

THE LIVING CHURCH

What Alternative?

Seeking a Proper Response to Apartheid

“Disinvestment and diplomatic quarantine are most emphatically not the answer.”

• page 8

“Action sometimes is only symbolic action, but symbols are ... important for religious people....”

• page 9

“Over 100 years since Lincoln freed the slaves, we are still agonizing over racism — yet South Africa can't dissolve apartheid fast enough ...”

• page 11



Seeing

Where there is no vision the people perish.

Proverbs 29:18

By CHRISTINE FLEMING HEFFNER

This quotation from Proverbs does not apply only to world leaders. When any people lack the ability to perceive, lack the insight to know themselves, lack the vision of the world they live in as the gift of the God who creates them, they will perish.

But note that it is the God who *creates* them, not merely *has created*. The world is still being created. *We* are still in the process of creation, a process in which God lets us cooperate — indeed, a process in which he insists we cooperate.

I have a slogan on my dressing table mirror to remind me of that. It says, “Please be patient — God isn’t finished with me yet.”

High on the list of things we do in this cooperating with God in our own creation comes the using of the senses he has given us. I don’t just mean the sense, the intelligence, but the physical senses. We are all too often like the Old Testament description of the pagan gods: eyes have we and we see not, ears have we and we hear not. We have hands that are not aware of the things we touch. Our noses only know two kinds of smells — good and bad. Taste is bypassed in the rush to get our nourishment over with, or we stuff down more and more good food without taking time to savor it.

Our senses are marvelous gifts of God — tools for our safety and development, but also sources of rich pleasure. (God approves of pleasure or he would

never have made us as he did, not taken pleasure himself in creation.) Our senses are instruments of self-creation, in cooperation with God. They are not merely gateways through which we can approach the world around us, the people around us, but also ways to get to know God and to experience his presence.

How often do I see the mountains and rush on my way to an appointment without really looking at them? I saw them yesterday. But they are always different. And I am different from yesterday.

How often do I really *look* at the desert I live in? At my own home, for that matter? How often do I really *look* at the people in my life? When I meet people, do I remember what they look like? Can I describe my waitress in a cafe? Do I know how the members of my family

look — not just in general, but this day, with trouble lurking in eyes, that I didn’t notice, with a smile that I didn’t return because I didn’t really see it?

We are proud of our church because of the beauty of its surroundings, which, we say, speaks to us of God. Really? Can you describe it in detail to a stranger — or just in general?

The purpose of art in a church is somewhat different from art in a gallery, or in our homes. Art in a church is meant to be looked *through*, not just looked *at*.

When we look at the more traditional religious art we are sometimes in danger of not seeing through it because we have been looking at it all our lives. When we are in the presence of a new kind of religious art, we are in danger of not looking past the surface to find the old message, because it is given in an unfamiliar way. But it is made unfamiliar precisely so that we may really see it again.

All the arts deal with the mysteries of life, and mystery is not just something you can’t explain. It is something you can never get to the bottom of. When you can immediately “know” exactly what a poem is all about, that poem has meager riches to offer you. Poetry, painting, music, sculpture are all meant to be lived with, and learned from — over time. They are meant to be looked through, at those things which cannot be put on paper or into canvas or clay.

Jesus used clay made of spittle to heal a blind man. If we ask him, he will heal our areas of blindness, but we must let him use the way he chooses. Religious art has always been one of the ways he has used. It is certainly not the only thing he uses, but it can be a potent means of cure for the kind of blindness we all suffer from. Let us ask him to help us to learn to see the world around us, the people we deal with, and ourselves as we are. Above all he can help us learn to see the glory and the nearness of the God who stands behind, and beyond, everything we can see.

Resurrection

Monarch,

Name of majesty you bear,
Colors of autumn’s brilliant surge you wear

In quiet repose you hang from life’s last bloom
Wings folded you sip as in an upper room

Fragile winged you soar above the earth
In contrast to the sepulchre of your birth

Symbol of the weak who fool the wise
And the Monarch Lord in whom all death may rise.

Bob Graves

Our guest columnist, Christine Fleming Heffner, is a writer in Tucson, Ariz., and is a former member of THE LIVING CHURCH staff.

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Crippling Her Language

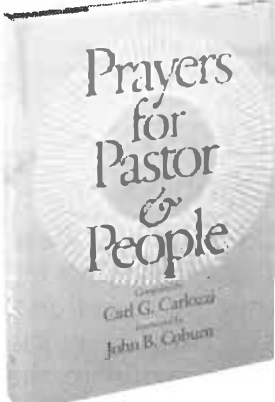
The Rev. Ms. Kimmey's letter addressing the gender-specificity of the word "man" betrays an elementary misunderstanding of the English language [TLC, July 20]. Is "man" essentially gender-specific in meaning, as Ms. Kimmey evidently believes? To answer this question, all we need to do is to look at a dictionary. When we do so, we discover that "man" has several meanings: "Man" refers to the human race. It regards the race as a totality, an integer, humanity as an essential unity. At this level of meaning, "man" is not a collection of individuals. Its pronouns are singular. Thus we say, God created man. "Man" refers to humanity as a collective, i.e., the collected sum of human beings. Its pronouns are plural. At this

level of meaning, humanity is still undifferentiated sexually. It is synonymous to "people." "Man" refers to male human being(s); e.g., Ronald Reagan is a man.

Which meaning is intended by the communicator is determined by context and grammar. Thus, to use Ms. Kimmey's example, when a private club announces a policy limiting its membership to men, we easily understand the language as referring to male human beings. Similarly, when the church declares the good news that God has become Man, we understand — in the light of the Nicene theology of the Incarnation (the context) — that "man" is being used generically: Christ is archetypal man who embraces all of humanity within himself.

Ms. Kimmey wonders why I prefer the expression "and was made man" to an alternative like "and was made human." The latter is a perfectly fine phrase, but it just doesn't say the same thing. In this phrase, "human" is used as a noun, the direct object of the verb phrase "was made." Consequently, "human" is synonymous to "human being" and refers to a single unit of humanity, a person.

It does not convey the racial (as in, human race) and representative meanings of the word "man." I suppose it's



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possible that "human" might be intended in this phrase (though awkwardly) as an adjective, in which case it refers to God taking on human characteristics. Needless to say, this is not what the Incarnation is all about. On this subject I recommend Bernard Eller's wise and insightful little book *The Language of Canaan and the Grammar of Feminism* (Eerdmans).

One of the features of an ideology is the drive to purify the language. Before the church mindlessly acquiesces, she had better seriously consider the implications of her linguistic decisions. Otherwise, we will find we have crippled our ability to preach the gospel and have transformed our liturgy into propaganda.

(The Rev.) ALVIN F. KIMEL, JR.
St. Mark's Church

Highland, Md.

Specific Voices

I write to comment upon Sally Campbell's excellent short essay, "Of a Better Covenant" [TLC, July 20].

While generally it is true that being a musician is not a sex-linked activity, this is not necessarily so for singers. Many songs are written for a specific type of voice and would be foolish and inappropriate if sung by another voice. In fact, one would legitimately criticize the musicianship of a person who did so. Ms.

Campbell's thesis would have been better served with an instrumental example.

Her point is well taken that having the priesthood expressed in feminine terms is an enriching experience. Her suggestion that we "stop complaining and sniping . . . and settle down to enjoy it" is worth repeating many times over — and indeed, worth following. We should enjoy God's grace in every form. Thank you, Ms. Campbell.

JOSEPHINE R.L. EARL

Spartanburg, S.C.

Chain of Prayer

I want to thank Fr. Porter for his article, "Daily Morning and Evening Services" [TLC, July 13]. In 1951 when I was ordered a priest, Bishop Washburn of Newark said, "Wesley, you will, of course, read the Daily Offices either privately or publicly." For 35 years, I have.

