

THE LIVING CHURCH



The Rev. Charles Cesaretti, left, public issues officer at the Episcopal Church Center, and Bishop Leonardo Romero, right, president of Province IX and Bishop of Northern Mexico, are shown after a long conversation with El Salvador President Jose Napoleon Duarte during a recent visit to Central America with a team of bishops. The visit and a subsequent report to the Executive Council by the team mark the second phase of a process launched by Presiding Bishop John M. Allin after he visited the area in 1984 to consecrate two bishops. Bishop Allin created a task force at the request of the church in Central America, and charged the group with exploring ways in which ministry of the diverse and growing dioceses in the region could be supported. In each country, team members made every effort to meet a broad cross-section of people, including senior government officials, opposition labor and business leaders, and academics.



THE LIVING CHURCH

Volume 190 Established 1878 Number 18

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a nonprofit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Correspondents, news releases from church agencies and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious New Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, date Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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Easter Season and Spring?

recent letter from a reader reproaches your editor for having too y associated Easter with spring [il 28]. Up north where the Yankees there is indeed a wide gap between two. In the small semi-rural Wisconsin church I serve on Sundays, year we had a heavy ice storm in the hours of Palm Sunday, causing hazardous conditions on the roads we regretfully cancelled the service. r all the planning, arranging of is, assigning readers different parts ading the Passion, and so forth!) It d on Maundy Thursday and was ing very heavily at church time l Friday, making driving very diffi- I went skiing with my daughter on Saturday and Easter Day was not ad, although light snow flurries did r. Yes, I know what our correspond- was writing about.

t Easter remains eminently compa- to spring, even if spring is very pointing. For Easter is like spring, it is also unlike spring. We learn

about things by comparing things with other things, and every comparison provides both similarities and differences. Adam and Eve learned what it was to be human by comparing themselves to animals. We learn what we ourselves are by comparing ourselves with other humans — and perhaps still with a few animals of our acquaintance.

So we learn something of this season of "the spring of souls" by comparing it with the natural spring. It is right away obvious that neither flowers, nor sunshine, nor returning birds, nor colorful dresses on women and girls really make Easter to be Easter. It is the resurrection of Jesus Christ which makes Easter, and the full moon after the equinox tells us when to observe it — irrespective of the weather. In a sense the Easter Season carries us beyond earthly times and seasons, to a spring beyond all springs, to a heavenly spring of which earthly springs are but pale copies.

Yet Easter speaks to the heart no less than to the head. Flowers, birds, and so forth do communicate to us some of the joy of the feast of feasts. The mind alone or words alone cannot do it.

Indeed part of the distinctive character of Easter is precisely that the good news of the Gospel, and the ideas these words express, coalesce with sensations imparted to us by the natural world — or at least such sensations imparted to people fortunate enough to live farther south!

The Paschal Mystery remains something *never* entirely identifiable with earthly experience, yet not totally cut off from such experience either. It is a kind of realm into which we enter, where new laws apply, where new truths hold sway, where new values are felt, and where we ourselves begin to have a new experience of life. Is not all this not another way of saying " 'Tis the spring of souls today'?"

H. BOONE PORTER, Editor

Out of the Blue

Robin builds her nest
in the white birch nearby.
Here's where new beginnings
catch a camera's eye.

Wigs, strings and mudpacks
adling milady,
ere she laid her treasure
cool spot - shady.

ot unlike the stable
ere the Christ Child was born.
it of the blue, a new
mility is torn.

B.J. Bramhall

For the Record

Sometimes when charges against an individual are as scurrilous as those Fr. Davis made in your story about Grace Church [TLC, March 10], it is better to ignore them than to get defensive. Lest people give too much credence to the efforts of Fr. Davis to justify his action by discrediting his bishop, let me at least rectify one blatant error. I celebrated a wonderful Holy Week and Easter in 1984 with the Bishop of Hong Kong at the cathedral and at St. Stephen's Church and not in Communist China as charged.

(The Rt. Rev.) DAVID B. REED
Bishop of Kentucky

Louisville, Ky.

Problem of Evil

I very much enjoyed reading Fr. Bennett's article "Job's Patience and Christ's Passion" [TLC, March 31]. It is as a valiant struggle with the problem of evil; but, nevertheless, I find myself bound to disagree on some key issues.

Fr. Bennett says that for us to ascribe agency to God's will is both "nonsense!" and "little short of blasphemy." He then proceeds to argue that while God could indeed create a world devoid of tragedy, it would be populated by puppets on a string." Each of us would be "a robot, a puppet doing what God programmed." Instead of such a world as that, God created a far preferable world, a world filled with "human freedom." On Fr. Bennett's view, the "price" of human freedom is the "possibility of accident, error, of suffering, and of tragedy."

It seems to me, on the contrary, that God set up such a dichotomy, and to say that God is bound to opt for one alternative or the other, is itself nonsense and little short of blasphemy. It is a denial of divine omnipotence to assert that God could *either* create a pain-free world inhabited by robots *or* a pain-filled world characterized by human freedom. If the additional understanding of the divine attributes is correct, then God could have created a world of *any* sort, even a world in which people are free to act and yet free from tragedy. God does not owe a "price" for making any decision. Clearly then, it is God's will that the world be precisely as it is, with its tragedy and suffering, and, yes, its passion and ecstasy, too. After all, we commit ourselves to this when we affirm that Jesus Christ suffered crucifixion and death "in obedience to [God's] will" [CP, p. 362].

Unlike Fr. Bennett, I do not have confidence in my ability to explain why God's will is what it is. In fact, I often find it utterly inexplicable. Far from be-

sympathy with his final sentiments. On many occasions, especially after my students and I have struggled throughout a class period to account for the fact of evil in God's world, I too have felt the need to humble myself and say: "... I have spoken of great things which I have not understood, things too wonderful for me to know" (Job 42:3).

DARREL D. COLSON
Western Carolina University
Cullowhee, N.C.

Bishop's Responsibility

The issue raised by the statements to the mass media of the Rt. Rev. David Jenkins on becoming Bishop of Durham apparently will not die. The latest protest is that of the Anglican Evangelical Assembly [TLC, March 3]. It seems clear that Bishop Jenkins struck a sensitive nerve when he responded to queries from BBC off the cuff and in a somewhat cavalier manner.

The controversy swirls around the Virgin Birth and the bodily resurrection of our Lord. For a long time theologians have argued over these doctrines and will undoubtedly continue to do so. They are articles of the Christian faith enshrined in the creeds but in the nature of things are incapable of absolute substantiation by reason one way or the other.

It is my judgment that this is an area

of caution and should move with caution circumspection. This is especially the case when dealing with the mass media. The studies made of media personnel indicate that to a high degree they are alienated from church and religion. Their desire inevitably is to dig up something sensational and controversial.

Lay churchmen and churchwomen of all sorts and conditions. Many of them are what Tertullian around A.D. 190 called the *simplices*. Others are among the more highly educated and are theologically unsophisticated and inclined to take a narrow view of truth and certainty in matters of sacred belief.

It is a serious thing to sow doubt where it does not exist or to deal with questions of the faith in a manner which understandably scandalizes the faithful common people of the church — *plebs Dei*. This is particularly grave where the offender is a bishop, called to stand in the succession of the apostles and to be a guardian of the faith.

I am not advocating that a bishop should be other than anyone else in dealing with difficulties or expressing opinions on controversial issues, theological or otherwise. But when a bishop speaks publicly on questions of faith, it is bound to be taken *ex cathedra*.

