

THE LIVING CHURCH



Of Physicians and Foxholes

• page 9

Bishop Swing of California (right), meets with AIDS conference coordinators William Lorton and Marion Cedarblade: reaching out to those in crisis [p. 6].



THE LIVING CHURCH

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Surviving the Flood

The resurrection of Jesus Christ opens a new chapter in the spiritual history of the human race. The Bible passages and prayers associated with Easter summon us to reflect on it from a variety of viewpoints, some of them mysterious, unexpected, and surprising. The dramatic passages from the Old Testament assigned to the Great Vigil are particularly rewarding topics of meditation throughout this season (BCP, pp. 288-291).

The story of the flood puts before us the spectacle of a cataclysm. A flood is a vivid metaphor for death — sweeping down, submerging fields and forest, engulfing farms, villages, towns, and cities, sparing neither men, women, children, or livestock, carrying wreckage, limbs of trees, and bodies of victims along with it, relentlessly overcoming every barrier and every obstacle, until all is lost, all are dead.

Here is the swamping of everything, the washing away of everything, the dissolving of everything. Yet life is preserved in the ark. The mysterious black raven somehow helps or causes the waters to subside, and the dove finds dry ground. This dove is not the Holy Ghost, but is evidently the Spirit's harbinger. To make sure she has fulfilled her role on the stage of history, she brings back an olive branch, a sign of peace and of spiritual anointing. Thousands of years later we will be waiting and ready to understand — or at least partly to understand — when the Spirit hovers over the Jordan in the form of a dove.

Did this flood really happen? At some point in remote history, thousands of years ago, the Tigris-Euphrates Valley may have been devastated by an overwhelming flood which did eliminate man and beast in a huge area. From our viewpoint, it would not have covered the whole earth, but it may well have seemed to do so from the point of view of people whose whole communities were drowned. Of course other parts of the world have had calamities too: volcanic eruptions, forest fires, tornadoes, earthquakes, and so forth. The biblical flood may symbolize for us all of them.

By the grace of God and by discipline and perseverance, some people survive. If they return, it is as refugees, as displaced persons, who again resettle the earth. We are all survivors and the children of survivors. None of us are simply children of nature, none of us are actually sprung from the earth. For none of us has there simply been a straight path from creation to our present condition. The simplest, most primitive peoples on the most remote islands must have gone through heroic sea voyages in open boats in order to get there.

As refugees, as resettlers, our life requires a covenant. Following the instincts of nature is not a sufficient guide. To reconstitute life, people must serve God, or gods, or some forces or values they believe in. So for us, because the power of death has been defeated by Jesus Christ, there must be a closer and more obedient relationship to our Father in heaven.

That the rainbow should be the visible sign of the covenant is a beautiful concept. The rainbow seems to be the one thing on or near our earth which has no utilitarian function in the order of nature. Nothing lives on it or from it. So far as we know, it has no effect whatsoever on plant or animal life. It simply is what it is — a thing of beauty. The God who makes rainbows can give eternal life to his sons and daughters.

H. BOONE PORTER, Editor

Translation

Yes,
you may call it
raucous noise,

but cries
from blue jays throats
say, "Hallelujah! Praise!"
in blue jay language, understood
in heaven.

Elva McAllaster

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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.

Clergy Swimming the Tiber

To find the number of Roman Catholic clergy defecting to the Episcopal Church, you need to peruse the proper appendix in the Journal of each General Convention which is submitted by the Recorder of Ordination (Gordon Starling of the Church Pension Fund) and to look at the notification on individual ordination of those under special canons. You look especially for those under Title III, Canon 12, Section 5 (a) 1, pre-Anaheim numbering and Title III, Canon 13, Section 5 (a) 1, post-Anaheim numbering. These are all most likely ex-Romans.

I remember clearly the total number of Sections 5s as being over 200 in the years 1972-1982 but I did not investigate those specifically under Section 5 (a) 1, who were received as deacons and priests, their orders being recognized and reaffirmed. Let's be conservative and say we took in 100 ex-Romans.

According to my impeccable source, the number of Anglicans defecting to the Roman priesthood in the United States under the program administered by the Rev. James Luther Parker for Cardinal Law was between 25 and 30, and the number has peaked, according to a friend of Fr. Parker.

One dear Episcopal bishop I know did a very foolish thing in the name of ecumenical amity. He and the local Roman archbishop had an agreement between them that neither would accept defections from the other. Our bishop certainly lost out on that one, the numbers being what they are.

NAME WITHHELD.

Sackcloth in Lent

The article, "A Holy Lent" [TLC, March 9], called me to examine my own flimsy attempts to make the church appointments correspond to the season. The veiled cross lost in the sea of brass candlesticks and our purple vestments which look regal rather than earthy seemed to call out for a meaningful change. We need to move the people of God into an awareness of Lent as more than another season.

The article was passed around in the altar guild and it seemed that in no time nimble fingers were busy creating a burlap frontal decorated with a crown of

thorns. Additional sore fingers emerged when a chasuble of burlap completed the transformation of the altar.

On the first Sunday of Lent a walnut processional cross appeared, the wood coming from trees purchased and cut for special projects. The lenten altar and appointments have brought us into touch with not only the dust of man but also the nobleness of the simple. Please keep the doors open for us with the richness of ideas to make the seasons deep and meaningful. Thank you.

(The Rev.) JAMES A. KAESTNER
St. Luke's Church

Racine, Wis.

Authorized Right?


I cannot let my recognition of the service of Dorothy Mills Parker to THE LIVING CHURCH stand in the way of a vigorous protest about her question to the Presiding Bishop, quoted in her report of his news conference [TLC, Feb. 16].

She asked "How does he propose to heal the wounds of the many traditionalists who have been made to feel like outcasts because . . . their authorized right to use the old Prayer Book (emphasis supplied) has been too often denied?"

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decision almost a decade ago to authorize the present BCP is legitimate. To imply that the discretionary authority given for the occasional use of texts from prior books, subject to certain conditions, including instruction designed to introduce the new book, translates into an "authorized right to use the old Prayer Book" is, to put it charitably, misleading.

Some of us feel that a more pertinent concern would be for the right of sojourning Episcopalians to find a copy of the authorized book in the pews of those recalcitrant parishes that continue to defy canon law by using the obsolete book.

NIGEL RENTON

Oakland, Calif.

Fair Warning

I am not a little irked when I hear someone say with proud accent, "I am a *born* Episcopalian." Having been reared in another denomination for the first third of my life I feel that these boastful aborigines have relegated me to a second-class standing.

May I say quite bluntly to these elitists, your remark is not only unChristian and ungracious but patently uncanonical. You become an Episcopalian not by osmosis in your mother's womb but when you were baptized by a minister of the Episcopal Church.

Notice that some of our Lord's most scathing rebukes were directed at the pharisees who tried to establish a religious elite. Read again the parable of the vineyard laborers (Matthew 20:1ff) culminating in the "awful" dictum: "— the last shall be first and the first last."