But it was not until this past year that I realized why. The last days of active ministry were the most difficult. If it had not been for a long-time, well-tuned custom or reading daily prayers of the church, I would not have made it. And now as I try to adjust to "retirement" (which means, for me, just shifting gears) I am more aware than ever of the truth of this: "Indeed the sun never sets on this chain of prayer" and I am so thankful that God has called me to be a part of this praying Episcopal Church,

no, of this praying Anglican Communion.

From this vantage point I commend to our younger priests the opportunity they have of training layreaders. As I look back, it was the most important thing God ever asked me to do.

(The Rev.) W. WESLEY KONRAD (ret.)
White Plains, N.Y.

Centers and Peripheries

Thank you for your insightful and lucid contributions on the late Mircea Eliade [TLC, June 29-July 20].

The concept of a sacred city (as opposed to that of a sacred pole, center, or point) as something which diffuses *mana* from a strict concentration point (a place of pilgrimage, the apogee of a sacred mountain, or the like) to the periphery, may be as important a concept as that of the sacred center itself. Much of the subliminal struggle between the Judaisms and Christianities of late antiquity may thus be seen as the ever-present tension between the exclusive and intense concentration of *mana* on Zion (in both its literal and figurative senses), as opposed to the extension of Zion's sacred geography to include all the city of Jerusalem and indeed, the whole land of Israel.

So an oscillation was set up between strict concentration at a point (Zion) and dissipation of power to the periphery — and this early tension may be seen (indirectly) as the impulse of much of the early church's missionary activity and universalism. Generally, this is to say that religious humankind has an inexorable instinct not only for a sacred pole, but for a sacred periphery as well. More particularly, in the Judaisms and Christianities of late antiquity, apocalypticism acted as a mediating catalyst in this continual oscillation, dissipating energy from the center to the periphery, and re-collecting energy from the thin and diffuse periphery to the sacred *omphalos* at the center.

Please let us see more reflection on history-of-religious themes in future issues of THE LIVING CHURCH. Thank you again.

(The Rev.) LEWIS SHAW
St. Matthew's Church

Louisville, Ky.

Weekday Services

On Independence Day I wondered how many congregations of our Episcopal Church offered the Holy Eucharist in remembrance of "The founders of this nation (who) won liberty for themselves and for us, and lit the torch of freedom for nations then unborn." I know of none within a radius of 40 miles from where I am: There are a dozen or more altars in that circle.

After Easter Day I thought of how the weekday observances during the Lenten season would be discontinued and that it

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really ought not to be so.

A cursory examination of the listings of "Summer Church Services" in THE LIVING CHURCH indicates that perhaps a third of the churches have daily services and another third at least one service usually in the middle of the week. [Some churches have additional services not listed in their ads.] It is difficult to get a focused picture of the Episcopal churches on weekdays, but should we not expect at least the observance of Prayer Book Holy Days, those for which a Collect and Lessons are provided (such as Independence Day)?

As for the weekdays of the Easter season, *Lesser Feasts and Fasts* has collects and readings for each day the same as it does for "The Weekdays of Lent." Throughout the year there are the days for the martyrs, missionaries, pastors, theologians and teachers, and monastics in church history for whom the Prayer Book provides in "The Communion of Saints." In addition, there are more than 25 other intentions for which priest and people, however few they may be, could gather and offer the Holy Eucharist.

The members of the clergy, who are often jokingly described as having to work one day in seven, can have a different image when they become more visible "doing their thing," namely celebrating the Holy Eucharist and reading Daily Morning and Evening Prayer in their churches.

(The Rev.) VINCENT H. STROHSAHL (ret.)
Belfast, N.Y.

Out of Temptation

In response to "Our Father in Heaven" by the Rev. John C. Wolff [TLC, June 15], for nearly 2,000 years Christians have been meekly repeating what they knew couldn't be and was scripturally wrong. I will not say again what Fr. Wolff has so well documented. I only quote "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted with evil and he himself tempts no one" (James 1:13 RSV).

So we must change. "Save us from the time of trial" is an effort. If it just means the final saving of our souls, I do not underestimate the need. But there are other temptations all through life that must be faced and I do believe Jesus meant to cover them as well.

Why, then, not the simple "out of" instead of "not into"? So easy a transition — "Lead us out of temptation and deliver us from evil." (I've been saying it for 20 years and I do believe the Spirit is pleased and responsive.)

I just pray that we no longer think of God as the instigator of evil. No wonder so many say — following disasters, death etc., "It's the will of God!" How can one worship a loving God with such thoughts?

NANCY H. TIER

Lakeville, Conn.

Seeking Reconciliation

The matter of the use of the 1928 Prayer Book and the 1979 Prayer Book will not go away although there are those who wish it would. It persists because the ruling limiting the services to one book is unrealistic and arbitrary. No matter how good the intent, it is the great difference in the 1979 Book from all previous ones that makes the problem — for each book satisfies two different kinds of people. You cannot expect to put people all in one mold.

If a law in the secular world is found unworkable it can be changed. But in the church matter the rule stands with no give or take, regardless which would be better.

There are certain reasons, and very substantial reasons why those who wish to use the old book (or Liturgy) should be able to do so, without being considered breakers of the law. A certain spiritual treasure has been built up over the ages in the use of this old book, which by its language and gradual ascent uninterrupted, reaches a climax which should not be lost. There will always be those who by their very make-up will respond to it.

Is the price too great for the church to pay to achieve this necessary harmony? If so, then it means that we have a church for the Prayer Book, rather than a Prayer Book for the church. Where are Christian teachings in all this?

There is a saying: "You can win the battle and lose the war!"

EMILY S. BROWN
St. John's Church

Elizabeth, N.J.

Biblically Rooted

A few Sundays ago our congregation had the pleasure of listening to a South American Missionary Society/USA recruit preparing to go to Peru as an Episcopal missionary. His presentation bore all the hallmarks of a theologically sound, spiritually alive preacher of the gospel in the succession of the Church Missionary Society of England, under which I went to China in 1928. I am so happy to know that the American church now has an authentic branch of SAMS, which also originated in England. Missionary history since 1799 (when the C.M.S. was founded by a dynamic group of Anglican Christians) has proved that a voluntary society under the aegis of an episcopally-governed church has something special to give both for the revival of the "sending church" and for the spread of the gospel overseas. I look for great things to happen, in both these aspects, in years to come as a result of God's prospering the work of SAMS/USA.

(The Rev.) JOHN W. DUDDINGTON (ret.)
Carlsbad, Calif.

Mote from Eye

The thing that distresses me most about the prevailing attitude towards South Africa is the inherent hypocrisy of it all. Having just come through Liberty Weekend with much to do about the contributions of our immigrant ancestors to America perhaps we should affirm that any and all South Africans truly dissatisfied with life in their native land are most welcome to emigrate to the United States. Perhaps South African dissidents would prefer south Boston, Harlem, or Bedford-Stuyvesant to Durban or Cape Town. American blacks could teach them about life in a truly equitable society.

Should we not concentrate on removing the mote from our own eye rather than the beam from that of our South African brother's?

TOM EDWARDS

Comfort, Texas



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Bishop Rusack Dies

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, died suddenly July 16, at his home in Pacific Palisades, the result of an apparent heart attack. He was 60.

A requiem Eucharist was celebrated at St. John's Church in Los Angeles on July 19. The Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona and a close family friend, officiated along with the Rt. Rev. Oliver B. Garver, Suffragan Bishop of Los Angeles.

During a time of turmoil in the church over both religious and social issues, Bishop Rusack promoted the ministry of women, both lay and ordained. He was a leader in the liturgical renewal which culminated in the publication of the 1979 Book of Common Prayer and the *Hymnal 1982*.

Most recently, he had been involved in the development of a widespread ministry to AIDS victims, as well as to their families and friends.

Bishop Rusack was the fourth Bishop of Los Angeles, having held that post since 1974. He had been elected Bishop Coadjutor in 1972 and then succeeded the Rt. Rev. Francis E. Bloy upon the latter's retirement.

The bishop began his ministry as vicar of St. James, Deer Lodge, Mont., in 1951 after graduating from the General Theological Seminary in New York. At the time of his death he was president of the board of trustees of that seminary.

