

THE LIVING CHURCH



The Rev Jervis S Zimmerman
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From a group of 37 refugees who were baptized in 1984, a congregation of Vietnamese Episcopalians is growing in Garden Grove, Calif. The church's vicar sees room for many more similar congregations throughout the United States [page 8].

The First Article



At the Scent of Water, II

I have finally seen Niagara Falls. As one approaches it, one is appalled by the observation towers, bridges, and tall buildings that crowd the horizon, but when one actually gets there, at the site of the falls, everything else seems to fade away. The incredible amounts of water rushing forward and falling down into the turbulent river below, the roaring sound of it, the clouds of mist and, from certain angles, the rainbow — all of this blots everything else from one's consciousness.

The American Falls is an irregular wall of falling water thundering down on the rocks below. A little way upstream is the Canadian, or Horseshoe Falls, a more or less semicircular enclosure of water crashing directly into Niagara River, over 150 feet below. If the falling waters stopped now and then for a few mo-

ments, one could perhaps take in the picture more clearly, but they never stop. More and more water rushes forward and over the cliff — more, and more and more.

Over 200,000 cubic feet of water go over every second, a brochure informed me. That comes out at over 12 million per minute. It is hard to think of a million, but 12 million is beyond any mental picture. Yet here it is, before one's eyes, water, water, water!

The party I was with descended the cliff on the Canadian side and boarded one of the boats that carry visitors almost to the foot of the falls. Fortunately, everyone is given a hooded raincoat. We went along the American Falls and then into the "horse shoe" of the Canadian Falls, where water was roaring down on three sides of us. Beneath us was the

churning river, overhead was a cloud of mist, and our coats and faces were wet with spray. Here, as perhaps nowhere else on earth, one saw water, staggering amounts of it.

All this water is pouring down from the upper Great Lakes on its way to Lake Ontario, thence through the St. Lawrence River and ultimately into the North Atlantic. Here one sees one of the great arteries in the system of earth, water, air, and sunshine which encompasses the surface of this planet and makes it habitable for life. Here we see the substructure, a piece of the vast support system which provides the climate, fertility, moisture, light, and warmth necessary for biological life, from the smallest microbes up to oak trees, whales, and human beings. Nothing can exist without moisture: only "at the scent of water it will bud" (Job 14:9).

Here we see this life-begetting substance in superabundance. We also see its frightening and dangerous aspect. Beneath this cascade of water a human being would be stamped out like an ant having a brick dropped on it. In the face of such vast force, we readily think of the God who created it. It is not surprising that 19th century American writers and artists delighted to describe and depict the falls, and to see in this prodigy of nature, so different from anything in Europe, a sign of God's special concern for North America and its destiny.

Today as in the past, hundreds of thousands of newly married couples visit the falls each year. Perhaps it is a kind of baptismal experience for them as they begin their new life together. The vast size of the falls puts our human lives in a properly modest perspective. At the same time, this incredible flow of water makes visible the life-affirming and life-sustaining bounty of this planet on which our Creator has placed us.

H. BOONE PORTER, Editor



Niagara Falls

Ann Thurber

THE LIVING CHURCH

Volume 195 Established 1878 Number 12

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

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

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LETTERS

Full Moon

Thank you for the compelling "First Article" on the full moon [TLC, July 12]. You have captured the magic and the mystery of a joy that comes on predictable nights, and indeed, "one should not put off looking for it."

JUNE A. KNOWLES

Belmont, Mass.

Lawbreaking / Civil Rights

In your editorial "The Perils of Sin-
cerity" [TLC, Aug. 30], you posed the question of the difference between the lawbreaking of Admiral Poindexter and Colonel North and the civil rights demonstrations of the 1960s. Having participated in peaceful acts of civil disobedience during that era, and having been critical of the behavior of both Admiral Poindexter and Colonel North, I find your question a most helpful one.

