

THE LIVING CHURCH



Terry Waite, the Archbishop of Canterbury's Secretary for Anglican Affairs: the strings of a Vocation [p. 9].



Where Beasts Play

By KIRSTEN REEVES

was an abandoned railroad track, the kind that runs off into the distance and reminds one of Argus posters "paths not taken." Wild grapes had bed their tiny green tendrils around rusting rails and rested the small specks of their developing fruit trustily on the worn ties. It had been a long time since any steel monster had come lumbering by. Little things rustled and chirped in the dense forest of maple and birch that bordered each side of the track. Only Red Admiral butterflies ventured out onto the sunny track itself.

It came as intrepid amateur naturalists that Saturday morning, field guides in hand. My fiancé Jim and I had heard that the southeastern Wisconsin wilderness area was good for finding amphibians and reptiles because of the abundance of cover and marshland next to the tracks. The slightly hazy summer weather was sure to bring out a number of creepy crawlies, we thought. So we waded slowly through the bush, looking under branches and stumps for an elusive spotted salamander or milk snake, finding instead clouds of eager mosquitos and deerflies that resembled small aircraft.

Suddenly far down the track I heard a rustling, as if someone were shaking leaves in a pocket. I shaded my eyes and looked, wondering who else would be out in such an isolated area. The noise grew gradually louder until I saw to my surprise that a very large black dog of German shepherd/husky descent was ap-

proaching at a rapid trot, his tags jingling.

"Ignore him, he's just a farm dog," Jim said to calm my unease. I love dogs but unaccompanied wolves make me nervous.

As the dog drew closer I noticed he was carrying a large wooden plank about a foot long in his heavy jaws. His tongue lolled wetly from underneath the board, panting with exertion. He looked like nothing so much as a long distance runner holding a baton. Hoping he'd ignore me and continue on his way, I busied myself with a decaying log on one side of the track. When I glanced up the dog was standing next to me, and as I was wondering when I'd had my last rabies booster he dropped the ridiculous plank at my feet and stared at me. Stared at me with an intense, almost reverent look I'd seen with my own dogs. "Throw it!" the look said.

Hesitantly I picked up the soggy piece of wood and heaved it down the tracks, stepping back quickly as the big animal thundered after it, tail wagging furiously and barking with joy. Chipmunks fled screeching into their holes and an anxious blue jay chattered an alarm.

He returned at a full gallop, dropping the plank at my feet with a thump. "More!" the eyes said, and I had to laugh. I threw it more . . . and more until I realized that every vibration-sensitive animal in miles had probably taken off in fright and the only way of salvaging the day was to move on.

"Go home!" Jim said sternly when the dog returned for a tenth time, panting so hard he could hardly grasp the wood.

Instantly the happy light went out of the dog's eyes and his tail drooped. Home? Solemnly he picked up the plank and slowly trotted past us down the tracks. Soon he was just a large black speck, still carrying that piece of wood.

We never did find much more than a small tree frog the rest of that summer day, but it was special all the same. I was reminded that "Every good gift is from above, coming down from the Father of lights" (James 1:17). Sometimes it's the small moments from God that teach us most about spontaneity and joy, and relieve the ancient ache of loss from our Garden exile. Sometimes all it takes is a friendly beast that says "let's play." I hope someone else will throw the stick for him.

Time exists only

in yesterday

and tomorrow,

never

in now

or forever.

Arden G. Thompson

LETTERS

Calligraphy Identified

Could you please tell me who did the calligraphy on the bottom of page 11 in the August 11 issue of THE LIVING CHURCH?

CLARISSA PORTER
Cuttyhunk Island, Mass.

Sally Campbell of Cold Spring Harbor, N.Y., executed the first verse of the Song of Mary, B.C.P. p. 119, which is also in the Gospel for the Feast of St. Mary, August 15. Mrs. Campbell is an artist, a musician, and a frequent contributor of articles to TLC. We regret earlier omission of information. Ed.

Objective Reality

While Robert Zimmerman's "Joyfully, Still an Anglican" [TLC, Aug. 11] has much to commend it, there is a weakness in it which stems, I sense, from an unwillingness to confront what is at root, in his evaluation of a "common thread" as a "crisis of authority."

What people like Tom Howard may very well be looking for is some place where the Myth still is recognized and thus some place where God and man do yet meet. Criticizing Rome as having its problems too, cannot remove the simple reality that in many ways the Myth and man's meeting God can still be discerned there. Clearly, that is not the case for such men in the Episcopal Church.

John XXIII, in "Mater et Magistra," quotes a magnificent line from Pius XII in a 1953 Christmas Eve radio broadcast thusly: "It is a 'monstrous masterpiece' of this age to have transformed man, as it were, into a giant as regards the order of nature, yet in the order of the supernatural and the eternal, to have changed him into a pygmy."

A large dose of this is rampant in our communion where we have many young people coming out of seminary who are essentially gnostics condemning all that is material; finding everything, in Tillichian fashion, symbolic, thus lacking any objective reality; who thus have nothing much at all to say to people like the Yuppies who have a marvelous grasp of the material but are unable to relate to that which is "of the supernatural and the eternal."

The crisis is of authority only insofar as it is derivative from the real crisis which is of the faith! That is the problem people like Tom Howard and Sheldon Vanauken have with the Anglican ethos today: too many Gnostics and too many materialists and not enough of God and man meeting in the Myth of God Incarnate (and the tragedy is that many will miss my point simply because they don't

understand *myth* is not a synonym for "fable!")

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

• • •

Thank you for Fr. Zimmerman's article, "Joyfully, Still an Anglican." His compassion and understanding comfort me because I am one of those churchmen whose loyalty to our Anglican heritage is being tested by those issues he addressed which confront the Episcopal Church today.

I regret that I am not as optimistic about the signs of renewal within Anglicanism as he is. There is little resemblance today to the faith and church which inspired me to seek out instruction and confirmation some 25 years ago as a university undergraduate.

I was taught then that the church has ever admitted to a degree of diversity in opinion and theological emphasis, but that a catholic Christian is not free to pick and choose from among doctrines those which appeal to individual reason or emotion and to discard those which do not. I feel that I could drown in what I perceive to be an indiscriminate comprehensiveness, which some would have me believe is the "glory of Anglicanism."

What is becoming increasingly clear to me is that, as painful as it may prove, I am going to have to make a simple choice between Catholicism and Anglicanism: the two are no longer synonymous to me. The Roman Church holds

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...would you my spirit. My un-
experience with Orthodoxy leads
o believe that its ethnicity and rigid-
would be difficult to adapt to; but
re else can I turn to find a spiritual
e?

I feel compelled, finally, to leave An-
nism, it will be with sorrow and re-
nence, but I trust with no arrogance
itterness. Compassion and under-
ding will make easier such a path of
r necessity. Pray for those of us who
or who may soon, be walking it.

STEPHEN D. CLARKE
ston, Ill.

As He Is

y description of God will always re-
y, by virtue of language limitations,
otherness that he is. This constant
ring about pronouns is simply an-
r example of our generation's self-
lgeance. Who knows God except the
whom God sent, Jesus Christ. If our
ferred to the Almighty as Father
he, who are we to improve on that?
t us all be sensitive to sexist atti-
s that pertain to our church and to
other, but let God reveal himself as
, and let us accept his revelation as
s been given to us.

(The Rev.) JAMES E. HAMILTON
St. John's Church and School
in, Texas

BOOKS

Humor that Illuminates

**MEETINGS, MEETINGS: How to Ma-
nipulate Them and Make Them More
Fun.** By Winston Fletcher. William
Morrow and Company. Pp. 190. \$10.95
paper.

A humorist once wrote in *Punch*
"Nothing bothers a company chairman
quite as much as the annual meeting of
the stockholders." Some bishops may
feel that way about diocesan convention,
and certain rectors about monthly
vestry meetings because like that com-
pany chairman they are then "most vul-
nerable to attack."

Winston Fletcher's light-hearted but
soundly based analysis of the way meet-
ings work, the types of stratagems peo-
ple use to make their points and get
their way, the ways other meeting-goers
behave and why, will help you through
your next meeting. He can show you how
to accomplish something despite the
chairman, despite the opposition, and
despite yourself.

Despite the humor, there is serious
practical advice. Chapter four on "Re-
cognition" is an excellent descrip-
tion of ways to prepare for a meeting. It
may sound foolish to advise people to

actually read the agenda and the papers
sent out in preparation for the meeting,
but how many times have you been in a
meeting when the whole thing bogged
down because one vocal person did not
know what was going on because he or
she had not done the homework?

One of the most important things,
Fletcher maintains, in preparation, is
knowing how to categorize the other
meeting-goers. He has a list of five possi-
ble divisions or types. Those who will
speak only when they have something
worth saying: the Seers. Those who will
natter incessantly: the Talkies. Those
who will utter only when they feel or fear
the issue to be impinging on themselves:
the Passionates. Those who will stay si-
lent almost throughout: the Mums.
And, if you couldn't guess a fifth cate-
gory: the Unknowns. The latter can be
classified at the meeting. "Unless you
have reason to believe any of the Un-
knowns are especially important — in
which case investigations must be initi-
ated immediately — do not bother about
them before the meeting. (Time is too
short and meetings are too many.)"

Meetings, Meetings can be com-
mended on two levels. One is simply that
it is a funny book about an experience
many of us have had to and continue to
endure — meetings without end. Second,

Continued on page 16

New Models for Creative Giving Second Edition

In this completely revised and up-dated edition, Dr. Knudsen tells how to make gifts that will have a high impact. He describes alternative types of gifts such as property, insurance policies, annuities, charitable remainder trusts, as well as wills and bequests.