Elected rector of St. Augustine's Church in Santa Monica in 1958, Bishop Rusack was elected Suffragan Bishop of Los Angeles from that post (1964-72).

He is survived by his wife, Janice, and two children.

RUTH NICASTRO

Letter from England General Synod and the Ordination of Women

This is the second report by Dorothy Mills Parker, our Washington correspondent, on the summer session of the Church of England's General Synod. The first appeared in the July 20 issue. Her final report will feature the bishops' statement on The Nature of Christian Belief — their response to the Bishop of Durham — and Bishop Jenkins' defense of his position.

The General Synod of the Church of England, meeting in York, delivered a



Bishop Rusack

far-reaching setback to the cause of women's ordination when the measure to permit women ordained abroad to function in England failed to get the required two-thirds majority in each House. The vote was: bishops, 28 for, 12 against; clergy, 128-95; laity, 147-88, with six abstentions — representing an overall majority of about 60 percent. Bishops voting against it included London, Winchester, Chichester, Leicester, Wakefield, and Truro.

The vote contravened the Archbishops of both Canterbury and York, who had urged it as crucial to Anglican unity. In interviews with this reporter, each expressed disappointment and attributed the failure to overall concern for the unity of the church, and the feeling that it was a backdoor tactic that preempted the main issue.

The Most Rev. Robert Runcie, Archbishop of Canterbury, said, "There still isn't a sufficient majority to indicate the time is right for us. I have argued this in the past because of the danger to the unity of the church and because in principle I try to act in accordance with catholic tradition and catholic consensus. Obviously we are moving in the direction of women's ordination but shall probably be faced, before we finally settle it, with how to relate to a province which has ordained a woman bishop."

He added that he had "hoped we could contain the situation until the next Lambeth Conference," and had thought there was "a genuine desire in the American church to listen to the primates' advice... but we may be confronted

with what we have had before — of one or more provinces going ahead on their own."

There was massive coverage of the two-and-a-half-hour debate in the British press. The *Daily Telegraph* declared women's ordinations to be "the most controversial issue facing the church since the Reformation." The lead editorial in *The Times* said the vote would probably upset the American church, but "they went at the issue at their own speed, and have no right to complain if the Mother Church prefers a more leisurely pace."

The secular press was pragmatic about reasons for the defeat, in crediting it to the effective coalition of Anglo-Catholics and conservative evangelicals, through the Association for the Apostolic Ministry (AAM), the Women Against the Ordination of Women (WAOW), and the prestigious leadership of the Rt. Rev. Graham Leonard, Bishop of London and third in rank after Canterbury and York. He had "anticipated the outcome but was surprised at the number who opposed it."

Dr. Margaret Hewitt, the peppery member from Exeter who heads WAOW, called the measure "intellectually indefensible, theologically reprehensible, and as far as contributing to Anglican unity, completely fantastical."

Oswald Clark, recent chairman of the House of Laity, called it "misconceived, disruptive, improper, and inexpedient — a side issue inflated out of all importance."

One member said, "It isn't reasonable that each province can act for itself and then expect all others to accept this for the sake of Anglican unity. If we take this step there will be no going back."

The Other Side

On the other side, the Rev. Paul Oestreicher, canon-elect of Coventry Cathedral, who has been in the news over recently becoming a Quaker while retaining his Anglican orders, made one of the strongest statements: "If our sisters are precluded from celebrating the Eucharist, I would no longer feel free to celebrate it."

Margaret Webster, chairman of MOW, was undismayed, reminding that they still had received a majority vote, if not the required two-thirds, and a majority in the diocesan synods.

It is expected that invitations will be extended to some women from overseas, despite the ruling. If the bishops choose

to take action, this could result in the incumbent's being brought to trial, with anything from mild admonition to deprivation of his living. The Most Rev. John H. Habgood, Archbishop of York, hopes, if such illegal acts occur, that "not too much will be made of them, for when you start creating martyrs. . . ." Commenting, in the interview, on possible defections from the church he said, "In any major change one expects there will be those who think the church has gone too far. There have been people who left the church because of its stand on divorce, others because of its attitudes toward belief. I think one learns from the kind of mistakes that were made, which forced people to set up new churches. And don't forget that there are always people coming the other way — into the church."

The initial setback carried over into the final day's debate on the report outlining the draft legislation necessary for the ordination of women, and the various proposals for safeguarding those unable to accept it. Chaired by Prof. J.D. McClean of Sheffield University, the drafting committee was about evenly divided pro and con. Its impact was climactic.

Stunned

Synod members seemed stunned over the proposals for separate jurisdictions, alternative bishops, continuing churches, and the spectre of actual schism, and the realization for the first time, of the implications of what ordination of women would do to the church. Yet withal, they were agreed that "if we love our brethren we must provide for them if we have our way on something that could force many of them to leave." The Bishop of London's registry of those who might do so now totals 16,000, including some 2,600 priests and 48 bishops, active and retired.

One member warned that "the report presents two incompatible views but ignores the principle, that we cannot tear the church apart." The Bishop of Stepney called it "a tragic document," the Archdeacon of Leicester "a divisional proposal." There were flashes of humor amidst all the gloom. One person wanted to know who, if there were two separate churches, would get the Queen.

When the Bishop of London arose to speak the atmosphere tensed. In an eloquent plea for catholic faith and order he began by saying he had never, despite the media, advocated schism or said he would lead a breakaway church, "but if a split does happen we must find a workable solution, which is better than schism. We do not believe it is theologically right, just, or charitable, to be told we must accept the decision of synod or leave the church in which we also seek to be faithful to the sovereignty of Christ, who is over us all."

He voiced the hope that "the realism of this report will be recognized and accepted, and that we may work out in charity and concord, how we can live together in a way respecting the position of both sides. Perhaps by God's grace we might even provide an example to the world of how conflict can be managed in love, with integrity for all concerned."

In the end both sides seemed agreeable to the resolution put forward by the Archbishop of York, that the report be referred to the House of Bishops for their consideration and amendment and brought back to the February synod. Archbishop Habgood noted that it might have to be only an interim report. This means that it may not be resolved in the life of the present synod, and what the new synod to be elected in 1990 will do with it is anybody's guess.

Sandwiched in between the two explosive sessions was the Deaconess Measure, returned to synod for minor amendment after being held up in Parliament for a year. It passed without incident, which means that if Parliament now affirms it without further delay, some 600 deaconesses can hope for ordination to the diaconate around Easter. Their admission to holy orders could have a significant influence, one way or the other, on the question of woman priests. Many have rendered notable service, some in difficult situations such as geriatric hospitals, prisons, and inner-

city parishes, and they may prove to be the key to the whole issue, if and when it comes up again five years hence.

DOROTHY MILLS PARKER

Clinic Violence

A number of religious leaders in the Milwaukee, Wis., area have issued a statement on recent violence against personnel and property of Milwaukee area abortion clinics.

The statement indicates that "the violence directed toward abortion clinics, both to persons and to property, is an unacceptable form of protest and is contradictory to our teaching on love, peace and reconciliation. We call upon all persons to limit their protests to non-violent action and to respect the dignity and privacy of other persons."

Signers of the statement include the Rt. Rev. Roger White, diocesan bishop, Roman Catholic Archbishop Rembert Weakland, and other ecumenical church leaders.

"We have joined together," Bishop White said, "to provide guidance to the people of this area as they work through their feelings on a number of complex issues facing them in this day and time. We want to underscore the right of our people to protest injustice as they discern it. We also want to see them carry out their protests in ways which do not undercut the value of their activity."

BRIEFLY...

The Diocese of Western Michigan has divested over 1.1 million dollars from corporations doing business in South Africa. The announcement was made at a meeting of the diocese's executive council and the action was taken to implement a resolution adopted last November at the 111th convention which called for divestiture as a witness in keeping with baptismal promises in the church, which ask those becoming Christians "to strive for justice and peace among all people."