It has long seemed to me that when the evidence is inconclusive and there is no certainty on ultimate questions, one

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TRAVELING?

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If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
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tradition, the *consensus fidelium*, or the position of the church. Surely this is what a responsible bishop, or for that matter a prudent priest, will do if he is compelled to make a public pronouncement on a controversial issue involving a central doctrine.

(The Rev.) CHARLES W. LOWRY
President, Foundation for Religious Action in the Social and Civil Order.
Pinehurst, N.C.

The Ten Commandments

A month ago today, my daughter's fiancé was beaten to death, as he was leaving this ranch after a date. The suspect, a former "boyfriend" was arrested and released for lack of sufficient and conclusive evidence. This man had told us that he was confirmed in the Episcopal Church and had attended the Holy Eucharist with my daughter many times when she was considering a marriage to him. It turned out otherwise; and then she met the man she became engaged to, who was murdered.

Under these circumstances I wish to make a very strong plea that the Ten Commandments are restored to regular use in the liturgy of our church. Why did God give these commandments which are repeated by Jesus, (Mark 10:19), and who is wise enough to translate the two commands of Jesus, (B.C.P. - p. 351, Rite II) to cover the original Ten (p. 350, 1979 B.C.P.)? May God have mercy on us all!

NAME WITHHELD

Naming Congregations

That petitions continue to be addressed to the Standing Liturgical Commission [TLC, March 24], with regard to enriching our American calendar (i.e. St. Charles Stuart and the Conception of the Virgin Mary) seems to indicate a healthy desire to remember liturgically Christ's servants and witnesses of every generation.

At the same time, I am puzzled that this is not translated into the practical act of naming new congregations in their honor. So often, commonplace dedications are repeated over and over, with little adventurousness. I would urge founders of new congregations at least to consider naming churches after latter day saints listed in "Lesser Feasts and Fasts," particularly in honor of some of our own American saints . . . St. William of New York or St. Samuel of Shanghai (both heroic figures).

Churches already called "St. John's," "St. Thomas's," or "St. James's," with minimal psychological or legal upset might consider a rededication simply by adding surnames such as "Chrysostom," "Keble," "of Melanesia," "Cranmer," "Bray" or "Aquinas," "of Uganda," "DeKoven," etc. Black parishes might well honor "Bernard Mizecki" or "William

herald to dignifying the black Christian heritage.

I think the argument that these persons have received no formal canonization is faulty in light of the tradition of the first thousand years of Christian history, which is long overdue in need of restoration. Notorious saintliness may be rare, but it does exist, and I should hope we might encourage our people to acknowledge those through whom it has been manifest.

(The Rev. Canon
EDMUND W. OLIFIERS, JR.
Church of St. Boniface of Mainz
Lindenhurst, N.Y.

Not Unknown

Please inform your readers that "Thine be the glory" is *not* unknown to the Episcopal Church [TLC, March 24]. I have been in at least one congregation where it was sung on Easter Sunday, and it is no. 829 in *Cantate Domino*, the hymnal supplement compiled and edited by the Episcopal Diocese of Chicago.

Also, this is a good time to give a little attention to this lovely hymn, as the music for it is by Handel, who, along with Bach, is having his 300th birthday in 1985.

CATHERINE CLEMEN
Episcopal Book Store, Inc.
Seattle, Wash.

Liturgical Copyrights

In your news story, "Vatican Approves Liturgy" [TLC, March 17], the writer stated, "the Prayer Book is not copyrighted." There is no copyright indicated in my 1928 BCP, however there is one in my copy of the 1976 BCP. This copyright is held by Charles Mortimer Guilbert a Custodian of the Standard Book of Common Prayer. I have no problems with the work of the Vatican and Fr. James Parker, but I would appreciate clarification regarding copyrights and the Prayer Book.

(The Rev.) BROOKE MYER
St. Timothy's Church
Gridley, Calif.

Successive editions of the Book of Common Prayer, as adopted by General Convention, are not copyrighted. Preliminary drafts, experimental texts, etc. were copyrighted in the past two decades to prevent misunderstandings from possible inaccurate reprints. Books printed between 1976 and the final adoption in 1979 continue to indicate the copyright. The book finally adopted in 1979 differs from that of 1976 in that some printing errors were corrected and some other changes occurred. Thus on p. 513, "[Protestantism] . . . [in the United States of America] is removed because of a constitutional change which passed its second reading at the 1979 convention. E

World Hunger

BREAD FOR THE WORLD. By Arthur Simon. Revised and updated edition. Paulist. Pp. 220. \$4.95 paper.

The first edition of this book first appeared in 1975 shortly after the Rome Food Conference of 1974. The Sahel famine of the early 1970's provided the impetus for both the conference and for the book. In this year of grace, the pronouncement of Mr. Kissinger that within a decade no child shall go to bed hungry" rings very hollow.

Mr. Simon's thesis was then and remains that hunger is a political problem and should be addressed as such by people of faith. The fact that we are witnessing the worst famine in history while dealing simultaneously with abundance points up the reality of this thesis and our failure, as Christians, to address the political aspects of the problem more effectively.

The book follows the same format as the original. However, the information has been updated and more up-to-date examples (e.g. Central America) have been brought to illustrate the specific points.

Bread for the World is, as the author notes, "a general introduction to world hunger" — and an excellent introduction to it, also. The facts are clearly presented and the conclusions are carefully advanced. The information presented is technical (world hunger is, after all, a technical subject) and some might object to the fact that there is not much biblical reflection. It does, however, stem from an avowedly Christian perspective. Fr. Simon is a Lutheran minister (and

nois) and the basis of the organization, Bread for the World, which he heads, is explicitly stated:

"Our response to the hunger crisis springs from God's love for all people. By creating and redeeming us through Jesus Christ, he has given us a love that will not turn aside from those who lack daily bread."

This updated and revised edition is a most welcome addition to the bookshelf and is to be commended to those who are serious about dealing with world hunger.

DAVID E. CREAN
Staff Officer for Hunger
The Episcopal Church Center

Enjoying the Old Testament

THE GLORY OF THE OLD TESTAMENT. By Georgette Corcos, editor. Villard Books. Pp. 225. \$25.00 hardcover.

This beautifully and carefully produced volume is the work of a number of editors, designers, and photographers. Basically it is a collection of clear, colored photographs, of biblical and archaeological sites, of museum artifacts, and of animals and plants linked to the Hebrew scriptures; but also it includes various graphs and tables that delineate biblical history.

All of these are matched to the books of the Hebrew Bible, the pertinent text of which is presented (employing throughout the Authorized King James Version), book by book, with photographs matching the corresponding text. Thus Genesis is allotted 22 pages, with major portions of the scriptural text printed out.

Each photograph is given a very helpful and exact explanation, usually on the same page, so that the volume is a joy to

commend this volume as a pleasurable and effective means of becoming acquainted with "the glory of the Old Testament."

(The Rev.) JOSEPH I. H
Professor of Old Testament and Hebrew
Nashotah Ho

Not Much Fire

PROCLAIMING THE GOOD NEWS: Homilies For This Year. By John Hughes. Our Sunday Visitor, Inc. Huntington, Ind. Pp. 252. \$14.95.

The excellent introduction to the book, which points to the effect of Vatican II in clarifying the equal status of Holy Scripture with the Mass, raises hopes from what follows; hopes which, for me, were not fulfilled. If read apart from the scriptural passages on which they are based, most of the homilies come off as dull and unexciting. If read in each case after the assigned biblical passage, they fare somewhat better, rarely do they strike fire.