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THE LIVING CHURCH

Volume 191 Established 1878 Number 10

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 non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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NEWS. Correspondents, news releases from church agencies, and syndicated news services are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News 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, dated 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 a year additional.

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

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Short & Sharp

By TRAVIS DU PRIEST

THE HISTORY OF A PARISH. By Catherine Turney. Church of the Ascension (Sierra Madre, Calif.) Pp. xiii and 221. \$15.

Imagine having a gifted playwright and novelist in your parish who will write its history. Such is the case at the Church of the Ascension in Sierra Madre. Consequently, this is no dull list of names and dates but rather a charming illustrated book of one parish's life story, adeptly told.

JOINING THE CONVERSION: Jesus, Matthew, Luke and Us. By Barbara Hall. Cowley Publications (980 Memorial Dr., Cambridge, Mass. 02138). Pp. 103. \$6.95 paper.

One of Cowley's parish life source-books which are geared toward parish issues for lay people and clergy, this

book by Barbara Hall of General Theological Seminary uses the device of conversation as an approach to reading living with Jesus' teaching about kingdom of God in the parable of the great feast (Matthew 22:1-14 and Luke 14:15-24). The retold versions of the parable from different points of view delightful.

LITURGY AND LEARN THROUGH THE LIFE CYCLE John H. Westerhoff, III and William Willimon. Winston/Seabury. Pp. 199. \$9.95 paper.

Episcopal priest and teacher at the Divinity School, John Westerhoff, United Methodist colleague in liturgy and worship, William Willimon, as liturgical Christians to reevaluate the role of the liturgy in their lives. This paperback edition of the 1980 hardcover is now more widely available the stimulation of these two creative minds. Particularly for pastors and religious educators.

DICTIONARY OF CHRISTIAN THEOLOGY. By Peter A. Angeles. Harcourt and Row. Pp. 211. \$17.95.

The chairperson of philosophy at Santa Barbara City College offers succinct explanations for key theological concepts in Christian theology. Unfortunately can be a curse as well

Continued on page 15

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Help for U.S. Poor

The severity of the famine in Africa attracted aid from around the world, starting from the Presiding Bishop's Fund for World Relief. Hunger and poverty exist in the U.S. as well, and two emergency grants from the fund were gone to help combat them.

The Standing Rock Sioux Nutrition and Elderly Program has five sites in the Dakotas. Operating Monday through Friday, they each serve one meal daily. For the 40 percent of their clientele who are homeless, it is usually the only meal of the day.

The nutrition program ran out of funds this summer when it was caught in federal budget cuts, and the Rt. Rev. Eldred Hopkins, Bishop of North Dakota, wrote to the fund requesting help. A \$10,000 emergency grant was issued, enough to cover two-thirds of the cost of running the program at the Standing Rock Reservation until federal funds again become available.

Another recent emergency grant of \$100,000 went to the Federation of South-Central Cooperatives at the request of the Rev. C. Judson Child, Bishop of Montana.

The federation is a network of mostly farmers' co-ops with some small credit unions. According to Bishop Child, "Its many co-ops stress technical assistance, joint ownership of equipment; and joint marketing of produce." Funding for the group was damaged when someone started an F.B.I. investigation into their financial situation. The investigation found the group exceptionally responsible for its finances, but funding sources declined. The grant from the Presiding Bishop's Fund will be used to keep the organization running until new funds arrive.

Confessor Sues Priest

A San Francisco woman has filed a \$50,000 civil suit against a priest who arrested her to police when she confessed to him that she had embezzled from the church.

Meridian Anne Edwards, 38, said she was the right to the strictest confidence when she went to make a confession and receive absolution from the Rev. William J. O'Brien of St. Stephen's Church in Belvedere, Calif.

Ms Edwards told him she had embezzled \$28,000 from the church treasury because she was in debt and trying

to support a teenage son and her grandmother. She said she had intended to take out a loan and pay back the money she had taken. Miss Edwards had been a volunteer bookkeeper at the church for 12 years, according to an article in the *New York Times*.

The suit charges that Fr. Rankin reported her confession to church officials and then to police, who arrested her. She was eventually convicted of grand theft and sentenced to seven months in jail. The case is currently on appeal.

The suit is being filed against the church's governing board, the Diocese of California, and the Rt. Rev. William Swing, Bishop of California, for invasion of privacy, fraud, negligence, conspiracy and breach of fiduciary duty.

The attorney for the church said that Fr. Rankin had consulted with the church's governing board before speaking to police, but that Miss Edwards had consented to dissemination of information and had not made a formal confession.

The Rev. William Dearnaley, spokesman for the Office of the Presiding Bishop in New York City, said that Episcopalians, like Roman Catholics, treat confession as a matter between priest and penitent that is secret.

"When something is confessed in a confessional bond, not just a casual conversation, that is supposed to be sacrosanct," Fr. Dearnaley said. He quoted the Book of Common Prayer, which states, "The secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken."

Missionaries from Africa

Africa has long been thought of as a place missionaries are sent to, but a report in a Kenyan newspaper indicates that Africa itself may soon be sending out missionaries.

The Church of the Province of Kenya (CPK) is developing a plan to send missionaries to Zaire in cooperation with the Diocesan Missionary Association, of Kenya, *The Daily Nation* stated.

According to DMA's branch chairman, the Rt. Rev. Peter Njenga, who is also the provost at Nairobi's All Saints Cathedral, "If the church in Africa can send missionaries to its neighbors, this will be the reversal of the old pattern where foreign missions sent personnel and money to Africa, making the African church to be on the receiving end.

The church in Africa may not have money but it has the personnel."

Zaire was chosen primarily because Kenyan missionaries speak the same language, Swahili, and communication would be easier.

The CPK has had to request money from the U.S. Episcopal Church, which has consented.

"Kenyan missionaries sent to Zaire will be on a three-year renewable contract, Bishop Njenga said. "We do not want the missionaries we send to stay too long like the old-time missionaries."

Decade for Women: Anglican Perspectives (Part II)

The United Nations Decade for Women was held July 10-26 in Nairobi, Kenya. This was the last of three meetings which spanned a decade of women helping women worldwide, and over 13,000 people attended.

A number of representatives of the Anglican Communion attended the meeting which was made up of a United Nations conference and the Non-Governmental Organizations Forum (NGO), a gathering of women's groups from all parts of the world.

Last week TLC correspondent Fay Campbell introduced these representatives and their activities and views of the event. She continues with their experiences in this article.

• • •

Nell Gibson, who is executive assistant to the Bishop of New York and serves as president of the Episcopal Task Force on Women, attended workshops on apartheid, refugees, and political prisoners and studied the problems of Haitians. Having previously visited several African countries, she found it particularly meaningful to come together with women from those countries at the Non-Governmental Organizations Forum. Her most rewarding experience in Nairobi, she said, was participating in caucus meetings with women of color.

As president of the Episcopal Church Women, Sylvia Corey will report on Forum '85 at the Triennial meeting. Mrs. Corey feels that the main impact of these reports will be on companion diocese relationships. While in Kenya, she said, she had identified at least a half dozen ways Episcopal Church Women could give both spiritual and material support to projects to aid women in Third World rural areas. Through work-

shops such as one on "Women, Development, and Energy" for example, she examined the problems of lack of water in rural areas. One project provides instruction for women to assemble and operate water pumps. The women are also taught how to use water more efficiently for cooking, bathing and irrigation.

Mrs. Corey was also an official observer at the United Nations conference. In this capacity she focused on issues of food production. Observers from the Non-Governmental Organizations are able to influence the deliberations and decisions of the conference, she explained, by feeding information and collective suggestions from the NGO Forum through their countries' delegates on these committees.

For Deirdre Good, the trip to Nairobi was a return to the land of her birth. Daughter of Anglican missionaries, she spent her early life in Kenya. Now chair of the Department of Bible and Religion at Agnes Scott College, Decatur, Ga., Dr. Good was sponsored as a delegate to the conference by the ECW of the Diocese of Atlanta.

At Forum '85 she chaired a workshop on "International Institutes as a Global Networking Educational Tool." The aim, she explained, is to take students from an institution and give them indigenous educational experiences in a country other than their own. Specifically, she will assist Agnes Scott College to develop a global studies program. Through direct involvement in such projects, Dr. Good hopes to develop missionary sensibilities in her diocese.

Nina Soto's constituency is Hispanic

women of the Episcopal Church and Province IX. Natives of Cuba, she and her husband served the church as missionaries in Ecuador and El Salvador for many years. At present they are working on two Episcopal Church Center publications: *World Mission News* and *Anglicanos*. At Forum '85 Mrs. Soto focused on workshops involving issues affecting Latin American women, such as racism, violence, and political problems. She attended peace workshops in which conflicts between Iran and Iraq, Israel and Lebanon, and El Salvador and Nicaragua and the U.S. were discussed." The voice of Christianity was not heard very much," she commented.

Marion Dawson was the moderator of a workshop at Forum '85 entitled "Refugee Women Speaking Out from the U.S." A panel of four refugee women — Vietnamese, Laotian, Polish, and Afghan — discussed their experiences of escape, asylum, and resettlement in the U.S.

As an official delegate to the United Nations conference, Mrs. Dawson contributed her expertise in international refugee matters to the preparation of the official "Forward-Looking Strategies" document to have been issued at the conclusion of the conference. She prepared new paragraphs on refugee women, emphasizing the need for humanitarian international assistance.