Fair warning: don't be surprised when St. Peter does not accord you a sweeping

bow as you enter the pearly gate and proudly announce, "I'm a *born* Episcopalian."

(The Rev.) ELDRED JOHNSTON (ret.)
St. Mark's Church

Columbus, Ohio

Bible Translations

I read in your February 23 issue about the publication of the Navajo translation of the scriptures. Praise God for it. However, I question your statement that it is the *first* translation of the Bible into a native American language.

The standard accounts of Sequoyah's invention of the Cherokee syllabary state that one of the first major documents published in the new script was a *Bible in Cherokee*.

Which is wrong? Did the Navajo or the Cherokee get their Bible first? Please clarify?

BRUCE ALAN WILSON

Greenfield, Ohio

{ We wonder if any of our readers know about this? There may be other firsts also. Ed.

Two-Thirds Majority

When I arrived here for a three-month sabbatical from my parish in England, my host pointed out to me the report in THE LIVING CHURCH [TLC, Jan. 26] that 86 percent of English diocesan synods had approved the *Women Ordained Abroad Measure*, and then asked me what it signified. I was compelled to say that although it reveals a lot about the state of opinion in the Church of England, it does not say anything at all about what the General Synod will decide in July, for the synod method in making decisions is complicated.

An Armento Columbarium revives an ancient tradition:

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— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



The revered tradition of Christian burial of the cremated remains of the faithful within the church itself, was dramatically presented recently in the Armento display at the General Episcopal Conference in Anaheim, California.

Centered in the Columbarium unit shown here, was a Celtic Cross newly designed with symbols of the Evangelists and symbols of the transitory stages of human life from birth through death and resurrection.

Above the Columbarium was a polished wood panel on which raised, gold leafed letters proclaimed the words of hope and reassurance from Isaiah.

The Columbarium itself consisted of two upright columns fifteen inches wide and slightly over seven feet high, each column containing twenty niches. The burnished bronze face plates for each niche carried a graceful design of vine and branches. Within this pattern were bronze horizontal name plates.

The entire unit occupied a space five feet wide and seven and one-half feet high, and projected from a back wall only eight inches.

On display at the Conference was only one option among many others possible in an Armento Columbarium. The uniqueness of an Armento Columbarium consists in the fact that each is modular, maintenance free and reasonably priced. Even more significantly, each of the many Columbarium designs is beautifully crafted so that a choice can be made for a unit or combination of them which would be aesthetically appropriate for a wide variety of liturgical environments. The Armento Design Spreadsheet will illustrate a few of these designs and indicate possible variations.

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The measure could well be lost because it requires a two-thirds majority in each of the houses. Those who oppose women's ordination have already calculated that nearly a third of the priests who voted in the diocesan synods were against the measure, and they need only recruit just over a third of the priests in General Synod to vote against it in July, and the door will be slammed shut, against the wishes of the other two thirds of the priests, the bishops and the laity, and the overwhelming majority of the diocesan synods. What sort of democracy is that?

"Ah, but the church is not a democracy, it is ruled by God." After all, it is said, Athanasius was a minority of one, and he was right and the majority was wrong.

I have been puzzling about this ever since. There seems to be a flaw in the argument. Yes, the church is governed by God, but how do we find out what his will is for us? Only by many people praying and seeking his guidance.

And if some of them conclude he is guiding us one way, and some the other, how do we decide which group has heard his voice? Ideally, it ought to be by praying and fasting and not leaving the meeting until all are as unanimous as the first council of Jerusalem in saying, "It seemed right to the Holy Spirit and us." The mills of God grind slowly but church government would take forever if we used this procedure on every important issue. So in practice we have to take a vote, and accept that some sort of majority short of unanimity is sufficient.

It was an Englishman, Alcuin, who said, "vox populi vox dei," and another, Winston Churchill, who remarked that democracy is a terrible form of government, the only thing that is worse being all the alternatives.

(The Rev.) MICHAEL COUNSELL
Christ Church

Bronxville, N.Y.

Easter

Now I know
it's spring
two birds bathing
in the backyard mudpuddle
sing.

What joy
the message brings
to children of our Lord:
He is risen
He is King
He has opened wide
the door.

Charlene Palmer

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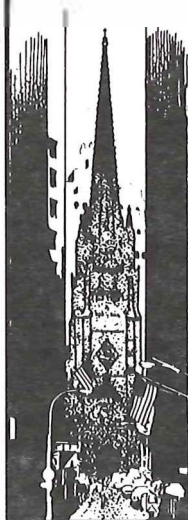
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THE LIVING CHURCH

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AIDS Conference in California

Concern over the growing problem of Acquired Immune Deficiency Syndrome (AIDS) brought over 250 people from 61 dioceses and several other countries to San Francisco's Grace Cathedral for a national conference March 4-7.

The conference continued the focus on AIDS which arose during the 1985 General Convention in Anaheim. It was co-sponsored by the Diocese of California and The Parsonage, a church-related ministry to gay and lesbian people in San Francisco.

Conference participants heard personal testimony from relatives and friends of those who have been afflicted with AIDS, as well as from chaplains and medical staff who minister in the AIDS wards of hospitals. A video tape produced at San Francisco General Hospital presented graphic pictures and testimonies from people dying of the disease.

The Rev. Connie Harquist, a deacon who is chaplain at San Francisco General Hospital noted that "AIDS victims who are gay have a support community, while those who are drug abusers do not."

The conference urged Christians everywhere to be open and compassionate towards people who have AIDS, and toward their families, to join in combating unfounded fears and misinformation about how the disease is communicated, to be advocates for justice and fair process for AIDS concerns in the political arena and to pray for a solution to the AIDS problem.

The Rev. L. William Countryman of the Church Divinity School of the Pacific offered a series of ethical insights to the conference, and he rejected the idea that AIDS is somehow evidence of God's wrath being bestowed upon certain groups of people.

Conference co-chairmen were Marion Cedarblade of San Rafael, and William Lorton of San Francisco. They opened a meeting by introducing Dr. Mathilde Krim of New York, who said that there can be "no question that the challenge to science and medicine posed by AIDS is one of staggering proportions."

Future response to the AIDS crisis and continuing ministry by the church was a strong point in the conference. Marcia Newcombe of the Episcopal Church Center staff spoke of the support promised by the Most Rev. Edmond Browning, Presiding Bishop, and out-

lined communication, advocacy and educational efforts available through the Center in New York.

The Rev. Joe Morris Doss of Palo Alto outlined plans for a national center for AIDS Crisis to be based at The Parsonage. The center will have a toll-free number for people to use in securing AIDS information and will also take a strong political advocacy role. Funding for the center will be sought from dioceses and congregations of the church as well as from other sources.

"Jesus stood before the dis-ease of the religious establishment and the political power brokers," said the Rt. Rev. William Swing, Bishop of California, at the Eucharist concluding the conference. "He accepted the accusations and the barbed mocking and the mob's taunting and the thorns and the nails and the spear. His humanity was totally unguarded. He had an immune deficiency."

