

THE LIVING CHURCH

Ethnic Communities in North America

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A Night Battle

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The irst Article

Through the Jaws of Death

Thoughts about Easter cannot be complete without attention to Exodus of the Hebrews from Egypt. We wish Passover, which celebrates the Passover, remains intimately linked to the events of the Easter.

When we think of the Exodus primarily as an escape from slavery into freedom, the movement of a people from oppression into nationhood under God. The aspect of it has received much attention during the past 25 years, but this is not the whole of its story.

The complete story, as it appears in the Book of Exodus, chapters 12-15, is much concerned with life and death. It is the blood of the slain Passover lamb, splattered on the lintel and the doorposts of the Hebrews' houses, which led to the Lord to spare them when they destroyed the first-born of Egypt. The Lord's parts to permit the passage of the Hebrews, but closes again to drown the pursuing Egyptians. "And Israel saw the Egyptians dead upon the sea" (Exodus 14:30).

This is expressed vividly in the familiar hymn:

When the Paschal blood is poured,
The Lord's dark angel sheathes his sword;
The host triumphant go
Through the Wave that drowns the Lord.

When we Christ, whose blood was shed,
The slain victim, Paschal bread;
In sincerity and love,
We receive manna from above.

Hymnal 1940, No. 89; Hymnal 1982, 4, v.2)

The departure from Egypt is not simply a successful escape from slavery, it is a passage through the jaws of death. The Hebrews are first quite literally, "born by the blood of the lamb," only to be reborn by the dangerous path through the Red Sea. At the Exodus, no less than in the Flood, water is the embodiment of life, destruction, and death. Only God's grace do his chosen people

It is not surprising that St. Paul, for whom baptism is the sacrament of death and resurrection in Christ (Romans 6:3-5), should link baptism with the Red Sea. Both the sea and the baptismal waters are images of death, to be followed by resurrection. After the Hebrews pass through the sea, as St. Paul says, they "ate the same supernatural food and all drank the same supernatural drink" (I Corinthians 10:3-4).

Without danger, we have been brought through the waters of baptism, and we too are invited to receive supernatural food and drink. So we meet the Lord in the breaking of the bread, the Lord who is at once our new Moses, our Passover Lamb, and the anointed King who will lead us through the gates of death to our Promised Land. Therefore let us keep the feast. Alleluia.

H. BOONE PORTER, Editor

Jesus Spoke on Lakes

It is here
that power came forth.

Cathedral of word
arched across the void
tucked in the corner of the heart.

The hidden intent:
kindling fire
like sun through glass.

And jaws fell open
faces softened
hard eyes wept tears.

Across the water
sounds the voice
nurtured on silence.

And flower still unfold:
the lily
opens to the light.

Diane Karay

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LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Getting Smart

I am compelled to respond to the article entitled, "Coalition Attacks TV Programming" [TLC, March 16]. I have watched with interest how church leaders wag their fingers at gods of other lands, in this case at those responsible for TV programming.

But while we are busy condemning, we fail in stewardship of the Gospel to take responsibility for producing a positive alternative to the gratuitous sex and violence. Through our own agencies we could beat them at their own game. If we were smart and got less pleasure out of being on the attack, we would begin to amass the amazing resources of our church to fight these gods of foreign lands with a creative Christian alternative.

Broadcasters will be first to remind us that there is more religion on TV today than ever before. But it is mostly the Electronic Church strategically placing its message where ours ought to be. When we realize our denomination has the capacity to produce and distribute quality Christian television, maybe the attack will be turned into enablement and appropriate allocation of funds. Let's get smart about the media.

(The Rev.) LOUIS C. SCHUEDDIG
President and Executive Director
Episcopal Radio-TV Foundation
Atlanta, Ga.

Episcopacy for Lutherans

Many thanks for your kind words about the Evangelical Lutheran Church in America selecting Milwaukee as the location for the church headquarters [TLC, March 16].

The "new" church has a fantastic opportunity to introduce the historic episcopate at this point, most probably having Swedish and Finnish bishops do the consecrating; but, judging from my conversations with Lutheran bishops, pastors, seminary professors and seminarians, I do not expect to see this happen! Their argument is that "episcopacy is not a Lutheran thing to care about." The Church of Sweden "possesses episcopacy as if it does not."

Even the sainted Fr. Arthur Carl Piepkorn told me, "it's not palm upon pate that makes for apostolic suc-

pel from generation to generation!" He further pointed out to my amusement that Roman bishops used to wear gloves while ordaining! Did this impede transmission?

I will continue to pray that the new Lutheran church will integrate proper episcopacy into its life, but, at the same time, must realistically say to our Anglican brethren that I don't see it forthcoming. Nathan Söderblom, where are you when we need you?

FRED E. NATEMEYER
University Heights, Ohio

Small Church

I was most happy to read Brad Rockwood's article, "The Small Church," in your March 16 issue, but I take issue with one of his thoughts that needs to be challenged.

He talks of disproportionate costs of full-time clergy in the small rural congregations, as though this money is wasted because of the small hope of ever reaching a large membership. A large part of my ministry has been spent in this type of work, and, to do the job right, it is certainly as time consuming as a ministry in the suburban areas, by the time a man ministers to the friends and rela-

tives of the small church, certainly require in smaller communities. I believe we need full-time ministries it is to be done right.

Secondly, in the small community many persons become very interested in the Episcopal Church but dare not join the church in which they were raised as they live there, as the social pressures to "stay where you are" are lieveable. But then they move to the city, or go off to college, and then they place they head for is an Episcopal Church. But this pre-supposes a small town ministry, a full-time ministry. So the small town parishes and missions, while having little hope of growth, are indispensable to the life of the larger, dynamic churches.

Take away the full-time small town ministries in the rural area, and in a major league ball club destroy the farm system. Our membership will only continue its decline.

A highly developed lay ministry in a small town is no answer, because it usually fails to materialize for a long time, and so often, when it does, goes off to seminary and becomes that long line waiting to get a call to a big parish where he or she is needed.

Therefore, the small rural church pastor or vicar is the backbone, the

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(The Rev.) LEE ADAMS
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The article, "The Small Church — Some Myths and Some Realities" is accurate and helpful. It would also have been helpful to mention the size of the buildings inherited by some small rural congregations, and the sort of "edifice complex" on the part of the members to keep the building open and in use. This is compounded when it has been registered as a national historic building.

"Church" is the building and the congregation is little more than a preservative and historical society. New members are sought to fill empty pews and to add dollars for maintenance costs.

The author of the article comments that "as the community grows, they (the congregation) should get their share of the growth." It is characteristic of Episcopal congregations to wait for "walk-ins." The Episcopal Church does not have that sense of mission that goes out to seek and to save people who greatly need the love and caring of the body of Christ.

Among the churches in the community what is peculiar (in the classic sense of the word!) to the Episcopal Church today? The traditional images of Anglicanism as the "via media" and of the "bridge church" seem to be unneeded in the contemporary melding. Similarly, being a non-Roman church with a ministry in the apostolic succession is of little significance.

What we Episcopalians can present is the religion of Jesus Christ as a reasonable, pious and holy hope, bridging the gaps between God and human beings and between persons through word and sacraments and ministry, lay as well as ordained.

A small Episcopal congregation can fulfill its purpose and be useful according to the measure of its commitment to mission, to seek and to save those within the community where it is located who are in danger of being lost souls forever. (The Rev.) VINCENT H. STROHSAHL (ret.)
Belfast, N.Y.