Vatican officials warned Roman Catholics they must tune in to live television or radio broadcasts of special blessings if they want to win plenary indulgences to get to heaven faster after death. Monsignor Luigi De Magistris, regent of the Vatican tribunal known as the Sacred Apostolic Penitentiary, participated in a news conference recently to present a new edition of the official church manual on the subject. The 118-page edition also includes reciting the rosary in private chapels as an additional way to gain indulgences.

With nearly 140,000 boxes of grapefruit distributed during the 1985-86 season, the Diocese of West Texas has given away more than 1,000,000 boxes since its Hope for the Hungry Committee began "Operation Grapefruit" 11 years ago. Since each box weighs about 20 pounds, the 11-year total means the project has handled over 20 million pounds of grapefruit, said Cecil Tighman, project director. The grapefruit is donated by a local fruit company.

A resource center for AIDS has been organized in San Francisco as an advocacy and information base within the church for AIDS prevention educators, care-givers, those with AIDS and their loved ones. Providing a hotline and newsletter, the Hope Help Center is part of the AIDS Hope Help Network, which was developed from information on local resources provided by participants to the National Episcopal Church Conference on AIDS in March [TLC, April 6]. The center, which was initially funded by the Presiding Bishop's Fund for World Relief, forwards resource materials, makes referrals and sends out information to interested parties. Their WATS line number is 1-800-AID-TALK.

Geopolitical Self-Righteousness

Moral Posturing and Apartheid

By DANIEL B. EDDY

There has been much written of late regarding South Africa. This is due partially to the new-found prominence of Archbishop-elect Desmond Tutu, and a resultant renewal of the cries of "disinvestment." Indeed, from reading the church news or listening to the political commentary which all too often takes the place of our sermons, one could gather that apartheid is the greatest moral evil in the world today and that America is somehow responsible for what goes on in a nation halfway across the globe. This assessment is very wrong on both counts.

If we were to invoke the standards being applied to South Africa for most other sub-Saharan nations, we would have to place the whole lot in a sort of moral quarantine. A generation after the end of colonialism, Africa has few democratic successes and even fewer economic ones. Government by tribal rebellion and military coup d'état accompanied by economic stagnation, staggering poverty and famine are the realities of life in this troubled land. This in no way mitigates the evil of the South African system, but we must be fair in our moral observations. Democracy has not, for the most part, taken hold in Africa, except in the formula of "one man, one vote — once."

And what has the United States done in Africa? For the most part we are called upon to be both banker and scapegoat for political and economic failure. But South Africa is not a beneficiary of economic or military aid. The U.S. and free Europe have had less to do with the established order in South Africa than in other African countries where mass murder and oppression reign unnoticed by public opinion. Again, this does not excuse apartheid, but our moral indignation should be consistent.

Daniel B. Eddy runs a commercial laundry in Portland, Maine. He is a graduate of Bard College.



The situation in South Africa is easy to diagnose, but a cure remains elusive. Americans treat South Africa as if it were essentially American or European, ignoring important differences between Western and African society.

African society, whatever the color, is a fundamentally tribal society; the conflicts in South Africa are profoundly tribal in nature. Despite the attempts of some American and African politicians to make the comparison, the Afrikaners are not a small fanatic fringe group comparable to the Ku Klux Klan. They are a far more serious force, a mighty tribe several million strong and in full control of the most powerful economic and military establishment in all of Africa. If we help in a misguided attempt to drive them to the wall, they will fight back against those who they perceive as threatening their tribe's existence. In the extreme they could mobilize the most powerful armed forces south of the Mediterranean. And then we would see a blood bath indeed.

Disinvestment and diplomatic quarantine are most emphatically not the answer. These cast the United States, as well as the church, in the role of a sort of Pontius Pilate, washing its collective hands clean of the oppressors while doing nothing for the oppressed. But more to the point, the removal of American capital could very well have the opposite effect than that intended, hurting those we want to help. Too many of our church's leaders, ignorant of the dy-

namics of a market economy, make the unsupported assumption that to operate a business in South Africa somehow helps the forces which keep apartheid in place. There is much evidence that just the opposite is the case, and there are black leaders who agree.

In spite of what we hear in press and pulpit, there is more than one black voice in South Africa. One of these voices which speaks against disinvestment is Mangosuthu Buthelezi. Mr. Buthelezi is hereditary chief of the Zulus, the largest black tribe in South Africa, and the elected leader of the largest political organization in South Africa. If an election were held today he would receive more votes than any other black leader. By many estimates he is the most powerful black leader; he is certainly the most powerful one who is not in jail or in exile. He is against the African National Congress's call for violence, not because he is a proponent of nonviolence, but because he believes that blacks must not destroy the country they will inherit and the white tribe with which they must share this inheritance.

Chief Buthelezi calls for real peace and national reconciliation, which may be why he is feared by those who actually want violence or who are his political rivals for leadership among the blacks. His opinions are at the very least as important as Bishop Tutu's.

In an article in the *Wall Street Journal* [Feb. 20, 1985], Chief Buthelezi wrote that it has been American businesses which have "broken the apartheid barriers" and have provided the "financial muscle to challenge the government in the courts on civil rights issues." Disinvestment is not the answer to apartheid, and the free market is the best hope for blacks to challenge white control of South Africa. Under a dynamic economy, supported by Western capital, the black tribes are developing greater and greater economic power (a good example of this is the black trade union move-

ment). Economic power can lead only to greater political power; these are, so to speak, but two sides of the same coin.

Mr. Buthelezi suggests that there is too much of American domestic politics in the rising public indignation about South Africa. It might be a safe target for an American politician looking for an issue, but we must not, Mr. Buthelezi says, turn apartheid into "some kind of looking glass in which Americans see themselves." And he adds, "To stand on American indignant principles by withdrawing diplomatically and economically from South Africa is a luxury that the vastness of American wealth can afford. But indulgence in that luxury for the sake of purity of conscience — would do no more than demonstrate the moral ineptitude of a great nation in the face of challenges from a remote area of the globe."

But more than being naive about the economic facts of life vis a vis disinvestment, it is moral hypocrisy of the worst sort to spend time inveighing against South Africa while ignoring the butchery carried out elsewhere in Africa by tyrants who happen to be black. We read in the January 19 issue of TLC of a meeting at Harare, Zimbabwe, under the auspices of the World Council of Churches, for the apparent purpose of allowing church leaders to vent their righteous indignation about apartheid. There is no small amount of irony in the sponsorship as well as the setting of this meeting.

The World Council of Churches is well-known for its moral blindness regarding the genocide which occurs each day at the hands of so-called socialist govern-



ments all over Africa. The starvation in Ethiopia, a scene reminiscent of Dachau, is largely the result of government policy of keeping food away from suspected rebels (especially dangerously rebellious children). Dictator Mengistu is well on his way to a place in the record books beside Mao and Stalin as one of the greatest mass-murderers of his own people in history. More people will die in Ethiopia in a week as a result of calculated government planning than have died in South African riots in a year, yet this is considered some sort of natural disaster. One could mention the 300,000-odd killed in Uganda by the government which was supposed to improve on Idi

Amin, and many others. The list could go on, but the W.C.C. and its member churches are curiously silent about the cries of those who are dying all over Africa at the hands of their own leaders.

Which leads us to note the place where this meeting was held. Zimbabwe is considerably less than a model of democratic process and the respect of human rights. The mass murder and oppression which have gone on in Zimbabwe's tribal warfare since it ceased to be Rhodesia is a perfect example of a curious sort of racism: all too many Americans (especially Episcopalians) view oppression in Africa as morally evil only in a white tribe; it must be tolerated, even understood, in a black tribe. It is as if we expect whites to behave as we do (or as we think we do) simply because of their pigmentation, but do not expect black oppressors to be anything else. This is, quite simply, racist. Can we expect the Afrikaners to repent of their racism when we have no thought of our own?

