

THE LIVING CHURCH

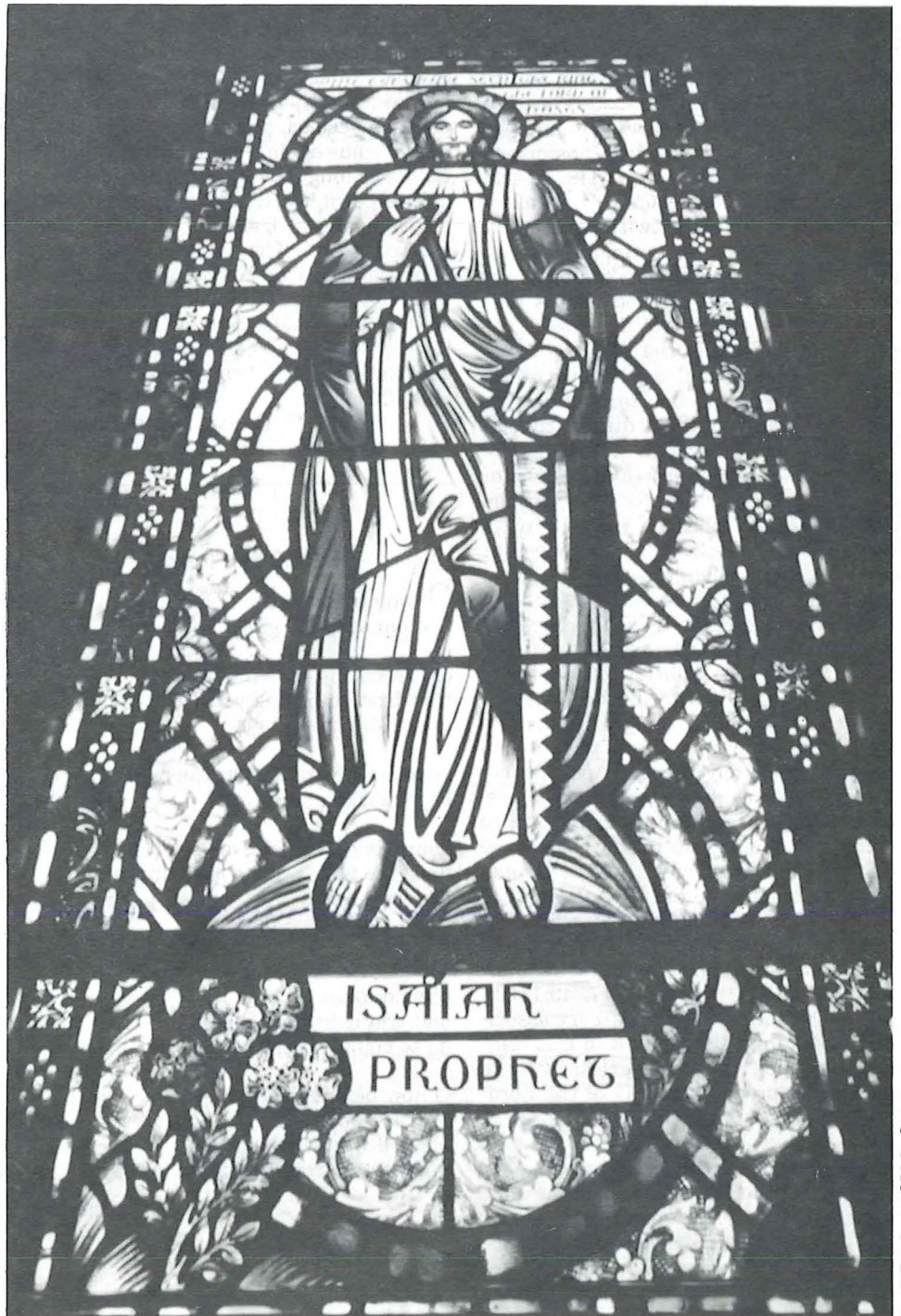
**What Have You
to Offer?**

Go and See!

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Holy Places

- page 10



The Rev Robert G Carroon
1335 Asylum Ave
Hartford CT 06105-2295

The prophet Isaiah, Grace Episcopal Church,
Nampa, Idaho: lessons on our Advent path [p. 2].



The Mysterious Pathway

On this Third Sunday of Advent, the liturgy again includes a remarkable passage from the book of Isaiah, chapter 35, verses 1-10. As on the previous two Sundays, the prophet foretells a future era of peace, justice, and obedience to God when people will serve him and the natural world itself will be transformed into a place of blessing: "The desert shall rejoice and blossom." To speak of the desert as blooming with vegetation, and punctuated with springs, streams, and pools — this is a very dramatic assertion. It is closely linked in this passage with the opening of the eyes of the blind and the ears of the deaf, the restoration of speech, and the healing of the lame. These marvelous works of healing are referred to somewhat differently earlier in the book (Isaiah 29:18-19) and seem to be echoed by a later writer (Isaiah 61:1). Our Lord's reply to the messengers of John the Baptist in today's gospel reflects these passages but does not quote them exactly.

A distinctive feature is the Holy Way, a highway leading to Zion. Anyone leaving through an illustrated atlas of the Bible will see the point of this. Some of the wilderness areas are marked by steep rocky hills, divided by precipitous ravines. To transverse such terrain can only be extremely difficult. A highway leading to Jerusalem would make it possible for pilgrims from all nations to come there, as prophesied in the passage for the First Sunday of Advent (Isaiah 2:2-3; commented on in TLC, Nov. 30).

The notion of a highway on which exiles can return and on which pilgrims can travel appears several times in Isaiah (11:16, 19:23, 42:16-17, 49:11-12, 62:10). Best known is the passage associated with John the Baptist in last Sunday's gospel, "A voice cries: 'In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God'" (Isaiah 40:3; it will be noted that the change of punctuation somewhat alters the sense of the passage in the New Testament).

We do not live in the deserts of Palestine, but the idea of a way, a path, a road, remains a powerful perception of the spiritual journey, a journey on which we

are all called to be sojourners and pilgrims. On the Lord's way we journey to him, but also he journeys to us. In Advent we think of both, as we hear the call to prepare the way of the Lord. We are approaching the Christ, but this is only possible because he has come to us, and he will come again. The mysterious pathway is as long as a lifetime, but as close as one's own heart. The journey extends far, and yet it leads us to where we started from. The ancient prophets, John the Baptist, the holy angels, Christian saints, and the Good Shepherd himself are our guides on this Holy Way. By it, may we indeed come to that blessed destination where "sorrow and sighing shall flee away."

H. BOONE PORTER, Editor

Before the Dawn

O womb before the dawn.
O room of grace given space.

of presencing drawn out of
that first emptying self,
expressing all in one.

come now forth within the race
begotten from above,

delivering all in blessed self
unto the hands alone that draws
life from death
in our faith's flaws,

because he first is love,
second loves,
and triune in thee allows
us to count ourselves as loved.

O now before the dawn
of truth and light,
blessed womb, woman us
manifested from the night.

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THE LIVING CHURCH

Volume 193 Established 1878 Number 24

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.

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TELEPHONE 414-276-5420

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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 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Founder of Tübingen School

In the excellent review of Yves Congar's *Diversity and Communion* by the Rev. Hall Partrick [TLC, Nov. 2], it was stated that J.A. Mohler (d. 1838) was a Lutheran theologian. Actually he was a Roman Catholic and the founder of the so-called Catholic Tübingen School. His two works, *Die Einheit der Kirche* (1825) and *Symbolik* (1832) were, like the writings of John Henry Newman in his Roman days, a significant preparation for Vatican II.