Whether this will be of value to many Catholic priests I do not know, I do not recommend it to others.

(The Rev.) CHARLES EDWARD BERG
All Saints' Church
Chevy Chase, Md

Books Received

THE UPPER ROOM DISCIPLINES. 1981. Abingdon. Pp. 382. \$3.95 paper.

1 AND 2 TIMOTHY, TITUS: A Good News Commentary. By Gordon Fee. Harper & Row. Pp. 192. \$9.95 paper.

THE STORY OF THE OTHER WISE MAN. Henry Van Dyke. Ballantine Books. Pp. 72. \$2.95 paper.

SHARING JESUS IN THE TWO THIRDS OF THE WORLD. Edited by Vinay Samuel and Christy M. Eerdmans. Pp. 284. \$12.95 paper.

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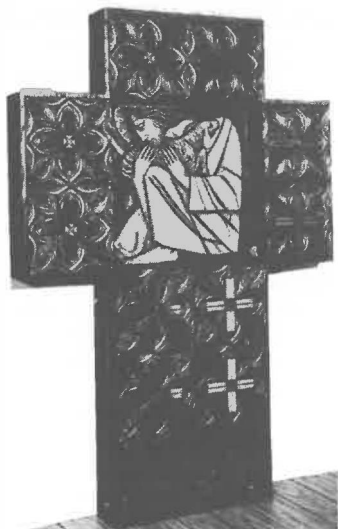
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Anglican Communion Admitted by UN

The Anglican Communion has been named as one of the consultants to the United Nations Economic and Social Council. The communion won the status which gives it an active voice in UN political, developmental and human rights deliberations — at a meeting of council March 20 where many Third World council members spoke enthusiastically of its work.

Status as a category II consultant to the council allows the communion to be recognized as a broadly based world organization which is able to deal effectively and speak authoritatively on the issues before the council. It gives the Anglican Church a regular voice in council deliberations and allows the council to call upon the communion as a resource. The communion joins other world church bodies — such as the Lutheran World Federation — in this role. The accord grows out of the concern of Anglican primates, who, at their 1983 meeting in Kenya, explored ways in which Third World members, directly involved in and affected by the council's work could take a more coordinated role in supporting the international community and exercising their unified strength in the face of a rising tide of nationalism. The chief pastors agreed that the Economic and Social Council provided the best channel and asked the Anglican Consultative Council to pursue the matter. The Episcopal Church agreed to provide staff and logistical support to the endeavor. Last year in Liberia, the full Anglican Consultative Council threw its support behind the effort, and the final steps were taken which ended in the endorsement just announced.

The endorsement shows much about the way in which the world views the Anglican Communion. A number of organizations were seeking the same status, but only the communion "needed no reduction," as countries as diverse as Guyana, which opened the discussion on application, and Cyprus, which was one of the endorsers, spoke warmly of the communion's work. Cyprus was named in endorsing the application by Ambassadors of Kenya, Ghana, Pakistan, Liberia, Thailand and the United Kingdom.

In learning of the vote, Canon Samuel Culin, secretary general of the Anglican Consultative Council, said, "This

action by the United Nations is a recognition of the international character of the Anglican Communion and the importance of the church, especially in the developing world. The Anglican Communion is what it is because we share together traditions which include the churches of Africa, Asia, Latin America, the Pacific and the Caribbean. I am grateful for the opportunity of this new relationship with the United Nations, and I look forward to contributing to the achievement of its goals."

CPC Grants

Almost \$9,000 in grants were approved by the Church Periodical Club (CPC) through its National Books Fund committee during its spring meeting in New York City. Announcement of the grants was made by Barbara Braun of the Diocese of Eau Claire and chairman of the National Books Fund Committee.

The Church Periodical Club, a volun-



On Palm Sunday afternoon, at a service in Washington Cathedral, a statue of the Rev. Dr. Martin Luther King, Jr. was dedicated by the Rt. Rev. John T. Walker, Bishop of Washington. Dr. King is the latest of the Christian leaders from many countries to be memorialized in the cathedral. The statue, situated high on the wall of the north aisle's first bay, depicts the slain civil rights leader standing in the cathedral's pulpit where he preached his last sermon 17 years ago — just four days before his assassination on April 4, 1968. The Hon. Andrew Young, Mayor of Atlanta and close colleague of Dr. King, who was with him when he was killed, delivered the sermon. The two-foot statue is the work of sculptor James Earl Reid of Baltimore and was carved from white Indiana limestone by cathedral master-carver Vincent Palumbo. The miniaturized rendering of the great Canterbury pulpit is the creation of Carl M. Tucker of the cathedral staff, under the direction of Clerk of the Works, Richard T. Feller.

teer organization affiliated with the church, approves grant requests as part of its mission of the printed word. Today the CPC provides free literature — Prayer Books or textbooks, translations and periodicals — to deserving recipients throughout the Anglican Communion.

All of the grant money will be allocated from contributions made to the CPC by various parishes and dioceses.

In addition to these grants, \$600 was given to be used to buy magazine subscriptions for overseas missionaries. The magazines can either be secular or church-related. They usually are circulated widely through any English speaking community in the area and provide a needed touch with home for missionaries across the globe.

Another grant of \$500 was made by the Diocese of Albany which was sent to Dick and Linda Tyree who are missionaries in Kenya. The funds will be used for books for their students.

A total of \$2,947.51 was given to Belize, Province of the West Indies, by the Diocese of North Carolina, which is the companion diocese to Belize. This funding will be used for children's and young adults' Bibles.

Episcopal Rite Opposed

In the midst of planning for the consecration of the Rt. Rev. Don Adger Winberly as the new bishop coadjutor on September 22, 1984, it became apparent to the Diocese of Lexington that Christ Church in Lexington wasn't big enough for everyone. So the diocese asked Immanuel Baptist Church, the biggest in the area, if the consecration could take place there. The Baptist deacons met and agreed. That didn't settle well, however, with Jerry Gumm, pastor of the independent Richmond Road Baptist Church.

"Did you see that bunch of garbage going on at Immanuel Baptist Church? The *Lexington Herald-Leader* reported him as saying in his sermon the day after the consecration. "They had a bunch of religious quacks sitting up there on that podium where Baptist doctrine should be, and is not, preached. . . They're sitting up there with all the garbage on . . . that junk on their heads . . . a bunch of men dressed like women with robes on . . . parading with all their idiosyncrasy right through the aisles in a so-called Baptist church . . . The Antichrist working, that's what."

Mr. Gumm's sermon was rebroadcast

the commercial-religious station that sells time to any religious organization that will purchase it. WJMM subsequently canceled Mr. Gumm's radio broadcasts, saying that station policy doesn't allow personal attacks by on-the-air ministers. Gumm tied the whole picture together by saying that Ted Sisk, Immanuel's pastor, is the head of "all these so-called churches getting together, getting right back to the mother harlot of Rome." He added that if Mr. Sisk is Baptist, "then the cats in my backyard are Baptists."

Some conservative independent Baptist preachers have gone to great lengths to separate themselves from Gumm's position, trying to remind people that each congregation is autonomous and can use its building however it pleases. The Episcopalians' response to Mr. Gumm came from Bishop Addison Hosea of the Diocese of Lexington, who said, "We will try to continue a Christian approach and worship God and hope the same for Jerry Gumm."