Museum of Musical Art

"Now Really!", the new *Hymnal 1982* deserves far better than the complaints of Rose Dempsey [TLC, March 2]. Lest your readers get the wrong idea, I just had to write in defense of this marvelous volume!

I am delighted with the rich innovative content of our new hymnal. It offers a wide range of styles of music, levels of difficulty, historic texts, and types of poetic imagery. Not everything in it will appeal to every taste or would be appro-

The hymnal is a smorgasbord meant to have something for everyone. It is like a museum of textual and musical art, offered to the church community in service to Christ from thousands of years of our history, and from across the world.

The poetic diversity is also stimulating. There are 115 new texts from the 20th century. The reason that #464, "He Is The Way" got by the General Convention is that this text is considered by many to be one of the most striking religious evocations in modern poetry, and it is by that great Anglican poet, W. H. Auden. It may not appeal to all immediately, but look at it again. It may enrich your imagination!

(The Rev.) PAUL J. CHRISTIANSEN
St. Stephen's Church

Colusa, Calif.



Rose Dempsey purports in her letter that the *Hymnal 1982* contains "few familiar melodies," that "most of the hymn tunes are neither easily learned nor remembered," and that "many of the tunes seem capricious and are difficult to sing." I simply do not find this to be the case.

Not only are most of the hymns and their tunes the same as those in the *Hymnal 1940*, but some new hymns are set to familiar tunes (e.g. Brian Wren's "Christ is alive!" set to "Truro"). Mrs. Dempsey states, "Familiar hymn tunes have been updated and modernized," whereas many have actually been returned to their original form (cf. the odd verses of "Salve Festa dies").

Though there are some accompaniments which have the melody placed in a tenor voice and some in which the melody is omitted, there are very few tunes which do not provide for accompaniments with the melody in the uppermost voice.

I am very excited about the arrival of *Hymnal 1982*. I am enjoying exploring all that it contains, and I know that I have just begun to do so. I liken getting to know this new hymnal to getting to know a new house. First and second impressions may be pleasing or disappointing, but only when we have lived with this book for a number of years will we truly know its value.

MILNER SEIFERT
St. Augustine's Church

Wilmette, Ill.



The majority of the melodies in the new hymnal are taken directly from *Hymnal 1940*, and, if our parish's patterns of usage are any indicator of a typical parish's repertoire, the change is even less noticeable. For instance, in our parish, only seven hymns in our repertoire from the old hymnal have not been re-

are used in the *Hymnal 1982* with new texts. That's a ratio of seven to 150, which isn't bad.

As for tune names being changed, let's put things into proper perspective. *Mit freuden zart* was the original title of the tune we know as "Bohemian Brethren." The change, then, is not really a change, but a restoration.

Finally, how can anyone make final judgments on the book after only two days of glancing through it? Only after some weeks of intensive study can one begin to see its brilliance, which, admittedly, is hard to see in the face of things that are seemingly new and strange. Give it time! I believe, in time, this hymnal will become a classic — a magnificent document for today's (and tomorrow's) church.

(The Rev.) DAVID G. ROBINSON, JR.
The Church of the Holy Spirit
Orleans, Mass.

• • •

As an organist/choir director for a suburban parish with a small amateur choir and a congregation with, at the most, two or three trained musicians, I feel I must respond to the letter from Rose Dempsey regarding the new hymnal.

I do not understand the concern about having to work hard to learn some of the new hymns. The important word here is *worship*, which is what we are doing when we sing hymns. We do not expect "second rate" in our lives, so why should we expect God to accept "second rate?" Even the oldest, most familiar hymns require work if done properly. Perhaps if the writer would allow herself into the land of unlikeness, she might have a unique experience.

The new hymnal does have flaws, as do all hymnals this side of the kingdom, but at last we have a fine catholic document which draws the best from what is old and new.

RALPH F. BLECHA
All Saints' Church

Parma, Ohio

Native American Bibles

In the February 23 issue, I read that the first complete Bible to be published in an Indian language is the new translation into Navajo. I immediately thought about the Bible which John Eliot translated into Algonquin in the 1600s.

A first edition of that Bible is on display at the Huntington Library in San Marino where I serve as a docent.

In checking the *Dictionary of American Biography*, vol. 6, page 80, I uncovered this information: John Eliot translated the Bible into the Indian language of the Bay Colony. The New Testament was published in 1661 and the Old Testament in 1663, the first Bible to be printed in North America.

a *Primer or Catechism* in Algonquin in 1654. He published *Up Bookum Psalms* in 1663 and *The Harmony of the Gospels* in 1678.

We do not have at hand a copy of the Dakota Bible, but it is possible that that translation is also complete.

Mrs. EDWARD O. MOORE
Alhambra, Calif.

Trinity, Newport

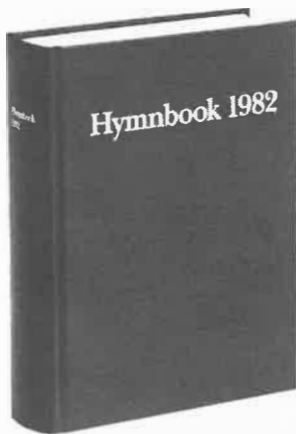
You were kind enough in your March 2 issue to report on our rehabilitation ef-

1982. It was the rebirth of Trinity in Newport, R.I., that made the referred to in the article. The Trinity Churches are in the Diocese of Rhode Island.

Trinity Church will continue year-old tradition of uninterrupted day worship by holding a small (perhaps no more than ten people) church every Sunday during the vacation. The major Sunday service takes place in the adjacent parish building.

(The Rev.) D. LORNI
Trinity

Newport, R.I.



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Primates Meet in Addis Ababa

Primates of the Anglican Communion met in Addis Ababa, Ethiopia, for the 11th meeting of the Queen of Apostles Renewal Conference. The meeting was held in Mississauga, Toronto, Canada, from February 12 to 14. The 28 primates represented the member provinces and dioceses of the worldwide body, met under the chairmanship of the Most Rev. Desmond Tutu, Archbishop of Cape Town, South Africa.

The meeting was opened by the Most Rev. Desmond Tutu, Archbishop of Cape Town, South Africa.

The primates met approximately for two years and their last meeting was in Nairobi, Kenya in 1983.

In addition to the primates, the Chinese Patriarchal Council of the People's Republic of China was represented by the Rt. Rev. H. Ting.

The meeting was an extensive and in-depth discussion of the life of the Anglican Communion today, the primates examined current problems and opportunities in church-state relationships and major international tensions. Reports were received on the situations in the Middle East, Uganda, Liberia, Ireland and Africa. They expressed their concern and support for the people living in areas of international conflict.

Discussed were problems of providing pastoral ministries in certain areas with shortages of ordained ministers. The primates gave particular attention to the situation in the Southern Cone dioceses of South America.

A general theme running throughout the meeting was changing demands being made of the local ministry in local situations. The meeting, training and deployment of clergy and laity for mission was considered and cooperation with other denominations was given serious study.

The state of ecumenical dialogue and relations was reviewed by the primates, with particular reference to the Roman Catholic Church, Orthodox churches, Protestant churches, the World Council of Churches and the Christian world conferences.

The primates received and gave preliminary consideration to a report on the ordination of women as requested by the Lambeth Conference in 1978. They also discussed the manner in which the Anglican Communion might respond to the invitation of the pope in a call for world communion.

At the time was given to the question of the ordination of a woman to the episcopate, at the request of the Most

Rev. Edmond Browning, Presiding Bishop [TLC, March 30]. They noted that Resolution 21 of the 1978 Lambeth Conference stated that some Anglican provinces had already affirmed that there were "no fundamental or no theological objections to the ordination of women to the historic three-fold ministry of the church."