Mrs. Dawson worked to strengthen contacts between the Episcopal Church and the African churches. In addition to meeting with other people from throughout the continent, she was invited by the Rt. Rev. Manasses Kuria, Archbishop of

Continued on page 15

Experts Scrutinize BEM

The document *Baptism, Eucharist and Ministry* (BEM) was the cent attention for Societas Liturgica, a international and ecumenical association for the study of liturgy, at its biennial meeting at Boston University, August

Considered a document of major importance, BEM was promulgated by the World Council of Churches in Lima, Peru, in January of 1982 [TLC, March 17]

Principal speakers at the conference included, among others, Dr. Geo Wainwright, a British Methodist theologian now at Duke University; Eugene Brand, an American now living at the headquarters of the Lutheran World Federation in Geneva, Switzerland; Dr. Alkiviadis C. Calivas, dean of Holy Cross Greek Orthodox School of Theology in Brookline, Mass.; and Anscar J. Chupungco, O.S.B., of the Philippines, currently president of Pontifical Liturgical Institute in Rome.

All the speakers applauded the constructive approach of BEM and commended it a statement requiring most of our attention throughout the Christ world. They also commented on particular difficult points, and on items of agreement to which BEM itself attracted attention.

A major item of disagreement, among and within churches, is the question of confirmation to baptism and Holy Communion [TLC, Aug. 4]. The importance of this topic led a dozen of Anglican participants to meet separately under the chairmanship of Canon Donald Gray, a rector from England. His statement, "Children and Communion" was drafted by this group for circulation to the Anglican Consultative Commission and the churches of the Anglican Communion [see box].

Concern was expressed by some participants that, for any substantial change of historic Christian practice, Christian agreement must first be attained. One such question was the possible use of some other food and drink in the Eucharist in parts of the world where wheat bread or grape wine are available. Bread represents the staple of life and wine the characteristic beverage of celebration, so for Anglicans, such change would pose difficulties with Lambeth Quadrilateral.

A practice for which widespread agreement had not been obtained was the ordination of women.

"All churches are agreed, however," said Fr. Chupungco, "that women have the right and duty to exercise a ministerial role in the church."

As at some other recent ecumenical gatherings, the so-called Lima Liturgical eucharistic rite reflecting the consensus of BEM, was celebrated in the university chapel. The Nicene Creed was recited

Children and Communion

Recommendations from Anglican members of Societas Liturgica, August 1985 meeting in Boston, Mass.

1. That since baptism is the sacramental sign of full incorporation into the church, all baptized persons be admitted to communion.
2. That provincial baptismal rites be reviewed to the end that such text explicitly affirm the communion of the newly baptized and that only one rite be authorized for the baptism whether of adults or infants so that no essential distinction be made between persons on basis of age.
3. That in the celebration of baptism the vivid use of liturgical signs, e.g. the practice of immersion and the copious use of water, be encouraged.
4. That the celebration of baptism constitute a normal part of an episcopal visit.
5. That anyone admitted to communion in any part of the Anglican Communion be acknowledged as a communicant in every part of the Anglican Communion and not be denied communion on the basis of age or lack of confirmation.
6. That the constitution and canons of each province be revised in accordance with the above recommendations; and that they be amended wherever they imply the necessity of confirmation for full church membership.
7. That each province clearly affirm that confirmation is not a rite of admission to communion, a principle affirmed by the bishops at Lambeth in 1968.
8. That the general communion of all the baptized assume a significant place in all ecumenical dialogues in which Anglicans are engaged.

cient form, without the filioque
ly morning and evening prayer, in-
g many items from the American
r Book, reflected growing consen-
1 this aspect of worship.

Robert Taft, S.J., an Eastern Cath-
f the Roman obedience, was elected
w president of the Societas. The
ok of the meeting was summed up
r. Emmanuel Lanne, O.S.B. of
stogne, Belgium, who said, "The
Document is a major milestone on
oad to the unity of the churches."

H.B.P.

ly Faces Deportation

El Salvadoran refugee family being
ored by a New Jersey parish as
f the sanctuary movement, faces
tation unless political asylum is
ed by the U.S.

omon Flores" (an assumed name),
er and three children were given
er by St. Michael's Chapel of
rs University in Piscataway, N.J.
have lived there since September
when the Rev. Canon Henry
is and his parish agreed to become
the growing sanctuary program
e U.S. by sponsoring a refugee
y.

ore escaping to America, Mr.
s had been imprisoned for months
ie El Salvadoran government, on
es of aiding Salvadoran rebels by
istering medical treatment in refu-
amps.

Atkins said he had introduced the
uary idea to his congregation in a
on in January 1984 and by May
the parish had voted to become a
uary church. Since Fr. Atkins has
ionary connections with Central
rica, he was contacted in September
year and agreed to host the Flores
y.

gust 6, however, Mr. Flores was ap-
nded by an agent of the Immigra-

tion and Naturalization Service as
he was walking his young daughter home
from a child care program. After spend-
ing one night in the Passaic County Jail,
bond was posted by Fr. Atkins and Mr.
Flores was released on the condition
that he reveal his real name and begin
application procedures for political asy-
lum. The process could take up to a year.

At a news conference following the
event, Fr. Atkins and Mr. Flores spoke
of the sanctuary movement and its witness
of faith. "It is a commandment of the
Judeo-Christian heritage to take in the
stranger, and the sojourner amongst us,
as if they were our own," Fr. Atkins said.

Mr. Flores, who had been a medical
student in El Salvador, spoke about
what he had experienced in this country.
"People have been open and eager to
help," he said through an interpreter.
"They are anxious to change the direc-
tion of their government's policies."

When asked what he feels when he
now considers the future, he said, "I've
tried not to think of it. We'll do the work
we need to do. But I don't know if I'm
deported, if I'll make it past the airport
in San Salvador." Fewer than three per-
cent of Salvadorans who apply for politi-
cal asylum are granted it. Many upon
being returned are never heard from
again.

South Africans Receive Grant

The *Church Times* reported that
Christian Aid, an organization spon-
sored by the Church of England, has
made a £30,000 emergency grant to help
meet the legal and social welfare needs of
people caught up in the wave of South
African arrests.

Mrs. Anne Booth-Clibborn, wife of the
Bishop of Manchester and chairwoman
of Christian Aid's Africa Committee, au-
thorized the grant because a growing
number of detainees in South Africa
meant that families were suffering from
the loss of breadwinners. In addition, rel-

atives are often forced to travel hundreds
of miles to see prisoners in detention
camps, and the detainees themselves
usually cannot afford legal help.

Mrs. Booth-Clibborn denied political
motives for the grant, but said, "this
seems to me to be the most humane
action for Christian Aid to be involved
in." She added that churches in South
Africa have been inundated with re-
quests for help.

Since last October Christian Aid has
given almost £4 million to Africa for
famine relief, with an additional £60,000
for social welfare and legal aid
assistance.

Aboriginal Bishop

The *Church of England Newspaper* re-
ported that Australia has appointed its
first aboriginal bishop.

Canon Arthur Malcolm, 50, is cur-
rently priest in charge of St. Alban's,
Yarrabah in North Queensland. He will
be made assistant bishop to the Bishop
of North Queensland and will have du-
ties to the Aborigines beyond diocesan
boundaries.

Canon Malcolm has been developing
an aboriginal ministry since 1974 and is
a native of Yarrabah. He said special pro-
grams need to be developed for native
Australians because present Australian
society is "incapable" of appreciating
aboriginal culture.

The new assistant bishop has been
Australia's first Church Army bishop
since he joined them 30 years ago.

The Diocese of North Queensland has
also announced the appointment of Aus-
tralia's first Chinese bishop, the Ven.
George Tung Yep, whose parents came
from Canton, China.

Tax Break for Clergy

According to a listing in the Standard
Federal Tax Reports (Number 31), the
IRS has announced that Rev. Rul. 83-3,
which precluded deductions for mort-
gage interest and property taxes paid by
clergy out of a tax-free parsonage allow-
ance, will not be applied until January 1,
1987.

This deduction has been provided only
to clergy who owned and occupied
homes before January 3, 1983, or who
had contracts to purchase homes on that
date and later owned and occupied them.

The Tax Reform Act of 1984 indicated
that Rev. Rul. 83-3 could not be used to
disallow deductions incurred prior to
1986 by clergy who owned and occupied
homes or had contracted to purchase
homes before January 3, 1983.

However, the IRS indicated that if by
January 3, 1983 a member of the clergy
owned and occupied a home or was going
to purchase one but did not, Rev. Rul.
83-3 will apply for any home subse-
quently occupied, regardless of when the
person moved in.



"Ramon Flores" (center) with an interpreter (left) and Fr. Atkins: a refugee fights for asylum.

Interview with Terry Waite

By DOROTHY MILLS PARKER

When Dorothy Mills Parker, TLC's Washington correspondent, was in London this summer to cover the General Synod of the Church of England, she crossed the river to Lambeth Palace to interview Terry Waite. This is the first of a two-part article with Mr. Waite who is the Archbishop of Canterbury's (the Most Rev. Robert Runcie) Secretary for Anglican Communion Affairs. The conclusion of the interview will appear next week.

DMP: Terry, it's good to see you again, and I do appreciate your giving me this time. You have had a unique and perhaps unprecedented role within the Anglican Communion — military service, the Church Army, overseas mission, education, ecumenical, and more recently in the field of international diplomacy, in effecting the release of British hostages in Libya and Iran. And, finally, your close association with Dr. Runcie. It would be interesting to know something of what prepared you for this remarkable and multi-faceted career. The record says you were born in Cheshire 46 years ago. Would you tell us about your background, early years, family, and so on. Have you always been an Anglican?