(The Rev.) RICHARD J. ANDERSON

Rebuilding Mexico City

Last year on September 19, devastation, waste and wreckage covered an area at least seven miles square in Mexico City after two massive earthquakes shook the land. But in the face of the catastrophe a tremendous number of relief efforts were mounted to help the people of Mexico City rebuild their lives and homes, and the dioceses of Mexico have been part of that effort.

La Iglesia Episcopal Mexicana is not a large or powerful institution in Mexico City, though it has been established for more than a century. The Rt. Rev. Jose Guadalupe Saucedo, Bishop of Central and South Mexico, has been instrumental in church growth. At the beginning of his bishopric all Mexico was one diocese; now there are three, and soon the diocese of Central Mexico will decide whether to divide into two or three.

Very shortly after the disaster, Bishop Saucedo went personally to President Miguel de la Madrid Hurtado to present five million pesos (about \$12,000) for the National Restoration Fund. This was the first such gift from any church.

Other relief efforts include the following:

- an Episcopal orphanage for 30 children established at Cuernavaca, about 65 miles southeast of Mexico City;
- aid at San Andres Seminary, where 125 people were sheltered, and all their needs were met for over three months. In addition, 350 meals per day were

prepared at the seminary for distribution elsewhere;

- Operation Abrazo, which is under the joint auspices of the Diocese of Mexico and the Diocese of Texas. The program has evacuated injured Mexican doctors, other medical personnel and children to Houston for specialized medical treatment not available in Mexico;
- a feeding program in Christ Church, Mexico City, where for over three months parishioners prepared over 1,000 meals per day for distribution.

Among other projects which are in the process of being developed, the church is involved in part of the housing reconstruction plan initiated by the Mexican government. The government is providing land to the church for the construction of 15 housing units for the homeless at nominal cost. North of this area the government has asked the church to build a clinic with donated public land.

Episcopal churches in Mexico City were damaged by the earthquakes but are being reconstructed. Christ Church, which had housed an English-speaking congregation since the late 18th century, is located in the very center of the downtown destruction, but the congregation was in the process of moving to a new location and the stained glass windows and furnishings had been moved to storage areas. The church suffered heavy structural cracking and will be restored. The parish house, in use as a community center, suffered more severe damage and is being restored with the assistance of Venture in Mission funds. There was no damage to the church's new parish house.

The Cathedral of San Jose de Gracia dates to 1661 and also lies in the central area of the city. In the last century it was given to the Iglesia de Jesus, the precursor of the Mexican Episcopal Church. The cathedral suffered deep fissures in the walls and vaulting but did not fall. Because this building is listed as a national landmark, the government is already undertaking a complete restoration to its colonial appearance.

There was no damage at San Andreas Seminary, where the diocesan office, the work at the National University and the seminary classes are located.

(The Rev.) JOHN PAUL CARTER

Haiti Sent Grant

The Rev. Canon Samir J. Habiby, executive director of the Presiding Bishop's Fund for World Relief, announced that

the fund has issued a \$10,000 emergency grant to the Episcopal Church in Haiti.

Church officials in Haiti report that the atmosphere is hopeful there as the new government organizes itself following the departure of President-for-Life Jean-Claude Duvalier.

During the time of change, the work of the church continues in Haiti's schools, hospitals, and other institutions, as well as in the pastoral care it provides. A letter from Haiti received at the Church Center in New York said "The power of the Spirit has been very strong within the Episcopal Church of Haiti . . . and . . . the Spirit keeps moving us."

Travel to the area outside the capital, Port-au-Prince, is still difficult, as is communication, and therefore needs are still being evaluated, but there has been damage, both material and human, which the fund's grant will help to address.

The people of the church in Haiti continue to request the prayers of their brothers and sisters in the wider church.

Bishop Browning Visits Central America

Fulfilling a promise he made in his acceptance speech, the Most Rev. Edmond Browning, Presiding Bishop, made his first visit to Central America in February, a little over a month after his installation.

Bishop Browning emphasized that the trip was a pastoral one, and while in Panama City, Panama, he met with the House of Bishops of Province IX and the Provincial Council.

Many of his themes were summed up in a statement he made at a press conference held during his trip, in which he referred to Latin America as living through "a troubled time." In addition, he said, "I have come to listen and learn from my brothers and sisters. I have come not to make pronouncements and bring solutions, but to bring the pledge of my love, concern and support as they minister."

While attending the House of Bishops meeting, Bishop Browning took the opportunity to meet both collectively and individually with the bishops and to ask about their needs, both personal and institutional, and to hear their perspectives on the situation in Central America. He also expressed the desire of the Executive Council to hold a meeting in Province IX during this triennium, and invited the people of the province to be a part of the planning process.

Anglican-Roman Dialogue

The Vatican's top ecumenical officer, in a letter made public March 5 in London, has indicated that continuing Anglican-Roman Catholic dialogues may lead to the Roman Catholic



Mother Teresa kisses the hands of the Most Rev. Robert Runcie, Archbishop of Canterbury, as he leaves her home for abandoned children in Calcutta February 13. The archbishop was Mother Teresa's second major visitor during the month as Pope John Paul II visited her home for the dying on February 3.

Church's eventual acceptance of the validity of Anglican ordinations.

The July 13 letter from Johannes Cardinal Willebrands, president of the Vatican Secretariat for the Promotion of Christian Unity, was released at a press conference by leaders of the international Anglican-Roman Catholic dialogue commission.

Also released was a January 14 reply to Cardinal Willebrands by the dialogue teams' co-chairmen, the Rt. Rev. Mark Santer, Suffragan Bishop of Kensington, England, and Roman Catholic Bishop Cormac Murphy-O'Connor, of Arundel and Brighton, England. In their letter, the two leaders called women's ordination by some Anglican bodies "a fresh and grave obstacle" to Roman Catholic recognition of Anglican ministries.

In New York, a statement issued by the Most Rev. Edmond Browning, Presiding Bishop, said the Episcopal Church would "regret it" if the Roman Catholic Church were to view women's ordinations as a barrier to recognition of Anglican orders.

"What we intend is not to overthrow the traditional catholic doctrine of holy orders but to expand and open it to the other half of the human race. We would regret it if the Roman Catholic Church were to interpret it in any other way," Bishop Browning said.

The release of the exchange of letters between Cardinal Willebrands and the two leaders came less than a week before the opening of a key meeting of the heads of Anglican bodies around the world. The Anglican primates discussed the ecumenical implications of Anglican ordination of women during their March

11-16 conference in Toronto [see story, next week].

A recent exchange of letters between Pope John Paul II and the Most Rev. Robert Runcie, Archbishop of Canterbury, was expected to figure prominently in the Toronto discussions. The texts of the letters between the pope and the Archbishop have not been made public.