After several months, discussion still goes on. Mr. Gumm's remarks cost him the radio show at WJMM. "This was a management decision that the program was no longer consistent" with WJMM's philosophy, said attorney Jerry Miller of Washington, D.C., who represents the Mortenson Broadcasting Co., which owns the station. Station policy does not allow one preacher to attack the character of another. Mr. Gumm admitted that the primary cause of his cancellation was the critical remarks about the Episcopalians.

CONVENTIONS

"You Shall Be My Witnesses" was the chosen theme for the convention of the Diocese of San Joaquin; it was also the celebration of the 75th anniversary of the formation of the diocese, held in Visalia, Calif., February 8-9. Resolutions which were adopted urged the establishment of a funded program to encourage planned giving, and also urged disinvestment in South Africa to oppose more effectively that nation's apartheid policy. Concern was expressed over governmental efforts to remove parsonages from tax free status, and for better relations with separated Anglican congregations. It was decided that General Convention be asked to restore the Nicene Creed's "authentic text" [without the *filioque* clause], and a decision was made to charge the Church Pension Fund to propose a program whereby retired and non-parochial clergy can obtain lower cost family health insurance. Grace Church, Groveland, was accepted as a diocesan mission and St. Clement's, Woodlake, was provisionally approved for parish status. A 1985 budget of



From the Albany Churchman

Earlier this year, Sister Susan Mangam STR was professed as a solitary religious before her bishop, the Rt. Rev. David S. Ball of Albany, shown with her above. The unusual service took place at Holy Cross Monastery, West Park, N.Y. Having formerly taught art at Mt. Holyoke College, South Hadley, Mass., for several years Sister Susan was a member of the Order of Reconciliation in Duxbury, Mass. She now lives in Tannersville, N.Y.

\$717,795 was approved, which contains significant sums for Hispanic, Filipino and East Asian work.

In his convention address, the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, charged the delegates to "keep Christ always at the center of our vocation and conversation. Take up your cross and bear it in fear and trembling . . . pursue Christ's command industriously."

As part of the continuing diocesan program of Venture in Mission, emphasis was placed on "The Next Step," with the addition of "Stewardship" to the acronym "S.W.E.E.P." The Rt. Rev. Alexander D. Stewart, national executive for administration and featured banquet speaker, also encouraged the assembly to implement fully the process of congregational self-evaluation. The preacher at the closing Eucharist was the Rev. Canon Peter Golden of New York.

DONALD A. SEEKS

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The convention of La Iglesia Episcopal Costarricense, the Episcopal Church in Costa Rica, which is now and for several years has been an independent diocese within the Anglican Communion, was held at the Mission of St. Philip and St. James in San Jose, Costa Rica, January 18-20. It was under the presidency of the Rt. Rev. Cornelius J. Wilson, Bishop of Costa Rica. As always, it was a very mixed assemblage — recognizable faces of Mayan, Chinese, African and Caucasian ancestry — with attendance reaching 150.

The bishop in his opening sermon

in their Christian witness. "Please you have not the time and if you do believe that Christ and his church is important, do not accept any responsibility in the church . . . as baptized members, as human beings, children of gracious God, we must ask ourselves why we are in this world, why our calling, no matter how busy we be . . . in our financial budget we ought to put aside at least the tenth part of income for God's work."

The diocesan treasurer, Jean Ratham, reported that support to the diocese from the American church totaled \$158,569 and from local sources \$8,000. This was exclusive of sums expended for the dozen missions and three parishes for their local work. The plan of establishing a new province within the Anglican Communion consisting of Puerto Rico, Costa Rica, Cuba and Venezuela was canceled. In place of that province negotiations are under way to constitute a new province of El Salvador, Costa Rica, Guatemala, Honduras, Nicaragua and Panama.

HOWARD McCLINTOCK

BRIEFLY...

The aging (65 years and older) are actively involved in nearly every phase of parish life, a recently released survey shows. The statistically based Profile of Episcopalians provided for the last General Convention had indicated that nearly a quarter of the church's membership is of age 65 or more. Last year's subcommittee on the aging, working under the Committee on the State of the Church, was formed, consisting of Rev. Robert J. Center, chairman, Marjorie Cedarblade, and Calhoun Bond. A questionnaire for parishes was developed with the aid of Bernard Nash of the Episcopal Society for Ministry on Aging and Dr. Kenneth G. Cook of the Anglican Foundation. The results of the questionnaire showed increasing sensitivity both to the needs and the abilities of aging people.

Fourteen fellowships totaling \$122,535 have been awarded by the Episcopal Church Foundation for doctoral study in the 1985-86 academic year. The Foundation's graduate fellowship program has provided scholarship aid since 1964 to 87 selected seminary graduates. This amounts to 220 individual grants totaling \$1,265,048. The fellows study for their doctorates with the aim of entering the church's teaching ministry. Four of the fellowships have been endowed by capital gifts to the foundation from individuals or family members from another foundation.

Continuing in Ministry

*Are there places
for the old to go to?*

By GORDON S. PRICE

[uch has been written of late about clergy deployment. Last year an article by Neilson Rudd, "Ministry Delivery in A Post-Industrial Age" [TLC, Dec. 9 and 16, 1984] raised serious questions about ministry delivery in the rural areas of our country. Linking and linking several congregations under one pastor are possibilities, but the more the distance and the greater the mileage, the more tenuous the sense of intimate fellowship, ministry and mission.

There must be a better way; there certainly are other ways. This article consists itself with another way which my friend, Ruth, and I are discovering in our experiment as we serve two small congregations in northeast Missouri.

In another article on ministry, one by Joseph Swing [TLC, Dec. 2, 1984], this question was raised, "Where have all the old men gone?" Our seminaries are populated with older students, many of them married, and for some the ministry of the church is a second career. Thank God for these. But the good news is on target in charging that the church suffers from sclerosis of the imagination. And I believe that lack of imagination also applies to the deployment of our retired clergy who want to wear an occasional necktie, yes, but who do not do a collar more often than not. So I raise the question: "Where have all the old men gone?" Where are the men who were ordained in the 40s and 50s? Where are the men (women generally haven't been ordained long enough to qualify) who have served 35 or 45 years in the church? Where are all those

who have been blessed with good health, enthusiasm, imagination, and a consuming love of the Lord and his church?

Last year I decided to do a bit of research on my own. Since my retirement from Christ Church in Dayton, Ohio in 1982, I have served as priest-in-charge of two small congregations in northeastern Missouri. Ruth and I wanted to find out why more clergy couples or singles, were not doing as we were and enjoying it. With the encouragement of the Rt. Rev. William A. Jones, Jr., Bishop of Missouri, I sent letters to the bishops or commissions on ministry in 96 dioceses and missionary districts.

I asked questions about the deployment of retired clergy. Who does it? What are the needs? Is work in retirement (as defined by the Church Pension Fund and social security regulations) a live option for most dioceses? If clergy in good health and attitude are available, are there parishes and congregations or special ministries where they could be used and not jeopardize the employment of younger clergy? Are there places that will be forced to close unless retired clergy are willing to move in and continue ministry? In other words, I was asking if there are places for the old to go.

Replies came back from 47 dioceses. The overwhelming opinion was that such a ministry-resource should be tapped and additional means devised to relate the needs of the church to the persons who could best meet those needs. Very valuable information was supplied by the Church Pension Fund and the Church Deployment Office, both which expressed concern and willingness to learn from and cooperate with our findings.

Responses to my survey ranged all the way from "Good start on an important issue" through "Tell me where I can get three retirees like you for my diocese" to

"Why don't you set up a deployment and information service just for the retirees who want to be retrained for the kind of ministry you describe?"