On the other hand the primates also took note of Resolution 22 which, while mentioning the proper autonomy of each province, went on to recommend that "no decision to consecrate be taken without consultation with the episcopate through the primates and overwhelming support in any member church and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity."

Constitutional Right

The primates affirmed that the Episcopal Church had the constitutional right to proceed to the ordination of women to the episcopate, but simultaneously, they welcomed a consultation which would study the question and, if approved by the House of Bishops, would be offered to the Lambeth Conference of 1988.

The primates did not see consultation as requesting permission or as merely informing the communion of what was likely to happen, but as a process whereby the Episcopal Church could explain the reasons behind its position and the other churches of the communion could present their reflections on the issue.

Participants went on to discuss some of the ecclesial and ecumenical aspects of the ordination of women to the episcopate and asked that continuing consultation in the Episcopal Church and elsewhere should take them into account [see box, p. 7].

At the conclusion of the conference the primates discussed arrangements for the forthcoming Lambeth Conference for 1988. In opening this final meeting, the Archbishop of Canterbury said, "We gather as family. It is a family whose members face grave challenges and serious difficulties."

Prior to this meeting in Toronto, many of the archbishops and other primates visited the Episcopal Church Center in New York as guests of Bishop Browning. Others visited New York after the meeting.

Atlanta Bishop Dies

The Rt. Rev. Randolph Royall Claiborne, Jr., who served as Bishop of Atlanta from 1953 to 1972, died February 22 at the age of 80.

Born in Farmville, Va., in 1906, Bishop Claiborne was the son of the Rev. Randolph Claiborne and Mary Thomas Clark. He attended the University of Virginia, from which he received a B.A. in 1928, and received two divinity degrees from Virginia Theological Seminary in 1931 and 1950.

Bishop Claiborne was ordained to the priesthood in 1932 and served as rector of St. James' Church, Macon, Ga., and priest-in-charge of St. Andrew's Church, Fort Valley, Ga., from 1931 to 1938. From there, he went to Alabama, where he served as rector of the Church of the Nativity, Huntsville, and priest-in-charge of St. Luke's Scottsboro, from 1938-1949.

In 1949, he was elected Suffragan Bishop of Alabama and served in that office until 1953, at which time he was elected Bishop of Atlanta. In 1955 he married Clara Virginia Stribling.

From his retirement in 1972 until his death, Bishop Claiborne was Bishop Emeritus of Atlanta, where he continued to maintain his residence.

A memorial service was held at the Cathedral of St. Philip in Atlanta on February 25.

New Dean at Sewanee

The Very Rev. Robert Edward Giannini, dean of the Cathedral Church of St. Peter in St. Petersburg, Fla. has been named dean at the University of the South's School of Theology.

The announcement was made by vice-chancellor and president Robert M. Ayres, Jr., following Dean Giannini's nomination and acceptance by the board of regents.

Fr. Giannini has been dean at St. Peter's since 1981. Prior to moving to St. Petersburg, he was the director of the Episcopal University Center and chaplain of St. Anselm's Chapel at the University of South Florida in Tampa for five years.

From 1973 until 1976, he was an assistant at St. Andrew's Church in St. Andrews, Scotland. Before moving to Scotland, he served as the rector of St. Simon's Church in Miami following a year as curate of St. Boniface Church in Sarasota.

Dean Giannini's return to the University of the South marks his second for-

During the summer of 1981, he taught in the doctor of ministry program at the School of Theology.

He has also taught courses at the University of St. Andrews in Scotland, the University of South Florida in Tampa and the Institute for Christian Studies in Orlando.

He has also taught courses at the University of St. Andrew's in Scotland, the diocese from the General Theological Seminary and the University of St. Andrews, Scotland.

He and his wife, Josephine have two children.

Dean Giannini will be replacing the Very Rev. John E. Booty who resigned in February of last year [TLC, March 31, 1985]. Dr. Donald Armentrout was named acting dean following Dean Booty's resignation and will continue to serve in that position until Dean Giannini takes over his duties this fall.

Newark Battles Pension Fund

The Diocese of Newark has threatened to withhold money from the Church Pension Fund in an effort to make the latter divest from companies doing business in

South Africa. The Pension Fund has not complied.

At the diocese's 112th convention, which met January 31 [TLC, March 2], Resolution 19 was passed which urged the Pension Fund to "divest with all deliberate speed from companies doing business in South Africa" and asked that the diocesan council "establish a voluntary escrow account, to be called the Charles D. Packard Fund [TLC, April 6], to be used if and when the Church Pension fails to comply."

The conflict started after last September's General Convention, when it was voted that funds held in the name of the Episcopal Church be examined so that divestment from companies operating in South Africa could begin.

A letter sent by the Pension Fund board to beneficiaries and participants indicated that the organization is "not convinced that total divestment is the way for the Church Pension Fund to express its opposition to apartheid . . ."

In a February exchange of letters between the Rt. Rev. John Spong, Bishop of Newark, and Mr. Robert A. Robinson, Pension Fund president, Bishop Spong

stated, "The majority of the clergy of the diocese indicated their willingness to jeopardize their pension if necessary order to make this witness." He stated that "we are going through necessary legal preparations at this time so that upon April 1st, barring further response from the Church Pension Fund, a number of the clergy of the diocese, including this bishop, will no longer be making payments to the Church Pension Fund in a deliberate act of civil disobedience based upon a principle which we believe is a higher principle than our own financial security."

Mr. Robinson responded that the Pension Fund's actions are "truly so what we consider to be your premeditated and potentially harmful act," and emphasized that the Fund is a pool of money through which every member would be hurt should Newark withdraw their funding.

Concerning divestment, Mr. Robinson stated that "every trustee is opposed to apartheid and will continue working for its abolishment." He said, "there is great controversy surrounding the issue and added "the validity in asking, 'do we do more by holding the stock of companies doing business in South Africa and using our leverage to work hard for reform

The Pension Fund's next board meeting is planned for this month, a time, said Mr. Robinson, "we will announce our course."

Bishop Spong replied in a March letter that "we call upon you to record your action at the April meeting and shall await the decision of that meeting before we take any action."

Urban Caucus Meets

The sixth annual assembly of the Episcopal Urban Caucus (EUC) in Pittsburgh, Pa. recently to mark the transition, celebrate its accomplishments since its founding in 1982 "Celebrate the City!"

Keynote speaker, Dr. Howard J. Back, deputy director of the mayors' office of employment and training in Chicago, highlighted what he sees as the contrast between the picture painted by the Reagan administration of the current economic situation and the experience of the poor.

An overview of EUC history was given by its president, Byron Rushing of Massachusetts. Among accomplishments noted were: the publication of "Time and To Heed," a follow-up on the meetings held in the late 1970s by the Bishops Coalition; and the publication of "Countdown to Disaster," which connected the economic terms of the arms race to urban poverty.

He also said the Jubilee Mission which the caucus promoted, was

Woman Bishops: Questions and Opinions

Much discussion of women's ordination to the episcopate took place among the primates of the Anglican Communion meeting in Toronto, Canada recently. The following are some of the many questions, opinions and observations that were expressed in an official statement, "Women in the Episcopate."