The Rev. William Norgren, ecumenical officer at the Church Center in New York, told a news service he believed the timing of the public release of Cardinal Willebrands letter was coincidental. Fr. Norgren said the letter was the first public statement by high Vatican authorities on the Anglican-Roman Catholic dialogue commission's report on eucharist and ministry, and he believed it would serve as a stimulus to continued dialogue aimed at reaching theological agreement sufficient to justify Roman Catholic recognition of the Anglican priesthood.

Ecumenical Consultation Launched

Three Episcopal and three Roman Catholic members of religious communities met at Absalom Jones Priory in New York in early February to launch a permanent ecumenical consultation on religious life.

The meeting was led by the Rev. Andrew Rank, president of the Conference on the Religious Life in the Anglican Communion in the Americas and Prior of the Society of St. Paul in Palm Desert, Calif.; and the Rev. Roland Faley, executive director of the Conference of Major Superiors of Men (CMSM) who was leader of the Roman Catholic representatives.

Fr. Rank said that the meeting in New York helped the group establish five goals for the consultation:

- to develop an appreciation of religious life as lived in the different communities;
- to kindle an ecumenical spirit among the religious communities that would assist that spirit in total Christian community;
- to examine the ways in which religious life has common and diverse points in Anglican, Roman Catholic, Orthodox and Reformed communities;
- to investigate new forms of living religious life in the various communities represented;
- to create a center for the exchange of ecumenical information for religious communities.

The first consultation of the new group is planned for February 2-5, 1987, possibly in New York City. The consultation will include both men and women superiors of the religious communities involved. Four Roman Catholics, four Anglicans and two Orthodox members of religious communities will be included in the first consultation meeting.

CONVENTIONS

St. Francis-in-the-Fields, Harrod's Creek, Ky., was host to the 159th convention of the **Diocese of Kentucky** February 21-23.

At the convention's opening Evensong, the Rt. Rev. David Reed, diocesan bishop, addressed the tension in church policy between congregational autonomy and diocesan unity, calling on the convention to strengthen the unity of the diocese.

The convention moved to shift the diocese from its present two-budget system to a single budget in 1987 based entirely on congregations' voluntary pledges, as a step towards achieving open participation in setting diocesan priorities.

In other actions, the convention:

- directed the commission on ministry to conduct a study of the diaconate as a permanent vocation;
- encouraged the development of ministries by and for older persons;
- encouraged the development of the Anglican Fellowship of Prayer;
- directed trustees and council to study the effect of the current diocesan salary scale on the provision of priests to serve mission congregations;
- designated the offering at convention services for provision of a new roof at the Anglican clinic serving Binaba, Ghana, in the companion diocese of Sunyani and Tamale;
- accepted a budget of \$640,406 for 1986.

The Rt. Rev. George Reynolds, Bishop of Tennessee, spoke in the closing Eucharist of the unity in Christ's Church.

(The Rev.) WARREN TANGHE

• • •

The 114th convention of the **Diocese of Arkansas** met at St. John's Church, Helena, Ark., on February 28 to March 1, with the Rt. Rev. Herbert A. Donovan, Jr., diocesan bishop, presiding. Special guest and banquet speaker was the Rt. Rev. Furman C. Stough, Bishop of Alabama. Both bishops addressed the convention theme, "The Stewardship of the Gospel."

The highlight of the convention was the report of a special task force on financial development, which led to the adoption of several resolutions. These included calls for the following: for increased emphasis on proportional giving, with the tithe as the biblical standard; for all congregations to give 20 percent of their income to the diocese; and for the diocese to give no less than 20 percent of its income to the national church. Every congregation was asked to conduct an annual every-member visitation.

A diocesan budget of \$811,618 was ap-

proved by the 57 parishes and missions.

Several other resolutions were passed, including one calling for all individuals and organizations within the diocese to divest themselves of any holdings in corporations doing business in South Africa.

• • •

The seventh convention of the **Diocese of Western Louisiana** was held February 7-8 in Ruston, La. Worship and business meetings were held in the Ruston Civic Center, and the Church of the Redeemer opened the doors of its new parish hall for fellowship and refreshments to the 300 participants.

The convention focused on hunger, and the diocesan task force on hunger provided folders with information on the Presiding Bishop's Fund for World Relief and several other charitable organizations.

The Rt. Rev. Willis Henton, diocesan bishop, was the celebrant at the convention Eucharist, which accented the hunger theme. The Rt. Rev. Girault M. Jones, retired Bishop of Louisiana, was the preacher.

In the business session, a budget of \$856,180 was adopted, which reflects an 11 percent increase over last year.

Resolutions were passed to continue a companion relationship with the Diocese of the Dominican Republic for another three years, and to continue the informal relationship with the Diocese of Columbia.

Concern for the current farm crisis prompted a resolution supporting Rogation services in the diocese. An additional resolution declared abortion unacceptable and deplorable as a means of terminating an inconvenient pregnancy. Further study of the issue was stressed.

At the conclusion of the convention, participants thanked the Rt. Rev. Heber Gooden, former Bishop of Panama and the Canal Zone, who has lived in Louisiana for over the past decade and will soon be moving to California.

(The Rev.) W. CRAIG MORGAN

• • •

The 164th convention of the **Diocese of Georgia** met February 6-8 at St. Paul's Church in Albany. The convention theme was designating 1986 as a "Year of Mission, Evangelism and Renewal," with the Rt. Rev. Harry W. Shipp, diocesan bishop, presiding.

Jay D. Gardner, a prominent Savannah attorney and communicant of St. Michael's Church in Savannah, was elected to succeed Malcolm Maclean of Savannah as chancellor of the diocese.

A 1986 budget of \$1,023,936 was adopted, a 9.4 increase over 1985.

Twelve bishops have accepted invita-

tions to conduct preaching and teaching missions in 12 areas covering the diocese in October. This will be known as "The Bishops' Crusade," and the Most Rev. John M. Allin, former Presiding Bishop, will commission his fellow bishops in a Savannah service of worship as they begin their three day mission to various parts of the diocese.

A highlight of the convention was the sermon by the Rev. John Jenkins, rector of the host parish.

(The Rev.) WILLIAM DANIELS

BRIEFLY...

In a ceremony at Calvary Cathedral, Sioux Falls, S.D., the Rt. Rev. Craig B. Anderson, Bishop of South Dakota, received the Alumni Achievement Award from Valparaiso University in Indiana. The award, which was presented by Dr. Carl Lutze, a New Testament professor at the university, cited Bishop Anderson for exemplary performance in ministry and service in his career and calling. He received his bachelor of arts degree with honors from Valparaiso in 1963.

■

Southeast Florida held its first diocesan service honoring the Rev. Absalom Jones, the first black person ordained by the church and leader of its first black congregation, at a February service held at Trinity Cathedral in Miami. Guest preacher was the Rev. Joseph N. Green, Jr., rector of Grace Church in Norfolk, Va., and past president of the Union of Black Episcopalians. Absalom Jones was born a slave in 1746 in Delaware and eventually bought his freedom. He helped organize the Free African Society of black Christians and also helped build the African Church in Philadelphia in 1794. St. Thomas African Church was admitted to the diocese in 1794 and he was ordained to the priesthood in 1804. His feast day is February 13.