The clearest thinking I know of on this subject comes from the writings of Gandhi. While not a Christian, Gandhi's thinking about civil disobedience was profoundly influenced by his reading of the New Testament and by his study of the life of our Lord. He was also indebted to Thoreau's great essay "On Civil Dis-

obedience." As Gandhi developed the technology of civil disobedience, he in turn became a formative influence on Martin Luther King, Jr.

Stated briefly, the final two points in Gandhi's points in tests for legitimate civil disobedience are as follows:

1. The acts of civil disobedience (or "satyagraha") should be few, solemn and sacred. They are marked as sacred by the taking of an oath that the participant forswears violence and dedicates the outcome of his efforts to God. In his long life Gandhi inaugurated only five such campaigns.

2. Their goals should be specific and limited — the repeal of a specific unjust law, for example.

3. Every possible legal means must be tried beforehand to accomplish the desired change.

4. The act of lawbreaking must be symbolic in nature and intrinsically non-violent — e.g. walking down a public street in a march, or picking a salt deposit from the sea.

5. The act must be well-publicized in advance, thus giving authorities the opportunity to change before a crisis is provoked.

6. Those breaking the law must insist on having the prescribed punishment given to them.

It is in the last two points that the

ethical power of true civil disobedience resides. It is of the essence of civil disobedience that those involved be completely above board, open and humble. And it is further of the essence of true civil disobedience that its servants visibly suffer the punishment. That is how the conscience of the public is awakened — by seeing vicious dogs and fire hoses unleashed on people merely for walking down the street and singing hymns. It is through watching innocent people suffer that the public's conscience becomes aroused enough to demand a change in laws that are inherently unjust.

As you can see, the actions of Admiral Poindexter and Colonel North significantly depart from the standards upheld by Gandhi and King. In terms of no. 4, the way they broke the law involved sending real weapons into an actual war to kill people. In terms of no. 5, their secrecy was furtive and manipulative, hidden even from their own president. In terms of no. 6, their asking for immunity is manifestly a way for them to avoid suffering the consequences of their own behavior.

(The Rev.) JEFFREY Q. BLACK
St. Andrew's Church

Kansas City, Mo.

• • •

Your editorial correctly identifies the difficulty of discerning the relative ethical propriety of one sincere commitment and action over another in many situations. However, the examples you give, on the one hand of Colonel North's and Admiral Poindexter's breaking laws to achieve their purposes and on the other those who broke laws in the civil rights struggles of 20 years ago, are actually good ones for clarifying ethical values in a Christian context.

While those involved in the Iran-Contra scandal may have had a sincere intention to obtain the release of American hostages, it is obvious from the testimonies presented in the hearings that their motivation was not that simple. North and Poindexter circumvented laws, but of greater consequence, they failed to take into account that their weapons-dealing was indirectly responsible for the injuries and deaths of those against whom the weapons were used in the Iran-Iraq war and in Nicaragua.

In essence then, whatever the political motivations, these men were dealing in death and destruction, and were thus from a moral standpoint more directly responsible. Their purpose was in large part the destabilization of governments with whom we disagree and the advancement of American interests. These are interests which we must confess are often as connected to pride, arrogance and economic self-interest as to the legitimate propagation of democracy.

The civil rights struggles of the 1960s and '70s, on the other hand, had as a



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7:30 PM Solemn Eucharist and Address: "Ecumenism"
The Rt. Rev. Stanley H. Atkins, Retired Bishop of
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October 24, Saturday

9:00 AM Address: "Mission and Ministry"
Dr. Margaret Hewitt, Professor at Exeter University,
Devon, England. Moderator of Women Against the
Ordination of Women (WAOW)

10:20 AM Address: "Dogmatic Theology"
The Rev. William J. M. Oddie, Religious Affairs
Commentator for the *Daily Telegraph* (UK), Author of
What Will Happen to God?

2:30 PM Address: "Christianity and Social Concerns"
The Rev. Herbert A. Ward, Jr., Executive Director —
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primary motive the obtaining of fundamental human rights, guaranteed by the Constitution, for a substantial portion of our population. That movement constantly strived (and still does) to be non-violent in its civil disobedience. Those cases of groups and individuals within the movement failing to be nonviolent have largely been subsumed by the overall success of the majority of its participants.