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

Quiet Tingle

Recently, I read the article entitled "Speak Lord, Your Servant Hears" in the October 19, 1986, issue of THE LIVING CHURCH. The content spoke so clearly to me that I felt the "quiet tingle." I have been in my vocation of Director of Religious Education and Youth Programs for approximately four months. This position is one I was called to. It is a joy to come to work each day.

Thank you for this article. I truly enjoyed it.

SHARALEE PIERCE
Immanuel Church
San Angelo, Texas

Christopher Smart

I was so pleased to see the article by Ann Woody about my beloved Christopher Smart. I first met his poetry through Benjamin Britten's setting *Rejoice in the Lamb* and the marvelous edition (limited to 750 copies) of *Jubilate Agno* with its moving introduction on the beauty and unpredictability of Smart's mind.

The *Hymnal 1940* was the first hymnal ever to include texts by Christopher Smart and I am so proud that we have four in the *Hymnal 1982*.

A remarkable book by the Rev. Walter Hussey, *Patron of Art*, describing all the commissions he made, was published last year in London and then allowed to go out of print. It should be read by anybody who believes that the church should be a patron of the arts today as it was in the past, and I am hoping to be able to bring pressure on the publishers to reprint it.

ALEC WYTON
Coordinator
Standing Commission on
Church Music
• Organist/Choirmaster
St. James' Church

New York, N.Y.

Members of Halifax Family

I was interested in the article "Sowing the Seed," by George R. Hubbard [TLC Nov. 2].

Richard Wood, the great grandson of the Lord Halifax of the Malines conversations, is a dear friend of mine. When I came home to recover from a wound I received at Guadalcanal, he was staying at the embassy with his father, Lord Halifax, who was then ambassador to Washington. Richard had both of his legs blown off at El Alamein. We became fast friends and have continued to be in touch over the years.

Once when I was visiting him in Yorkshire, we went to York Minster and were shown a chalice. On the stem of the chalice was a bishop's ring. The ring had been given by Cardinal Mercier to Lord Halifax when the cardinal was dying, as a gift symbolizing their friendship and the ecumenical spirit of the Malines Conversations. I'll always remember the image of this Anglican layman being called to the deathbed of the cardinal and being given his precious ring.

Another nice story has to do with his son, the Lord Halifax who was ambassador during the war and the father of my friend Richard Wood. When he was going to India as viceroy, they had planned to have an enormous welcoming dinner for him when he arrived. However, when Lord Halifax found out that it was to

occur on Good Friday, he cancelled it. There was great consternation, but the Indian people admired him enormously for his religious conviction. One final anecdote. When he was dying, he asked, as a last request, to be driven to Riveaulx Abbey so that he could look down upon it from the beautiful green lawn which stretches on an embankment beside the abbey. This was his favorite place in all the world.

(The Rt. Rev.) PAUL MOORE
Bishop of New York
New York, N.Y.

Waite for Nobel Prize

Some years ago, the inventor of dynamite — at the time, the most devastating weapon available — Mr. Nobel, left his fortune to be used in honoring those who made the greatest contributions toward counteracting human destruction. Every year, a highly competent committee chooses a person for this honor, regardless of where he comes from. I would like to suggest, to this committee, such a person:

Terry Waite, who operates, unofficially, as a layman, as representative of the Archbishop of Canterbury, at least deserves such nomination. From what we've heard, he would prefer total anonymity. He listens to what appear to be totally divergent groups, politically and

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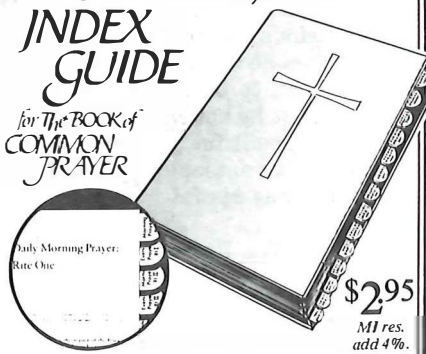
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religiously. He risks his personal safety — yes, his life — because of his belief in God's love, whatever name we humans might use for God. I suppose we could say that he has no axe to grind, except that the love God has is for all of his creation.

I never had the privilege of meeting Mr. Waite, but I'm proud that the Archbishop of Canterbury has seen fit to help him accomplish so very, very much. How I wish that I might have had such a devoted layman — just one — in a parish of mine!

Even this letter just might reach someone on the selection committee for the Nobel Prize for International Peace. (The Rev.) WILLIAM S. COOPER Meredith, N.H.

Church Greatly Responsible

I was glad to see that Presiding Bishop Browning called for a national day of prayer for AIDS victims. These victims have suffered immensely, and the prayers offered for them on this special Sunday at Mass were indeed fervent.

Although finger-pointing and assessment of blame for the outbreak of the AIDS epidemic is of little use, I do feel that it is prudent to suggest that the Episcopal Church herself is greatly responsible for the outbreak in the same. The teaching of traditional sexual morality — that which has been ordained by the church catholic and handed down through apostles and holy scripture — is unfortunately viewed as antiquated and "out-of-vogue" by many segments of the Episcopal Church. I can't help but feel that if all of the church had persevered in this teaching, and instilled a strong moral base to triumph over temptation, that lives would have been saved, and much needless suffering and fear would not be present now.

It is in times of crisis that we reflect and reform. I hope we do so now. I also pray that through a return to chastity and through the advances of medicine and the healing of the Holy Spirit that this scourge will be lifted from the church and the world.

BRAD POTTHOFF

Austin, Texas

No Pot of Gold

My husband is probably pretty typical of middle-aged ordinands. He has a family of four, received very little assistance from parish and diocese during seminary, amassed a debt in excess of \$15,000 during seminary (after having depleted his and his wife's pension funds from previous employment).

At the moment, worrying about paying off the seminary debt in the few years remaining before the children hit college pretty adequately satisfies my self-pity requirements. To start thinking about my husband's pension 25 or 30 years from now would be over-indulgent

if not downright morbid.

I was quite touched, however, by Fr. Graf's concern in his guest editorial [TLC, Oct. 12]. It probably takes a pensioner to fully appreciate the difficulties we face in the future. We don't expect our retirement to be the pot of gold at the end of the rainbow, but it would be good to have our basic needs met even when we are no longer able to see to them ourselves.

ELAINE GERE

Ft. Wayne, Ind.

League Unnecessary

Recent issues of yours give one hope for the Episcopal Church! Your issue for October 26 was one of the best that I have ever seen — really exciting, full of faith and common sense beautifully expressed.

The highlight, of course, was the wonderful homily written for his own funeral by the Rev. Dana O. Howard. A gift common to many of the saints is a superhuman, divine, sense of humor. Fr. Howard clearly had this anyway but how wonderful and heartening to read of the way in which it was sharpened and refined by his suffering and the imminent approach of his own death.

Then the article on arrow prayers is wonderful as was your editorial on retiring bishops, Eldred Johnston's suggestions on real patriotism and even the news in "Briefly" that a congregationalist minister in England has started an organization known as "The Polite Society!"

I have toyed with the idea of forming an Anti-Improvement League whose motto would be: "For God's sake, leave us be!" My thought being that a return to common sense and faith, especially in the church, is long overdue. Your magazine of late has made me begin to think that my league is unnecessary. Do keep up the good work!

(The Rev. Canon) ROBERT S.S. WHITMAN
Lenox, Mass.

• • •

Thank you for publishing the homily which the Rev. Dana Howard wrote for his Requiem Eucharist. For me, it capitalized many of the emotions which a priest feels, but is unable to express adequately in life. The comparison of his life as "poetry in motion," with his "arch-enemy A.L.S.," gave me the opportunity to review my life as priest, and my future death. It would be helpful to know how those who ministered to him experienced this "dying."