- Whether collegiality did not prompt restraint until discussions by the whole episcopate at the 1988 Lambeth Conference — though this view was not taken to imply that a Lambeth Conference could decide such a matter for the autonomous Provinces;
- Because a bishop is consecrated for the whole church the opening of the episcopate to women appeared a more serious step than ordination to the priesthood. It would be important to recognize the consequences if bishops in the Anglican Communion were not in communion with one another;
- Because the bishop is instrumental not only in maintaining communion within but also between dioceses, the admission of women to the episcopate was seen by some to raise new questions of authority. Decisions affecting the whole episcopate ought not to be made by one part of the Anglican Communion alone;
- That a consecrating church should consider its responsibility if the episcopal office became a focus of disunity — although it was recognized that this might be a failure of the church in understanding the promptings of the Spirit;
- That a consecrating church carries a serious responsibility to the person being consecrated — lest in the new situation a woman found herself open to rejection by parts of her own diocese, province or the Anglican Communion;
- Ecumenical perspectives may be short or long term — could the ordination of women to the episcopate be seen as a long-term contribution to ecumenical progress rather than as a short-term obstacle?;
- The argument as to whether women in the episcopate will contribute to ecumenical cooperation and understanding might be applied in different ways in different provinces — this will depend upon the particular relationship and ecumenical partnership in each country or region;
- Though unity should never be at the expense of truth, there could be a real tension between discerning the truth through the search for a consensus of the whole church and what the Holy Spirit also appeared to be saying in particular times, places and cultures.

ration, and he noted that all ninees for Presiding Bishop at Convention were members of an Bishops Coalition.

hour "vision quest," with the v. Edmond Browning, Presiding in attendance, was a highlight of e-day event. About 20 persons heir vision for urban ministry hop Browning and one another. el, moderated by the Very Rev. Werner, Dean of Trinity Cathe- Pittsburgh, focused on the crisis steel and related industries and l representatives of labor and ment, as well as a social worker l of the desperate plight of the nemployed.

remainder of the assembly time upied with 14 workshops, wor- all group sessions and items of 3.

caucus elected the Rt. Rev. Mel- lshaw, Bishop of New Jersey, ew president, and Diane Pollard, iocese of New York, as vice presi- 1 addition, the board appointed Rev. Richard Trelease, Bishop of Grande, as treasurer and Ann- Marvel of Massachusetts as y.

caucus passed a series of resolu- aling with issues such as: oring the Church Pension Fund's ase to the General Convention's mendation on divestment; 5ive participation by handicapped as in the life of the caucus; llenge to the church on the need eal the Gramm-Rudman legisla-

Dakota School to Close

board of directors of All Saints in Sioux Falls, S.D., has and that the 102-year-old institu- l close at the end of the current

etty Clark Rosenthal, board pre- stated that "every effort has been o arrive at a viable plan for the ation of the academic program, necessary monies simply are not

aints School, older than the state h Dakota itself, was formed in hen the city of Sioux Falls gave a of land and \$10,000 to missionary William Hobart Hare for school es. It was originally established aining center for young women untained that purpose until 1952 it became a co-ed elementary

he last 30 years, the school expe- l financial problems and large op- al expenses. Though a successful e program had been established, ot help to maintain the operating ur to retire a \$90,000 debt to the



Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America recently paid a visit to the Most Rev. Edmond Browning, Presiding Bishop, at the Church Center in New York and presented him with a cross as a gift.

diocese which had been borrowed to keep the school going.

The Rt. Rev. Craig Anderson, diocesan bishop, said, "I know how difficult this decision has been and we are all deeply sorry that this change must come about."

The diocese will be exploring ways in which the property, grounds and buildings can best serve the church, city and area.

The school has been on the designated national historic site listing for several years.

RAYMOND LOFTESNESS

Spokane Churches Help Homeless Teenagers

The mounting problem of teenagers living on the streets in Spokane, Wash., is being addressed by three area parishes which support a drop-in center called "Crosswalk."

According to the Diocese of Spokane newspaper, *The Columbia Churchman*, the Cathedral of St. John the Evangelist, St. David's Church and St. Stephen's Church provided meals for about 65 teens in the first five weeks of the program. Some are as young as 12, and are part of the estimated 300 young people living on the streets. Church families volunteer to be responsible for one meal a month at the center, and the center itself is funded by a grant of \$55,000 through the local department of social and health services.

Program coordinator Merilee Roloff said most of the teenagers have multiple problems including alcohol and drug dependencies and mental and physical ailments. In addition, 43 percent have been involved in prostitution and 86 percent are school dropouts.

Though volunteers staff the center during evenings to talk with the youngsters, it is hoped that eventually the program will expand to helping teenagers leave the streets permanently and lead productive lives.

Coptic Pope Still Under Arrest

It has been reported that Pope Shenouda, head of the Coptic Orthodox Church, is still under house arrest in his residence in the Coptic Patriarchate in Cairo, Egypt. He had previously been under house arrest for 40 months in a monastery by government order.

In addition to his arrest, the pope is not allowed to conduct services in St. Mark's Cathedral in the Coptic Patriarchate except during Christmas and Easter, cannot officiate in any other church in Cairo or Alexandria, and was prevented from attending the conference of the leaders of the Middle Eastern Churches in Cyprus in February 1985.

The American Coptic Association in New Jersey believes the pope's restrictions are part of the Egyptian government's continuing oppression of Christian Egyptians. Since 1980 no presidential permits to build new churches have been granted to the Coptic Orthodox Church, which constitutes 90 percent of Egypt's Christians.

Dissident Group Leaders Meet

Leaders of six Episcopal dissident groups were told at a symposium in Fairfield, Conn. that they need to resolve the bitter disputes within their own ranks if they are to be of use to like-minded Anglicans in other countries who oppose women's ordination to the priesthood.

"You are not going to be able to help us as long as there is enmity among yourselves. You are going to destroy the

Photo by Oneall Soto

cause you cannot get your act together," said the Rt. Rev. Robert Mercer, Bishop of Matabeleland, Central Africa, to 50 participating bishops and clergy. Bishop Mercer was one of three foreign Anglican bishops who addressed the international gathering.

The group convened in early March in an effort to achieve harmony between breakaway bodies that are united in opposing woman's ordination, but disagree on many issues between themselves.

Some leaders of the differing groups — known as the "Continuing Anglican Movement" — believe they would be able to attract more laity to their churches if they were not divided among themselves.

The Rt. Rev. Graham Leonard, Bishop of London, told the group that the frequently discussed possibility of a woman bishop in the U.S. church might represent the "last straw" for church members who have tolerated other changes they did not like. He said he would regard the consecration of a woman bishop as a more serious breach than ordination of woman priests, because bishops are symbols of the church's unity and transmit the church's historic apostolic succession.

"The episcopate is one of the things Anglicanism inherited from apostolic times," said Bishop Leonard. "If you change that, you're asking questions about the Anglican Communion itself."

Picking up the "last straw" question, Bishop Anthony Clavier of Deerfield Beach, Fla., head of the American Episcopal Church, is reported to have said, "There are so many straws here, we have a veritable haystack. It is a scandal that we are so bitterly divided."

Bishop Clavier estimated the numbers who have left the church as "equivalent of the Black Death going through the eastern dioceses of the Episcopal Church," and noted, "Only a tiny part of them are in continuing Anglican bodies. Despite the inflated figures we put out, most of them have gone to the golf club, to First Baptist, or to Rome — because they don't see a viable continuing Anglican Church."

Another speaker, the Rt. Rev. John Hazlewood, Bishop of the Diocese of Ballarat in Australia, is a strong opponent of the move to ordain women in his country. He said that the debate among Australian bishops "has been in no way acrimonious, though the issue has been savagely disputed."