■

Fred Butler, deacon in charge of All Saints' Church in Marysville, Mich., has built himself a reputation as the diocesan "Doughnut Man." Mr. Butler travels 600-800 miles each week delivering day-old pastries from local bakeries to numerous charities in the Diocese of Michigan. In addition, he delivers other donated items such as clothing and appliances to various agencies. "The Doughnut Man" started his ministry in 1980, when he retired. "People look forward to me showing up," he said in an interview with the diocesan newspaper, *The Record*.

Of Physicians and Foxholes

Faced daily with the threat of enemy attack, a Vietnam soldier was renewed by the words from his confirmation.

By DAVID E. BERENGUER, JR.

It started with a telephone call in May 1972. It was the Barksdale Air Force Base military personnel office with the dreaded words: "We have received an assignment notification for you." And so, 60 days later, with a great deal of fear and trepidation, I arrived at my new unit: the 620th Tactical Control Squadron, Son Tra Air Station, Republic of Vietnam. For those who may have been there, it was also known as "Monkey Mountain."

Even though our station was only eight miles from the large air base at DaNang, we were on a peninsula and could be cut off easily. I moved through the 12-hour workdays somewhat automatically, but uneasy, with the fears of terrorist action, rocket attacks, and other unpleasant occurrences somewhere in the back of my mind.

Then, one Wednesday evening, my boss, the commander, asked me if I wanted to join a group in our combination library-chapel hut to see a Christian

film and after that, discuss it. Since he was a Mormon, I was going to decline, but he said it was an ecumenical group run by a Methodist chaplain from DaNang, so I decided to go. Although he soon dropped out, I stayed with it.

The guys in the group, about eight in all, were kind and friendly. The two Baptists in the group, Chuck Harris and Les Doyle, were especially friendly. One was even an ordained Baptist minister. They asked me if I was saved but didn't push me when I sort of equivocated a bit on my answer.

As I remember, I said something along the lines of yes since everyone in the church was saved. My unspoken thought was probably along the lines of: "Of course I'm saved. After all I *am* an Episcopalian, you know."

Indeed, I am a life-long Episcopalian. I was born in New York City in February, 1946. My mother was a native New Yorker, the daughter of Puerto Rican immigrants. My father was an immigrant from Cuba, and also had the distinction of being the son of an Episcopal priest. My grandfather, incidentally, originally got to Cuba as a draftee in the Spanish army but switched sides, and after the war became a Baptist minister before

winding up in the Episcopal Church.

When I was six months old my parents moved out to Long Island, decided to start attending church, and settled on a new Episcopal mission, appropriately named St. David's. I was baptized there in August, 1946.

When I was nine, my father was transferred to Cuba by his employer, and it was there that I was confirmed by the Bishop of Cuba, at Trinity Cathedral in Havana on Palm Sunday, 1958.

In 1960, after Fidel Castro confiscated our belongings, we moved near Miami, Fla., where I completed high school and attended church services, more or less routinely. After high school, I moved on to attend the University of the South. My spiritual growth stopped dead under boring mandatory chapel sessions. Still, I graduated in 1967 and received my Air Force commission through the ROTC program.

After two years at Emory University for graduate studies, I entered active duty. My wife, Lowell, whom I met at Emory, and I were married in 1970. By that time, we had pretty much settled down to being Christmas-Easter Episcopalians . . .

After the evening when the Christian

David Enrique Berenguer, Jr. is a captain in the U.S. Air Force at Gunther Air Force Station, Montgomery, Ala., and is a communicant at the Church of the Holy Comforter in Montgomery.

film was shown, I started attending the Sunday Protestant services. I got to know these men better and found that they were good people who cared. In our talks, I started thinking about death and what would happen to me. Was I really a Christian?

Then one day a copy of the Book of Common Prayer arrived in the mail as a gift from my wife. I started paging through it on occasion, and came face to face with a startling discovery. I read what I had said when I was confirmed.

As it is in the 1928 Prayer Book, first, the bishop asked us if we took on our baptismal vows for ourselves by asking: "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging to yourselves bound to believe and to do all those things to which ye then undertook, or your Sponsors then undertook for you?" To this I answered audibly, "I do." Then, even though the same question had been asked at baptism, he asked: "Do ye promise to follow Jesus Christ as your Lord and Savior?" Again, I had answered, "I do."

Reading these words for what seemed like the first time really shook me up. They sounded just like what the Baptists said, but I was an Episcopalian! Weren't we supposed to be more sophisticated or something? Well, that discovery led to much thinking. It was November, and I was feeling lower and lower as I struggled with these questions. Finally, on November 29, my wife's birthday, 12,000 miles from home, on a chilly, rainy night, I went to Chuck's and Les's building to visit. After we talked for an hour or so, I started to get up and leave. But I turned back, and I asked them what it meant to follow Jesus as Lord and Master. They were surprised by my question but quickly started going through an evangelism tract with me. I was surprised to recognize some of the same scripture verses I knew from our communion service such as "For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have eternal life" (John 3:16) which suddenly took on new meaning. I surprised them again when we knelt to pray. I said that I could not pray to accept Jesus as Lord and Savior, for I had already done that when I was 12. But I could — and did — promise that I would now follow that vow made so lightly years before. I joyfully floated back to my room and stayed up to 3 a.m. writing a letter to Lowell. Even with two hours of sleep, I floated through the next day.

As is expected, after a couple of days I began to settle down, and started to learn what it meant to be an active Christian. I was still in the same envi-

ronment, but I had changed. Those things which had so scared me were a lot less frightening! I still had the same personality, yet it was taking the first tentative steps to grow in a new and wonderful way that was still unknown. In the years that followed, I would read literally hundreds of books and articles on Christianity, but would find that the greatest lessons would come from my brothers and sisters in Christ.

But I'm getting ahead of myself, so I'll return to those early months of my new commitment.

After several weeks more in Vietnam, I was able to go home. When I finally did get home, my family was relieved to find that on the outside I was not a crazy religious fanatic, but inside I knew I was changing.

When my father died in November 1974, I experienced the deep pain that could come with the loss of someone close to my heart, behind the protective wall that I still carried around. Then in October 1980, I found myself at a cursillo weekend. With my Spanish background, I could follow the terminology they used, but something more important happened. God used some very dear brothers in Christ to break down my protective wall so that I could learn how to

accept love as well as how to give it. I was broken to tears.

It was also at that weekend when I learned that the cursillo method put words to a process I was vitally familiar with. "Make a friend, be a friend, bring your friend to Christ" was exactly what Chuck and Les had done with me so many years before. First they became my friends, then they built up the relationship to the point where I could risk sharing my pain with them. Finally they introduced me to the Great Physician who would heal my pain and start the "damaged tissue" of my soul growing again. What greater act of friendship can someone give to another human being?