In seminary we hear so much about how the laity experience death. Could we hear more about how the clergy experience it?

(The Rev.) EVAN L. ARDLEY
Parish of St. John

Lafayette, Ind.

BOOKS

Original Christian Analysis

COMMUNITY: A Trinity of Models. By Frank G. Kirkpatrick. Georgetown University Press. Pp. xi and 248. \$17.95. \$10.95 paper.

To begin: this is an important book, new in its approach, original in content, and extremely important for the common lives of Christians. Kirkpatrick, an associate professor of religion at Trinity College in Hartford, Conn. and an Episcopal priest, has written a stunner of a book, filled with new analyses of tired old philosophers and theologians, a refreshingly novel reconstruction of the basic Christian notion of community. Kirkpatrick acknowledges his dependence on Professor John Macmurray, a hitherto almost unknown British Christian philosopher of the 20th century, and warns his readers that they will never again be able to do theology without some help from Macmurray. We'll see about that — I think we'll not be able in the future to do theology in the U.S. without the insights of Kirkpatrick.

The author quotes from a recent sociological study which has discovered at least 90 definitions of community commonly used by those for whom community is a significant concept. Amid the enormous confusion Kirkpatrick believes that we can discern three basic models of human association, which he calls the atomistic/contractarian, the organic/functional, and the mutual/personal. He believes, and argues persuasively, that the mutual/personal is the appropriate Christian model for human association.

The atomistic/contractarian model is characterized by such thinkers as Hobbes, Locke, Bentham, Mill, Adam Smith, Rousseau, and in our time, Michael Novack, Robert Nozick, and John Rawls, all of whom in one way or another advocate a view of community built upon independent individuals rationally connected to one another for the sake of the well-being of the individual within the community. That is to say, that individuals within a community develop rules to enforce and control their proximity one to another for the sake of the well-being of the individual, and not of the community.

The organic/functional model is characterized by such thinkers as Hegel, Edmund Burke, Marx, Whitehead, and several modern sociologists, Ferdinand Tonnies, Charles H. Cooley, and P.M. MacIver, all of whom can be seen to describe the community using the metaphor of an organ, interdependent and functionally related to each other within a larger organism, as individuals organi-

cally related to a greater entity, the community itself.

The mutual/personal model sees community built upon distinct persons "who find fulfillment in and through living for each other in loving fellowship." Here Macmurray is the thinker par excellence, but others are introduced, Sidney Hayerwas, Martin Buber, H. Richard Niebuhr, James Gustafson, among others.

Kirkpatrick's book is a major work of theological construction, a substantial Christian statement of the true meaning of community. I recommend his work with great enthusiasm.

(The Rev.) WILLIAM A. JOHNSON
Canon Residentiary, Cathedral Church
of St. John the Divine
New York, N.Y.

Coming Back in Print

G.K. CHESTERTON: Collected Works — Volume I. Introduction and notes by David Dooley. Pp. 395. \$24.95. \$15.95 paper.

This year marks the 50th anniversary of G.K. Chesterton's death, with the happy result that publishers are bringing his work back in print. Ignatius Press began with this volume, which contains the two books which gave GKC his reputation as a Christian crusader.

The background of Chesterton's Christianity is shown here in the original journalistic pieces where GKC defended "orthodoxy" in the pages of the Socialist paper, *The Clarion*. Old and new readers of GKC should begin with *The Blatchford Controversies*, which are the earliest Chestertonian apologetics. They demonstrate his concern with our modern world and prepare us for the individual attention he gives well known "heretics" like G.B. Shaw and H.G. Wells.

Heretics is a series of weekly columns. "Heresy" was GKC's name for the contemporary negative spirit, which clung



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to a belief in progress but could not define what it was. The book contains some of the brightest and best summaries ever written about Rudyard Kipling, the poet of empire, Wells, the lover of supermen, or Shaw, his greatest "heretic," whose golden rule was that there was no golden rule.

When a contemporary challenged Chesterton to declare his own creed, Chesterton wrote his "slovenly autobiography," *Orthodoxy*. He wrote, "When I fancied I stood alone I was really in the ridiculous position of being backed up by all Christendom." Chesterton began with his "liberal" childhood, moved to his moody adolescence, then finally to the "romance" of orthodoxy, portrayed as a Roman maiden, driving her war chariot through the ages, knocking heretics to either side, often reeling, but always catching her balance again to stay upright.

Orthodoxy is not an exposition of the tenets of classical Christianity, but the story of how one man came to believe them. The battle still rages among Chesterton's critics over what kind of Christian he was when he wrote this book, but what has lasted is his brilliant and attractive portrait of the making of a modern Christian.

ALZINA STONE DALE
Chicago, Ill.

Clear, Accessible Content

JOB: A Practical Commentary. By A. van Selms. Eerdmans. Pp. 160. \$8.95 paper.

Never before has there been such a flood of popular commentaries — handbooks to the individual books of the Bible intended for the use of laymen and laywomen who have had no exposure to the techniques of biblical criticism, or for busy clergy who seek quick, useable answers to their questions. A few years ago the John Knox Press "Layman's Bible Commentary" had a near monopoly on the field. Today almost every religious publisher seems to have such a series or is just beginning one.

Eerdmans now enters the lists with a series entitled "Text and Interpretation" and this little commentary by the late Prof. van Selms of South Africa, translated from the Dutch by John Vriend, is the initial offering. Van Selms was an internationally respected scholar whose name guarantees the integrity and worth of the book. As would be expected in view of its intended readership, the work offers no surprises for scholars. No startling new theories are propounded, nor are there any ingenious attempts to interpret Job in accordance with some currently popular fad in philosophy or literary criticism. Van Selms is content to state in clear, accessible language what the great majority of

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THE LIVING CHURCH

December 14, 1986
Advent 3

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Executive Council Meeting

The Executive Council of the Episcopal Church held its last meeting of 1986 in mid-November and adopted a national church budget of \$31 million, elected several persons to positions of responsibility, and heard progress reports in several fields of activity. The meeting was held in the building of the Episcopal Church Center, at 815 Second Avenue in New York City.

Beginning on Wednesday, November 12, the daily schedule began with Morning Prayer in the Chapel of Christ the Lord at the Church Center. On the first day, the Presiding Bishop then gave his substantial opening address. He commented, as he has before, on the "listening process" of his first year of primacy. As an example, he referred to a recent meeting with bishops, economists, businessmen and others in Texas to assess the effect of the agricultural crisis and the vicissitudes of the oil industry. To integrate the results of the period of listening, and to respond with appropriate action, he announced the appointment of the Rev. John Docker of the Executive Council staff to be strategic planner. Fr. Docker will coordinate plans for new actions and developments, and assist in clarifying emphases for the General Convention of 1988.

The Chief Pastor then went on to speak of the challenge of racism in the church and the concern it causes among those working with Indians, Hispanics, and all other minority groups. Attention to this problem, Bishop Browning said, "is a priority for my ministry and administration."

Commendations

Then Bishop Browning went on to commend the work of Terry Waite as a negotiator in the Middle East, of U.S. Surgeon General C. Everett Koop regarding his recent report on AIDS, and of the Rt. Rev. Alexander D. Stewart, retiring executive for administration at the Church Center, who is now assuming a position with the Church Pension Fund. He also announced that in January he departs to visit Istanbul, Jerusalem, Rome, Geneva, and London. The trip will be mainly devoted to ecumenical contacts.

A major responsibility of the Executive Council is financial, and the treasurer's report was presented by acting treasurer, Louis H. Gill. The newly named treasurer, Ellen F. Cooke, has not yet assumed her duties because of serious illness. A generally favorable condition for the first nine months of 1986 was reported by Mr. Gill. A recommended budget of \$31,621,350 was adopted for the national church in 1987, evenly divided between program development on the one hand, and salaries, benefits, and fixed costs on the other.