A sermon against apartheid, with such moral foundations as represented by a pulpit in Zimbabwe and sponsored by the World Council of Churches, is doomed to fail with the ruling tribe of South Africa. The church is called to preach the gospel of him in whom there is no East or West, Jew or Greek, black or white. But the leadership of our church, joining some secular politicians, judges Africa by two standards, zealously damning the sins of one tribe while indulging — even excusing — the same sins in another; a strict model for white Africans and a lax model for black Africans. They will bear faithful witness for the gospel to neither.

Respecting Human Dignity

By G.P. MELLICK BELSHAW

The following is excerpted from an address by the Rt. Rev. G.P. Mellick Belshaw, Bishop of New Jersey, at his diocese's convention last winter.

The questions which inevitably arise when discussing South Africa include those such as whether divestment will make any difference in abolishing apartheid, what economic harm black workers would experience if American companies withdrew, why penalize American companies who are trying to help create change in South Africa, and what Bishop Tutu, who is committed to peaceful change, really wants us to do. In short, how can we be agents of change? Certainly the vast majority of Americans find apartheid repugnant, but what is the best course of action?

The power of symbols is one of the subjects that emerges in discussion on South Africa. Action sometimes is only symbolic action, but symbols are vastly important for religious people and nations. Symbols shape our world and we cannot get away from them. Their power in scripture is familiar to us, as is their power in the history of people in their struggles for liberation.

The symbol of the Exodus has had a power in history way beyond the strag-

“We are in an ongoing process of dealing with a crucial matter, and the issue is not going to disappear for any institution concerned about social responsibility in investments.”

gling few who made the journey through the wilderness into the promised land. I remember thinking of this standing by the Jordan River a few years ago, and how that tiny river that I could throw a stone across became a great symbol of entrance into the promised land. Or in our own history, just north of Trenton, we can see where Washington crossed the Delaware at a really very narrow point only to have the crossing become a great symbol of hope and liberty for a people at the time beginning to taste defeat.

In considering what to do about apartheid, the importance of suitable symbols takes on special relevance. Our own Governor, Thomas Kean, a fellow Episcopalian, may have put it as well as anyone has when he said last summer at the time he signed a bill to divest state funds, “There are instances in human history when the gravity of an evil is so clear, and the cost of its continuance so great that governments — at every level — must use every tool at their disposal to combat it. Apartheid is such an evil.”

As General Convention urged examination of portfolios and divestment, and as the church struggles with the task, I ask that we take up the discussion on every level of our church life in the diocese and be willing to make decisions. We are in an ongoing process of dealing with a crucial matter, and the issue is not going to disappear for any institution concerned about social responsibility in investments.

But what if it is said by some, the issue does not affect us since our church has no endowments, or if it is said our church has no funds in companies that do business in South Africa?

The apartheid question for me raises the basic issue that affects us all, that of racism at home as well as overseas.

In our multiracial church in recent years we have seen Hispanic people becoming involved in our parish life, and now the beginnings of the presence of Southeast Asian people in our congrega-

tions. New Jersey is a state which has had a large influx of people from Latin America, some fleeing oppressive governments as we are constantly reminded by Episcopal sanctuary efforts. Two weeks ago a priest of our diocese said to me “Thank God for the Jamaicans now coming to my church.” Along with such illustrations of our inclusiveness as a church we could also give illustrations of our exclusiveness. We need to celebrate our multiracial church in this diocese and build upon it for the future! We have only begun to be what we could be.

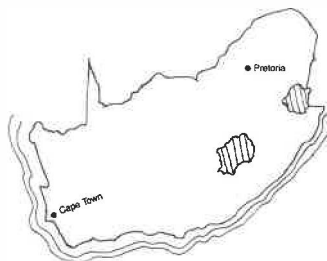
At the General Convention there were numerous resolutions connecting racism overseas with racism at home, and determination to oppose it wherever it emerges.

A powerful symbol of what it means to be a multiracial church was manifested at the General Convention by the decision to include Martin Luther King in the liturgical calendar of our church for April 4.

Let us as a diocese hold up constantly the image of what a truly multiracial church could be as we combat the subtleties of racism which exist in our midst. Let it not be said of us that we condemned the splinter of wood in our brother’s eye but did not remove the plank in our own.

Last month I heard the author James Baldwin, whose prophetic book *“The Fire Next Time”* was published over 20 years ago, remind his audience that the black problem in America is not a black problem but a white problem. He ended his talk on a hopeful note by saying that “the only thing that can change the world is the dignity of the human being.” I immediately thought of the question asked the congregation whenever there is a baptism or confirmation, “Will you strive for justice and peace among all people, and respect the dignity of every human being?”

“Behold I make all things new” has been a motto for our church’s bicentennial year. So let us be the multiracial church we claim to be. Wise is the advice: “Be careful how you live: it’s the only gospel most people ever see.” I believe the call to us as the people of God is to get on with the work of striving “for justice and peace among all people and respecting the dignity of every human being” in this church we call Episcopal and Anglican.



South Africa — Scapegoat

“... from God who through Christ reconciled us to himself and gave us the ministry of reconciliation.”

2 Cor. 5:17-21.

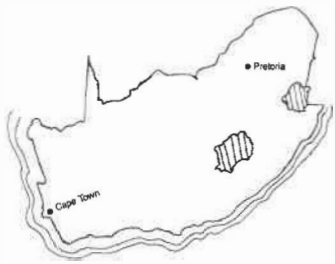
By GORDON MAC DOWELL

Recent items in *THE LIVING CHURCH* carried Bishop Samir Kafity’s statement of his hopes for peaceful solutions in the Middle East. He stated that “destructive means can never bring constructive results.” He has unfortunately seen the tragic evidence of that.

Another bishop from a similarly disintegrated country, bears a similar witness. Bishop Festo Kivengere, exiled by Idi Amin during his murderous regime, has been trying to reconcile his people. But 12 years after the death of 500,000, the atmosphere of fear and hatred is still strong. It becomes clear as he explains, “Violence drives people apart.” He also states, sadly, “I can tell you of a problem on my continent that is not primarily tribal or racial, it is hierarchical. Coups, you know, revolutions, and they all come in the guise of political revolution. Actually, what it means is that you liberate by kicking the other chap who is below, or climbing on him to get a little higher.”

American media hasn’t cared to show the oppression of black dictators or tribal warfare. However, we did see scenes of Idi Amin playing basketball.

Gordon Mac Dowell is a retired electrical engineer who lives in Racine, Wis. A lifelong Episcopalian, he attends St. Michael’s Church in Racine, is involved in the cursillo movement and contributes to African Enterprise.



It would seem that South Africa is different somehow, and the media wants you to know all the details of each riot, which encourages more people to get on TV, as we found out, here. Over 100 years since Lincoln freed the slaves, we are still agonizing over racism — yet South Africa can't dissolve apartheid fast enough to suit us or the African National Congress (ANC).

The media presents ANC as the legitimate leadership of South African blacks, but actually Inkatha is the largest political group with over 1,000,000 members. R.D. Nyaose, who with M. G. Buthelezi, founded the organization, says the Western press is pretending that Inkatha doesn't exist. The reason, he says, is that the party has a peaceful, democratic solution to the crisis, but nobody wants to listen to them. Yet he says, he has legitimacy since his was the first voice raised in opposition to apartheid, and his opposition has been continuous but peaceful.

A group similarly committed to peace is African Enterprise (AE), a loosely organized ecumenical group of priests and lay evangelists founded in 1962 by lay evangelist Michael Cassidy and the Rt. Rev. Alphaeus Zulu, retired Bishop of Zululand. Formed with the goal of bringing reconciliation to South Africa, AE has brought smallpox vaccinations to communities during epidemics, fed thousands of children, and achieved spiritual growth in the conversion of individuals, all without any attention from the media.

Mr. Cassidy has been going out to preach and witness with 80-year-old Bishop Zulu. But, he complains, "What is more pitiful is that the nation feels less and less able to look to the church for a way through, because the church is befuddled with its own theological confusions and wrangling over theological semantics."