Where have all the old men gone? Maybe they are out there. Maybe the church should be more active in recruiting the "old men" for survival and hard-to-staff small places, especially rural, a year or two before the first Church Pension Fund check arrives. It seems to me that the church would be practicing good stewardship with its human resources if it affirmed and publicized post-retirement ministry as an inviting, exciting option.

I haven't heard a word about an oversupply of men who are willing, with Church Pension Fund and social security, to spend their years at a slower pace in the small, out-of-the-way rural settings. Where have all the old men gone?

Mine is a great ministry. Or should I say ours, because my wife and I share it. The two congregations we serve in northeastern Missouri are 22 miles apart. Their deployment history for the most part has been a continual series of short-term, quick turnover ministries with long periods of no clergyman in residence. Since Ruth and I decided to come here the whole climate and attitude of the congregations has changed.

The survival mentality has been replaced by a ministry and missionary mode. Both congregations are overpaying their fair share to the diocese. Both are sending their one percent for seminary support; both are giving away their Christmas and Easter offerings. Both are looking outward to the Lord's work in the world.

There is no longer a subsidy from the diocese, and furthermore, the diocese is now looked upon as a partner in mission instead of the "source from which all subsidy flows." The congregations are off the dole and on their own and love it

Rev. Gordon S. Price is priest-in-charge of St. Paul's Palmyra, and St. Peter's, Monroe City, Mo.



Gilliam Woodward of the Palmyra Specator

The Rev. Gordon Price, right, and his wife, Ruth, second from left, with Bob and Jo White of St. Paul's Church, Palmyra, Mo., one of two small churches in northeastern Missouri where Fr. Price has been priest-in-charge since his retirement in 1982.

I am convinced this can happen elsewhere when a parish is staffed by a clergyman whose salary and maintenance is not the major item in the budget.

Where have all the old men gone? They are out there somewhere with all their skills and experience and education and expertise. But the church must make deployment in retirement more attractive and enticing.

How does this sound? Waking up a little later in the morning. A leisurely breakfast. Time for conversation with Ruth. Unhurried Bible study and quiet time. Meeting some of the men of the town for coffee at the restaurant. Flipping coins to see who pays (the winner gets a "freebie" tomorrow). Exchanging the news of the day. Listening, above all listening. Checking on the runs the ambulance has made the past 24 hours. Off at a side table with a councilman or the chief of police, mostly just listening. Visiting the hardware 'cause there's always something needs fixing at the old house

we bought (imagine taking on a 30-year mortgage at 66). Dropping by the feed store, the realtor's office, checking on market prices for grain and hogs. Learning who is in the hospital or the local nursing homes.

Coming to understand who is hurting by what is left unsaid. Rural folk have a way of hiding their hurts and masking their needs. Poverty and pain is subtle and invisible mostly. Why has so-and-so come home from college? Listening to a young farmer and an old merchant bemoan the fact that the administration's policies will mean the end of the small farmer. Seeing the fear and anxiety on the faces of the men of the soil who know they can't last four more years. Sensing the hope and expectation that comes with the spring and a new season.

Being asked to go fishing with an old angler who doesn't fish with "just anybody." Time to pore over seed catalogues, plant a garden, get advice from neighbors. Experiencing the congregation as a close family that warmly ac-

you. The camaraderie and stimulating the other clergy of the town. Practicing one-upmanship in good fun and challenged to explain why the Episcopal presence in the town is well continuing.

Involvement in the nutrition center delivery meals to the shut-ins. Listening. Library board meetings. Nursing home programs, planning and coordinating the needlepoint projects for the parishes. Encouraging the sister parish to take leadership in the building a community bandstand on church property to proclaim musically that the church's Gospel has to do with the quality of life and the well being of people.

Helping reorganize a drug and alcohol awareness and alternative program for the young people of the town. Working with and making the parish house available for the dually addicted using the AA model. Listening and being accepted. Becoming a parson of the town. Being used by the diocese now then to share experience and being available to other clergy as a listener.

And letters! Writing those letters long neglected. Discovering you can type, if you have sufficient correct fluid. Being more and more reflective in your sermons on the life that claimed you. Postulating that Jesus really a farmer and not a carpenter because his stories show such deep understanding of seeds and soil and seasons.

Best of all, having time to be with one who for so many years spent evenings alone or taking care of the kitchen the one whose nights were disturbed by the emergency calls for her husband; one who quietly and lovingly assimilated all the garbage you brought home after a rough day in the vineyard. Best of doing and planning things together.

Reading just for fun. Doing what you have always done, only better now. Ministering without haste to the people of God. Being able to include the common life shared in the reading of the Offertory or the celebration of the Eucharist.

And finally, enjoying a wonderful sense of belonging. Not paying attention to the vocational escalator. Not being concerned with the politics and preferences of the next job. Having a sense of belonging and the conviction that of the clergy and wives available, the Lord said to us, "I've been preparing you for this. I've more ministry for you to do. Come on, old man (you too, Ruth). Let's go."

Well, here's one old man who goes to bed each night with a thankful heart humming the Te Deum!

Where have all the old men gone? I don't know. But I wish more of them would go where we've gone. They're needed. They're appreciated. And they love it.

60 YEARS OF MARRIAGE

By ELIZABETH BUSSING

nce when I was a little girl my mother taught our Sunday school class. Each day she drilled us in the fifth commandment and I am confident that none of us will ever forget it. Now 77 years old and celebrating the 60th anniversary of our marriage, those ancient words still ring in my mind, "Honor thy father and thy mother that thy days may be long in the land which the Lord God giveth thee." They are still in the background of my mind and prayer always give thanks for a long and happy marriage. For to this day the example of marriages of my parents, grandparents and great-grandparents, all of whom I remember vividly in love and fidelity, still influence me. Their example of marriage, marked by loyalty to one another, devotion to their children and a sense of civic responsibility, impel me. I think of my forebears, I find myself reading the lovely petition from the marriage office that my "home may be a haven of peace." I also remember many examples of my parents' child training; for example, when we were little and we were guests in the house, we were required to come and "speak to mother's friends" — greet and disappear. No talking off singing little songs or other impromptu performances.

Every day of my life I remember a message from a short letter from my mother received the day after our wedding — "We shall miss you dear, but I know that the love of a good man is the greatest gift any woman can ever have." So simple, how true, how all encompassing.

My education was entirely in church schools, even graduate school at Columbia University which was at that time related to the Episcopal Church. It was the institution in which the priestly plain took Irvin and me under his paternal care — paternal concern for young people so far from home, so loyal in love.

I remember vividly the first time that my mother walked home from class with me to

my small apartment. On the street a group of 12-year-olds were playing and as we came into sight they surrounded us and sang, "They are going to be married, they are going to be married."

After several years of schooling and courting in New York we were married in my home parish, St. Barnabas, Omaha, Nebraska. High noon service with all the ushers in morning coats and my three-year-old sister "dragged" to the family pew by our ten-year-old brother who had accepted this frightening task as less awesome than serving as acolyte which would have meant facing the whole congregation in vestments and standing next to the priest.

After this we lived for a time in a small, now old-fashioned cottage, until like so many young people of the time we determined to go to New York City to make our fortune. We made no fortune but we had a lovely time again pastored by Bishop Manning and some of the staff of General Theological Seminary across the street from our first tiny apartment.

In the course of time Irvin earned his Ph.D. and I engaged in various kinds of volunteer work until our first and only child John was born. Then after a stint in Wall Street Irvin became part of a firm of mortgage brokers, an activity he continues to this day in San Francisco.