Special resolutions adopted in relation to finance included an emergency loan of \$88,500 to *The Episcopalian*, the official national monthly newspaper published in Philadelphia. The loan is to meet an anticipated deficit for 1986 because of increased postal costs, and it is to be repaid no later than November 1, 1991. Thirty thousand dollars from the Roanridge/Cochel Trust was allocated to meet estimated costs of meetings, publications, and activities relating to the current farm crisis. The Rev. Thomas H. Carson, Jr., executive for stewardship, explained that the national church may be feeling greater financial pressure in the next year or two.

Elections

Much of the attention of the council was given to elections. Under the somewhat complicated procedures of the Anglican Consultative Council, the U.S. delegation currently required a bishop and a priest to be chosen as alternates. The Rt. Rev. Rustin R. Kimsey, Bishop of Eastern Oregon, and the Rev. Robert M. Wainwright, rector of St. Paul's Church, Rochester, N.Y., were elected. Pamela Chinnis, of Washington, D.C. is continuing to serve as a lay representative.

Because of the resignation of George L. McGonigle in order to join the national church staff, and the election of the Rev. George Bates to the episcopate [he had been elected to serve in the presbyteral order], two vacancies in the Executive Council needed to be filled, and required repeated ballots. Finally the Ven. Ben E. Helmer was elected to the presbyteral opening with the Rev. Joe

Projected Future Executive Council Meetings

1987	
March 10-13	Raleigh, N.C.
June 16-19	Cleveland, Ohio
Nov. 17-20	Princeton, N.J.
1988	
Feb. 19-26	Central America
May 16-20	South Dakota
Nov. 14-18	New York City

Morris Doss, rector of St. Mark's Church, Palo Alto, Calif., as runner up. Archdeacon Helmer of Western Kansas is secretary of the Standing Commission on the Church in Small Communities, executive director for the Leadership Academy for New Directions (LAND), and former secretary of Coalition 14.

The lay position went to Judith H. Hoover of Minneapolis with the Hon. George T. Shields of Spokane as runner up. Mrs. Hoover has been coordinator of youth ministry for several years in the Diocese of Minnesota, is the coordinator for this field in Province VI, and has held a variety of other positions.

Other elections, on the Presiding Bishop's nomination, included George L. McGonigle as vice president of the council and of the Domestic and Foreign Missionary Society, and as senior administrative officer. (The Domestic and Foreign Missionary Society is the legal name of the national church as a corporate and financial entity, and the Executive Council is its board of directors.) Similarly, Ellen F. Cooke was elected treasurer of the council and of the society. [TLC plans to have more extensive information on these two major lay officials at a later date.]

There were a number of resolutions concerning social responsibility in investments. These included a shareholder resolution for AT&T regarding the operation of Olivetti in South Africa, a request that Motorola offer social, economic, and ethical criteria for the acceptance of military contracts, and that Martin Marietta, as alleged maker of nuclear weapons components, provide information regarding its safety prac-

tices. A form of resolution was adopted to be used with companies in which management is at odds with certain shareholder positions, asking information as to proxy counts. As widespread divestiture takes South Africa out of the field of investment concern for the church, it was pointed out that new emphases of a positive sort might be considered, and Amy Domani of Boston reported on successful investment by Episcopal churches, and others, in revolving loans for low-income housing in various U.S. cities.

A resolution asking the Church Pension Fund to proceed more rapidly with divestiture was proposed, but its language was moderated after the Very Rev. David B. Collins spoke in behalf of the fund, pointing out that divestiture is proceeding, but that it can only do so in accord with the fiduciary responsibilities of the fund. Information made available to TLC indicates that at the end of February this year, the portfolio of the fund included 37 companies with business in South Africa; 34 were Sullivan Principles signatories. By the end of September, the fund had divested of 22 (including all non-Sullivan signatories). Further divestiture is currently in progress.

Academic Freedom

Extensive debate took place on a resolution deploring loss of academic freedom and asking that this topic be considered in ecumenical dialogues. The case of Fr. Charles Curran in Washington, D.C. was not explicitly alluded to. On the motion of the Rev. Frederick Borsch of Princeton, N.J., a reference to "censorship" was replaced by a more moderate reference to "overbearing restraint on exploration and dialogue."

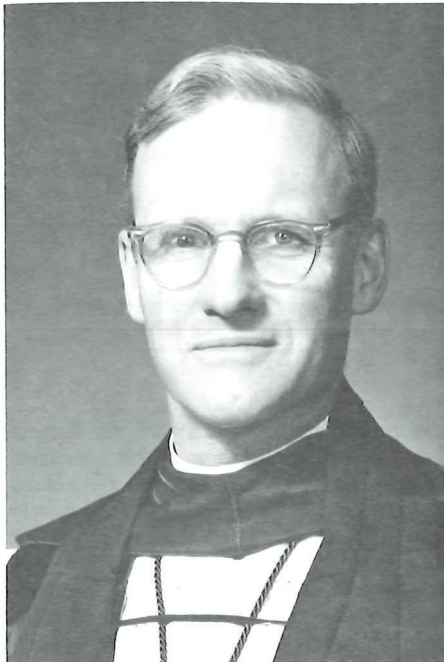
Among other speakers, Dr. Margaret Taylor talked about the development of a course on sexuality and family life in the context of Christian spirituality. The Rev. Earl Neil reported on efforts to collect information prior to restructuring the Washington office. The Rev. Samir Habiby made a progress report on the Presiding Bishop's Fund for World Relief. A total of \$6,284,884 was contributed to the fund by church related sources in 1985. It is expected that in the next three to five years, \$15 million per year will be reached.

Finally there was some debate about future meetings and their length. An additional day will be added to meetings in 1987. H.B.P.

Bishop Stokes Dies

The Rt. Rev. Anson Phelps Stokes, Jr., retired Bishop of Massachusetts, died November 7 in Boston after a long illness. He was 81.

An early critic of U.S. involvement in Vietnam, he was also a leader in civic



Bishop Stokes before his retirement.

and ecumenical activities in Massachusetts. He brought to Massachusetts what many applauded as a richer appreciation of the catholic aspect of Anglicanism.

According to the *New York Times*, Bishop Stokes declined an award from the American Legion in 1965 because it had "canceled a similar award to Rabbi Roland Gittelsohn, a sponsor of a Washington demonstration protesting American policy in Vietnam."

After receiving degrees from Yale (1923) and the Episcopal Theological Seminary (1932), Anson Stokes was ordained to the priesthood in 1933 and served churches in Shreveport, La., Columbus, Ohio and Honolulu, Hawaii. He was rector of St. Bartholomew's Church in New York City from 1950-1954.

He was then elected to the episcopate and headed the Massachusetts diocese from 1956 until his retirement in 1970.

Bishop Stokes is survived by his wife, Hope, two daughters, a brother and two grandchildren.

Memorial services were held November 10 at St. Paul's Cathedral in Boston.

Waite Discusses Iran

"Rumor and speculation" about U.S. arms shipments to Iran have done "immense harm" to efforts to release hostages held in Lebanon, Terry Waite said in London recently.

Some of his most valuable Middle East contacts have gone underground as a result of the speculation and may not deal with him again, he added.

According to sources in New York, Mr. Waite's statement was issued at a news conference at the close of two days of discussions by church leaders on strategies for securing the release of the hos-

tages. The talks took place at Lambeth Palace.

In addition to the Most Rev. Robert Runcie, Archbishop of Canterbury, and Mr. Waite, the London meeting was attended by three released American hostages, and representatives of Episcopal, Presbyterian, Roman Catholic and Baptist churches in the U.S.

