore, as Episcopalians we need not be intimidated by zealous fundamentalists who imply or state exactly that we need something more than Christ has already given through the power of the Holy Spirit at baptism, through his sacrifice on Calvary for our sins, and by our acceptance of him as Lord and Savior.

For Episcopalians the term "born-again Christian" is theologically redundant because, as the Holy Spirit speaks to us, a non-believer who accepts Christ as Lord and Savior becomes "born-again" as a Christian at the time of their baptism and is fully empowered for ministry. Accordingly, to an Episcopalian, being "born-again" is the act and event which makes you a Christian at baptism, through the power of the Holy Spirit. To use the term "born-again Christian" is to say something like "Christian-Christian" (see Holy Eucharist, B.C.P., pp. 306-307).

It is time for us to stand firm and confident in the faith which has been delivered to us by the power of the Holy Spirit and to exercise our ministry as a vital part of Christ's Body. In faithfulness to St. Paul's teaching in the 1st chapter of I Corinthians, let us respect and honor the other parts of Christ's Body as we carry out our mission.

But let us never mutilate that Body endeavoring to become a part which God has not called us to be or to allow some other part of Christ's Body to convince us that our part of the Body is unnecessary or in need of amputation.

Our commission as Episcopalians is from the Lord himself; we should be humbled and honored to serve him just as we are, just as he calls us.

Where Have They Gone?

Where have they gone? In a provocative article, "Where Have All the Young Men Gone?" [Jan. 2], Bishop William Swing of California discussed his seminary students. The response by Canon Er Cragon of Chicago, [Jan. 20], and by others in [Jan. 27], indicates that Bishop Swing has described the situation by no means a local problem of California, but rather a very widespread situation in the Episcopal Church. The topic concerns all of us, since future pastors are in our parishes and leadership in our dioceses directly involved.

Half a century ago, virtually every Episcopal seminarian was an unmarried young man who had just finished college. He saw the priesthood as both his vocation and his career. Ordained in his mid-twenties, he was expected in those days to serve for over 40 years. His prayer, his reading, and his thought for almost all of his life were directed toward the service of the church. He expected to serve in more than one kind of ministry and often in more than one part of the country.

In many cases, especially when young, he devoted several years to missionary work, or military chaplaincy, or perhaps teaching in a church-related school, or perhaps graduate study. He expected to marry a woman, if he decided to marry, who found clerical life appealing and who would support him in the priestly vocation. By the time he was in his fifties, when he might have been rector of a large parish, or a deputy to General Convention, or even a bishop, he was a mature, experi-

enced man. After World War II and the Korean War, many seminarians were veterans and were in their middle or late twenties. Occasionally one was quite a bit older. Many of those older men enriched seminary life with a different perspective and some became excellent priests, as did some who studied for ordination without attending seminary.

Today, as Bishop Swing and Canon Cragon and others point out, we have a quite different situation. For many, the priesthood is now a second career. For others it may be an essentially ancillary activity, and deployment may be predetermined by the spouses' employment. Only for a minority will it be a full-time and all-engaging occupation throughout adult life. Those who were in the priesthood in their earlier years, when the young priest could be a missionary or a graduate student, or try his vocation in a monastic community — those years are simply not there for the ordinand who is 38 years old and whose children will soon be entering high school.

All of this is not to say that many of today's ordinands are not excellent people who may serve the church very well in particular instances. It is to say that the church will lack, and to some extent is already lacking, widely experienced, mature, and highly knowledgeable leadership.

This is in no way to condemn older ordinands who have taken shorter courses of study, or those trained in various diocesan programs, or those ordained under Canon 8, or clergy who earn their living in secular work. In many instances such individuals have outstanding talents. But the presence of these less trained clergy, not serving the church full time, makes it all the more urgent that the full-time professional be more competent, more knowledgeable, and more widely experienced.