College protests and the U.S. House of Representatives call for sanctions and divestment. But Chief Minister Buthelezi, Zulu leader and chairman of Inkatha, at an organizational meeting for the United Workers Union of South Africa drew 80,000 black workers. Banners overhead appealed to the Western countries with the slogan, "Invest in South Africa to fight hunger." With all the other African countries that are depen-

dent on their economy, there must be millions getting their food from South Africa's various activities. ANC trying to organize at the same time drew only 5,000 workers.

Congressman Ronald Dellums of California proposes a sanction that would take all U.S. business out of South Africa in 180 days. But Alan Paton, the author who brought Western attention to the situation with his novel, *Cry, the Beloved Country*, said, "The one thing you (America) must not do, is to isolate us from the world. That would bring danger to us all."

House Speaker O'Neill said, "The vote shows the tidal wave of American revulsion against apartheid." But the Bible cautions us to take the log out of our own eye before we try to remove the mote from our brother's eye.

Well after all we're not so bad, are we? Wasn't it Thomas Jefferson who said, "...not a foot of land will ever be taken

*"Well after all
we're not so bad,
are we? Wasn't it
Thomas Jefferson
who said, "...not
a foot of land will
ever be taken from
the Indians
without their
consent. . . ."*

from the Indians without their consent. The sacredness of their rights is felt by all thinking persons in America." But that was before we wanted it all, and not many thought like Jefferson.

John Echohawk, an Indian attorney, reminds us (since we seem to have forgotten), "Scarcely a single tribe escaped the murderous fury, the plundering of land and resources or the desecration of shrines. . . . Worse still the relentless war on our land and treaty guaranteed rights continues!" And there we are today, as tension increases in northern Wisconsin, Alaska, and elsewhere, over fishing rights and land use or possession.

Vine Deloria, Jr., a contemporary Indian thinker stated, "Before a final solution to American history can occur, a reconciliation must be effected between the spiritual owner of the land, the American Indian, and the political owner of the land, the American white man."

Patricia Duncombe writes about Indian-European cultural contrasts and the resulting relationships in a small paper-covered tract, *Within the Circle* (Forward Movement). As she sees it, "...and yet the same problems of mutual understanding and respect still haunt us . . . rather than progressing toward cultural reconciliation we are rapidly moving in the opposite direction. The result has been an increase in violence on the borders between (the communities). Racism is endemic. White backlash against the Indian people grows, just as they prepare for another round of cultural warfare. Unless we can achieve cultural reconciliation, and in a short time, then it seems likely that America will experience a social explosion between the races." So we have our problems in the land of liberty — whose liberty?

Meanwhile in South Africa, the real tragedy is that many people had previously reported the dissolution of apartheid under improving economic conditions, or, as black professor and economist Walter Williams said, "It is South Africa's economic growth that is breaking the back of apartheid."

The Rev. David Penn, born in South Africa and returning after 24 years, reported his observations to a Racine church. He saw black officers and black managers of hotels and restaurants. He did *not* meet anybody who favored withdrawal of American companies. He did find that where plants had closed, the blacks were hurt the worst and that was the area where violence was most likely.

This agrees with the findings of the prestigious Centre for Applied Social Sciences at the University of Natal. Their research into the attitude of black workers gave results the professor described as "remarkable." Seventy-five percent of them supported foreign investment and rejected boycotts and disinvestment as strategies.

The stories of AE sacrifices, martyrdoms, and achievements are a legion, probably because as Sister Mary Michael found in her own relationships [TLC, June 19], "...we must keep our eyes and ears centered on God not on each other. This was his purpose, to reconcile the two in a single body to God through the cross on which he killed the enemy" (Ephesians 2:11-16, also 2 Cor. 5:17-21).



EDITORIALS

The Church and South Africa

The Episcopal Church has had a long-standing concern for South Africa. First of all, it was Anglican writers and speakers who called the attention of the world to the injustice of apartheid. Older readers will recall the part played by Archbishop Joost de Blank, Bishop Alphaeus Zulu, the novelist Alan Paton, Fr. (later Bishop) Trevor Huddleston, and others 25 years ago and more. All of this did not just start yesterday!

Episcopalians are also concerned because apartheid involves our own people. Anglicans are on all three sides of the racial barriers of South Africa — black, colored, and white. Anglicans in South Africa have asked us to be concerned about them.

We are also concerned as Americans. We have the same language and share a similar way of life with at least many South Africans. We are bound to them by ties of history, culture, and economic relationships. For

all sorts of reasons, including selfish ones, we do not wish to see this powerful and prosperous nation go up in flames. Many of us believe that tragedy is inevitable if more enlightened policies do not prevail in the very near future. Bloody revolutions tend to be followed by dictatorships.

Common sense tells us that apartheid will not vanish overnight. Nor can we suppose that Afrikaner leaders will welcome the end of their distinctive social, economic, and political order. We cannot suppose that they will volunteer to cooperate with Bishop Tutu or other advocates of racial equality.

On the other hand, we can suppose that enlightened self-interest, and at least minimal concerns for justice, may move the leaders of what considers itself to be a Christian nation. Cooperation and consultation with moderate and constructive black leaders would seem, at the very least, to be an important first step — a first step that is too slow in coming.

Pursuing Allen's Vision

By WESLEY FRENSDORFF

Rise with a rousing cheer for Richard Rising's editorial calling for more attention to Roland Allen's missionary theology as increasingly relevant in our time [TLC, June 1].

However, two sentences need amendment. In a telephone conversation, Fr. Rising admits that he has not remained current on the application of these principles (including ordinations under the provisions of Canon III.11, formerly 8).

As one of the "few bishops [who] have pursued this path," I can only speak of the Diocese of Nevada during my time there, 1972-1985. Shared ministry and shared leadership, especially in diverse, small congregations, was pursued actively, including the local calling of local leadership. In that period, we ordained 15 men and women to the presbyterate, and under similar provisions, six to the diaconate. (Several others are in the process.) I can state categorically that none of them have "found ways to ignore the spirit of the canon or to circumvent (it)." None have moved from their communities or congregations, except one deacon who was called to an educational ministry at 815, thus exercising her profession. I believe the same is largely true for other dioceses. In Nevada we made very sure that both congregations and ordinands understood these new, though old, concepts, and they indeed sought to participate in the implementation of Roland Allen's vision.

For the American church, Alaska was the pioneer; Bishop Bill Gordon caught the vision, thanks be to God. But much learning has taken place since those exciting experiments began. The use of the canonical provisions have been carefully studied. Two conferences sponsored by the CDM issued reports (1979 and 1982).

Another task force has just begun, under chairmanship of the Rt. Rev. George Harris of Alaska, to report before 1988. Two international conferences on Roland Allen's vision have been held (1983, 1986). THE LIVING CHURCH has reported these faithfully, as has *The Episcopalian*. The Forward Movement has published the discussions of the 1983 conference (*Setting Free the Ministry of the People of God*, G.C. Davis, edit., 1984) as well as a Roland Allen Reader. The leadership for Lambeth 1988 is aware of Roland Allen concerns, and his vision will have a part in the discussions. (That was not so in 1978.) The prophetic missionary theologian of the first part of the 20th century is finally getting attention in its waning years. High time!

As far as I know, there have never been attempts deliberately to ignore or circumvent — only to strengthen the church's ministry for mission. In pioneering experiments, learning involves some mistakes. From the learnings and from some of the emerging fruits, it is becoming increasingly clear that the price was and is well worth it.

We are grateful for this report from the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona, on a diocese which has been taking Roland Allen seriously, under a bishop who is very serious. At the same time, we acknowledge Fr. Rising's strictures that most dioceses, while having some non-stipendiary clergy within them, do not deploy these deacons and priests as part of a strategic missionary and evangelistic plan. The founding of new churches, which the availability of these additional clergy makes possible, has on the whole not yet taken place. We hope it will, as do Bishop Frensdorff and Fr. Rising. Ed.