TW: That's a very good comprehensive question to begin with. I owe a great deal to my roots, which lie in the little village of Styal, where I spent my most formative years. Village life can at times be claustrophobic, but can also provide a secure base for growing up.

Yes, I was born an Anglican, and owe a lot to the parish church there. I think my favorite service was, and still is, Evensong. What I'm particularly grateful for now is that as a choirboy I went through the whole Prayer Book and came to know the psalms by heart. Forty years later, when I found myself in Iran in a very difficult situation, with no book at all, I could remember whole sections word for word — in fact, the entire service of Morning and Evening Prayer, and that's something to be said for the traditional service, isn't it!

DMP: It is indeed.

TW: We were anything but wealthy, and my brother and sister and I had to use our initiative. I delivered newspapers to buy a bike to travel around the county.



When I was about 15 a group of children from our school went on a week's excursion to Paris, which was beyond our means, and I thought "There goes my chance — I'll never be able to travel overseas!" But I left school early to join the Grenadier Guards, and that was the beginning.

DMP: How long did you serve?

TW: For the period of my national service. About that time I thought I had the stirrings of a vocation though I wasn't sure what it was. But I was quite clear then, as now, that it wasn't to the ordained ministry. So when I heard about the Church Army (an organization for lay people), I decided to look into it, and went through their training course, which included the study of theology. I had done my academic studies previously.

DMP: Where did you study theology?

TW: In London. The Church Army has its own college there, which links its courses to London University. When I finished the training I was seconded to the Church Army and have been ever since.

DMP: What does that mean?

TW: It means that the Church Army has people who work for them regularly but often in other fields. I worked for some time with the Church of England Board of Education, traveling around the UK doing conferences and courses. Then

the Bishop of Bristol, Oliver Tomkyn invited me there to start the first training department. I had just married my wife Frances, and our three children were born there: twin daughters, now studying French and Italian in Cambridge, and another daughter of 18, completing high school.

DMP: Your biography says you spent three years in Uganda as a lay missionary on the staff of its first native archbishop. Was that the Archbishop Sabiti I knew in Lambeth '68?

TW: Yes it was. I went out first as a member of an international training group to set up courses, mainly for lay people and clergy, to help the church stand on its own feet independently of external sources. The courses were successful. I was asked to come back for three years to get the program going. I resigned my Bristol job and returned with my family to Uganda to serve on Archbishop Sabiti's staff as his advisor, and there during the *coup* [in the Idi Amin regime].

DMP: Were you there when Archbishop Luwum was killed?

TW: No, I was actually in Rome at the time of his death, but I knew him as a priest and had been present at his consecration as bishop, and as archbishop. I was my next-door neighbor.

DMP: How did you, an Anglican, come to be asked to Rome by the Roman Catholic Church to work with their missionaries in setting up medical programs in developing countries?

TW: I had gotten to know the Roman Catholics quite well in East Africa. I had done some work for them. This was just after Vatican II, when their orthodoxy was undergoing tremendous change. Their understanding of the nature and organization of community life and monastic vows in today's world; and in the field of their apostolate. They asked me to be the coordinator of their evaluation training programs in Africa, Asia, South America and other parts of the world. I went to Rome originally for two years, ended up staying for seven. I traveled a great deal, organizing the programs, trying to find the balance between medical, agricultural and educational programs, based on good Christian values.

ling. They were demanding more and more of us over the past few years, but we finally felt we had to come home for the sake of the children's education.

JP: How did your present association with Dr. Runcie come about?

J: After Archbishop Coggan retired, my ministry was conducted on the developing of the Anglican Communion, and it was recognized that among many others, the Archbishop has three primary responsibilities. First, as Bishop of the Diocese of North Carolina; second, as Primate of All England; and third (and this was the crucial one), his growing role in the Anglican Communion. Not a papal role of course, but that of *primus inter pares*.

The Anglican Communion was at a time of expansion, of development and growth, past the point of fragmenting, and growing more completely into its unity as a world body. So it was felt that the Archbishop should have more support, to enable him to fulfill this

role, and the question was, who knew the world sufficiently, and had enough church experience, to fill it? Bishop Tomkins put my name forward, I had an interview with Dr. Runcie, and he invited me to join his staff. We came to Lambeth Palace at the same time, at the beginning of his tenure, and I've been here ever since.

DMP: Would you tell me a bit about the various aspects of your work for him — the traveling about, arranging his visits, acting as his spokesman, receiving overseas visitors, and the several very important diplomatic missions?

TW: All are important, but given the changes in the world in these last few years, more emphasis is now being put on the diplomatic. My name has become public, in regard to the hostage situations, and this may have helped prove that it is possible for the church to have an effective role in the whole process of mediation and understanding. To do this, you have to work through the very high-

est channels — through the heads of state, and you must have a sensitivity to other cultures and religions. At the same time, it becomes apparent that the international role of the Archbishop is very much respected, and that we *can* be a power for good in the world.

DMP: What about your other responsibilities?

TW: It is, of course, very important that he gets around the world, that he sees the Anglican Communion, that he meets a wide variety of people, that he is enabled to learn, and also to give his views as input into a variety of situations. So I suppose you might say that this has grown into what might be called the Foreign Office of the Anglican Communion, throughout which we have, on the whole, extremely good relations at all levels.

Next week: diplomacy in the Middle East.

Note to a Small Church Vestry

By NEFF POWELL

Dear Friends in Christ:

Thank you so much for inviting me to meet with you last night in Bypass. I had our discussion of a job description for vestry members to be helpful and effective. You asked me to write a summary of my thoughts on the subject; they are.

You, as members of the vestry of St. Mary's, Bypass, are the leaders and heads of the congregation. Granted, members of the body of Christ are priests and stewards, but you are specifically elected to this ministry. That is a wonderful ministry and opportunity.

I would suggest the following six suggestions as being important for a job description for vestry members:

Faithful in prayer. It is imperative that we all, as members of the body of Christ, uphold each other with lives of prayer. For the sake of your own souls and for the sake of the souls of the congregation, I encourage you to begin your prayer as a member of the vestry with prayer.

You certainly don't have to be a monk, or an ordained member of the clergy, or take a few moments each day to say

something like, "Dear Lord, thank you for this day and help me as a member of the vestry of St. Mary's, Bypass, to do thoughtful, careful, and considerate work." Then pray, by name, for your clergy and for your fellow vestry members.

Faithful church attendance. How could you possibly expect other parishioners to be faithful if you as the leaders are not faithful? I know also, in my own experience, when I'm away from my home parish for a few Sundays I simply miss out on the ongoing life of the congregation.

If business or family take you away on Sunday, be sure to attend the nearest congregation. Bring back the church bulletin to share with the others. If a church is not near enough, take the time to say your own prayers. If you have packed your Book of Common Prayer, the daily devotions for individuals and families is good to use.

Be generous (time, talents, treasure). Again for the sake of your own souls as well as to lead the congregation, you simply must be generous. There is no way that the average parishioner is going to give more generously than the leadership.

I would add here too that it is always a mistake to elect someone to the vestry in the hope that thereby they will become

more active and more generous. It rarely works that way. A vestry made up of generous people will generate a generous congregation.

Be honest. We must learn, as members of the body of Christ together and as church leaders, to be honest with each other about the life of the church and about our own lives. This is both leading the congregation and modeling Christian behavior.

Be positive and supportive of your congregation and the life of the church. A current piece of jargon is to be proactive rather than reactive. A chronically negative person on the vestry is a poison to the body of Christ. We don't have to agree in everything, but we do need to be supportive of each other.

Be proud of them. When you elect someone to the vestry or nominate a new person to the vestry, they should be someone about whom you are proud to say "that person is on the vestry of St. Mary's, Bypass."

That doesn't mean that they have to be wealthy or a long-time member of the school board. However, if you find that you're naming the member of the vestry and blushing, something is wrong.

Good luck and God bless you in your ministry together on the vestry and as leaders and stewards at St. Mary's, Bypass.

Ven. Neff Powell is archdeacon and director of program for the Diocese of North Carolina.

A Guide for On-Site Visitors

Search Committee Suggestions — from the First Phone Call to Recommendations

By DOUGLAS G. SCOTT

It was over in the twinkling of an eye. The senior warden approached you with an “I’ve got a favor to ask” look, and before two minutes had passed, you were a member of the search committee.

With the other members of the committee, you began to wade through a mountainous pile of protocol and print — the bishop’s charge, diocesan procedures, the congregation’s questionnaire responses, the archdeacon’s recommendations, the Church Deployment Office (CDO) candidate search forms, references from parishioners and nearby clergy, and resumes, resumes, resumes.

Now, six or seven or eight months into the process of finding a new rector, just when things are starting to look terminally bleak, the chair of the search committee distributes slips of paper at a general meeting. Each slip contains a name, perhaps two, and you are told that this is the candidate that you and two other committee members will visit at a Sunday service of worship “on his home turf,” as the archdeacon had said.

The chair, standing in the center of the room with the master list pinned securely to a clipboard, displays a broad smile and sends you off with the cheery charge, “Well, then, off with you, and find us a rector!”

The Rev. Douglas G. Scott is rector of St. Martin’s Church, Radnor, Pa.



As you leave the room, you carry a sense of discomfort that no guidelines were established for you or the other committee members as to how you were to carry yourself into this individual’s church and home.

How can search committees change

this woefully familiar scene, easing visitation process for both committee members and candidates? While some bishops require an on-site visitation of all candidates, others leave it to the capabilities of the committee.