I once thought that the greatest act one human being could do for another was to die for him, like the guy in the war movie who throws his body on the grenade to protect his friend. While that is a noble deed, I believe the greatest act is to bring someone to the welcoming arms of the one who threw his body on the grenade called death. The other guys in the foxhole in the war movie would all still die eventually, but those saved by the sacrifice of Jesus will never die, and will someday meet their Master face to face in a time of great joy.

Resurrection Story

By ELIZABETH NOICE

Last summer I had a vivid dream. In an atmosphere of profound sadness I was carrying in my arms the stiff, shrouded body of Christ. There were many mourners around — why should I have the honor of carrying our beloved Lord? How was it that I, a small woman, could lift the weight of a man's body? Where should I lay my precious burden to rest?

Then I saw a little Palestinian-type adobe house and knew that was the place. I entered the open door. A woman sitting just inside silently motioned toward a back room, as if expecting me, keeping her eyes downcast. I passed a child laying on the earthen floor and walked through to

the back room where a sort of bunk bed was built into a corner. Carefully, I laid the body on the bunk. "Now" I thought "I must keep watch through the night until the burial."

I sat on the floor to begin the vigil. Looking up, I noticed that the white sheet-shroud was slightly disarranged, so I went over to smooth it neatly. But I was horrified to see that the flesh of the thigh was showing between the folds of cloth. Yet it was not the dead flesh of a corpse! It was warm, pink alive — the flesh of a child. The leg moved — kicked a little.

Suddenly, I discovered that this was a play and I was directing a child actor. "Lie still!" I said a bit impatiently. "You're supposed to be dead!" But I was laughing, filled with joy, and knowing in the depth of my being, "He is not here; for he has risen."

The Rev. Elizabeth Noice is a retired deacon of the Diocese of Colorado.

EDITORIALS

Doubting Thomas

After the joyful affirmations of faith on Easter Day, it seems somewhat ironical to have the next Sunday devoted to Thomas the proverbial doubter. Yet his story permits St. John's Gospel to hint at the establishment of the First Day of each week as the time followers of Jesus meet together and when they will be blessed by him for believing, even though he is not visibly present. "Eight days later" (St. John 20:26), in the ancient way of counting both the first and last day of a span of time, is of course the Sunday following the day of the resurrection.

The story of Doubting Thomas also gives St. John the opportunity to be even more explicit about the objective reality of the resurrection. The Lord's risen flesh is there to be seen and felt.

But what about such doubt? Thomas doubted and he admitted it. Given evidence to refute his doubt, he believed. We can ask no more. Honest doubt, open to being persuaded, is fair enough. Had he remained doubtful, we assume he would have had to disassociate himself from the other apostles. He could not have been, as Peter later said, "with us a witness to his resurrection" (Acts 1:22). If bishops are the successors of the apostles, and if being such a witness is the central apostolic responsibility, then this lays it on the line very clearly.

The problem today is of course that we, unlike Thomas, cannot actually see Jesus on Sunday to check the fact. We will have to rely on other evidence and other experiences of the power and presence of our risen Lord. Where are such evidence and experiences to be found? Our bishops should be ready and able to tell us. Some, we know, can do so very forcefully. We hope they will spend plenty of time in pulpits during this

joyful season, a season which they can make even more joyful by their own positive and personal statements of witness.



Rogationtide Coming

The Sixth Sunday of the Easter Season (May 4 this year) and the following Monday, Tuesday, and Wednesday are known to us as Rogationtide, the time of asking for God's blessing on the production of food-stuffs and other products of the earth [p. 13]. This traditional Anglican observance has appropriately given rise to the wider observance of Soil and Water Stewardship Week (May 4-11 of this year). With our agricultural community in a state of shock, world hunger problems urgent, and a rapidly deteriorating environment, it is obvious the Rogationtide is no laughing matter.

As in previous years, THE LIVING CHURCH is pleased to cooperate with the National Association of Conservation Districts by introducing readers to their annual booklet for Soil and Water Stewardship Week. The strikingly illustrated 1986 edition is entitled *Conservation's New Frontiers*, and the foreword is by Episcopal priest Robert B. Greene of the Resource Center for Small Churches, Luling, Texas. It is the same size as a typical issue of THE LIVING CHURCH.

For as long as our supply lasts, readers of THE LIVING CHURCH may obtain copies at no cost by sending us a self-addressed 9" by 11" envelope with \$.56 in stamps affixed. If \$.90 in stamps is attached, we will send two copies. We cannot assume responsibility for envelopes which are too small, improperly addressed, or lacking adequate postage.

Clergy Received

We are pleased at this time to carry an informative letter to the editor dealing with the question of the number of clergy from the Roman Catholic Church who come to the Episcopal Church and seek to

To Jesus on the Road

IV

Some days your story seems to lack all sense,
and more, offends a balanced sense of taste.
Then reason arms for sanity's defense;
doubt assays learning's gems to rid the paste.
What of those tales told of a mangled hour?
Of miracles: Of sufferings' relief?
Of an empty tomb, that shored a system's power
or stroked dashed hopes and, so, assuaged a grief?
I question, Lord, until my strength is spent,
my whirring brain is numbed, my faith dismayed.
Yet, this one tale proud Man would not invent:
a god made in our image thus displayed.
Wherever I pry, I spy confronting me
the scandal of all love pinned to your tree.

G. J. Frahm

One of a series of sonnets dedicated
to Dr. Laura Franklin.

be received as priests [p. 3]. This matter is dealt with in Canon III. 13.5. This section deals with clergy from other churches who are *ordained* for service in our church (such as the considerable number of former Presbyterian and Methodist ministers, some of whom have made great contributions to our church), those who are *received* into holy orders in this church (such as former Roman Catholic, Eastern Orthodox, or Polish National clergy), and those who are *conditionally ordained* for this church (such as clergy from the Reformed Episcopal Church or some of the new dissenting Episcopal groups). The statistics reported in the Journal of General Convention have differed in form somewhat from triennium to triennium, and the three categories referred to above are not clearly designated.

If one looks instead at the lengthy alphabetical list of clergy who have been ordained or otherwise changed their status during the past three years, one can, it is true, laboriously extract the names that have Rec [Received] after them. One must then look up every single individual in the *Clerical Directory* to discover what this abbreviation signifies in each particular case. Some have simply transferred into the Episcopal Church from other parts of the Anglican Communion. Some others have indeed been received from other churches in which they were deemed to have been validly ordained. Some others were ordained within this church and yet still have Rec after their names. In many cases, brief paragraphs in the *Clerical Directory* shed little light on this puzzling area.

If the church is to devote the time and effort to

assembling statistics, and if the statistics are important enough to be printed in the Journal of each General Convention, we believe that they should be arranged in such a form as to provide clear answers to questions which people actually ask. We believe that the question of the number of clergy who are received from other churches possessing the historic episcopate to be interesting and significant and we would welcome a clear and unambiguous statement of these statistics.