The meeting was sponsored by the Foundation of Anglican Tradition, an organization based at Trinity-St. Michael's Church in Fairfield. The traditionalist parish is the only one in the Diocese of Connecticut that still describes itself as using the 1928 Book of Common Prayer.

Rio Grande supports El Salvador

The diocese of the Rio Grande has formed a companion relationship with the Diocese of El Salvador. The Rt. Rev. Richard Trelease, Jr., Bishop of the Rio Grande; and Dan Heath, a layman from El Paso, Texas, will travel to El Salvador in late April. The trip will be coordinated with the arrival in El Salvador of the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico.

Parishes and missions throughout the Rio Grande are contributing pictures and a brief history of their churches to send along with Bishop Trelease. It will be the first step in getting the people of the two dioceses better acquainted.

The young people of the Rio Grande have offered to sell art work from La Semana, a small community outside of San Salvador known for its enameled designs on wood. The money will go toward a fund to bring young people of El Salvador to Camp Stoney, the diocesan camp located outside Santa Fe, N.M.

ELLEN THOMPSON

the call of General Convention; the "pastoral, personal, social and theological implications of abortion";

- continue ecumenical participation with Roman Catholic, Orthodox and Lutheran churches during the three years;
- further examine through study how to provide support for rural farm workers "whose way of life is threatened" by the current farm crisis
- accept a 1986 diocesan budget of \$766,345.

(The Rev.) DONALD A.

BRIEFLY...

St. Andrew in the Valley, a first-time congregation formed as a mission of St. Andrew's Church in Harrisburg, broke ground on a \$560,000 building in February. The congregation has been meeting in a stone building in Harrisburg since 1980 and has grown to over 100 persons. The Rev. A. Stiscia, rector of both St. Andrew's and St. Andrew's churches, says the growth of the parish has surpassed everyone's expectations. The new church will be built of stone, wood and glass and will have room for up to 225 people.

Laypeople in the diocese of Bethlehem are now taking Holy Communion and elderly shut-ins of their parishes on Sunday, according to a recent announcement by the Rt. Rev. Mark Dyer, diocesan bishop. During September's 1986 Convention, Bishop Dyer described an experimental program which had begun operation at Grace Church in Allentown, Pa., where lay parishioners had begun taking Holy Communion to confine parishioners for the past year. His hope was to help change the canon law which now allows trained laypeople to administer Holy Communion in special

The Church of England is facing a dilemma in its opposition to the government's proposals to drop all foreign trading restrictions. Led by its bishops, the church is spearheading a national campaign to preserve the Lord's Supper. But simultaneously, the church's social agency has invested as much as \$85.8 million in 22 retail companies, some of these are known to support day shopping. To avoid charges of hypocrisy, the church agency has invited the 22 companies setting forth their church's case and inviting the faithful to give their opinions. Replies are p

CONVENTIONS

With the theme "Christ Our Peace," the 26th convention of the Diocese of San Joaquin met at St. Paul's Parish, Modesto, Calif., February 28 to March 2.

In his opening convention address, the Rt. Rev. Victor M. Rivera, diocesan bishop, told the delegates and visitors that "peace is not cheap . . . the truthful person knows the price of peace; that it is only out of struggle and only out of the agony of life that resurrection and peace is found."

Bishop Rivera cited the special ministries of Asian, Filipino and Hispanic work in the diocese, together with Venture in Mission, as practical examples of bringing about peace through the exercise of love, justice and mercy.

Highlighting the theme of peace through special ministries were the guests of the convention: the Rev. Canon Samir Habiby, the Rev. Canon Peter Golden, the Rev. Winston Ching and the Rev. Herbert Arrunategui, all of the Church Center in New York. The four hosted special interest luncheons on Saturday. Canon Habiby was also the featured convention banquet speaker.

In business sessions, the delegates resolved to:

- accept St. Clare of Assisi in Arnold, Calif., as a diocesan mission;
- urge each parish and mission to establish a local committee on alcoholism and chemical dependency;
- endorse a diocesan program of catechist training;

Ethnic Communities in North America

By ROLAND M. KAWANO

"In a place like Toronto that has been traditionally Anglo, the formation and continuation of ethnic parishes pose some real questions of identity to the host society"

However, by the time one reaches Toronto, the society is turned around, and we exist in a milieu which has been traditionally Anglo. Thus, when non-Anglo people in ethnic parishes exist as part of a larger Anglo Church, the question they hear constantly is, "How long will the ethnic parish continue to exist as a separate entity?" This is not a question that I heard in Honolulu or Los Angeles where there are overwhelmingly large numbers of non-Anglos. But it is asked in Anglican Canada; it is asked here, I assume, because in Ontario and in other parts of Canada, we are experiencing a phenomenon that is both strange and new. Ministry in an easily identifiable ethnic society moves along relational lines, blood lines, lines of close connection. Evangelism may be the spreading of the seed broadcast, but the word is passed from mouth to ear via close connections. Thus, whole clans may enter the faith because the clan is intimately tied together.

The ethnic community does have its limits, as defined by its remarkable characteristics; it has its boundaries, and evangelism pursues relationships until it encounters such boundaries, markers which define the interphase between host society and ethnic community, between the church and the ethnic parish.

The boundaries are crossed from both directions. We usually think of the host society crossing over into the ethnic par-

ish by its missionaries. Or, we think of ethnic pastors who attend different functions of the host society or host church, giving these a spice and flavor they had not had before. What we have not counted on are prophets, priests and even martyrs, emerging from the ethnic communities and ethnic parishes, where they have been hidden away, hidden from the host society by the various characteristics which mark the boundaries.

Ethnic communities and parishes hide many things. They function as a preservative, trying to keep alive old homeland values, often strangely frozen, while the homeland itself has moved on; and they also try to keep alive languages which are slowly dying. The ethnic community, for all its contained suffering, is basically a conservative community. Those who make name and fame within the new society are often on their way out of the ethnic community.

In the general population, the conservatives, pentecostals, evangelical-fundamentalists and the sects have been growing, but the mainline churches have not been. But curiously, the ethnic communities are one of the few places in North America where the mainline denominational churches are growing. That in itself is a matter for rejoicing.

In a place like Toronto that has been traditionally Anglo, the formation and continuation of ethnic parishes pose some real questions of identity to the host society who asks, "Why should ethnic people remain separate in their worship? Shouldn't they worship in the local parish?"

Responsibility to these questions lies with both the ethnic community and the host society. The answers are usually not found in a forum or discussion, each side giving their stock questions and answers; but they probably will be found in living and working together, and perhaps that is why the parable of the laborers (Matthew 20) is important here. It is not necessarily those who have labored the longest who reap the most benefits or who see the truth most intently. It is often the newcomer, (who perhaps labored somewhere else), those who were not asked and who did not participate in the vineyard until noontide or evening, who stand shoulder to shoulder with the old ones and the pillars. Yet all receive the same pay.

Caucasian, or Anglo-Saxonized society, non-Anglo-Saxons are hardly groupable, whether these be Europeans, North Africans, etc. They have characteristics that are easily definable: differences in color, language and cultural background. These tend to be remarkable characteristics, ones which keep a group apart from the host society which are hindrances to easy assimilation.

After World War II, Europeans and Americans certainly formed a distinct ethnic group in China and the same is true now in present-day Tokyo. If a Japanese citizen were to ask an Anglo-American why he didn't learn Japanese, a probable negative answer would be that he is not. The Anglo-Canadian is not in business; perhaps even for mission work, but for him the host country always tends to remain assimilable. Besides, the language is not available. Thus, the Japanese simply do not assimilate.