For 12 years I carried on in an advertising agency promoting a food product. The work included public speaking all

remember that early in my "career" I was sitting in a small Madison Avenue restaurant waiting for a well-known journalist to join me. She came in and as she sat down asked "Tell me, does your husband earn more than you do?" "Yes," I replied, "quite a bit more." "Oh," she said, "I am so glad; you see my husband earned less than I and because of that he jumped out of the window." My husband was always proud of my success and very supportive — an unusual thing 40 years ago when married women workers were not accepted as they are now.

Thirty years ago we moved to San Francisco where Irvin continues his work. I have done only volunteer work, mostly for the church. The most creative and the most fun was as chairman of Bishop Myers' Prayer Commission for ten years. Since then I have written a good many pamphlets for the diocese, mostly just local distribution, but currently some of them are appearing in the *Journal for Women's Ministries* published by Executive Council.

My writing, mostly for church papers, continues with occasional quite personal memories of incidents which were fun. I remember when I was writing in New York for *Reader's Digest*, *Good Housekeeping* and other magazines more prominent than now when so much time is given to TV. One day when the Good Housekeeping Institute heard that my christening dress was so spotted with age that we could not use it for the baptism of our first grandchild, they invited my daughter-in-law and me to tea with the dress; they removed the spots which facilitated the christening. The dress is now in a museum.

We live simply in a 103-year-old house which seems appropriate for octogenarians. We are deeply blessed with good friends, health and an inspiring church.

When someone said I should write about our long marriage, I realized how deeply grateful we are to God for all we have been given and how difficult it is to tell without sounding "pious." How does one express the blessings of a happy marriage and a lovely church?

60th Anniversary Celebration

An invitation was issued announcing that "we, the superannuated Bussings of the City of St. Francis hope to observe our sixtieth wedding anniversary. . . . We shall have open house from two-thirty to five P.M. . . . At one-thirty P.M. there will be a House Communion for those who wish to take part. There will not be a reaffirmation of vows: counsel has reviewed the yellowing certificate of marriage and has informed us that the document contains no expiration date."

Afterwards they reported, "About thirty guests arrived in time for the ceremony (1:30 P.M.). The blessing was pronounced by retired Bishop Richard Millard. (The bread and wine, incidentally were made by us.) After this part of the celebration, champagne (which we do not make) was served with delicacies prepared by our granddaughter who is a product of the Cordon Bleu of Paris and the Culinary Academy of San Francisco."

Elizabeth Bussing has written for THE EPISCOPAL CHURCH and other Episcopal publications for many years.

Is Growing Old a Tragedy?

By ELDRED JOHNSTON

Growing old is the worst possible tragedy — so it would seem as we glance at modern advertisements. Dozens of methods are recommended for disguising the dreadful signs of aging: grey hair, baldness, wrinkles, sagging face muscles, broadening torso. The message is loud and clear: “Avoid at all cost the plague of aging.”

The question posed for us is this: Is growing old a tragedy? It may be assumed that this is a question only for those of 30 and over — for 30 is considered to be the physical peak of life. After that our bodies begin a process of gradual deterioration. Yet this is a question for everyone, for sooner or later every human being must face this problem. No doubt there are those who are not ready to listen. They argue: “I have ten or 20 years before I have to worry about that.” Do you actually believe that ten or 20 years is a long time? Time *does* fly! I ran across these startling lines the other day:

My baby scrambles out of my arms
and toddles off to school.
A youth walks home with her.
Their children bring me my shawl.

Is growing old a tragedy? The answer we usually hear is, “Yes.” *Aging means physical debilitation.* Teeth decay; sight grows dim; muscles get flabby; joints become stiff. We who once knew the exuberation of athletic participation are reduced to spectators or go in for bridge or shuffleboard. Those who once attracted glances of admiration for their beauty and figure are now ignored. Who will forget the anguish of an aging movie star played by Gloria Swanson in *Sunset Boulevard*? (What a telling word: *Sunset*.) Then add to that disillusionment the ailments of arthritis, stomach disorder, insomnia, and other physical traumas that plague the elderly.

Aging means financial insecurity. The capacity for earning decreases, while the

bills for food, clothing and housing increase. Income from pensions, social security and bank interest is hopelessly outdistanced by inflation. *Aging means loneliness.* Increasingly our children are attracted by other interests away from home. They marry and the center of their lives changes from their old family to their new family. Less and less does the aging person feel a part of society. Terms such as “disco,” “nuclear fission,” “jet propulsion,” and “space rocketry” add to the feeling of estrangement. If any of you respond to this with the cocky answer — “Not I! I feel very much at home with these terms.” — be forewarned: it won't be long before these terms will be passé and be replaced by new alien phrases.

But perhaps, worst of all, in the minds of many, is the fact that *aging means a prelude to death.* After 30 years we begin descending the hill — the farther we go the faster we go. At the bottom of that hill is the sea of death. No one has found a way to put on the brakes (not really), or detour. Every person's downhill path leads to an inevitable plunge into that sea which looks like a grave: dark, cold, terribly final. Is old age a tragedy? Yes! It brings deterioration, poverty, loneliness, and death.

However, the Bible has a different answer: it is not a tragedy to grow old. Before we look at that answer let us respond to two of the above points. First, to think of anxiety as a burden confined to old age is a distortion. Every stage of life has its concomitant anxiety. In infancy it is the anxiety of being weaned away from mother. In adolescence it is the anxiety of relating to the opposite sex. Later it is the choice of a life mate and a vocation. In middle age there is the anxiety of financial security.

Second, anxiety about death is more of a feeling we project upon the aged than a feeling they have. Why should they have a great worry about leaving a life wherein their bodies ache, their children are occupied with other interests, many friends have gone, and the ways and customs are so changed that they no

longer feel at home? The anxiety is ours than theirs. Once in a while one asks, “Don't you wish you young again?” “No,” I reply. “I ran a mile in college track, which meant times around the oval. I've gone more than three laps and I'm not interested in starting over.”

The Bible's Answer

The Bible's view of aging is that it is God's will and God's plan; therefore it cannot be an evil thing. It is *not* his will that we live forever on earth, but that each one go through the process of birth, growth, decline, and death. Can we believe that God begins a plan and then deserts it? No; we must see his hand only in the birth and growth but also in the decline and death. The mature person accepts each stage of life, sees God in it, and finds fulfillment in it. Browning, in *Rabbi Ben Ezra*, says:

Grow old along with me, the best of times
is yet to be,
The last of life for which the work
was made.

Our times are in his hand who
A whole I planned,

Youth shows but half, trust God
to see all, nor be afraid.

(Do you get that? Youth is not the end of life; it is the preparation for reaching the goal.)

Is growing old a tragedy? Here is the true test: not how does my body ache and feel, but does aging inhibit us in our chief purpose for which we were created — to love God with all our heart and neighbor as ourselves? Does aging inhibit that? If anything it should help us grow in our love of God and neighbor. Psalm 92: 11-14 expresses it well:

My eyes have seen the downfall of my enemies, my ears have heard the doom of my evil assailants.

The righteous flourish like the palm tree, and grow like a cedar in Lebanon.

They are planted in the house of the Lord, they flourish in the courts of his house.