We do not say this in any desire to hold this over other churches or to debate who is the winner and who is the loser. Actually, the Episcopal Church has too many clergy at the present time and if there was an orderly and honorable way for them to make their way into other Christian bodies, without having to renounce the priesthood which they possess and the doctrines which they hold, it might well be a good thing.

If some other Christian body were, at one time, to offer reasonable employment to six or seven hundred Episcopal clergy, and their offer was accepted, Episcopal leadership might begin to take cognizance of the reality of the situation of unemployed, underemployed, and wrongly employed clergy of whom we have so many, and to whose number so many are added each year as bishops relentlessly continue to ordain deacons and priests who will be unable to find satisfactory placement within our church as it is constituted at the present time.

Just to indulge in fanciful dreaming, even seminaries might consider the possibility of limiting the numbers of their entering classes the following September!

'Nice' Isn't the Word for It

By STEPHEN R. CALDWELL

They wish one for me as I leave the teller window at the bank, as I check out at the grocery or department store, when I pay my outrageous utility bill, or hang up my telephone: "Have a nice day." Often I doubt their sincerity. Sometimes my somber mood rejects the idea altogether, especially when a dear friend has just died. Then it is that I want to throw back at them, "But I don't *want* to have a 'nice' day!"

After all, where in scripture does it say, "Thou shalt have a 'nice' day?"

If your goal is to have a nice day, then

you are set up for many disappointments. So much can ruin a nice day, including trivial things like wet weather, upset plans, indigestion, or a friendly notice to visit your dentist for the six-month check-up. Not to mention serious illness.

We all understand the Christian mission to penetrate our environment and convert it, bringing to it the influence of Christ. What essential difference does Christ make to the environment? Does he make it possible for everyone to have a nice day? Good Friday, the day on which Jesus made the biggest difference in the world, was *definitely not* a nice day for him!

Now, I like to have a nice day as much as anyone, even Jesus ("Father, take this cup from me. Nevertheless . . ."). But, in Peggy Lee's words, "Is that all there is?" As Christians, do we not have anything

less trite, more promising, more hopeful, more substantial than a 'nice' day to offer each other?

A couple of days ago I replied to a clerk, "And I hope you will have a *victorious* day in Jesus Christ." She was surprised, but not put off as far as I could tell.

It took a lot of nerve to say that. I haven't done it since, but probably will again the next opportunity I have.

Christ Jesus relieves life's cruelest blows, not by sparing us from them, not by assuring us nice days, but by giving us the courage and strength and grace to confront and conquer them. The same Jesus, into whose death and *resurrection* you were baptized, can make your day victorious.

Spread that news around your environment!

The Rev. Stephen R. Caldwell is rector of St. Agnes Church, Sebring, Fla. Reprinted by permission of the Episcopal Cursillo Newsletter of the Diocese of Central Florida.

The Rogation Observance in a Small Church

By THE EDITOR

The Rogation observance, when we pray for God's blessing on the crops and herds and those who care for them, and perhaps pray for various other forms of work as well, has acquired new interest in recent years. Concern for the environment, for food, for the agricultural community are crucially important, and they directly or indirectly touch on our entire society, urban as well as rural. Yet it is not always easy for the modern parish to organize a traditional Rogation procession.

We wish to describe here a way of getting people out of doors and within sight of growing things, which even the smallest congregation can carry out in a way adapted to their own circumstances. At the small church which your columnist serves, we have devised a very simple system.

After church on the Sixth Sunday of the Easter Season, the so-called Rogation Sunday, we go in procession out the door, if weather permits, repeating the canticle *Benedicite omnia opera*, and then we have two or three prayers pertinent to crops and agricultural concerns, and the dismissal. Last year we followed the established procedure, and then went directly to our automobiles. It did not require many cars for our group, but for a larger congregation, those who wish to participate might double up and share rides. We then drove to a parishioner's home where the family has a very beautiful flower garden. Then we all got out and, after a few minutes admiring the flowers, we had several suitable prayers including the Lord's Prayer and the prayer of blessing for a home (*The Book of Occasional Services*, p. 47).

We then got back into our cars and went to the farm of a parishioner who raises horses and who has a large vegetable garden. We then proceeded to another place, where there was a small orchard and where both corn and commercial peas had been planted. We finally visited another farm belonging to a parishioner who fattens cattle.

We thus covered, on a small scale, a considerable spectrum of activity on the land. A somewhat different selection of prayers was used at each place, but the Lord's Prayer and blessing of the home was said every time. By the end of our "procession," we had used virtually all the pertinent prayers from the Prayer Book and *Occasional Services*. We did not enter anyone's home so no preparation or inconvenience was involved. The four places were selected beforehand because the owners had previously requested to be included, or the place had

been suggested because of suitability.

Had our church been located in town, perhaps we would have gotten to just one farm, or we might have settled for a park or public garden. In a big city we might have used a bus or subway to reach such a destination. Even in the largest cities there are people who grow numerous plants indoors, on roof tops, or in community gardens. One or two such spots would repay a visit.

It is interesting to see what some of our fellow parishioners do, and the ride can be fun, whether it be in town or in the country. A further elaboration would be refreshments at one of the stops. In any case, to see real plants or animals before one's eyes, and to know the people who raise them, gives a vividness to the Rogation prayers, and also a vividness to that aspect of the Easter Season which celebrates God's gift of life to his creation.

This spring, Year C, it will be noted that the lessons from the Old Testament and Acts, the psalm, and the Revelation passage all sustain the Rogation theme. The reading from Joel is unusual in that the prophet even preaches good news to the wild animals (Joel 2:22). It may be added, that we also make available to our parishioners the annual booklet of the National Association and Conservation Districts [p. 11].

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PEOPLE and places

Appointments

The Rev. Leopoldo J. Alard has accepted election as director of the Center for Hispanic Ministries of Province VII and will begin his duties in June.

The Rev. Donn R. Brown is interim vicar of the Church of the Holy Spirit, Charlestown, R.I.

The Rev. David A. Cooling is serving as a volunteer priest at St. Andrew's, Box 2789, Saratoga, Calif. 95070.

The Rev. Ernest P. Davis is rector of the Church of the Holy Trinity, Box 430, Fruitland Park, Fla. 32731.

The Rev. Starke Dillard is part-time assistant at Christ Church, 741-105 Bishop's Park Dr., Raleigh, N.C. 27605.

The Rev. Geoffrey Evans is interim priest at St. Ambrose, 2250 S.W. 31 Ave., Fort Lauderdale, Fla. 33312.

The Rev. Henry L. Heath is now the assistant at All Saints', Box 2157, Fort Lauderdale, Fla. 33303.

The Rev. Ronald E. Greiser is rector of St. John's, Box 444, Belle Glade, Fla. 33430.

The Rev. Ronald R. Peak is rector of St. George's, 21 W. 22nd St., Riviera Beach, Fla. 33404.