"In this long unhappy saga," Mr. Waite said, "I have taken time to meet and discuss, not only with the hostage takers, but with many, many contacts throughout the Middle East... the speculation of the past week has meant that, quite understandably, many of them have now gone underground and may not surface again."

As a church representative, he said, "I would have nothing to do with any deal which seemed to me to breach the code to which I subscribe — not only because I know that such actions would undoubtedly come to light one day, but more importantly, they would destroy my independence and credibility."

President Reagan has acknowledged he had secretly sent weapons to Iran, but denied that the shipments were a trade for the hostages.

Mr. Waite reiterated that his participation in the efforts to secure release of the captives has been a humanitarian rather than political activity, that he regards the use of hostages as "pawns in a larger political game" to be "absolutely wrong," that hostage-taking is a symptom of a "deeper disorder" in the Mideast, and that the grievances of the hostage takers should be "tackled at root."

BRIEFLY...

The Church Hymnal Corporation has published the first **complete large print edition** of *The Book of Common Prayer* (1979) and *The Hymnal 1982*. The new editions were developed in response to a need expressed by The Association of Diocesan Liturgical and Music Commissions (ADLMC). **Frank Hemlin**, Church Hymnal Corporation vice president and manager, said, "Increasing numbers of Episcopalians, especially the elderly, are not able to take part in worship because of impaired or failing vision. The new, large print editions can, in many cases, mean the difference between participating and not participating."

Survey results from the National Catholic Research Council and the Christian Research Association in Australia found most respondents polled described God as **reliable and as a friend**. Only 7.5 percent saw God in cold, judgmental or stern terms.

What Have You To Offer?

Go and See!

By MARTYN B. HOPPER

Our 20th century world continues to become more complex. Technology has made communication between both cities and countries a matter of ease. Advances in medicine have prolonged life. New laws have assured greater equality among mankind. We are discovering more efficient ways to harness energy, produce food and plan for the future. And yet, what kind of future will we have?

Despite our advancements, a great deal is not right: Over half the world's population is starving while we in "civilized" countries squander our wealth and natural resources. Over a third of our taxes go to building our national defense. We have the technology, the "know-how" to improve our world, but so often our actions are ruled by self-interest, a typical human reaction.

The Bible is full of human reactions that teach us so much about ourselves. Furthermore, through the Word we see the way in which our Creator deals with people in particular situations. A good case in point is the miracle of the feeding of the 5,000.

This simple story gives us a clue for solving the paradox of human inaction; it points to the Christian use of re-

sources, both at the personal and at the national level.

A miracle is an event which strengthens faith. It is possible to look at most miracles and find a rational, cause and effect explanation. For instance, it is possible to look at Rembrandt's "Supper at Emmaus" and explain it rationally in terms of paint and canvas. But faith in God is less apt to proceed from miracles than miracles from faith in God! It is the same with those events which took place at the upper end of the Sea of Galilee after a long, hard day.

Three paradigms for using our resources can be found in the miracle of the feeding of the 5,000.

First, his disciples said: "Send them away." The disciples could have made a good case that the crowd was not their responsibility. They had issued no invitations. Perhaps there is even some resentment in their plea to send them away, since it had been a long grueling day. It seems the disciples looked entirely to the possibilities outside of the situation. But Jesus said that the emergency could be met within the situation, with their own resources and faith.

The words: "Send them away" are often on our lips as we try to escape what God calls us to do. Jesus responded very clearly to his disciples: they are your responsibility. He responds the same way to each one of us. To the words: "Send them away" spoken in an effort to escape obligation, he says: "You give them something to eat."

The second paradigm is Jesus' question, "How many loaves have you? Go and see." The disciples had left out two things from their thinking in this emergency: their own resources and the power of God. These are also frequently forgotten today. Jesus replied to what seems an impatient question from the disciples: "Shall we go and buy 200 denarii worth of bread?" In what sounds like a crushing reduction to absurdity of what they had been told to do, the disciples were rebuking Jesus. But Jesus responded calmly, "Never mind what is impossible. Mind what is possible. What resources do you have? Look and see."

This matter of overlooked resources can be, and has been, I believe, a tragic hindrance to the work of the kingdom of God. Over and over, in all centuries, disciples of Jesus have said in the presence of great needs and opportunity, "We have nothing," when, in fact, they did have something which could have been put into God's hands for his use.

How many loaves have you? This question runs like an orchestral theme through all of Christian history. It came to the apostle Paul. His handicaps were many and great, on his own showing: unimpressive presence, no grace of public speech, physical ailments. It is hard to imagine Paul receiving a call to a prominent St. Paul's Church anywhere! Not many loaves but he gathered together his whole resources and put them into Christ's hands.

We might have a roll call all the way

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from Justin Martyr down through Martin Luther, George Fox, William Carey, Father Damien and even down to the woman who taught Sunday school for 20 years. "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God" (Eph. 2:19).

The question and the command comes: How many loaves have you? Go and see! The disciples went and saw and then they gave all they had to Christ. Can we do the same thing?

As we prepare for Christmas have we thoroughly considered what we have to give, and to whom and where we might give it?

The third and final paradigm, the action: He broke the loaves and gave them to the disciples to set before the people. Two things are clear: the rationalization that this was actually a miracle of sharing, or the allegorical interpretation that the feeding was *really* upon the spiritual bread of life — neither of these had any place in the Gospel writers' minds. The miraculous feeding was one of the mighty works of Christ, a wonder-

ful portrayal of a tremendous truth of Christian history: that Jesus does multiply above measure whatever of worth is put into his hands.

Men brought Jesus a Roman coin and he handed it back, a larger thing, a symbol of man's relationship to God and the state. Some brought him their lives, responding to his call: "Come follow me" — and he handed those lives back, multiplied in power and possibility. Others brought him a cross, and he took it, and handed it back to the world, transformed and enlarged, no longer a thing of shame but a symbol of God's redeeming love.

Whatever we give back to our Creator, he will enlarge for the service of human need. Jesus did not feed the multitude without the human instrument. The bread did not come as manna from the sky. The little we can do — even though it be but a word of cheer or a neighborly act, even though it may seem useless against the vast need — we must, as Christians, do. In the coming Christmas season, let us do it with added vigor, with joy and thanksgiving for our Lord and Savior who has been given to us.

Holy Places

By HELEN FERGUSON

What if Moses had gone back to the place where he saw the burning bush and found that somebody had built a condominium on that spot?" I spoke flippantly and everybody laughed, except the bishop.

"It happens!" he said. "Not to Moses, maybe, but to us. We all know holy places, where God has been with us in a special way. The church where I first served as rector, my first parish, was such a place for me. When I go back, it's gone! The church has been demolished! There is a parking lot where it used to be."

I thought about the beautiful summer camp where God first spoke to me. I knew him in the pines, in the lake and sky. Fifty years later, I went back.

The lake is still there, ripped by power boats today. The loons have not been seen for years. I asked about three leaders whom I loved and learned that they have died, all three, of cancer. I sat by the shore and wept.

These holy places where God speaks to us need not be specific locations. Sometimes they are stages in our development or perhaps a state of mind. I am no longer a slim, tanned teenager, and my camp leaders are dead. The love we shared remains. The truth and beauty they showed me in their lives still shine, I hope, in mine.

Marriages we thought were firm and stable, fall apart. Friends we wanted to be near forever, move away. Houses spring up where once were woods and fields. People die, but deep inside, we keep our holy places.

Maybe Moses did not need to see the burning bush a second time. He had that wonder to remember. So may it be with all of us, as life tosses us about. May we look back to find comfort and strength in remembering, and joy as we revisit the holy places that stay unchanging in our hearts.