They still bring forth fruit in old age; they are full of sap and green; . . . ”

Nicaragua

Some weeks ago, we carried an editorial commenting on the wide disparity between Nicaragua as viewed by many Episcopalians and the highly negative picture of the country conveyed by much of the popular press [TLC, Jan. 27]. We have received some interesting responses, some favorable and some unfavorable. Most of the latter have not been in a form as letters to the editor. One, for instance, was signed with a disguised name. [We do sometimes print letters with names withheld, but we do not print letters unless the writer sends to us what we believe is his or her correct name.] Another was a lengthy and unrecorded telephone call.

Comments were generally similar, however. Mistreatment of the Miskito Indians is deplored, and rightly so. It is not clear, however, what bearing this has on relations between Nicaragua and the U.S. Our history has been dotted with atrocities against Indians when their crime was that they had inherited land which

white settlers chose to seize.

It is also said, perhaps correctly, that Nicaragua is over-armed. As citizens of the most heavily armed nation in human history, this does not seem to be a point we can comfortably raise. Which neighbor do we expect to invade us? Mexico, the Bahamas, Bermuda?

The Marxism of many Nicaraguan leaders is not something we sympathize with or approve of. Yet we are not at war with other more serious Marxist nations. Successive recent American administrations have encouraged relations with Communist China, the largest Marxist nation in the world.

It has also been stated that America should view Nicaragua as an enemy because some Nicaraguans hold to liberation theology. We doubt if the level of religious sophistication is such that most Nicaraguans have ever heard of liberation theology. And if so, so what? What has this to do with the U.S.? Friendship with Japan has not meant that Americans are encouraged to embrace Shinto, nor has friendship with Taiwan resulted in any great infusion of Confucianism. If the Roman Catholic Church condemns liberation theology, that is its own privilege. Our armaments are not needed to fight Roman Catholic battles, as most American Roman Catholics agree.

Episcopal Church sources are not isolated, however, in giving a more positive assessment of Nicaragua today. Canadian churchmen have taken a similar view. Recently released statements in the *Canadian Churchman* by the Rt. Rev. Basil Tonks, Suffragan Bishop of Toronto, affirm that the Nicaraguan elections, which he observed, "were impeccably well-run." Bishop Tonks, a mature and widely experienced prelate, has a long background of knowledge of the Caribbean world.

Meanwhile, no one asserts that the Nicaraguan situation is perfect. No one doubts it can become worse. The question remains how to make it become better. We hope that church can have some part in making it better.

The Church's Older Members

On this first Sunday of May we are asked to remember the older members of the church. We do so gratefully and gladly. The aging make up about a quarter of the church's membership, and obviously contribute to it in many ways.

Indeed, the very qualities associated with age are especially important for religion — detachment, a willingness to reflect on experience, an unwillingness to be swept along by mere fad and fashion, and a commitment to deeper values, to name a few such qualities. These are attitudes and habits of mind which the church especially needs in the present period of history, and no doubt in every period.

We hope you enjoy the articles in this issue, and we trust that you will see in them some of the qualities we mention above.

"Theosis"

The first dew drop

A quivering, moist, iridescent
prism

encasing the universe
runs warmly down the
face of man,

The vital cosmic transparency,
now opaque

as a shadow first falls on soil
watered by the dew drop
tear of a child.

Oceans surge

destruction, power and beauty;

Rain's enticements lure anemones
out of hardened clay.

Dazzling white carpets cover decay
left by winter's uncompromising cold;

all mere extensions,
diffusions of that prism
containing the cosmos

fallen from the newly opened eyes of a child.

Tight faces force smiles
at cold hearts;

Sympathetic emotions flow purposely
toward vacant longings;

Until flames of radiant light
dry the prism drops
of penitent tears.

Sr. Constance

New Hymn Text of the Month

Hymnal 1982

- 1 Come with us, O blessed Jesus,
with us evermore to be;
and though leaving now thine altar,
let us nevermore leave thee.
Be thou one with us for ever,
in our life thy love divine
our own flesh and blood has taken,
and to us thou givest thine.
- *2 Come with us, O mighty Savior,
God from God, and Light from Light;
thou art God, thy glory veiling,
so that we may bear the sight.
Now we go to seek and serve thee,
through our work as through our prayer;
grant us light to see and know thee,
in thy people everywhere.
- *3 Come with us, O King of glory,
by angelic voices praised;
in our hearts as in thy heaven,
be enraptured anthems raised.
Let the mighty chorus ever
sing its glad exultant songs;
let its hymn be heard for ever —
peace for which creation longs.

The marriage of a truncated version of John Henry Hopkins' text, "Come with us, O blessed Jesus," with the chorale, *Werde munter*, known to most people as "Jesu, Joy of Man's Desiring" in the *Hymnal 1940* marked the beginning for a hymn which has come to be one of the church's most beloved. To increase the usefulness of this hymn, the Rev. Charles P. Price has written two new stanzas to complement the original first stanza and to develop other eucharistic themes. Dr. Price not only echoes the creed in stanza 2 — "God from God, Light from Light" — but amplifies the directive of the postcommunion prayer and dismissal that we "go in peace to love and serve the Lord." Thus, in its *Hymnal 1982* form, this hymn can be used either before or after the postcommunion prayer.

John Henry Hopkins, Jr. graduated from General Theological Seminary in

1850 and served as the first instructor of church music as the seminary. He contributed to the development of 19th century hymnody in the Episcopal Church through his involvement in the New York Ecclesiological Society. The Rev. Charles P. Price currently teaches systematic theology at Virginia Seminary and served as a member of the Hymnal Revision Text Committee.

Words: stanza 1, John Henry Hopkins Jr. (1820-1891), alt; stanzas 2-3, Charles P. Price (b. 1920). Music: *Werde munter*; Johann Schop (d. 1665?); arr. and harm., Johann Sebastian Bach (1685-1750). (See *Hymnal 1940*, no. 211, *Jesu, Joy of Mans Desiring*.) This text may be reproduced for church use only with the following copyright notice: Words: St. 1, © The Church Pension Fund; sts. 2-3, © Charles P. Price. Used by permission. From the *Hymnal 1982*, © The Church Pension Fund.



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THE ANGLICAN SOCIETY ANNUAL MEETING

Monday, May 13, 1985

GENERAL THEOLOGICAL SEMINARY

New York, N.Y. 11:00 A.M.
James Litton

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People and places

Changes of Address

Rev. Bruce Williamson, who has been in Philadelphia since December, is now back in Columbia, S.C. on a permanent basis; add: Claire Tower, 1041 E. St., Apt. 5-D, Columbia 29201.

Religious Orders

During the annual lesser chapter convocation, August 8-10 at St. Bartholomew's, White Plains, N.Y., the superior general of the Brotherhood of St. Vincent, Br. Richard T. Biernacki, received the life membership of Br. Jason Jude Schellas, who serves St. Vincent's, Bronx, N.Y. and the first profession of Br. David Fessenden, Church of St. John the Evangelist, Evanston, Ill. Br. John Francis Jones, Calvary/St. Vincent's, New York City and Br. Earl Christian, St. Vincent's, Bronx were received into the order's novitiate. Fr. Donovan Aidan Bowley, Church of the Holy Spirit, Boston, was admitted to the brotherhood's membership.

Retirements

Rev. John L. Denny, as of February 6, as of Christ Church, Teaneck, N.J. Add: 321 1st Ave., Hackensack 07601; second add: 1st End, Box 262, 1215 Goose Creek Ln., Old, N.Y. 11971.
Rev. Canon Gilbert D. Martin, as of April 30, as of Holy Innocents', Beach Haven, N.J.
Rev. Joseph J. Miller, Jr., as vicar of Trinity-Seaside, Port Aransas, Texas; add: Trinity Tower 11 N. Upper Broadway, Apt. 1311, Corpus Christi, Texas 78401.