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SIMPLE KYRIALE — RITE II Eucharist Melodies adapted from earliest plainsong manuscript sources. 4 Gloria, 5 Kyrie (Greek and English), Nicene Creed, 7 Sanctus, 6 Agnus Dei. Vocal edition, with preface, \$2.50 (\$2.00 each ten or more); Keyboard edition, \$5.00; Cassette (complete unaccompanied and accompanied performances) recorded General Seminary Chapel, \$10.00 Mason Martens, 175 W. 72nd St., New York, N.Y. 10023. (212) 873-7443.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers, wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

THE ELECTION of women as bishops threatens to split the Anglican Communion. Remind your bishop of his duty to bind us together, not divide, by sending him a piece of string. Support The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted. Traditional Episcopal parish. Send inquiries/resumes, or request for position paper to: Grace Church, P.O. Box 596, Carthage, Mo. 64836.

RECTOR: Small urban southern New England parish seeking priest with pastoral, administrative skills. Goals: strengthening Christian education, stewardship; increasing family feeling, teamwork. Resumé, CDO profile to: Search Committee, St. Peter's and St. Andrew's, c/o Mary Hitt, 11 Beaufort St., Providence, R.I. 02908-4406.

RECTOR: — suburban New York parish with tremendous growth potential. Desire special strengths in preaching, education, youth and visitations. A real challenge. Are you interested? Submit resumé and references. Reply to: Mr. Willie Jinks, Search Committee Chairman, St. George's Church, 319 Front St., Hempstead, L.I., N.Y. 11550.

BOOKS

Social and Moral Reform

JOHN WESLEY AND SLAVERY. By Warren Thomas Smith. Abingdon. Pp. 160. \$9.95 paper.

"Liberty is the right of every human creature, as soon as he breathes the vital air . . . Away with all whips, all chains, all compulsion!"

With this manifesto drawn from Wesley's timely tract, *Thoughts upon Slavery* (London, 1774), p. 27, Professor Smith sets the theme for his critical analysis of the great evangelical's role in the 18th century crusade to abolish slavery and the African slave trade.

When read in concert with such studies as David Brion Davis' *Slavery and Human Progress* (Oxford, 1984), the Atlanta author's annotated essay merits the attention of serious students of social and moral reform spearheaded, in large measure, by the Quakers and Anglicans such as the Wesleys.

This relatively brief book should serve as a reminder to modern churchpersons, who are yet confronted with grave ethnological dilemmas, that two centuries ago the defense of Africans emerged in fact as an all-out defense of true religion itself.

(The Rev.) RAY HOLDER (ret.)
Jackson, Miss.

Long-range Planning

TWELVE KEYS TO AN EFFECTIVE CHURCH. By Kennon L. Callahan. Harper and Row. Pp. xxxi and 127. \$12.45 paper.

I find this book to be interesting and helpful. The author is minister of finance and administration of Lovers Lane Methodist Church, Dallas — one of the world's largest Methodist churches. He writes after having served as long-range planning consultant for over 750 congregations of all sizes and many denominations.

This very readable book is outlined well. It is designed to assist congregations in their long-range planning to be effective churches in mission. The introduction, and the book as a whole, gives a general understanding of what strategic long-range planning is. Each of the 12 chapters covers an important key to being an effective church in mission. Churches develop differently, but we are told that all effective, successful congregations have well in place at least nine of the 12 keys.

(The Rev.) EDWIN W. TAYLOR
Assistant to the Bishop
of Michigan for Town
and Country Churches
Detroit, Mich.

CLASSIFIED

POSITIONS OFFERED

CHAPLAIN: Retirement community which includes a skilled care facility seeks a full-time resident chaplain skilled in pastoral ministry to older adults. In addition to planning and conducting regular worship services, Bible study and discussion groups, the chaplain visits and counsels residents and families. This position, available October 1, serves as a resource to the diocese in the mission of spiritual care of the aged and must work well with people of all faiths. Please direct resumé to: Executive Director, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.

PRIEST to serve yoked parishes in two of the loveliest towns in the south. Opportunity for tremendous parish expansion. Inquiries/resumes to: Search Committee, Tom Hammett, Box 734, Madison, Ga. 30650.

OUR PARISH is a maturing, highly educated congregation of 300 families which enjoys a strong music program and is located in a residential suburb of Seattle. Emmanuel is seeking a dynamic spiritual leader as rector with strengths in preaching, teaching, counseling and parish administration. Address inquiries to: Search Committee, 4400 86th Ave., S.E., Mercer Island, Wash. 98040 by September 15, 1986.

POSITIONS WANTED

PRIEST, 54, seeking new ministry. Rector or vicar possible non-stipendary relationship. Strong pastoral care, calling, preacher, liturgics, elderly and youth ministry, Christian education all ages. Reply Box K-640*.

WOOD PRODUCTS

ST. FRANCIS' FARM, a home for young male offenders, ages 17-25, run by an Episcopal priest, is looking for Episcopal Church groups to show and sell quality wood products made by residents. Free information. Write: Director, P.O. Box 784, West Plains, Mo. 65775.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

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- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

PEOPLE and places

Appointments

The Rev. Ernest J. Alt is interim priest of St. Clement's, Massey and Holy Cross, Millington, Md. and St. Peter's, Smyrna, Del. Add: 341 Hamilton Way, Smyrna, Del. 19977.

The Rev. Thomas C. Barnett is rector, as of September 1, of St. Matthew's, Warson Woods, St. Louis County, Mo. Add: 1551 Bennett Ave., Warson Woods, Mo. 63122.

The Rev. Hillary R. Bercovici is rector of St. Mary the Virgin, Pocomoke City, Md. 21852.

The Rev. George Berlin is now dean of students at All Saints' School, Vicksburg, Miss. 39180.

The Rev. Paul R. Briggs, II, is rector of St. Mark's, Box 371, East Longmeadow, Mass. 01028.

The Rev. John A. Buchanan is canon pastor on the staff of the Cathedral of the Holy Trinity (the "American Cathedral") in Paris, France. Add: 23, Avenue George V, 75008 Paris, France.

The Rev. Harold Leroy Comer is rector of St. Alban's, 7308 St. Joe Rd., Fort Wayne, Ind. 46815.

The Rev. Philip M. Compton is rector of Church of the Epiphany, 1807 38th Ave., Seattle, Wash. 98122.

The Rev. Paul E. Cosby is now rector of Trinity Church, 3552 Morning Glory Ave., Baton Rouge, La. 70808.

The Rev. Warren Earl Crews becomes on August

24 rector of St. Timothy's, Creve Coeur, Mo. Add: Box 12508, St. Louis, Mo. 63141.

The Rev. Thomas Dement is rector of St. Dunstan's-of-the-Highlands, Box 33029, Seattle, Wash. 98133.

The Rev. B. Whitman Dennison is interim priest of St. James, 8 Church St., Greenfield, Mass. 01301.

The Rev. Robert E. Eldan is priest-in-charge of Bridger Wilderness area: vicar of St. Andrew's, Pine-dale and missions at Big Piney, Bondurant, and La-Barge, Wyo. Add: Box 847, Pinedale, Wyo. 82491.

The Rev. Robert Friedrich is assistant at the Church of the Atonement, 36 Court St., Westfield, Mass. 01085.

The Rev. Frederick L. Goodwin, Jr. is rector of Church of the Nativity, 48 Howard St., Northboro, Mass. 01532.

The Rev. Terry L. Henry is rector of Grace Church, Box 1197, Vineyard Haven, Mass. 02568.

The Rev. Martha Horne is assistant to the dean of Virginia Theological Seminary, Seminary Post Office, Alexandria, Va. 22304.

The Rev. Fielder Israel is rector of St. Luke's, Eden, N.C.

The Rev. Michael Jarvis is vicar of St. Philip's, 4312 84th St., N.E., Marysville, Wash. 98270.

The Rev. Frederick F. Jillson is interim priest of St. Andrew's, Turner's Falls, Mass. Add: 279 West St., Amherst, Mass. 01002.

The Rev. Frederick E. Mann is rector of Holy Cross, Box EE, Sanford, Fla. 32772.