Providence

Trees caught in a winter sunset
link arms across the west . . .
hold back the flames that would lick out
and eat my hair.

Rood screen in the village church . . .
a veil drawn over the radiant Face
that I may survive unblinded
the presence of Shekinah.

Mornings, I sit down to write.

The storm seizes my house in its teeth.
Lightning hits my hand.

My pencil takes the shock down to the ground.
Now nearly noon
My house stands.

Georgia Joyner

Helen Ferguson is TLC correspondent for the Diocese of New Hampshire, and resides in Milford, N.H.

Looking

By TRAVIS Du PRIEST

At a monastery you do a lot of looking. The meditative look in the monks' eyes gives you the idea — the idea that you don't just squint, you stare. A friend of mine says that he wishes society would change its mind about staring; he thinks it's the highest form of flattery. These brothers obviously know this: they stare at the altar, at the crucifix, at an icon, at their cat, and into your eyes. At God. They know that the end of all true prayer is to stare at the Beloved.

One morning when the deacon gave me the chalice and said "The Blood of Christ" I could swear he was looking straight into my soul. I've never seen such eyes. Monks know how to peer, to gaze.

I've started looking too. I usually close my eyes when I pray or meditate, look inward as they say; but here I look out, look around, and it's still praying, I'm convinced of it.

A year or so ago the abbot told me that my intuition was well developed, that what I needed to nourish was the sensate — the visual, the tactile. He was right, of course, and I have made more room to play with the children, care for my body, exercise and swim. And I think I'm getting the hang of praying, meditating, with my eyes open. Advent is a wonderful time to pray with open eyes, as our everyday world and our homes are transformed into decorated worlds of longing, festivity, and joy.

One place I began praying at the monastery right before the work period, is by the large sliding glass doors in the dining room. The view is that of the enclosure, and it is simply beautiful.

Far off are the rolling hills covered



with oaks and cherry trees. Closer in is an open field with lovely brownish-gold winter grasses. Closer still is the brick walkway planted with hardy winter ivy and periwinkle. Nearby is an oxidized copper statue of a grasshopper and a small birdbath.

Close to the window, my objects of meditation are the monastic pets — black capped chickadees feeding from one of the five feeders hung in the tree directly in view. Between the window and the tree is a goldfish pond about six feet by three feet in size, with about ten large fish and about as many babies. Some are black fan tails, some have white specks, but most are just plain long gold fish — beautiful, colorful, and mesmerizing as all get out.

I arrived the day things were thawing out; the ice was just about all back to water, and most of the fish were swimming. They weren't too lively, but I could see motion. Looking at them was sort of like winter snorkeling, and I did watch them for 20 minutes or so. One or two seems suspended, not moving at all, caught in a moment of meditation themselves.

I found myself returning to this spot every morning. One morning there was a dead bird on the step right outside the

window. The cat, I thought, but one of the brothers pointed to the spot of feathers on the glass. There is a price for this warmth, for this view.

The other birds were jumping from one feeder to another, no more than a few ounces each, they looked like moving salt and pepper shakers. I prayed with them for awhile.

Until my meditation was interrupted by a sound on the reader's lectern. There was "Blackie," the monastery cat crawling slowly right up to the biography of Thomas More. The prior has a beautiful resonant voice, and I'm loving the squabbles More and Erasmus are getting themselves into, but I sure would like to hear what that cat has to say about all this, or how she'd read! I think of dear Kit Smart's wonderful poem in praise of his cat, Jeffrey [TLC, Nov. 9].

And I think to myself — praise, that's it, isn't it, these animals give equal praise to their creator. It's not in a choir or a chapel, but it's holy and happy. I always wondered why monasteries have bird feeders everywhere, and goldfish ponds, and quiet cats, and now I've got a clue.

Later on during another meditation I looked at the dictionary. Here's what I saw:

Contemplate, from *contemplare* (L), to survey, to observe.

Con+templ (um), space in heavens marked off for augural observation.

Augur, from *augur* (L), a diviner.

Temple, from *tempel* (O.E.) *templum* (L), a place thought of as holy, something cut off.

To contemplate, then, is to divine, from what one observes, within the holy place.

Now I begin to realize why there are bird feeders, goldfish ponds, and cats in monasteries. Now I know why the brothers stare. Now I know better how and why to look. Now I know better what Advent is for and how to pray my Advent prayers.

Fr. Du Priest is a Living Church Staff member, assistant priest at St. Luke's Church, Racine, Wis., and professor of English at Carthage College, Kenosha, Wis. This is the third article in a three part series.

EDITORIALS

Composition of Executive Council

Because our national Episcopal Church Center is in New York City, and the employed staff of the Executive Council serve there, the elected Executive Council itself is often associated with that city. This misapprehension will to some extent be corrected in the future.

The three meetings of the council planned for 1987 and the first two for 1988 are to be in widely scattered localities [see box, p. 7]. Not until November of 1988 are they scheduled to return to New York. These meetings in various cities offer local clergy and laity a unique opportunity to witness the council at work. We regret that in many cases few seem to take advantage of it.

Meanwhile there has been a geographic unevenness in the election of members of the council. Most have come from the two coasts and the sunbelt, leaving the midwest very low in representation. This was pointed out in this magazine [Aug. 3] and has become a topic some council members have been aware of. At the recent meeting, a large number of highly qualified priests and lay persons were nominated, but two from the middle part of the country were elected, thus correcting the balance somewhat. Of these two, Mrs. Hoover comes with a background in youth work, and Archdeacon Helmer speaks in part for the agricultural areas — both significant fields of concern at this time.

Theologically how representative is the council? Not an easy question to ask, and we do not wish to stereotype or critique the faith of individuals. We believe it fair to say, however, that many would wish to be considered in some sense catholic, but few if any in the strict

sense often associated with the upper midwest. No doubt many would also wish to be considered in some sense evangelical, but again few if any in the strict sense often associated with the south. The serious Anglo-Catholics and the serious evangelicals have been the dynamic driving forces in Anglican theology, piety, and missionary zeal. There is something odd about an august and powerful deliberative body in our church which seems to include neither of these two basic positions.

Anyone who starts a stalled car in winter with jumper cables knows that live current can be dangerous. Yet it is those hot lines, from the positive and the negative poles, which make the cold motor start. There could be a lesson here for the church.

Transitions

At the recent meeting of the Executive Council [p. 7], Bishop Browning spoke of this as a time of transition. Certainly it is for the council itself. Various changes, reorganizations, and new developments were in the air, and there was indeed a very hopeful spirit on the part of many. Yet most of these changes seem to be in an uncertain and very embryonic state. The national headquarters of our church seems to be seeking a new plateau, but how that plateau is to be characterized is as yet far from clear.

Of course in this era of history, no so-called plateau is totally stable or fixed for long. New needs and opportunities, the impact of new personalities, financial conditions and other factors make their influences felt. The elected executive council and its employed staff at the Church Center are not self-contained entities. They are, or should be, effected by the life of the church. It may be argued that a healthy, creative, and productive national bureaucracy is the by-product of a healthy church, not *vice versa*.

Feasts, Fasts and Ferias

After Christmas, What Will Happen?

By THE EDITOR

Is it legal to transfer Epiphany to the following Sunday? Such a query typifies questions that arise in planning services and related church activities in the period following Christmas. By now, plans for Christmas itself should be complete, but the following weeks deserve more advance planning than they sometimes receive.

Before getting into any specifics, there are broad strategic questions to be resolved. How much can a particular parish do effectively? A large parish or cathedral may unfailingly observe every feast of the year with the full schedule of public services. A small congregation, particularly in the north where travel

may be difficult in winter, may only have Sunday services in the weeks following Christmas. Others will be at some point in between. Most parishes cannot make a major event out of all of the holy days following Christmas — theologically important though they all may be. Local circumstances and pastoral considerations will determine decisions as to where the emphasis is to be placed. Only then is it possible to fill in the details.