ANDREW WALDO

Sewanee, Tenn.

• • •

Dr. King and those in the civil rights movement acknowledge they were breaking the laws, were willing to go to jail and continually worked for the changing of what we felt were unjust laws. Taking the fifth or even claiming separation of church and state were not used as ways to avert serving time. The actions of the civil rights marchers would not have been necessary if the legislators were willing to do what should have been done earlier instead of later. As you remember most of those arrested at lunch counters, bus stations and courthouses were peaceful resisters. Nowhere do I see North and Poindexter willing to acknowledge their wrongdoing, looking to change the laws they broke, or willing to go to jail for their actions. While I think

the comparison is interesting, it is a false one.

(The Rev.) NAN PEETE
All Saints Church

Indianapolis, Ind.

• • •

It seems to me that there is one very simple answer to the second question posed by the editorial "The Perils of Sincerity," [TLC Aug. 30] concerning the difference between disobedience of the law on the part of civil rights demonstrators and the key people in the Iran-Contra scandal. The point of civil rights disobedience was to, overtly, in the light, willingly risking punishment, *test the law*. The point of the Iran-Contra activity was to secretly, covertly, *circumvent the law*. That is a big difference.

CHARLES R. WILSON

Arvada, Colo.

• • •

In your recent editorial [TLC, Aug. 30] you state your desire that the difference between the "lawbreaking" of the civil rights movement and that of the recent Iran-Contra affair be more clearly stated or defined. It seems to me that the two converge only in the fact that in each case some law was broken. Otherwise the differences are patently clear.

There is a more fundamental difference, however. The "lawbreaking" of North and company had as its purpose the circumvention of the constitutional process upon which this nation is founded. As was stated on more than one occasion, the goal was to cut the duly elected representatives of the people, the Congress, out of the decision-making "loop." The civil rights movement, on the other hand, by its law-breaking challenged that constitutional process to respond to those laws which by their very nature were inimical to principles of a free and democratic society. The openness of its tactics were an essential part of that challenge.

Finally, I am reminded of Micaiah ben Imlah in I Kings 22. Faced with a conflict between his prophecy and the prophecies of court prophets, Micaiah told the king essentially to watch and see how things turned out in order to decide who had been right.

Sometimes only the judgment of history will make clear whether or not a particular action is the correct one. In the case of the civil rights movement that judgment is clear. In the case of the Iran-Contra affair though, the jury is still out. I suspect that in the end it will come in with a negative verdict.

(The Rev.) K. WILLIAM WHITNEY, JR.
St. Andrew's Church

Belmont, Mass.

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THE LIVING CHURCH

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Presiding Bishop's Statement on Abortion

The following is part of an address by the Most Rev. Edmond Browning, Presiding Bishop, given to Episcopalians at the North American Congress on the Holy Spirit and World Evangelization, which met in New Orleans July 22-26 [TLC, Aug. 23].

The plight of children in our nation and world is something I think we need to be very concerned about. And I'd like to focus on that this morning and the plight of the unborn child and the fetus and the issue, if you will, of abortion. Again we must begin with the biblical-theological perspective of male and female created in the image of God.

I was reminded of that earlier this morning by Robert Barron, an Episcopal sociologist. He has reminded us how much Americans are consumed by individualism, a desire to be ourselves with little regard to others except as aids in our quest for "self actualization," and much of the talk about abortion seems to be flavored by these themes of self-expression and self-advancement. We talk often outside the church and often within the church about pregnancy as a private matter. We take a fresh start biblically when we say that pregnancy is a community matter. The birth of Jesus was a tremendous community event. There were shepherds and wise men and animals and angels, the whole created order was in on it. We advance the biblical perspective when we say these children belong to the whole congregation. An unmarried pregnant person is a community concern; call the community to support her and let the community call the father to the care of his child. If we treat her as an individual problem then we will find an individual solution. For Christians, pregnancy has to be a community problem, calling for a community answer.