This problem has been exacerbated by other considerations. On the one hand, the seminaries themselves have not always adhered to the highest standards of traditional theological learning. On the other hand, as correspondents have pointed out, some individuals of great promise have found themselves unemployed or so frustrated within the church that they have gone into other careers, thus further depleting the corps of highly qualified mature professionals.

I Will Lift Up My Eyes unto the Hills

... sit quietly,
Wondering what makes mountains so beautiful:

... height,
... regular form,
... clouds dancing, drifting along the peaks?

... sit the storms that brew in a moment:
... rain in fine, gray sheets;
... snowflakes in patterns almost visible,
... so big?

... trees which stand — silent sentinels —
... watching the come and go of flight,
... always seeming to begin?

... lightheadedness of thin air?

... if one dares make a claim,
... such is a shame:
... too many jewels in a mountain's crown.

Mark Lawson Cannaday

This Month

February is the month when people in the south get the first spring-like weather, but when those in the north must look forward to much more ice, snow, and mud. For the church it is a significant month, with Ash Wednesday on the 20th and the First Sunday of Lent on the 24th. In accordance with custom, our Lent Book Number will be the issue preceding Ash Wednesday, that of February 17.

The church calendar no longer speaks of a season of Pre-Lent to prepare for Lent. As Lent itself is a season to prepare for Easter, a season of preparation for preparation seems redundant. Yet we certainly do need to think ahead about Lent, as individuals, as families, and as congregations. A good Lent, like a good anything else, benefits from foresight, planning, and readiness. The time to get ready is now.

New Hymn Text of the Month

Hymnal 1982

1. I come with joy to meet my Lord,
forgiven, loved, and free,
in awe and wonder to recall
his life laid down for me.
2. I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.
3. As Christ breaks bread and bids us share
each proud division ends.
That love that made us makes us one,
and strangers now are friends.
4. And thus with joy we meet our Lord.
His presence, always near,
is in such friendship better known:
we see, and praise him here.
5. Together met, together bound,
we'll go our different ways,
and as his people in the world,
we'll live and speak his praise.

A hymn for Eucharist by the English clergyman-poet, Brian Wren, is the New Hymn of the Month for February 1985. Written in 1968 and revised in 1977, the text illustrates several theological themes. It begins with the individual, moves to the corporate and closes with the liturgical commitment that "as his people in the world, we'll live and speak his praise." In the *Hymnal 1982* the text will appear with the American folk melody, "Land of Rest."

Author: Brian Wren, born in Romford, Essex, England, in 1936, was educated at New College and Mansfield College, Oxford, where he received a Ph.D. in theology in 1968. An ordained minister of the United Reformed Church, much of

his ministry has been devoted to issues of Third World development.

He is currently associated with Third World First, a United Kingdom student movement, centered at Oxford. A prolific hymn writer with over 40 texts to his credit, Wren will be represented in the *Hymnal 1982* with four texts. This text is appropriate for Eucharist.

Tune: "Land of Rest," *Hymnal 1940*, no. 585.

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E GOSPEL OF JOHN. By F. F. ce. Eerdmans. Pp. xii and 425. 95.

F. Bruce was until recently Rylands' successor of Biblical Criticism and Exegetics at Manchester University, England. Those who know him or his writings will not be surprised to find here a highly instructive book, and one that constantly exhibits the author's deep faith.

Again and again, his insights give one cause to think. Over and over, he reveals the links between passages in which to many a reader have seemed pretty disconnected. And the book is packed with information, gathered from the author's wide study travels. Bruce uses his own independent translation from the Greek.

Like increasing numbers of New Testament scholars, he regards the Gospel of John as historically trustworthy. He calls John, the son of Zebedee, wrote it, but does not argue the point. He believes, but does not argue, that the Gospel appeared long after the first three. Also, like many of us, Bruce

Ioudaioi generally means not "the Jews" as a whole, but "the Judeans," that is, inhabitants of Judea or else their rulers.