Immediately after Christmas, the feasts of St. Stephen and St. John occur. The 28th of December is the Sunday after Christmas and has highly important biblical passages assigned to it. It is not to be superceded by the post-Christmas

saints days, unless one is the patronal feast of the parish. Holy Innocents may be transferred to Monday, Tuesday, or Wednesday as convenient.

Many older clergy and laypeople recall, in past decades, periodically having one or other of these saints' days on Sunday, and they now miss the opportunity to celebrate Stephen, John, and the Babes of Bethlehem. What about this? Here is where advance planning can truly help!

This year, Year A, St. Stephen and his companions will again be commemorated on the fourth Sunday of Easter. He can be preached about, the revival of the diaconate can be prayed for, and we can

sing appropriate hymns. The call of John and his brother James comes in the gospel for the Third Sunday after Epiphany, and this important saint can receive our attention then. The second part of St. Matthew, chapter 2, is one of the three gospels which may be used on the Second Sunday after Christmas. If the entire passage Matthew 2:13-23 is read, the congregation will hear the story of the Holy Innocents. Percy Dearmer's carol, "Unto us a boy is born" [no. 34, *Hymnal 1940*, no. 98, *Hymnal 1982*], and the few other hymns our hymnals provide for this occasion, are of course entirely proper for the Christmas season. Thus, with the rubrics of the present Prayer Book, we in fact can give substantial attention to any or all of these three commemorations on subsequent Sundays at intervals during the months ahead.

How the Feast of the Holy Name is observed will depend on local customs and preferences. *The Book of Occasional Services* provides a "Watch Night" service relating to the Holy Name and the secular new year. A service that night, or the next morning, is an ecumenical occasion in some communities. In either case it may be followed by suitable refreshments and festivities.

Honorable Feast

The Epiphany itself is one of the oldest and most honorable feasts in the Christian calendar. No longer a public holiday in English speaking countries, it has fallen into regrettable neglect, but some parishes do have significant observances. Answering the question at the beginning of this column: *no*, it may not be transferred to the next Sunday (unless it is the patronal feast). However, the account of the Magi may be chosen as the gospel for the Second Sunday after Christmas (January 4 this year) and the appropriate hymns may be sung and so forth. For those churches in which observances of Epiphany on a Sunday is the best possible option, it may thus in effect be moved forward to the preceding Sunday.

The Sunday after Epiphany (January 11, this year) is the Feast of our Lord's Baptism and has its own distinctive observances, including the administration of holy baptism if possible, and appropriate hymns, of which *Hymnal 1982* supplies several. This is part of the total Epiphany observance, and in some ancient liturgical traditions, our Lord's baptism is the primary theme of the Epiphany. This year, Year A, this observance spills over into the gospel of the following week, with St. John's account, and special emphasis on the descent of the Holy Spirit. The Second Sunday after Epiphany this year is the target date to preach on the Spirit in baptism, and the meaning of the holy chrism.

BOOKS

Continued from page 6

modern scholars believe to be the correct interpretation of every passage, insofar as the meaning of this important, but admittedly very difficult, biblical book can be determined.

This little commentary would be useful for classes or discussion groups as well as for individual clergy and lay-people.

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Spiritual Classics

DAILY READINGS WITH JULIAN OF NORWICH. Vol. 1. Edited by Robert Llewelyn. **DAILY READINGS WITH JULIAN OF NORWICH.** Vol. 2. Edited by Robert Llewelyn. **DAILY READINGS FROM 'THE CLOUD OF UNKNOWING.'** Edited by Robert Llewelyn. **DAILY READINGS WITH BROTHER LAWRENCE.** Edited by Robert Llewelyn. **DAILY READINGS WITH JEAN-PIERRE DE CAUSSADE.** Edited by Robert Llewelyn. **DAILY READINGS WITH ST. JOHN OF THE CROSS.** Edited by Sister Elizabeth Ruth ODC. **DAILY READINGS WITH ST. TERESA OF AVILA.** Edited by Sister Mary ODC. **DAILY READINGS WITH ST. FRANCIS DE SALES.** Edited by Michael Hollings. All published by Templegate. Pp. 96. \$4.95 paper.

This extremely attractive series of short devotional books was initiated by members of the Julian Shrine in Norwich, England, honoring Dame Julian, the medieval mystic, who was the first woman known to write a book in English, and who appears in our church calendar on May 8. Royalties from these books go to the Julian Shrine, and the general editor, the Rev. Robert Llewelyn, is chaplain of this center of Anglican spirituality.

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H.B.P.

Books Received

THE HOLY USE OF MONEY: Personal Finances in Light of Christian Faith. By John C. Haughey, S.J. Doubleday. Pp. ix and 274. \$16.95.

THE FLIGHT FROM WOMAN. By Karl Stern. Paragon House. Pp. 310. \$9.95 paper.

SUFISM. By William Stoddert. Paragon House. Pp. 91. \$5.95 paper.



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PEOPLE and places

Appointments

The Rev. Stephen Bergmann is rector of St. Timothy's, 2601 E. Thompson, Indianapolis, Ind. 46227.

The Rev. Susan Bock is assistant at St. Michael's, Grosse Pointe Woods, Mich. Add: 20475 Sunningdale, Grosse Pointe Woods, Mich. 48236.

The Rev. Alfred P. Burkert is now resident chaplain at St. John's Home, Milwaukee, Wis.

The Rev. Norbert M. Cooper is vicar of St. Mary's, Chester, Pa.

The Rev. A. William Degerberg is now assistant to the rector of Christ Church, Woodbury, N.J.

The Rev. Robert Dedmon is vicar of St. Mark's, Box 17178, Nashville, Tenn. 37217.

The Rev. Peter Jay DeVeau is now assistant at Christ Church, 601 E. Walnut St., Springfield, Mo. 65806.

The Rev. John Edwin Heathcock is director of pastoral services at St. Luke's Episcopal-Presbyterian Hospital, St. Louis, Mo. Add: 232 S. Woods Mill Rd., Chesterfield, Mo. 63017.

The Rev. James Marshall is now rector of St. John's, Kewanee, Ill.

The Rev. Brian McHugh is now rector of St. Peter's and St. Andrew's, 25 Pomona Ave., Providence, R.I. 02906.

The Rev. Samuel W. Morrison is rector of St. Aidan's, 361 E. Grove St., Michigan Center, Mich. 49254.

The Rev. Leslie A. Muray is chaplain at Michigan State Univ., 800 Abbott Rd., East Lansing, Mich. 48823.

The Rev. Stuart Phillips is vicar of Grace Church, Spring Hill, Tenn. 37174.

The Rev. Mary Anne Shahan is rector of St. James, 411 Due West Ave., Nashville, Tenn. 37115.

Ordinations

Priests

Colorado—William K. Christian, III, curate, St. Michael and All Angels, 1400 S. Univ. Blvd., Denver, Colo. 80210.

Michigan—Knute Jacobson, curate, St. John's, 509 Hancock St., Saginaw, Mich. 48602.

Montana—Katherine Mary Cooper (for the Bishop of California), vicar, St. Matthew's, Columbia Falls and St. Michael and All Angels, Eureka, Mont. Add: St. Matthew's, 4th Ave. West and 6th, Columbia Falls, Mont. 59912.

Olympia—Thomas R. Halbrook, rector, St. Andrew's, 400 E. 1st St., Aberdeen, Wash. Walcott L. Stevens, asst., St. Thomas, Box 124, Medina, Wash.

Tennessee—Donna Jeanne Hurt Scott, associate and pastoral counselor, St. Ann's, 419 Woodland, Nashville, Tenn. 37206.