On the very reverse is true in the United States. In an Asian community is expected to be English; in Ontario, the question whether spoken or assumed, is, "Will you become like us?" Assimilation is seen as the primary integrative process, the promulgation of multiculturalism notwithstanding. Between the two poles lies a wide gradient that can almost be accurately measured by the distance a situation lies from the homeland.

In Honolulu, where Caucasians are the majority, the "ethnic parishes" are the minority, the "ethnic parish or mixed parish is assumed to be questioned. For instance, no one would claim the right to exist of Kawaihau, the mainly all-Hawaiian West Coast Abbey of Hawaii, nor Central Church of the upper-middle class haole parishes of Makiki, the mainly Japanese parishes of Kalihi Union, a very mixed parish moving further east, in Los Angeles, one finds quite a gradient of ethnic mixtures in the parishes. But that is not part of the ever increasing non-Anglo population. Los Angeles is moving toward the point where Anglo-Americans will be in the minority.

Rev. Roland M. Kawano is rector of St. Andrew's Japanese Congregation, Toronto, Ontario.

A Night Battle

"That there is no general religious or moral consensus in our society concerning the value and meaning of human life is nowhere more obvious than in the debate over abortion."

By DALE COLEMAN

Controversy, at least in this age, does not lie between the hosts of heaven, Michael and his angels on the one side, and the powers of evil on the other; but it is a sort of night battle, where each fights for himself, and friend and foe stand together.

John Henry Newman

I spoke out clearly in opposition to abortion for the first time in August of 1984 at the very appropriate setting of the ordinations of two men to the diaconate. Near the end of my sermon, I stated, "You would do well to keep in mind that the greatness of our Christian witness shines when we set our faces like stone against the killing of the unborn, in total opposition to the superstitions of racism, and the obscene practices of modern warfare."

Those words concerning in part my horror of abortion came years after struggling with this issue and hearing the mostly emotional, impassioned rhetoric of the two sides. I was not content being classified with either the "pro-life" or the "pro-choice" groups. And yet in spite of my awareness that, like most vital issues of our day, this one too is a "night battle," I decided it was time to choose. How could we stay neutral when the issue is the very meaning of human life itself?

That is honestly how I view the abortion question. It's at heart not legal or political or social or economic but religious. Does life have meaning? This then is not a liberal vs. conservative issue.

In fact many, many liberals like Sen. Mark Hatfield of Oregon in the early 70s saw opposition to the Vietnam War, capital punishment and abortion as a consistent pro-life position. (Recently TRB in the *New Republic* — not a conservative publication — argued that opposition to abortion could well be understood as a liberal foundation for individual rights.)

Indeed, the most compelling political argument against abortion I have come across is a liberal one: our understanding of who makes up the human community has been extended over the last century and a half to include blacks, women, Hispanics, Native Americans, the physically and mentally handicapped and others once understood to be less than human. The concern for children and the unborn are logical extensions in this regard. (It's fascinating to compare the *Dred Scott* decision of 1857 to the *Roe vs. Wade* decision to see the same thinking involved in dehumanizing what is human.)

My claim is that the critical issue involved is a religious one by which I mean that life is a gift from God and therefore sacred. That premise leads me to oppose the killing of innocent human life. Note that I did not say "person." Supposedly, on that question (says Stanley Hauerwas) hang all the law and the prophets and the morality of abortion. This argu-

ment is a "red herring" and based on an arbitrary and reductionistic view of human life. Furthermore, as Stanley Hauerwas maintains — in his marvelous essay, "Must a patient be a Person?" — My Uncle Charlie Is not much of a person, but He Is still my Uncle Charlie. The argument "... assumes a radical dualism between being a person and the bodily life necessary to be a person" goes on to list the ethicists who question the "personhood" of the severely retarded and indeed of infants. In this perspective, a society would be obliged to provide medical care for the aforementioned. Their continued existence (if threatened by illness or disability) would be determined by "charity."

The controversy then is over our understanding of human life. Do we approach it primarily as positivists? Empiricists? Utilitarians? Or from the religious perspective? That there is no general religious or moral consensus in our society concerning the value and meaning of life is nowhere more obvious than in the current debate over abortion. This troubles me deeply. I am very anxious about our society which allows at least one and a half million abortions a year. Surely this affects our moral sensibility as a result of killing millions of innocent human beings, i.e., those categorized as less than human or "non-persons" certainly affected the Germans from 1933-1945. I cannot help but be haunted by Stanley Schweitzer's remark, "To lose reverence for some of life will lead to losing reverence for all of life."

The Rev. Dale D. Coleman is rector of St. Thomas of Canterbury Church, Greendale, Wis. This article first appeared in Wisconsin Episcopians for Life.

Toronto Statement

h advocates and opponents of the ordination of women as bishops may be pleased or displeased by the treatment this topic received among the Anglican Primates recently convened in Toronto [p. 6]. The statement is cautious, and positive affirmations are balanced by contrary considerations.

The statement drafted the statement we do not know, but generally speaking, Asians, Africans, and Europeans are more courteous than Americans. We hope that the diplomatic tone of the statement does not cloud its meaning to Americans.

Notice one point with some astonishment. The Anglicans state that the American Church has the "canonical right" to consecrate a woman. This is a bold statement, for even some proponents of women's ordination have conceded that the Constitution of the Episcopal Church is adverse to it. In 1976, a resolution in the General Convention changed our canon law, but a similar resolution in the latter does not change the Constitution, which requires a special process extending over two sessions.

Of course it is important that the substance of the statement be carefully studied. The ordination of women to the episcopate has generally been unopposed and hence has not been subjected to deep theological scrutiny. The question of women to the priesthood has been discussed in relation to the Holy Eucharist and the question of women as representatives of Christ, or it has been considered primarily as an expression of the current feminist movement.

The question of women as potential bishops, however, has been little discussed and its consideration has probably been very low on the agenda of most provinces of the world-wide Anglican Church. The role of the bishop as a focus of unity and as transmitter of the church's tradition has been a topic of reflection in special ecumenical settings, but not in the church as a whole.

To what extent most Anglicans are, or are not, aware of such aspects of the episcopate remains to be seen.

Payment

Guest editorial is by the Rev. Gene Geromel, of St. Bartholomew's Church, Swartz Creek.

It wasn't the first time I had heard the concern expressed, and I'm sure it won't be the last. I was talking with a retired priest. We were discussing the future of the church. "I really don't know how long the church can continue to support full-time clergy! Their salaries are almost half a parish's budget."

It wouldn't help but think of that conversation when, a few days ago, I read an article in the *Wall Street Journal* about bank guards. As an aside it mentioned that to keep a bank guard at a bank costs about \$36,000, excluding benefits. In a moment of sinful envy, I thought of turning in my blazer for a blazer with the banks' insignia on it.

After all, I wouldn't have to work as many hours. The average priest works about 64 a week — not many banks are open that many hours. I probably could sell two of my college degrees.

Such thoughts occasionally occur even to a priest who loves what he does and frankly makes a decent living. It's just that I get tired of hearing so many priests having to defend their very existence. They seem to have to apologize for making a living.

When viewing a priest in this light, people seem to regard his education, theological and pastoral background, his 24-hour availability, the hospital calls, the counseling, ministering, consoling and teaching, in fact, his very calling itself, as expensive luxuries not essential to the life of a parish.

When we blame priests for being too expensive (compared with whom, one wonders?) we don't have to look at — pardon me, I have to say it — what the rest of the parish contributes to this equation. The facts are rather blunt, I fear. What a parish can afford depends primarily on what the parishioners give.