The Rev. David E. Babin, rector of Christ Church, Kealahoukua, Hawaii, and well-known author, died at the age of 59 at his home in Kealahoukua on February 28.

A native of Memphis, Dr. Babin was a graduate of Northwestern University, the Church Divinity School of the Pacific, and the University of Chicago. For 11 years he was professor of homiletics and liturgics at Seabury-Western Seminary in Evanston, Ill., before which he had served at St. John's Church, Knoxville, Tenn. Dr. Babin was the author of three books: *Week In, Week Out*; *Celebration of Life*; and *Doing the Eucharist*. He is survived by his wife, the Rev. Alice Babin, who serves at Christ Church, Kealahoukua, and two daughters.

The Rev. William Parker Burns, a retired priest of the Diocese of Western North Carolina, died February 6 at the age of 70 in Whiteville, N.C.

A graduate of Presbyterian College and Union Theological Seminary, Fr. Burns served from 1941-63 as a minister in the Presbyterian Church. After his Episcopal ordination, he served as minister-in-charge of Christ Church, Harlan, Ky. from 1963-64 and rector from 1964-70. In addition, Fr. Burns served on numerous provincial and diocesan boards throughout Province IV; from 1971-77 he was vicar of Holy Cross Church and director of the mission school at Blowing Rock, N.C.

The Rev. Harry Charles Keeton, vicar of St. James, McLeansboro, and St. Stephen, Harrisburg, Ill., died of gunshot wounds, November 30, at the age of 53, in Evansville, Ind.

Fr. Keeton was shot at close range and was found

clothes and may have been robbed. A graduate of the University of Oklahoma and the Church Divinity School of the Pacific, Fr. Keeton has served various churches in Oklahoma, Arkansas, and Texas, as well as having been a chaplain at the University of Tulsa and New York University. From 1968-71, he was assistant at St. Paul's, Bronx, N.Y.; from 1971-78 he was an associate of the N.Y. Institute of Gestalt Therapy.

Anne Woodward Douglas, prominent churchwoman and widow of the Rev. Canon Charles Winfred Douglas, musical editor of both the *New Hymnal* (1918) and *Hymnal, 1940*, and founder of the nationally known Evergreen conference and music schools, died March 1 at the age of 90, at her home in Denver.

Mrs. Douglas was a graduate of Wellesley College and worked for the Diocese of Colorado from 1926 to 1940, serving Bishops Johnson and Ingley. From 1949 to 1954 she was president of the ECW of the Diocese of Colorado; later she served six years on the national Episcopal Churchwomen's executive board. An associate of the Community of St. Mary, Mrs. Douglas was a former president of the Denver Symphony Guild and a member of several musical organizations.

Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

May

- 5 Age in Action Sunday
- 6-8 Church and City Conference (Kansas City, Mo.)
- 13 Anglican Society Annual Meeting (General Seminary, N.Y.)
- 16-18 Convention, Diocese of Western North Carolina (Hendersonville)
- 20-24 Leadership Academy for New Directions, Class X (Charlotte, N.C.)
- 27-June 7 Leadership Academy for New Directions, Class XI (Portland, Ore.)

June

- 17-22 Episcopal Society for Ministry on Aging Certificate in Aging Program (Fordham University, New York City)
- 18-20 Meeting of National Episcopal Historians' Association (Seattle)
- 20-21 Workshop, "Theological Resources for Peacemaking Ministries" (Princeton Theological Seminary)
- 23-29 Finger Lakes Conference (Geneva, N.Y.)
- 28-30 Healing Conference (Adelynrood, Byfield, Mass.)
- 30-July 2 Annual Conference, Church and Synagogue Library Association (Washington, D.C.)

July

- 20 St. Margaret's Day Celebration (St. Margaret's Convent, Duxbury, Mass.)
- 29-Aug. 9 Leadership Academy for New Directions XII (Dallas)

August

- 13-18 Opera Enjoyment Experience camps of the Diocese of the Rio Grande. (Camp Stoney near Santa Fe, N.M.)

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SCENSION PRESS publications: *Power from on High: A Model for Parish Life and Development* by Robert A. Gallagher OA, \$7.25; *Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders* by Alice B. Mann, OA, 7.25; *Priestly Spirituality* by Eleanor McLaughlin, 3.50; *Conformed to Christ: Standards and Structures in Parish Development*, \$3.50, Prepaid orders lease. Add 15% for shipping. Ascension Press, 3089 Emerald St., Philadelphia, Pa. 19124.

WILL TRADE unused 1979 Altar Service (loose-af; maroon binder) for 1928 Altar Service in good condition. Or will buy 1928 Service. Reply: 1906 Forest Green Dr., N.E., Atlanta, Ga. 30329.

LIBRARIES

85 CATALOG now available. Address: The Marrett Peabody Lending Library; Convent of the Holy Nativity, 101 E. Division St., Fond du Lac, Wis. 54935.

NOTICE

ENOX SCHOOL ALUMNI! Please communicate name, Address, Class to Trinity Parish, Lenox, Mass. 01240.

ORGANIZATIONS

THE CATHOLIC FELLOWSHIP of the Episcopal Church includes clergy and laity committed to the Catholic Tradition who affirm the appropriateness of the ordination of women and the BCP 1979. Chapters now forming. Annual meeting of chapter representatives June 8 in Connecticut. Brochures available. Send donation for multiple copies. The Catholic Fellowship, 360 Church St., Yalesville, Conn. 06492.

POSITIONS OFFERED

RIEST NEEDED for evangelistic outreach, social service ministry, and pastoral care in French speaking Haitian congregation in the Diocese of Montreal. Inquiries and applications to: The Bishop's Secretary, 1444 Union Ave., Montreal, Quebec H3A 2B8.

INTERIM PRIEST WANTED: Grace Church, Hutchinson, Kan. Vigorous but retired priest preferred. Position will last approximately 10 months beginning July 1, 1985. Reply to: The Bishop's Office, O. Box 1383, Salina, Kan. 67402.

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

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YOUTH MINISTER wanted, lay or ordained, for spirit filled parish of 300 families located in Potomac, Md., a suburb of Washington, D.C. Experience and commitment required. Salary \$18,000 plus benefits. Send resumé and references to: Brenda Sosnoski, St. James Episcopal Church, 11815 Seven Locks Rd., Potomac, Md. 20854.

URBAN BURNOUT? Semi-rural small city parish (newly yoked) is searching for its first permanent rector. Located in eastern Kentucky, the parish is liturgically diverse and offers great opportunity for growth. Contact: Calling Committee, Box 464, Prestonburg, Ky. 41653.

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V 6

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Y — Light face type denotes AM, black face PM; add,
dress; anno, announced; A-C, Ante-Communion; appt,
jointment; B, Benediction; C, Confessions; Cho, Cho-
; Ch S, Church School; c, curate; d, deacon, d.r.e.,
actor of religious education; EP, Evening Prayer; Eu,
charist; Ev, Evensong; EYC, Episcopal Young Church-
; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy
mmunion; HD, Holy Days; HH, Holy Hour; HS, Healing
rice, HU, Holy Unction; Instr, Instructions; Int, Interces-
; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
; Morning Prayer; MW, Morning Worship; P, Penance; r,
; tor; r-em, rector emeritus; Ser, Sermon; SM, Service of
isc; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
F, Young People's Fellowship.

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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 recital,
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8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Eu