A conservative Protestantism shows through now and then. While Bruce never quite says that Jews, Muslims, and Hindus have no salvation, he seems to imply it, e.g., when he says that upon any one "who depreciates Christ . . . the verdict has been pronounced." Also, when the fishnet gets so full that the disciples have to drag it behind their boat (John 21:8), this means that "not even the barque of St. Peter is large enough to accommodate all" of Jesus' flock!

Even so, Bruce finds more universalism in John than some commentators would. Thus he assumes that John's "Greeks" are Gentiles. But they are in the *Diaspora* (John 7:35), they come on pilgrimage to the temple festivals (12:20), and the idea of going abroad to preach to them rouses no dismay or anger, but only curiosity (7:34-36); yet later missions to Gentiles almost tore the young church asunder. Might not John's "Greeks" then be Greek-speaking Jews? Bruce never notes the possibility.

Of other items I should like to debate, I mention only two here. (1) We are repeatedly told that Jesus' Jewish accusers charged him with claiming to be

how the charge had been formulated" to Pilate, and Pilate "disclaimed responsibility for the expression."

No! The formula "king of the Jews" is used in the New Testament *exclusively* by *Gentiles*. Jews use only the proper phrase, "king of Israel," except once when the Sanhedrin ask Pilate to change the sign on the cross and he refuses (John 19:21-22).

(2) Bruce depends heavily on Aileen Guilding's reconstruction of first century synagogue lectionaries. Yet many Jewish scholars (e.g., Jakob Petachowski of Hebrew Union College) hold that there is *no* dependable way to recover those lectionaries.

The commentary "is intended for the general Christian reader . . . not for the professional or specialist." It gives moving, sometimes almost sermonic expression to historic Christian convictions. There is an excellent explanation of Marcion. Some laymen may wish that Bruce had explained, also, "gnostic," "apotropaic offering," "communion," "antitype of the Day of Atonement," "*opus operatum*," and a score of other terms.

Of numerous proof errors, most are trivial; but surely (p. 50, line six) "purity" should be "impurity."

Indeed the whole book is interesting, informative, often fascinating. My copy is heavily underlined, and notes from it now fill many three by five cards. Other readers will surely do the same.

(The Rev.) PIERSON PARKER (ret.)
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Calendar of Things to Come

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

February

- 7-9 Indicators Conference (Scottsdale, Ariz.)
- 8-10 Convention, Diocese of San Joaquin (Visalia, Calif.)
- 13-15 Executive Council Meeting (Phoenix)
- 16 Convention, Diocese of Long Island (Garden City)
- 20 Ash Wednesday

March

- 15-17 Conference, Women's Network of Province VI (Sioux Falls, S.D.)

April

- 7 Easter Day
- 17-19 Executive Council Meeting (Memphis, Tenn.)
- 25-28 Semi-Annual Meeting, National Executive Committee, Episcopal Peace Fellowship (Vails Gate, N.Y.)

May

- 2-4 Convention, Diocese of Nebraska (McCook, Neb.)
- 5 Age in Action Sunday
- 6-8 Church and City Conference (Kansas City, Mo.)
- 16-18 Convention, Diocese of Western North Carolina (Hendersonville)
- 20-24 Leadership Academy for New Directions, Class Ten (Charlotte, N.C.)
- 27-June 7 Leadership Academy for New Directions, Class XI (Portland, Ore.)

June

- 30-July 2 Annual Conference, Church and Synagogue Library Association (Washington, D.C.)

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— Light face type denotes AM, black face PM; add,
ess; anno, announced; A-C, Ante-Communion; appt,
intment; B, Benediction; C, Confessions; Cho, Cho-
Ch S, Church School; c, curate; d, deacon, d.r.e.,
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men; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy
munion; HD, Holy Days; HH, Holy Hour; HS, Healing
rite, HU, Holy Unction; Instr, Instructions; Int, Interces-
sion; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
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