The standard of giving in the Episcopal Church is the tithe. Yet the average pledge is somewhere around \$600. Are we to assume that the average Episcopal family lives on \$6,000?

To take a ridiculous example, let us assume there is a family in which both husband and wife make minimum wage. They both work 40 hours a week at McDonald's. If they followed the biblical injunction of tithing they would give about \$1,400 a year to their parish — St. Mac's. It is called that because all 50 pledging units worked at the same hamburger emporium and all 50 families tithed. St. Mac's would have an average budget of \$70,000. Certainly, such a parish could afford a bank guard . . . or a priest who didn't have to defend his existence.

Continuing Mistreatment of Copts

We are disturbed by reports of continuing persecution of Coptic Orthodox Christians in Egypt [p. 8]. The Coptic Church is one of the oldest branches of the Christian Church and is part of the Oriental Orthodox communion [TLC, Jan. 19].

In Roman times, Egypt became a major center for Christianity and the Bishop of Alexandria, in one of the greatest cities of the ancient world, was one of the five patriarchs (together with the Bishops of Jerusalem, Antioch, Rome, and Constantinople). The title pope was commonly used for him before the Bishop of Rome adopted the same title. The present patriarch, Pope Shenouda, is among the great Christian leaders of the world. He has been deeply involved in the spiritual revival of the Coptic Church at the present time. This revival has apparently inspired retaliation by a certain type of Moslem.

Copts represent a considerable proportion of Egyptian citizens. As a member of the family of civilized nations, Egypt should respect their rights, and other free nations should say so. As Americans we can ask that Christians in Egypt have as much liberty to follow their faith as Moslems do in this country.

The Way of Darkness

SOUL MAKING: The Desert Way of Spirituality. By Alan Jones. Harper & Row. Pp. xxx and 222. \$14.95.

Alan Jones reminds us that the making of a soul "requires the receptivity to life of the mystic rather than that of the problem solver. . . . The shortage of mystics, desert believers, explorers of the inner world is the reason why we are undergoing a crisis of soul in our society, why we do not know how to love" (p. 134). The fact that some are looking for easy steps to success may keep them from the pain and trouble of the desert way — the call to "Look! Weep! Live!" Many are interested only in the "first conversion," the individual acceptance of salvation; they seek to avoid the pain of the "second conversion" (the testing, the dark night, the falling apart) which can make way for the third level of acceptance — a true transformation and beginning of the unitive life of the soul.

The author, who is Dean of Grace Cathedral in San Francisco, freely admits his own pain and confusion as the stages of his soul's "schooling" bring him back again and again to difficult questions. "All my questions have the habit of turning themselves inside out. I find myself being questioned in my questioning and being probed in my probing. I grow impatient. I want simple answers. I find myself in the company of the believers who have cried through the ages, 'How long, O Lord? How long?'"

The honesty in this admission links Jones with implorers to God all the way back to Job and the psalmists who have asked "Why me?" and "How long?" and yet have continued in belief.

Dean Jones' perspective in *Soul Making* falls clearly in the apophatic or contemplative way — "against or away from the light." It is the way of negation of images, a corrective to man's inevitable idolatry — substituting images or ideas for God himself. Jones' exploration into the way of negation and darkness is meant to be a complement to the church's task of bearing symbols to the world. "The more I follow the apophatic way, the more I need to be nourished by the images from the Bible and from the liturgy" (p. 28). He is clear that we are to keep affirming our faith in community, in love.

At this point in the making of his own soul, Jones is able to point out some of the signposts we can expect on the journey, but is too wise and honest to tell us "it will be exactly like this for you." Instead, he shows the desert way to be no more or less than the path of love the individual soul is called to, in its unique way. It is a call to community, to faithful-

the unity of love.

ISABEL ANDERS
Shaker Heights, Ohio

Great Christian Intellectuals

THE MAGDALEN METAPHYSICALS: Idealism and Orthodoxy at Oxford, 1901-1945. By James Patrick. Mercer University Press. Pp. xxxiii and 190. \$18.95.

The Magdalen Metaphysicals is an intriguing essay in group biography, meant to demonstrate that C.S. Lewis was not a lonely intellectual "dinosaur" but became "the great clerk whose apologetics made Christianity reasonable in the absurd world of the mid-twentieth century" because he was companion and heir to three other Magdalen scholars: Clement Webb, J.A. Smith, and R.G. Collingwood. Not only does Patrick establish the likelihood of a "remnant" of Christian philosophers who "shared a time, the years between the wars; a place, Oxford's towery city, . . . and a college, Magdalen," but their community ultimately bore fruit in the world-wide apologetic of Lewis himself, which was a channel for the survival of orthodox Christianity to our own day.

The story of their intellectual and philosophical pilgrimages is fascinating, but not easy to follow. For most of us only Lewis and T.S. Eliot are familiar Christian spokesmen, while the book presupposes a wider familiarity with English intellectual history. But the result is a new appreciation of the way in which "their defense of the truth of a faith their (university) colleagues often wished to explain into the shadows" came from their relationship to one another at Magdalen College.

Two minor quibbles with the author himself: he continually calls the T.S. Eliot's famous poem "The Wasteland." No less person than Valerie Eliot reprimanded me for doing the same thing: Eliot wrote "The Waste Land." Second, Dr. Patrick suddenly, toward the end of his book, tries to turn these men's "Anglicanism" into a fault, or limitation. There is surely no way one can explain Lewis, *the Ulster Englishman*, as only a partly orthodox Christian. Like G.K. Chesterton, his defense of Western Civilization (Christendom) was based on catholic and comprehensive Christianity.

ALZINA STONE DALE
Chicago, Ill.

Books Received

FROM DARKNESS TO LIGHT: Aspects of Conversion in the New Testament. By Beverly Roberts Gavents. Fortress. Pp. xvi and 160. No price given, paper.

MAN OF FAITH: Learning from the Life of Abraham. By Ray C. Stedman. Multnomah. Pp. 256. \$6.95 paper.

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- v. Thomas L. Culbertson is now rector of St. Paul's Church, 811 Cathedral St., Baltimore, Md. 21202.
- v. Charles R. Holder is priest (Canon 8) at St. Andrew's, Clear Spring, Md. Add: Box 6, Clear Spring, Md. 21779.
- v. Florence Ledyard is rector of Epiphany Church, Pikesville, Md.
- v. David B. McConkey is now part-time at the Church of the Advent, Louisville, Ky. 40243.
- v. William D. McLean, III, becomes rector of St. Boniface, Siesta Key, 5615 Midway Rd., Sarasota, Fla. 33581; home add: 703 Circle, Sarasota, Fla. 34242.
- v. Blair D. Newcomb is now assistant at the Church of the Redeemer, 5603 N. Charles St., Baltimore, Md. 21210.
- v. David C. Patton is vicar of St. Mary's-by-the-Sea, 185 Imperial Beach Blvd., Imperial Beach, Fla. 32522.
- v. Mark A. Pearson, president of the Christian Renewal, Malden, Mass., has been named honorary canon for renewal and pastoral care of Central Philippines.
- v. Arthur P. Powell is rector of the Church of the Holy Communion, Fair Haven, N.J. Add: 15 Fair Haven, N.J. 07701.
- v. Alan W. Richardson is vicar of St. Elizabeth's, 325 Merton St., San Diego, Calif. 92111.
- v. Manning Smith is now director of stu-

land, Md. Add: Box 157, Mountain Lake Park, Oakland, Md. 21550.
The Rev. Ben L. Somerville is part-time rector of the Church of the Ascension and Prince of Peace, Baltimore, Md. Add: 102 Warren Ave., Baltimore, Md. 21230.