The Rev. Nicklas A. Mezacapa, as of September 1, will be rector of Calvary Church, Rochester, Minn. Add: 111 Third Ave., S.W., Rochester, Minn. 55902.

The Rev. Benjamin Howard Nelson, Jr., is rector of St. George's, 106 Sharkey, Clarksdale, Miss. 38614.

The Rev. H. Boone Porter, editor of THE LIVING

CHURCH, has been installed as an honorary canon of the Cathedral of Our Merciful Saviour in Faribault, Minn.

The Rev. Nathaniel Pyron is rector of St. Luke's, Box 117, Hot Springs, Ark. 71902.

The Rev. Thomas A. Sifford is now vicar of Holy Trinity, Box 8222, Hot Springs Village, Ark. 71909.

The Rev. Henry Thomas Slawson, III, is rector of Church of the Epiphany, Box 224, Tunica, Miss. 38676 and vicar of Holy Innocents', Como, Miss.

The Rev. Wendy Smith is interim rector of St. Jude's, Cupertino, Calif.

The Rev. Samuel A. Tomlinson, III, is vicar of St. Matthew's, Kosciusko and St. Francis, Philadelphia, Miss. Add: Box 74, Kosciusko, Miss. 39090.

Religious Orders

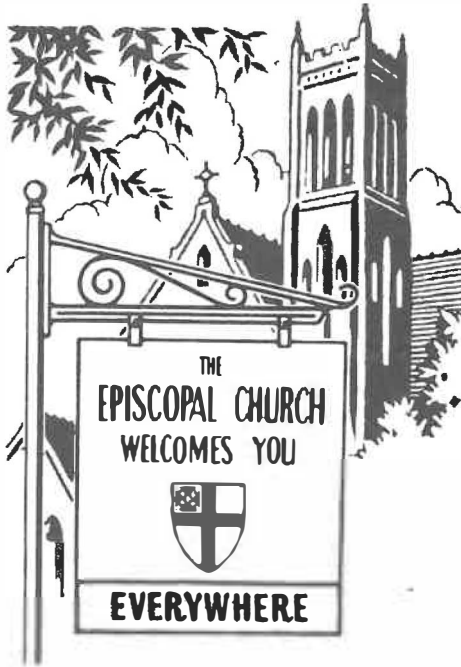
On July 6 at St. Mark's, Keansburg, N.J. final vows were received by Brother Richard Bautsch in the Order of the Holy Redeemer. Add: 247 Carr Ave., Keansburg, N.J. 07734.

Retirements

The Rev. Richard H. Larsen, on October 1, as rector of St. Michael and All Angels, Fort Bragg, Calif. Add: 1925 Cooper Dr., Santa Rosa, Calif. 95404.

Correction

The name of the Rev. Elizabeth Zarelli Turner was correctly cited in Appointments in our issue of July 27. We regret that it had been incorrectly given in the issue of July 20, in the report on the Executive Council.



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

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

FAIRBANKS, ALASKA

ST. MATTHEW'S 1029 1st Ave.
The Rev. Roger Williams, r; The Rev. Pete Richmond
Sun Eu 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C appt

SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 Lincoln St.
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
Sun Eu 8 & 10; Daily MP 9, EP 5:15

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

SOUTH LAKE TAHOE, CALIF.

ALL SAINTS OF THE SIERRAS 544-4206
9 HC at Hope Lutheran Church

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan, r
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (ex Aug)

LITCHFIELD, CONN.

ST. MICHAEL'S PARISH
The Rev. Allen W. Farabee, r
Sun H Eu 8, 10

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.
Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours: May 26-Sept. 1, open 10-7:30 Mon-Sat; 10-5 Sun

ST. GEORGE'S PARISH

2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9 (Sol), 11 (S). Daily, Mon, Wed, Fri 12 noon; Tues, Thurs 7

ST. PAUL'S

2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu: 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri 12:05, MP 8:30, EP 5:15

SUMMER CHURCH SERVICES

(Continued from previous page)

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7, Wed 9

TIFTON, GA.

ST. ANNE'S Corner 24th St. & Central Ave.
The Rev. H. Jacoba Hurst, r
Sun 8 Low Mass, 10 High Mass. Daily as anno

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r (near Waikiki)
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the
Rev. Janice E. Gordon
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G. P. Kukowski, r; Nancy Seng, d; J. March, past.
care assoc; C. Burnett, youth assoc
Sun H Eu 8, 10:15; Ch S 10:15; Daily MP 9; H Eu Wed 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS.

"In the heart of the Berkshires"
ST. STEPHEN'S PARISH In Park Square
Eu; Sat 5:30; Sun 8, 10 & 5:30. Tues. 12:10, Thurs 6:45 & 10

CAMDENTON, MO.

The Lake of the Ozarks
ST. GEORGE'S 219 North Highway 5
Sun H Eu 9

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 10, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
W. Wesley Konrad, r
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard
D. Straughn, assoc
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at Broadway
The Rev. Jerry M. Doublisky, CSSS, r; the Rev. Shawn A.
Armington, c
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed H Eu &
Healing 10; Sat H Eu 5:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, Dean; the Rev. Geoffrey
Butcher, Precentor; the Rev. Ken Clark, Theologian
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 10. First &
third Sat 7

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

BAY SHORE, L.I., N.Y.

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-
len, assoc; the Rev. William W. Thoelen, ass't; Mark T.
Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

JAMESTOWN, N.Y.

ST. LUKE'S 410 N. Main St.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;
the Rev. Eugene F. Foley, d
Sun 8 HC, 10 HC

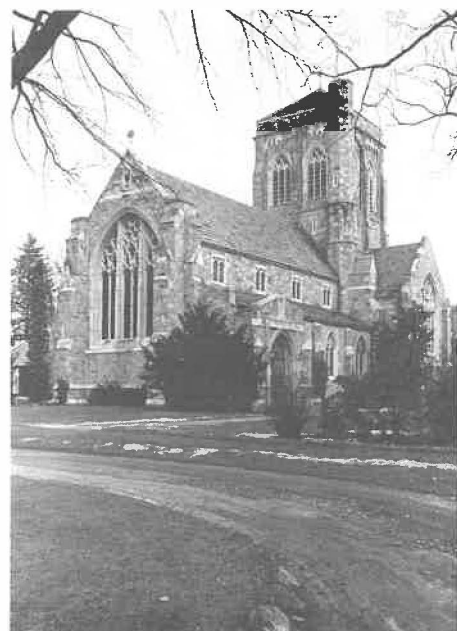
LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Est. 1880 W. Penn at Magnolia
The Rev. Marlin Leonard Bowman, v
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

Continued on next page



St. Michael's Church, Litchfield, Conn.



Cathedral Church of St. Peter and St. Paul, Washington

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Highland and Winton
The Rev. John Martiner; the Rev. Gail Keeney
Sun Eu 8 & 10; Wed 12 Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978
The Rev. George W. Busler, S.T.M., r (516) 288-2111
Sun 8 (Rite 1); 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(just off I-205 — Glisan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

NORRISTOWN, PA.

ST. JOHN'S (Exit 25 PA Tpk)
23 E. Airy St. (opp. Court House)
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad
The Rev. David B. Joslin, r; the Rev. Lawrence C. Provenzano, c
Sat 5 Eu. Sun 8 & 10 Eu

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

TRANSFIGURATION 14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Travin Matone, the Rev. Gwen L. Buehrens, asst's
Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rt. Rev. Stanley Atkins, interim rector 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

CHRISTIANSBURG, VA.

ST. THOMAS East Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30 Sung

TRINITY 609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d
Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-Sat MP 9:40

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gullick, dean; the Rev. Canon R.E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30. Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted; C Sat 4-5

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gill & Glenwood
Sun Eu 8, 9, 11; Wed Eu 12:10

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Clergy: Frank Johnson, Lester Thrasher
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canada
West 2nd & Larch
Sun Masses: 8 & 10:30 (Sung). "We welcome EXPO visitors"

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THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdy: H Eu 12 (Tues with HU)



St. Bartholomew's Church, Estes Park, Colo.

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