The Rev. Peter C. Robinson is part-time assistant at St. Philip's, Box 218, Durham, N.C. 27702.

The Rev. Richard C. Rowe is now rector of St. Stephen's, 1679 California Ave., Wahiawa, Hawaii 96786.

The Rev. Canon Morris V. Samuel and the Rev. Cynthia S. Samuel, husband and wife, are both on the staff of St. Andrew's, Box 2789, Saratoga, Calif. 95070; he, as director of the center for pastoral counseling and she, as a part-time counselor in the center and a volunteer priest in the parish.

The Rev. Thomas C. H. Scott is rector of St. Andrew's, Lincoln Park, N.J.

The Rev. Lee Schaefer is the assistant at the Church of the Good Shepherd, Box 28024, Raleigh, N.C. 27611.

The Rev. Joan A. Shelton is now rector of St. Paul's, 2673 E. Main Rd., Portsmouth, R.I. 02871.

The Rev. William J. M. Smith is vicar of Christ the King, Sturgeon Bay and Holy Nativity, Jacksonport, Wis. Add: 512 Michigan Ave., Sturgeon Bay, Wis. 54235.

The Rev. Larry A. Snyder is now rector of St. Luke's, Newton, Pa.

The Rev. Peter E. Van Horne is now interim administrator of the Diocese of Hawaii, Queen Emma Square, Honolulu, Hawaii 96813.

The Rev. R. Edgar Wallace is assistant to the dean at St. Paul's Cathedral, Fond du Lac, Wis. Add: Box 347, Fond du Lac, Wis. 54935.

The Rev. Canon Richard W. Wilson is rector of St. Matthew's, Box 338, Covington, Tenn. 38019.

Ordinations

Priests

Arizona—Robert Andrew Kem, assistant, St. Barnabas-on-the-Desert, 8511 E. Montebello, Scottsdale, Ariz. 85253. Edward M. Sunderland, associate rector, St. Augustine's and chaplain at Arizona State University, 200 W. Hermosa, K-107, Tempe, Ariz. 85282.

Connecticut—Henry Carlyle Burdick, curate, Trinity Church, Branford, Conn. James Elliot Curry, curate, Trinity Church, Torrington, Conn. Carol Dinger Gadsden, curate, St. Francis, Stamford, Conn. Donnel O'Flynn, curate, Christ Church, New Haven, Conn. Timothy Browning Safford, curate, St. John's, Bridgeport, Conn.

Minnesota—Orlando Guertin, serving area churches, 7035 W. 148 St., Prior Lake, Minn. 55372.

Missouri—Suzanne Hardey Eastes (for the Bishop of Minnesota), consultant, computer task force and part-time assistant, Trinity Church, 5555 Pershing Ave., St. Louis, Mo. 63115.

Montana—Sylvia A. Sweeney, assistant at St. Luke's, Libby and Holy Trinity, Troy, Mont. and "youth circuit rider" coordinating youth activities for the diocese; add: 109 W. Poplar, Libby, Mont. 59923.

Lay Professionals

Daniel B. Smith, longtime business administration and lay minister at the Cathedral Church of St. Luke, Orlando, Fla., has been appointed by the Rt. Rev. William H. Folwell, Bishop of Central Florida, as honorary canon to the cathedral.

Changes of Address

The Rev. Gary R. Blumer is at 189 George St., New Brunswick, N.J. 08901.

The Rev. Charles R. Brace is now at 72 Leighton Ave., Red Bank, N.J. 07701.

The Rev. Joan R. Watson is now at Spruce Rd., Taunton Lakes, Medford, N.J. 08055.

The Rev. Peter H. O. Westhorp may be addressed at 6384 Shelton Ct., Dublin, Ohio 43017.

Resignations

The Rev. Alfredo L. Coyle, as vicar of the Church of the Holy Covenant, Baltimore, Md.

Religious Orders

The Rev. Cornelis de Rijk has been elected prior of the Servants of Christ, a monastic community for men in Arizona.

Seminaries

Dr. Fredrica Harris Thompsett has been appointed associate dean for academic affairs at the Episcopal Divinity School in Cambridge, Mass.

Deaths

The Rev. Charles D. Packard, rector of St. Thomas, Lyndhurst, N.J., died on January 25 at the age of 33 from injuries sustained when he was struck by a driver later charged with drunken driving on McCarter Highway outside Newark, N.J. Fr. Packard was traveling to an ordination at the House of Prayer in Newark when he was killed.

Before moving to Lyndhurst, Fr. Packard was curate of St. Michael's-in-the-Hills in Toledo, Ohio. He was educated at the University of Cincinnati and Bexley Hall, and he was a sergeant in the U.S. Air Force from 1972 to 1977, serving as a medical laboratory specialist in Germany. He is survived by his wife, Susan Burno Packard; his parents, Delmar and Mary Jane Bowen Packard; a sister and a brother.

Percy Hodgson, noted church and community leader and benefactor to several healing and charitable institutions, died on January 1

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at the age of 84 in Pawtucket Memorial Hospital, Pawtucket, R.I.

One of the leaders of the cathedral close project in the Diocese of Rhode Island, Dr. Hodgson served several terms as president of the Memorial Hospital in Pawtucket. Even after becoming less active in local church and diocesan affairs, he remained a lay reader at St. Paul's, Pawtucket. Dr. Hodgson is survived by his wife, Dorothy Goff Hodgson, his daughter and one grandchild.

Calendar of Things to Come

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

April

- 10 First Bishop Sheridan Lecture on liturgy (Nashotah, Wis.)
11-13 Conference on Ministry of the Episcopal Church with Hourly Wage Earners (Newport, Ky.)
25-May 9 Anglican Consultative Council (Singapore)

May

- 1-4 Semi-annual meeting of the National Executive Committee of the Episcopal Peace Fellowship (Vails Gate, N.Y.)
2-4 Council of the Diocese of Nebraska (Fremont)
3 Annual Acolyte Festival of the Diocese of Washington (Washington Cathedral)
9-11 National Conference on the Empowerment of Older Americans (Washington, D.C.)
10 Convention of the Diocese of New Hampshire (Wolfboro)
12-15 Annual meeting of Associated Church Press (San Francisco)
15-17 Convention of the Diocese of Western North Carolina (Kanuga)
16-17 Convention of the Diocese of Maryland (Baltimore)
17 Special Convention of the Diocese of Western New York to elect a bishop coadjutor (Buffalo)
18 Pentecost

June

- 2-6 National Conference of Rural Workers Fellowship (London, Ohio)
9-11 Conference of Fund-Raising Institutions of the Episcopal Church (Menlo Park, Calif.)
13-14 Convention of the Diocese of Central New York (Utica)
17-20 Executive Council meeting (Atlanta)
21 Special Convention of the Diocese of Hawaii to elect a bishop

July

- 6-8 Hymn Society of America Annual Conference (Toronto)
17-23 Conference, "Scouting in the Episcopal Church" (Cimarron, N.M.)

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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.f.e., director of religious education; E, 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.

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