Consequently, in these cases, the question must be, “Is this visit necessary?” Oftentimes, it is more advantageous to transport the candidate (and spouse) to your site than to fly to another local committee members to another local site.

The savings realized are often not only more than financial, since visitation teams frequently forget the amount of power they wield or the destruction that can wreak. Each candidate should be asked, therefore, if an on-site visit constitute a major difficulty, and the answer should play a role in the decision whether or not to visit the candidate.

Should the decision to visit be affirmative, the most helpful tool in the process is the development of committee guidelines concerning visitors and visitation developed and discussed by all committee members. While the circumstances and character of each congregation determine the content of those guidelines, the following items should be of concern in each vacant congregation:

The First Telephone Call

Be sensitive to the candidate’s situation. Unless the priest serves an unkind and forgiving congregation, your visit may endanger the candidate’s pre-

tion. The candidate may want to, but may not be willing to disrupt working relationship with this con-
tation.

to set a date convenient for every-
nvolved. Remember to avoid Sun-
that are sparsely attended, such as
Sunday or daylight saving week-

k if your team should be as incon-
ous as possible, perhaps arriving in
rent cars and sitting separately,
avoiding the monolithic look of a
h committee "on the make."

k how you should respond if parish-
s ask the purpose of your visit.
e the priest will not ask you to com-
ise your integrity, he may have a
ul suggestion as to how you can
stly explain your presence.

k if there are any facets of the con-
tion's work or worship which you
t best know before your arrival.
ng this question is a courtesy which
llow the candidate to apprise you of
ing extraordinary which you might
r hear during your visit.

At the Church

soon as you enter the nave, remem-
nother reason why you are here. You
come to this particular church on
particular Sunday to worship God,
o examine a fellow human being
a critical and discerning eye. God
ss to the heart far more readily in
self-offering of worship than in the
ing scrutiny of ecclesiastical and
ling dissection.

not be distracted by differences in
onial between this parish and your
church. Too many good candidates
quickly dismissed by visitors be-
they seem "too high" or "too low."
l probability, the church was a
l" or "low" church long before this
cular priest arrived. By continuing
hurch's worship patterns, the priest
ays respect for and appreciation of
ongregation's liturgical sensibilities
fections.

en the sermon begins, remember
though the candidate struggles to
en to God's presence, he invariably
the added pressure of your pres-
Pray for him.

sume that the sermon probably
his best, and certainly isn't his
t, but that it is average Sunday fare.
re you judge it, consider this — the
t will feel that it is his responsibil-
o present God clearly to the congre-
n that day.

t the burden on you is even greater
u must find God in that sermon, in
response, and in the response of the
le around you. If you work at that
le you will not fail in your duties as a
or.

At the Service

t the time you greet the priest in the
lex after the service and inconspic-
r head for the back door of the rec-

“Remember that
though the candidate
struggles to be open
to God's presence, he
invariably feels the
added pressure of
your presence.
Pray for him.”

tory, remember that this person will
have spent weeks praying about your
visit, will have worked overtime trying
to prepare the best possible sermon, will
have cleared Sunday afternoon for your
talk, probably by doing a double load of
work the day before, has probably slept
poorly for a week, and has just com-
pleted two or three services of worship.

With this in mind, don't impose on the
priest's gracious hospitality. In a tele-
phone call the week before you arrive,
arrange to take the candidate (and
spouse) out to a restaurant of their
choosing. If the couple has small chil-
dren, offer to pay for a babysitter.

Since it is difficult to talk seriously
during a meal, promise that the conver-
sation will be light until you return to
the rectory, or another place of mutual
agreement.

At the Table

Although you have agreed to avoid
professional questions, this is the ideal
time to discover more personal informa-
tion. If the candidate is married, how did
he and his spouse meet? Are their rela-
tives close by? Will they be stranded
without family and friends upon arrival
at your rectory? If they have children,
what ages are they and what grades are
they in? Do the children have special in-
terests and activities — music, dance,
sports?

Does the spouse's work require special
training or expertise? Will the spouse be
able to find similar work in your commu-
nity? What does the priest, married or
single, do for relaxation and recreation?

Make sure this is not like a cross-
examination. You are sharing and must
be willing to offer much of the same in-
formation about yourself.

When You Talk

The candidate already has a copy of
your parish profile. Bring with you a
package of other materials that will give

a better picture of your church: service
bulletins, monthly newsletters (at least
six months), treasurer's reports and
vestry minutes, pictorial directories.
Since a church is more than reports and
news, include photographs of the inter-
ior and exterior of the church and par-
ish house, a complete set of pictures of
the rectory.

Your new priest (and spouse) will live
in the community at large. Be sure to
bring pictures of the neighborhood, its
schools, parks, and shopping areas. If
there is a local weekly or daily newspa-
per, bring an issue or two.

Enough? Perhaps, but you might also
consider giving the names of people with
whom the candidate may speak candi-
dly. Give the names, addresses, and
telephone numbers (having obtained per-
mission, of course) of your bishop, arch-
deacon, or dean, your interim priest, and
perhaps a neighboring priest or a minis-
ter of another denomination. The idea
here is to provide a wide range of honest
information.

State how many other candidates are
being considered, and the geographical
range from which they are drawn. State
where the search currently stands, and
appraise the candidate of upcoming deci-
sions and their approximate dates.

Be candid in an early discussion of
compensation. Your profile may have set
out a salary range but let the candidate
know where in that range the vestry ex-
pects to fall. He or she must know as
soon as possible whether the family can
afford to make this move, and you will
need to take back a clear idea of whether
the package can be accepted as it
stands.

As You Return

The search committee may gather to
share their experiences "in the field."
You may hear some candidates praised
highly, others dismissed quickly in a
"waste of time" tone. You may feel an
urgency to share the positive nature of
your visit in an aggressive way. Be care-
ful — a particular priest is not *your*
candidate, just as you are not his champion.

The priest is a candidate, and your
responsibility is confined to presenting
your excitement and concerns, together
with your recommendation of whether
the committee should consider this per-
son further. If your opinion concurs with
that of your team members, you will be
heard.

First of All

We say it last, in hopes you will re-
member it first. You were selected for
this position, not because the parish
family uniformly agrees with your opin-
ions about people and issues, but be-
cause you are expected to remain open to
the urging of the Holy Spirit in this diffi-
cult and often painful process. Give this
task to God and serve gladly as his
agent, seeking only to know his mind
and to help enact his will.

EDITORIALS

Parish Life and Work

General Conventions, provincial synods, and diocesan conventions or councils are all important, but for most members of the church most of the time, the parish is where the action is. It is in the local congregation that we worship week by week, that we sustain and are sustained by friendship with other parishioners, and that we take responsibility for plans and decisions intended to carry out the witness of the Christian community.

In a very real sense, the diocesan organization, its staff and its boards, are there to support and serve the parish. In the same sense, General Convention, the Triennial and a number of national church organizations meeting in Anaheim are there to support and serve the dioceses. Their work will be effective to the extent that this supporting and serving is actually carried out.

THE LIVING CHURCH, as the one national weekly publication serving the Episcopal Church, inevitably has frequent information on national and diocesan church matters. We continue to remember, however, that the local congregations are where most of the life and work of the church takes place; thus, four times a year we publish a Parish Administration Number. We hope that all find this issue helpful.

Season of the Cross

The cross of Jesus Christ stands at the center of the Christian message. Perhaps only two crossed sticks, two crossed pieces of metal, or two crossed lines on a piece of paper — this is the simplest and most elementary sign of Christianity, yet it points to the very depth of the meaning of the Gospel. A cross is marked on the foreheads of the newly baptized, and

throughout life we may make the sign of the cross as a kind of Christian salute, a bodily reaffirmation of Christian identity.

Devotion to the cross does not mean that we worship a piece of wood: it means that we worship him who hung on the wood, that we are redeemed by what happened on that wood, and that the sign of shame and disgrace has become our badge and emblem of glory.

The Feast of the Holy Cross, September 14, is one of those weekday feasts the meaning of which sometimes spills over into the adjacent Sunday. So this year, September 15, the Old Testament Lesson and the first choice of Gospels (St. Mark 8:27-38) offer the opportunity for the continuing observance of the theme of the cross. So too do the readings of September 22.

Coming at the transition from summer to fall, observance of the ancient Feast of the Holy Cross associated with the traditional autumnal Ember Days, The Jewish New Year (Rosh Hashannah, Sept. 16), Day of Atonement (Yom Kippur, Sept. 25) come about the same time. After the long easy days of summer, these observances recall us to the serious side of our spiritual life.

Devotion to the cross has been a special theme of numerous orders and organizations in our church; among them, the Order of the Holy Cross and the Order of St. Helena, the Society of the Companions of the Holy Cross, the Community of the Way of the Cross, the Society of the Way of the Cross, the Brotherhood of the Way of the Cross, and others. We are pleased to pay tribute and express gratitude to all of them at this time. [We regret that THE LIVING CHURCH cannot supply detailed information on all church organizations. We respectfully refer readers to *The Episcopal Church Annual*; a copy can be found in most parishes.]

Meanwhile the cross remains a unique sign for all of us, helping us "to comprehend with all the saints what is the breadth and length and height and depth, and know the love of Christ, which surpasses knowledge" (Ephesians 3:18-19).