Western North Carolina—Linda W. Hawkins, chaplain, Patterson Chapel, Rte. 5, Box 170, Lenoir, N.C. 28645.

Deacons

Colombia—Catherine Snyder Gibson, asst., St. Alban's, Bogota, Colombia. Deacon Gibson, after language study, will also be working with the bishop in Spanish work on the diocesan level.

Kansas—Harry Walter Craig, Jr., St. David's, Topeka, Kan. Harold Gustav Dick, St. Stephen's, Wichita, Kan. Caryllon Smith Evans, St. James', Wichita, Kan. Anna Jeannette Gorrell, St. Peter's, Pittsburg, Kan. Diane Whallon, diocesan administrator, Diocese of Kansas.

Michigan—Alfred Seger, assistant, St. Anne's, Box 267, DeWitt, Mich. 48820.

New York—Henrietta Louise Brandt, Sharon Hoffman Chant, Anne Mallonee Clevenger, Peter Jay DeVeau, Robert Edmund Friedrich, Jr., Joseph Anthony Gonzalez, Bernard Patrick Healy, Betty

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ACCOMMODATION

ANGLICAN parish priest seeks accommodation in lieu of duties in the southern California area between July 12th and August 14, 1987. Family of four. Vicarage available in South Yorkshire from July 6th — August 14th. No duties involved. The Rev. D. G. Stafford, 41, Station Road, Bolton upon Dearne, Rotherham, S63 8AA, United Kingdom.

BOOKS

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

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ORGANIZATIONS

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POSITIONS OFFERED

SOUTHEASTERN PARISH seeks full-time youth minister for grades 6 thru 12. Undergraduate degree with some experience in youth related field. Job description and profile available upon request. Send resumé by December 31, 1986, to: The Rev. Joel G. Hafer, St. Paul's Episcopal Church, 212 N. Jefferson St., Albany, Ga. 31701.

THE EPISCOPAL DIOCESE OF MISSISSIPPI has a full-time opening for an ordained clergyperson as chaplain at the Mississippi State Penitentiary. In addition to duties as chaplain in a unit, this person will provide regular ministry to Episcopal inmates and staff. Send resumé to: The Rev. Canon Colton M. Smith, P.O. Box 1636, Jackson, Miss. 39215-1636.

EVANGELICAL Education Society seeks lay or ordained president to develop programs and be a spokesperson for more-than-century-old organization which proclaims the primacy of God's Word in Christian worship, teaching and living. Competitive salary. Contact: Search Committee, E.E.S., 2900 9th St., So., Suite 301, Arlington, Va. 22204.

Bromfield Hudson, Joseph Raymond Parrish, Jr., Jane Linda Rockman, Barbara Judith Thrall, Justus Richard VanHouten, S.S.F., Frank Joseph Wallner.

Quincy—Robert William Faull, Jr., Grace Church, Galesburg, serving the north central part of the diocese and working in a clinical training program at Methodist Hospital, Peoria, Ill.

West Tennessee—Battle Alexander Beasley, curate, St. Paul's, Memphis, Tenn. Charles Taylor Chapman, Jr., chaplain, Grace-St. Luke's School, Memphis, Tenn.

Permanent Deacons

Northwest Texas—Brenda Joyce Machost Carpenter, St. Nicholas, Midland. Add: 5121, Midland, Texas 79704.

Quincy—Donald Stephen Lewellen, ministry of hospital visitation, 601 N. Main St., Washington, Ill. 61571. William Ramsey Wheeler, ministry to prisoners and cursillo programs in correctional institutions, 12518 Colony Rd., Dunlap, Ill. 61525.

Vermont—Irvin Maranville, staff, Trinity Church, Rutland, Vt. and Joyce Maranville, staff, Trinity Church, Rutland, Vt. Add: R.R. 2, Box 8863, Rutland, Vt. 05701.

Deaths

The Rev. Canon Joseph Gregori, retired priest of the Diocese of Iowa and priest-in-charge of St. Paul's, Payson, Ariz., died on October 19 after a long illness at the age of 76.

Canon Gregori was a native of Valencia, Spain and attended the schools of philosophy and theology at Valencia Pontifical University. After completing his theological studies in California, he was ordained to the Roman Catholic priesthood; he was received into the Episcopal Church as a priest in 1942 having been assigned to Spanish missions in Phoenix. He left Arizona for the Diocese of Iowa in 1949, where he served churches until 1976. While in Newton and Grinnell (1949 to 1957) he was an instructor in modern languages and chaplain at Grinnell College. Canon Gregori is survived by his wife, Virginia, three sons, three daughters, and 10 grandchildren.

The Rev. Gordon Lee Kidd, former rector of St. James', Hyde Park, N.Y. and a retired priest of the Diocese of New York, died at the age of 88 on November 6.

Fr. Kidd was educated at St. Stephen's College (now Bard) and at General Theological Seminary. He served parishes in New Jersey and New York (Diocese of Albany) before becoming rector of St. James' in 1946. From 1943 to 1946 he served as a chaplain in the U.S. Navy. Fr. Kidd was a counselor to Eleanor Roosevelt, and officiated at her funeral in 1962 with four U.S. presidents in the congregation. In June, Fr. Kidd was awarded the honorary degree, Doctor of Divinity, by Bard College, at which time he addressed the students. Several weeks before his death, St. James' installed a window in his honor. He is survived by his wife, Claire, a son, and a daughter.

Anne Hoffman Lavey, widow of the Rev. Benjamin V. Lavey, rector of St. James-by-the-Sea, La Jolla, Calif. from 1974 to January, 1986, died of emphysema at the age of 61 in La Jolla, Calif.

A native of Tyrone, Pa., Mrs. Lavey was a homemaker who had been active in the altar guild of her church and the Daughters of the American Revolution. She is survived by a daughter and a brother. Fr. Lavey died on June 30 [TLC, Aug. 24].

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ADMINISTRATOR/PROGRAM DIRECTOR. Year round resident for Episcopal Camp and Conference Center in central Iowa. Salary negotiable; housing and benefits provided. Need administrative and promotional experience. Resumés received until January 16, 1987. Contact: The Rev. A. P. Becker, 225 37th St., Des Moines, Iowa 50312. (515) 277-6165.

ST. JOHN'S is an established parish with a well-educated congregation with a strong desire to grow. We're located on the eastern shore of Lake Michigan. St. John's is seeking a dynamic spiritual leader with strengths in preaching, teaching, worship leadership and counseling. We desire someone who can give us direction in ministry to youth and young adults. Submit resumés to: Search Committee, P.O. Box 51, Grand Haven, Mich. 49417 by February 1.

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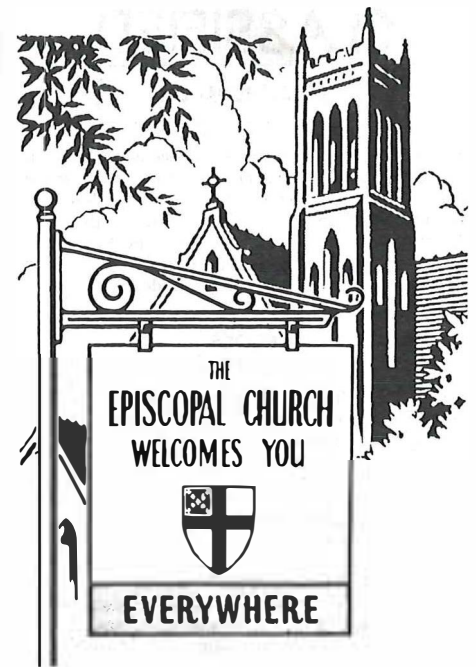
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education;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