Ordinations

Priests

- New Jersey—John G. Bryant, St. Augustine's, Camden, N.J. Mark H. Hansen, Trinity Church, Moorestown, N.J. Stephen H. Paul, Grace Church, Merchantville, N.J. Nancy Roosevelt Taylor, Robert E. Lee Memorial Church, Lexington, Va.
- North Dakota—Harold Lloyd Eagle Bull, vicar, St. James, Cannonball, N.D. Bruce L. MacDuffie, regional vicar, North Central area ministry, with immediate charge of Devils Lake, Fort Totten, and Dunseith; add: Rte. 1, Box 74, Devils Lake, N.D. 58301.
- Northern California—William Joseph Adams, curate, St. Michael's and chaplain, St. Michael's Day School, 2140 Mission Ave., Carmichael, Calif. 95608. Michael Donald McClenaghan, curate, Trinity Cathedral, Sacramento, Calif.
- Rhode Island—D. Richard Greenwood, St. George's School, Old School, Apt. 3, Purgatory Rd., Newport, R.I. 02840. Sean Manchester, 399 Hope St., Bristol, R.I. 02809. Martha Vaguener, Box 1, Maseno, Kenya.
- Rio Grande—Clark Lowenfield, Pro-Cathedral of St. Clement's, El Paso, Texas.
- Southwest Florida—Bradley A. M. Barber (for the Bishop of Lexington), assistant, St. Paul's, Naples, Fla.; add: 261 Memory Lane, No. 3, Naples, Fla. 33962.
- Utah—JoAnne Zwart Leach (for the Bishop of Olympia), chaplain of Rowland Hall—St. Mark's School, Salt Lake City, Utah. Shannon Paul Leach,

Lake City; the address of this husband and wife chaplaincy team is 817 E. Logan, Salt Lake City, Utah 87105.

Western North Carolina—Susan Sherard, rector, Church of the Holy Spirit, Mars Hill, N.C. William A. Whisenhunt, rector, Epiphany, Newton, N.C.

Wyoming—Lawrence Perry, vicar, St. James, Kemmerer; St. Bartholomew's, Cokeville; and St. David's, Ft. Bridger, Wyo.; add: 1329 W. Third St., Kemmerer, Wyo. 83101.

Deacons

- Arizona—James G. Stewart, St. Michael and All Angels, 10838 N. 34 Pl., Phoenix, Ariz. 85028.
- Chicago—William Nils Anderson, working in the Diocese of Springfield, 304 S. Morris Ave., Bloomington, Ill. 61701.
- Connecticut—Robert Tyler Griner, assistant, St. John's, Essex, Conn. Sydney Anglin Woodd-Cahusac, assistant, St. Barnabas, Greenwich, Conn.
- North Dakota—Robert Pettitt, serving area nursing homes and hospitals in Fargo, N.D.
- Oklahoma—John Condict Hurst Barrow, St. John's, 211 N. Monroe St., Tallahassee, Fla. 32301.
- Rio Grande—William Dougherty, Jeanie Freeman, Anna Gaddy, Alys Lyle, and Philip Weinwright.
- Western North Carolina—Donald L. Clark, St. Luke's, Boone, N.C. Eugene Cavis McDowell, non-parochial, Murphy, N.C.

Permanent Deacons

- El Camino Real—Peter Mitchell Cominos, assistant, Trinity Church, Gonzales and prison ministry, Soledad Prison. Daniel L. Fowler, assistant at St. Stephen's-in-the-Fields, San Jose, Calif. Stephen L. James, Jr., assistant at St. Paul's, Salinas, Calif.
- Micronesia—Frank Marion Morris, St. Michael's and All Angels, 911 Marine Dr., Tamuning, Guam 96911.
- Rhode Island—Austin A. Almon, St. Michael's and All Angels, 116 Daggett Ave., Pawtucket, R.I. 02861. Paul J. Boardman, St. Columba's, 6 Rego Rd., Middletown, R.I. 02840. Janet Broadhead, St. Matthew's, 292 E. Shore Rd., Jamestown, R.I. 02835. Edwin Hallenbeck, All Saints', 101 Larchmont Rd., Warwick, R.I. 02886. Jean Hickox, Haydn Rd., Shelter Harbor, Westerly, R.I. 02891. Ida R. Johnson, St. James, Woonsocket, 43, Hunter Ave., Newport, R.I. 02840. Robert J. Johnson, Grace Church, 43 Hunter Ave., Newport, R.I. 02840. Mary B. Johnstone, Trinity Church, 8 Beechbound, Harrison Ave., Newport, R.I. 02840. Betsy E. Lesieur, Christ Church, 22 Sprague Ave., Lincoln, R.I. 02865. Iris Mello, Church of the Transfiguration, 88 Albert Ave., Cranston, R.I. 02905. Carol Millette, 30 Amity St., Providence, R.I. 02908. Jean Olsen, St. David's-on-the-Hill, 190 North St., Warwick, R.I. 02886. Edward Trafford, 45 Rotary Dr., West Warwick, R.I. 02893. James L. Verber, St. Matthias', 146 Chatworth Rd., North Kingstown, R.I. 02852. Lester York, St. Barnabas, 220 W. Shore Rd., Warwick, R.I. 02889.
- Southeast Florida—William Clegg, St. Simon's, Miami, Fla. R. Richard Long, St. Andrew's, Lake Worth, Fla.
- Western North Carolina—Margaret A. Fergusson, St. James, Black Mountain, N.C. Allen B. Hayes, Grace Church, Asheville, N.C. Joan C. Marshall, All Souls', Asheville, N.C. David P. Nard, Grace Church, Asheville, N.C.

Retirements

- The Rev. Thomas C. Aycock, Jr., as vicar of All Angels-by-the-Sea, 563 Bay Isles Rd., Longboat Key, Fla. 33548.
- The Rev. F. Bradford Rockwood, as rector of the Church of the Messiah, Murphy and the Church of the Good Shepherd, Hayesville, N.C.

Receptions

On February 9 the Rev. Eugene Allen Stormer was received as a priest by the Rt. Rev. Donald J. Parsons, Bishop of Quincy; Fr. Stormer will serve as a supply priest of the Diocese of Quincy. Add: 1105 E. Behrends, Peoria, Ill. 61603.

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Eu 12:05, MP 8:30, EP 5:15

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9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
8). HD 12:05

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Emmett Jarrett, v; the Rev. Margaret Rose, c
u 10:30. Daily as announced

Light face type denotes AM, black face PM; add,
; anno, announced; A-C, Ante-Communion; appt,
ment; B, Benediction; C, Confessions; Cho, Cho-
S, Church School; c, curate; d, deacon, d.r.e.,
of religious education; EP, Evening Prayer; Eu,
ist; Ev, Evensong; EYC, Episcopal Young Church-
g, except; 1S, 1st Sunday; hol, holiday, HC, Holy
mion; HD, Holy Days; HH, Holy Hour; HS, Healing
i, HU, Holy Unction; Instr, Instructions; Int, Interces-
-OH, Laying On of Hands; Lit, Litany; Mat, Matins;
ning Prayer; MW, Morning Worship; P, Penance; r,
r-em, rector emeritus; Ser, Sermon; SM, Service of
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
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Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu
(2S, 4S), Fri 12 noon H Eu & Healing

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Tues 6:15, Thurs 9:30

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& EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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