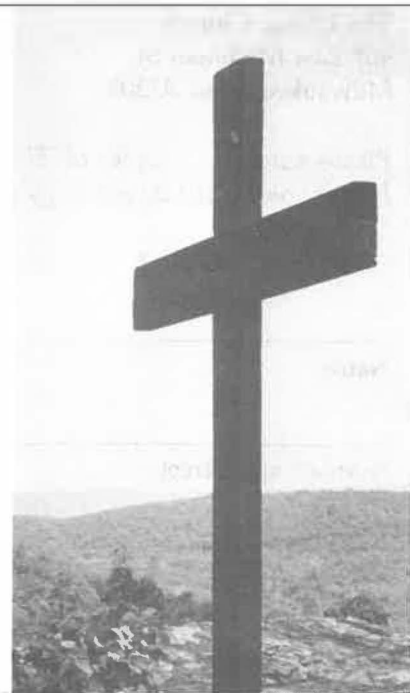
POET'S PROPER

The Feast of the Holy Cross, September 14

The Wood That Crosses Are Made of

Must not be brittle, so that
It splits when the nails are driven
Or the weight suspends; must stand
Cut from a tree tall enough to fit
A man or woman, and lift them
Out of reach of any touch
Of hands; must not bend or give in,
However many in the crowd jostle to see
The condemned try and fail for hours
To die; must be burned, before those many
Can turn it to some self-serving end.

Nancy G. Westerfield



THE EPISCOPAL CHOIRMASTER'S HANDBOOK

This indispensable tool for church musicians and clergy provides selections for every Sunday and major feast of the year. It is especially easy to use, as hymns are identified both by number and first line. It continues to supply full information for the use of *Hymnal 1940*, and also includes selections from recent supplemental hymnals of the Church Hymnal Corporation.

The HANDBOOK will be of special assistance as churches adopt *Hymnal 1982*. Selections from the new hymnal will begin in Advent.

Place orders now for the 29th edition, with selections beginning with September 1, 1985. Individual copies for all clergy and choir directors and organists are recommended.

The HANDBOOK is now published by The Living Church Foundation in Milwaukee. As in previous years, all orders must be accompanied by payment in full. The HANDBOOK is now available.

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Learnings for Church Leadership

Believing that anything we can learn about leadership, planning, management, coordination, and training is all to the good, participants in a recent session of the Leadership Academy for New Directions (LAND) wrote down two dozen items which, we think, are worth sharing with readers of *THE LIVING CHURCH*. LAND is an extensive training program for archdeacons, rural deans, canon missionaries, diocesan officials, and other clerical or lay leaders with responsibilities in the small church field.

A Set of Learnings

- Keep it simple, stupid! (KISS)
- Write it down so you can measure it.
- A training program forces focus.
- Planning time saves time.
- Ask the right questions:
 - don't trust what you're told.
 - push for clarity, accurate data, not assumptions.
- "Laity are important."
- Having a framework to operate in is more productive than just dealing with things as they emerge.
- Trust can develop far more quickly than we imagine.
- Fewer goals, the more that can be done.
- Collegiality: important to get people together just to talk/share.
- Expect the unexpected and integrate the results.
- Have some short-term attainable goals.
- Failure can be a positive experience.
- A challenging project helps you discover gifts you didn't think you had.
- Leadership is not necessarily something you're born with; it can be learned.
- Prayer is a necessity.
- Don't expect too little or be limited by your expectations.
- I won't be late again!
- Need for clear contracting with advisors and consultants.
- Regular evaluation is essential.
- Everything was realistic . . . except my concept of time!
- Consultants from outside are very useful, worth the hassle of scheduling dates — ask for help when you need it!
- Don't put too much into your project. Few things, not lots.
- Take on something you can manage

SHORT & SHARP

Continued from page 5

blessing; hence, we read, without the necessary elaboration, that Anglo-Catholics "have accepted Roman Catholicism, but without a pope or allegiance to a pope" and that Anglicanism is "The form of Christian faith that stems from the church founded in 1534 by King Henry VIII. . . . Much of worth here, but Episcopalians will be disappointed.

IN THE PRESENCE OF GOD: Readings for Christian Marriage. By David and Vera Mace. Westminster. Pp. 117. \$8.95.

A cleverly arranged series of readings and prayers and suggestions for the first months of marriage, this book is an updated version of a 1953 book, *Whom God Hath Joined*. Sound pointers, especially on the adjustments necessary from those who enter a journey which the authors — past joint directors of the association of marriage counselors — call a "terrifying closeness."

CHRISTIAN CRACKERS. Compiled by Phil Mason. Norheimsund Books and Cards. (1 Whitney Rd., Burton Latimer, Kettering, Northants., England NN15 5SL). Pp. 60. Paper.

The sketch on the cover shows a gentleman and his dog stopped before the parish church of St. Withit's; the notice of the week reads, "What is Hell like?"

WOMEN

Continued from page 7

the Province of Kenya, to a meeting of the Conference of Anglican Province in Africa (CAPA) held in Limuru, Kenya, to discuss the response of the church to the needs of refugees both in Africa and throughout the world.

Mrs. Dawson was also invited to visit relief, development, and famine-related programs supported by the Presiding Bishop's Fund in Ethiopia. She visited feeding centers, dry food distribution centers and agricultural programs. Of special interest was the Anglican child care orphanage at Addis Alem, supported by the fund in conjunction with St. Mathew's Anglican Church, Addis Ababa, and the Jerusalem Memorial Association of the Ethiopian Orthodox Church.

Summing up her experiences, Mrs. Dawson said, "Meeting face to face with Africa's suffering men, women, and children, be they trying to survive the urban slum or rural famine, sharply revivifies the imperative of the church's calling to reach out across the globe with a helping hand in faith."

As Forum '85 came to a resounding finale of songs, dances, speeches, embraces, promises, and commitments, the

Come and Hear Our Choir." For the lighthearted who enjoy church anecdotes and bulletin bloopers.

NOT SIMPLY SIMON: Meditations on St. Peter. By William W. Wiedrich. Grace Church (116 W. Washington Ave., Madison, Wis. 53703). Pp. viii and 66. \$5 (\$5.50 by mail) paper.

Nine meditations on St. Peter by the rector of Grace Church, Madison, Wis., with a foreword by Standish Henning, professor of English at the University of Wisconsin. Particularly engaging is "Walking on Water" which addresses the absence of God.

THE NATIVE AMERICAN IN THE MISSION AND MINISTRY OF THE EPISCOPAL CHURCH. By Owanah Anderson. Native American Ministries, Episcopal Church Center (815 Second Ave., New York City 10017). Not numbered. Copies available at the above address.

The staff officer of the Episcopal Church's Native American Ministries gives a brief overview of Anglican/Episcopal commitment to ministry among native Americans from the Jamestown Charter in 1606 to the joint consultation in 1984 of Coalition 14 and the National Committee on Indian Work. Regional and provincial summaries of church work among Indians comprises the bulk of this interesting pamphlet.

U.N. conference entered into its second week with delegates deeply engrossed in the precise wording of the "Forward-Looking Strategies" document. It was an impressive, even overwhelming gathering of some 13,000 women from 157 countries — about triple the attendance anticipated by organizers. One hundred workshops were offered each day — one thousand in all — on every conceivable topic affecting women, not only on the themes of the conference but also on many other issues affecting the world.

It is clear that the United Nations Decade for Women which began in 1975 has not come to an end in 1985. Sixteen thousand women have declared that this is only the beginning. There are proposals for conferences every five years to monitor the continuing progress of the status of women throughout the world. Some argue that meetings like these are too cumbersome and that regional meetings would be more practical. But chances are the Nairobi conference will be repeated.

"Where else," asked Deirdre Good, "can women learn first hand from women all over the world about economic, political, social, and religious conditions which affect them, their families, their countries and the whole world?"

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THE LIVING CHURCH

BOOKS

Continued from page 4

it is a very good book about organiza-
tions and how they work, or don't work.
The humor illuminates rather than ob-
fuscates what Fletcher is trying to say.
And while the Twenty-One Key Strata-
gems may seem on the surface cynical,
they ring true: we have all seen these
things done — and if we are honest, we
have ourselves done some of these
things during meetings.

It is the quality of being able to bring
home to the reader the way the reader
may occasionally behave — even if the
laugh is ultimately at us — that makes
the book fascinating. It is a mirror in
which we can see our own behavior re-
flected, and if we are wise, we can laugh
and resolve to see that meetings are not
only more fun, but more effective.

(The Rev. Canon) RICHARD C. NEVIUS
Washington, D.C.

Significant Documents

ANGLICAN-ORTHODOX DIALOGUE:
The Dublin Agreed Statement 1984. St.
Vladimir's Seminary Press. Pp. vi, 73.
\$3.95 paper.

This attractive, small volume brings
the reader right up to date on Orthodox-
Anglican relationships. It contains the
41-page statement agreed upon in Dub-
lin in August of 1984 and, in smaller
print, the 13-page Moscow Agreed
Statement of 1976, together with lists of
members of the commissions. The pre-
face and introduction give the historical
background for these documents.

Commissions of the two churches be-
gan work in 1966 and made significant
progress for a decade, when the ordina-
tion of women to the priesthood in some
Anglican churches seemed to reduce the
whole effort to futility. It was proposed
that the meetings be discontinued, or that
bishops on the commissions be replaced
by theological professors since the fu-
ture purpose of the meetings would sim-
ply be to engage in academic discussion
rather than work for the future union of
churches. Largely through the efforts of
Robert Runcie, first as Bishop of St. Al-
bans and later as Archbishop of Canter-
bury, the dialogue was salvaged and has
proceeded.

The Dublin document indicates wide
areas of agreement in regard to trinitar-
ian doctrine, worship, and prayer. The
restoration of the authentic text of the
Nicene Creed (without the *filioque*
clause) is of course urged. The use of
icons remains a sensitive topic, as Angli-
cans agree with the theology of the use
of pictures of our Lord and the saints,
but in actual practice the ordinary Ang-
lican home may be without any such
pictures, and individuals do not nor-
mally expect to turn toward such pic-

tures to pray. Orthodoxy implicitly chal-
lenges Anglicans to develop more fully
their own tradition of church art.

H.B.P.

Wit and Paradox

AS I WAS SAYING: A Chesterton
Reader. Edited by Robert Knille. Eerd-
mans. Pp. 314. \$15.95. Episcopal Book
Club selection (members \$7.50).

As a devoted admirer of G. K. Chest-
rton, I welcome any anthology of his work
because, as George F. Will suggests, I
hope "it will whet the appetite for even
more Chesterton."

This reader presents a large number of
witty bits and pieces, the paradoxical
"one-liners" for which GKC is justly fa-
mous, but the overall effect is to create a
cartoonlike Chesterton with a curiously
static personality, ignoring the actual
range of his talents and interest.

By and large, Knille selected pieces
that reinforce the pre-Vatican II image of
GKC as a Roman Catholic plaster saint,
ignoring whole books, especially his nov-
els, which demonstrate that Chesterton
was also a fighting journalist raised in
the modern world; that is, a writer we can
relate to, not simply accept as a good and
thankful "child" who saw creation with a
devout sense of wonder.

The book also suffers from a lack of
chronological orientation and explana-
tion. When a footnote is added to a selec-
tion, it seldom tells the whole story. One
glaring example is the satiric poem "The
Song of Right and Wrong." The fact that
publishing it cost Chesterton his job on
The Daily News is left out.

Knowing that Knille did not live to see
the book in print, I must excuse the fact
that there is no real introduction.

I look forward to whole books by GKC
being reissued, as copyright ends in 1986

ALZINA STONE DALY
Chicago, Ill

Books Received

MORE LAP QUILTING. By Georgia Bonesteel
Oxmoor House. Pp. 131. \$18.95.

A VOICE OVER THE WATER. By William
Breault. S. J. Ave Maria. Pp. 111. \$4.95 paper.

STANDING UP TO LIFE. By Max Merritt Morri-
son. Max Merritt Morrison Foundation. Pp. 127.
\$6.27 paper.

NEVER LOSE HEART. By Max Merritt Morrison
Max Merritt Morrison Foundation. Pp. 144. \$6.95
paper.

WATER IN THE WILDERNESS: Paths of Prayer
Springs for Life. By Francis W. Vanderwall, S.J.
Paulist. Pp. v, 132. \$5.95 paper.

A TEARFUL CELEBRATION: Courage in Crisis
By James E. Means. Multnomah. Pp. 109. \$5.95
paper.

WOMEN, FAITH, AND ECONOMIC JUSTICE
Edited by Jackie M. Smith. Westminster. Pp. 80.
\$5.95 paper.

LOVE: A Guide for Prayer. By Jacqueline Bergar
and S. Marie Schwan. St. Mary's Press. Pp. ix, 96.
\$4.95 paper.

GOING HOME. By Robert Raines. Crossroad
Continuum. Pp. ix, 145. \$7.95 paper.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 20.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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SAN JOSE STATE UNIV. San Jose
TRINITY St. John Street at Second on St. James Sq.
The Rev. David A. Cooling, r (408) 293-7953
Sun H Eu 8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

UNIV. OF CALIF.—SANTA CRUZ Santa Cruz
CALVARY CHURCH Center and Lincoln
The Rev. Judith Aln, chap
Sun HC 8, 10; Thurs HC & HS 10; Wkdys ex Thurs MP 8:30

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
The Rev. C. H. Howe, r; the Rev. A. Richardson, the Rev. M. Magodoro, the Rev. J. Lilly; the Rev. A. Jenkins, r-em
-l Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, -ri 8. EP Wed 7

DELAWARE

UNIVERSITY OF DELAWARE Newark
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Sun 8, 10, 5:30, EP daily, Mon 7, Wed 12:10. Anglican Student Fellowship Wed 7

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ST. DAVID'S 145 Edgewood Dr., Lakeland
The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman, SS't; the Rev. Dr. John Santosuosso, d
Sun 8, 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and -leaving

GEORGIA

ATLANTA UNIV. CENTER Atlanta
CANTERBURY CENTER 791 Fair St., S.W. 30314
The Rev. Vincent P. Harris, chap
Sun 11. Wed 6

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter Sibley, chap
Sun 8, 10, 6. Wed 10:30, 7. Fri 7

GEORGIA (Cont'd.)

GEORGIA TECH, AGNES SCOTT COLLEGE, GEORGIA STATE UNIV.

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Ms. Susanne Watson, coordinator
Services and other activities as announced

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Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. Wed 12:10 Danforth. HD 7:30 House

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

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HC Sun 7:30, Marsh Chapel
HC Wed 7, 40 Prescott St.

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ALL SAINTS' 121 N. Main, Attleboro
The Rev. John D. Crandall
Sun 8, 10

MICHIGAN

MICHIGAN STATE UNIV. East Lansing
ALUMNI CHAPEL—Campus: Sun 5
The Rev. John L. Mitman, chap
800 Abbott Rd., East Lansing 48823

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HOLY TRINITY Walnut & I
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Sun 8, 10:30. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Dela
ST. PETER'S 45 W. Win
The Rev. Clark Hyde, r; the Rev. Donna Ross, c
Sun H Eu 8, 10:30; Wed 7:15

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ST. ANDREW'S 516 N.
The Rev. William V. Powell, r; the Rev. David Ottsen.
Sun: HC 8, 10:30, 5. Wed 10

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ST. PAUL'S E. M
Sun H Eu 8, 10:45, Christian Ed 9:30

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The Rev. John M. Scott r & chap
Sun Eu 8 & 10:30

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Fri 12:05.

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Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

VIRGINIA (Cont'd.)

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& chap
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nt Fellowship Tues 5:30

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pt; open wkdays 9-12:20, 2-5

PEOPLE and places

Appointments

The Rev. John T. Arms, IV, becomes rector of St. Paul's, 605 Clay St., Lynchburg, Va. 24504 in early Aug.

The Rev. Jacques Bossiere is now a canon of the American Cathedral in Paris. Add: 23 Avenue George V 75008, Paris, France.

The Rev. Paul Brisbane, became rector of St. Paul's, 1223 Center St., Goodland, Kan. on Aug. 15.

The Rev. James R. Bullion became asst. to the rector, St. John's, Augusta, Ga. on July 15.

The Rev. P. Gerald Clark is rector of St. George's, Savannah, Ga.

The Rev. Steven Clark is now on the staff of St. Augustine's, Augusta, Ga.

The Rev. Edward Wilbur Conklin is now chaplain and social worker at Penick Home, Box 2001, Southern Pines, N.C. 28387.

The Rev. Miles O. Cooper is priest-in-charge, St. Mark's, Woodbine, Ga.

The Rev. Robert F. Cowling became vicar of the Church of the Holy Spirit, Dawson and of Holy Trinity, Blakely, Ga., on July 15.

The Rev. Jerry V. Crook is vicar of St. Philip's, Hinesville, Ga.

The Rev. Joe Morris Doss will become rector of St. Mark's, Palo Alto, Calif., effective Sept. 16.

The Rev. Thomas O. Feamster is rector of St. Paul's and priest-in-charge, St. Matthias, Box 247, Lousburg, N.C. 27549.

The Rev. Roger Ferlo became on Aug. 1 a member of the clergy staff and chaplain of Episcopal Day School, the Church of the Good Shepherd, Augusta, Ga.

The Rev. John Harris Harper is priest-in-charge of Christ Church, St. Marys, Ga.

The Rev. David Hackett has become rector of St. Stephen's, Oak Ridge, Tenn., as of Aug. 1.

The Rev. Thomas A. Kerr, Jr. became on August 1 canon pastor of the Cathedral Church of St. John, 10 Concord Ave., Wilmington, Del.

The Rev. Robert Rector McGee is now chaplain at Winston-Salem State, Salem and School of the Arts, Wake Forest Univ., Box 7204, Winston-Salem, N.C. 27109.

The Rev. George Bull Salley, Jr. became rector of St. Michael's, Savannah, Ga. on Aug. 1.

The Rev. J. Robert Thacker, II, is now rector of Christ Church, 1101 Franklin Rd. S.W., Roanoke, Va. 24016.

The Rev. Terence L. Wilson is vicar of the Church of the Holy Angels, West Chatham County and St. Elizabeth of Hungary, Richmond Hill, Ga.

The Rev. Ronald S. Winchell is now part-time interim priest at St. Elizabeth's, Roanoke, Va. and a part-time pharmacist; add: 3459 Windsor Rd., Roanoke 24018.

The Rev. George Yandall is now assistant at Holy Communion, Memphis, Tenn.

Ordinations

Deacons

Alabama—William Jefferson Bozeman, deacon-in-charge, St. Michael and All Angels, Robinson Springs, Ala. Add: Box 586, Millbrook, Ala. 36054.

Chicago—Joy E. S. Rogers, curate, St. Luke's, Evanston, Ill.

Colorado—Andrew Allen Cooley, vicar, St. Patrick's, Box 1642, Pagosa Springs, Colo. 81147. Allen Keith Hall, vicar, St. Elizabeth's, 76 Third Ave., Brighton, Colo. 80601. Daniel Warren Hopkins, curate, Holy Redeemer, Denver; add: 11923 E. Arkansas Ave., Aurora, Colo. 80012. Richard Charles Lawler, vicar, St. Joseph's, 11202 W. Jewell Ave., Lakewood, Colo. 80226. Sandra Ann Luipersbeck, assistant, St. Barnabas, Denver and chaplain, Parkside Treatment Center, Thornton, Colo. Add:

1970 Ogdens, 2F, Denver 80218. Glenn Gibson Mahaffey, vicar, Trinity Church, Kremmling and St. John Baptist, Granby, Colo. Add: Box 996, Kremmling 80459. Ann Jean Nelson, assistant, Grace Church, 2002 Warwick Ln., Colorado Springs, Colo. 80909.

Kansas—John David Richmond, part-time curate St. Thomas the Apostle, Overland, Kan., with duties at St. Michael and All Angels, Mission, Kan., and evangelism consultant for the N.E. convocation of the Diocese of Kansas; add: St. Thomas, 9777 Antioch, Overland, Kan. 66212.

Kentucky—Paula Marie Jackson.

Los Angeles—J. Douglas Gordon, curate, St. Matthew's, Pacific Palisades, Calif. Polly Hamilton Hilsabeck, Douglas Lloyd Holmes, vicar, Church of the Epiphany, Westlake Village, Calif. Hugo Pahl Norro, assistant, St. Wilfrid of York, Huntington Beach, Calif. Timothy Browning Safford, curate, St. John's, Bridgeport, Conn. Richard Barrington Yale curate, St. George's, Laguna Hills, Calif.

New Jersey—John G. Bryant, vicar, St. Mary's 114 W. Bayview Ave., Pleasantville, N.J. 08232. Mark H. Hansen, curate, Trinity Church, 207 W. Main St., Moorestown, N.J. 08057. Stephen H. Paul curate at Merchantville and vicar at Maple Shade add: 9 E. Maple Ave., Merchantville, N.J. 08106. Nancy R. Taylor, curate, Robert E. Lee Memoria Church and chaplain, Washington and Lee University, Lexington, Va.

Northern California—William J. Adams, curate St. Michael's and chaplain, St. Michael's Day School, 2140 Mission Ave., Carmichael, Calif. 95608. Michael D. McClenaghan, curate, Trinity Cathedral 2620 Capital Ave., Sacramento, Calif. 95816.

Olympia—Robert Alan Blessing, curate, St. Luke's, 5710 22nd Ave., Seattle, Wash. 98107. JoAnn Zwart Leach, chaplain of Rowland Hall and St. Mark's Schools, 105 1st Ave., Salt Lake City Utah 84103. Richard Bruce Matters, curate, Trinity Church, Church and Aston, Asheville, N.C. 28801.

Pennsylvania—Angus K. Davis, diocesan intern Church of St. John the Evangelist, Philadelphia. Autumn H. Fletcher, diocesan intern, St. Paul's, Philadelphia. Charles L. McClean, curate, Grace Church Westwood, N.J. Barbara B. Rivers, diocesan intern Trinity Church, Gulph Mills, Pa. Phyllis G. Taylor, diocesan intern, Church of the Messiah, Gwynedd Pa.

Pittsburgh—John C. Draper, St. Thomas, Oal mont, Pa. Add: 605 Orchard Hill Dr., Pittsburgh, Pa. 15238. Sherman Hesselgrave, assistant, St. Michael and All Angels, 1704 N.E. 43rd Ave., Portland, Or 97213. Lawrence Knotts, assistant, St. Stephen's Sewickley, Pa. Add: 116 Blackfriar Dr., Coraopolis, Pa. 15108. Gregory J. Kronz, associate, St. Stephen's, Wilkinsburg, Pa. Add: 600 Pitt St., Pittsburgh, Pa. 15221. John Rollinson (for the Bishop of San Joaquin). James B. Simons, assistant, St. Martin's, Monroeville; add: 56 N. Bryant Ave., Pittsburgh, Pa. 15202. Pierre W. Whalon, deacon-in-charge, All Souls', North Versailles, Pa. Add: 60 Pitt St., Pittsburgh, Pa. 15221

Renunciations

On July 10 the Rt. Rev. Donis Dean Patterson Bishop of Dallas, formally accepted the renunciations and resignations of the ministries of Lyle David Nicklen, deacon, and Robert William Nindorf, priest, for reasons not affecting moral character.

Resignations

The Rev. W. David Woodruff, as rector of St. Elizabeth's, Roanoke, Va., as of May 26, with tentative plans to remain in the Roanoke Valley area.

Retirements

The Rev. Walter F. Blanton, as rector of St. John's, Bainbridge, Ga.

The Rev. Arthur Cody, as rector of St. Michael's Savannah, Ga.

The Rev. John W. S. Davis, as chaplain, S

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ically a college, and in 1953, the Rev. Jean E. Dementi, as vicar of St. Jude's, North Pole, Alaska.
 The Rev. John H. Gilmore, as rector of Grace Church, Waycross, Ga.
 The Rev. Donald R. Salman, as vicar of St. Philip's, Hinesville, Ga.
 The Very Rev. Richard W. Rowland, as dean of Christ Church Cathedral, New Orleans; Fr. Rowland, dean emeritus, on terminal sabbatical pending retirement, Jan. 1, 1986. Retirement add: Box 296, Tenants Harbor, Maine 04860.

Organizations

The Anglican Priests' Eucharistic League, begun in 1981 by the Rev. John Moser who died in an automobile accident that same year, is being renewed by The Rt. Rev. William Stevens, Bishop of Fond du Lac and patron of the league, who has appointed the Rev. Robert M. Collins of Atlantic City as warden; correspondence should be addressed to Fr. Collins, Church of the Ascension, Box 1808, Atlantic City, N.J. 08404.

Changes of Address

The Diocese of Western Kansas has changed its mailing address to Box 2507, Salina, Kan. 67402-507.
 The Rev. Bruce P. Williamson (ret.) and Mrs. Williamson have moved to Miami, Fla., where Mrs. Williamson lives in Treasure Island Nursing Home; Fr. Williamson lives nearby and may be addressed c/o Lands, 1224 Kasim St., Opa-Locke, Fla. 33054.

The Rev. Agnes Romaine Bradley, retired deacon of the Diocese of Michigan and a distinguished member of the medical profession, died on July 6 at the age of 85.

Set apart as a deaconess by Bishop Manning in 1927, the Rev. Agnes Bradley was a registered nurse, graduating from St. Luke's Hospital, New York City, and from the New York Training School for Deaconesses in 1923. From 1923 to 1926 she was a parish worker and nurse, and from 1926 to 1928, a parish worker at Holy Trinity and Redeemer in New York City. Throughout the next three decades, Deacon Bradley led a varied and exemplary career of service — working at numerous hospitals, clinics, nursing homes, and Indian reservations in Washington, D.C., Connecticut, Nevada, Colorado, New York, Illinois, and Michigan. From 1964 to 1970 she chaired the executive committee of the National Conference of Deaconesses.

The Rev. Powel Mills Dawley, a distinguished clergyman and former subdean and professor of ecclesiastical history at General Theological Seminary, and his wife, Dorothy Wainwright Knapp Dawley, died at their home in Brunswick, Maine, on July 10 and July 3 respectively; Dr. Dawley, who died of cancer, was 78 years of age.

Before his marriage in 1941, Dr. Dawley had served at St. David's, Baltimore; after their marriage the Dawleys led an active life in the church which took them to a variety of parishes and schools. From 1942 to 1945, Fr. Dawley was dean of St.

number of committees and commissions within Diocese of Maine; from 1940 to 1945 he was on Board of Examining Chaplains. In 1952, Fr. Dawley was chosen as a delegate to the World Conference Faith and Order in Sweden, and was a delegate large at the Anglican Congress in 1954. Dr. Dawley's academic career embraced several seminaries, colleges, including Seabury-Western Theological Seminary, Episcopal Theological School, the University of the South, Kenyon, and General Theological Seminary where he was subdean from 1954 until retirement in 1971. The author and editor of numerous books and articles, Dr. Dawley was a native of Rhode Island; he received his B.A. and M.A. from Brown University, attended Episcopal Theological School, and received his doctorate from Cambridge University in England. The Dawleys survive their three daughters and five grandchildren.

The Rev. Ben F. Helmer, rector since 1961 of St. Matthew's, Newton, Kan., died of cancer at the age of 61 on July 18 at St. Francis Hospital, Wichita, Kan.

Fr. Helmer began his ministry in Michigan, serving as minister-in-charge of St. John's, Negaunee from 1953 until 1958, and as rector from 1958 to 1960. He served several other parishes in Michigan in the 1960s and 1970s and worked in various capacities for the Diocese of Michigan. From 1971 to 1975 he was archdeacon and rector of Holy Innocent Little Lake, Mich. in the Diocese of Northern Michigan. A former president of Rural Workers Fellowship and a graduate of LAND, Fr. Helmer is survived by his wife, Marian; two sons, the Ven. Ben Helmer John Douglas Helmer; and a daughter, Mrs. Neumeier.

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 ess; anno, announced; A-C, Ante-Communion; appt,
 nointment; B, Benediction; C, Confessions; Cho, Cho-
 Ch S, Church School; c, curate; d, deacon, d.r.e.,
 rctor of religious education; EP, Evening Prayer; Eu,
 rnarist; Ev, Evensong; EYC, Episcopal Young Church;
 ; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 munion; HD, Holy Days; HH, Holy Hour; HS, Healing
 ice, HU, Holy Unction; Instr, Instructions; Int, Interces-
 s; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
 Morning Prayer; MW, Morning Worship; P, Penance; r,
 r; r-em, rector emeritus; Ser, Sermon; SM, Service of
 ic; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
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