Families Helping Unwed Mothers

I saw a congregation in southern California and another congregation in northern Virginia seeking to minister to the unwed mother, and there are many more . . . and these congregations are opening their homes to young women from beyond the parish who have been told to leave home if they would not have an abortion. They have families take in

unwed mothers during the last months of pregnancy and the first month when the baby is given up for adoption. A 14-year-old of one of the families said, "I resented my family making me share with another but I love that baby like my own sister." I was thinking that this is a sign of what community response might be. . . . These are great words of good news from these people.

Let me also say, who has not known the pain of walking with those who have chosen abortion because of the health of the mother or child? And then there are the more painful stories of aching over people taking abortion for convenience, and even more terrible and painful stories about abortion because of tremendous poverty. . . . It's time for accountability and responsibility in that decision.

We (the Episcopal Church) have also said that the decision for an abortion should not be taken without consultation with representatives of the community and . . . the opportunity exists for the community to provide pregnant women with reasons and resources for the continuing life of the unborn rather than the termination of that life.

Quincy Awaits Consensus

When the Diocese of Quincy began looking for a new bishop this spring, a controversy was started which centered on questions about women priests and the 1928 Prayer Book. Since then, the diocese has elected the Very Rev. Edward MacBurney, dean of Trinity Cathedral, Davenport, Iowa, as its new bishop [TLC, July 26], but some matters remain unsettled.

Earlier misunderstandings of the "Desired Leadership Qualities" issued by Quincy's committee for nominations had led a number of diocesan standing committees and a national publication to believe that the diocese would only elect someone who would agree to the continued use of the 1928 Prayer Book.

In April, the Rev. David O. McCoy, president of the standing committee for the Diocese of Southern Ohio, issued a letter to all diocesan standing committees, stating, "we will not be able to consent to an election of a person who so subscribes (to the requirements) and whose election and subsequent actions are governed by a process which limits candidates to those who agree to the . . . statement."

According to canon law, a majority of bishops and standing committees in the 120 dioceses must vote in favor of the bishop-elect before he can be consecrated. They have three months from his election to vote yes or no. If the majority rules against the election, the Presiding Bishop will declare the election void and the diocese must hold another election.

In a recent letter sent to standing committees across the country, the Quincy standing committee emphasized that "there has been and is, no desire in this diocese to attack the canonical status of the 1979 Book of Common Prayer but merely the hope that one of our parishes might be dealt with in a pastoral manner." A single parish in the diocese continues to use the 1928 Prayer Book.

Another item of conflict was the nominating committee's statement that a candidate ". . . will oppose the ordination of women unless such ordination reflects the clear mind of the church Catholic."

The Rt. Rev. Donald Parsons, diocesan bishop, addressed this issue in a letter he sent to all other bishops. He said that "nominations were received for persons holding all sorts of views on this issue of women's ordination, and no candidate was removed from consideration for that reason alone." However, he added, "All one can plead . . . is that we all remember the intention of General Convention was to permit, not to coerce, as is clearly stated by the Pastoral Letter of the House of Bishops of 1977. There is a danger that the consent process might be used to demand of a diocese more than General Convention demanded."

Dean MacBurney, Bishop Parsons and Fr. McCoy told TLC they are uncertain at this point of the outcome of the voting by standing committees. These committees will be meeting in late September and it is anticipated that a general consensus will be rendered in early October.

Bishop Trelease to Retire

The Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, has announced his retirement, which will be effective in January, 1988. The 66-year-old bishop is presently on sabbatical.

Elected to the episcopate in 1971, Bishop Trelease has served the diocese for 15 years. He has been involved in many organizations, including member-

ship on the board of trustees for the Episcopal Radio-TV Foundation, the New Mexico Humanities Council, the executive council of Province VII, the national Executive Council, and Goodwill Industries.

He received his divinity degree from the Church Divinity School of the Pacific, Berkeley, Calif., in 1945 and was ordained to the priesthood shortly afterwards. He served in various parishes in Hawaii and Delaware and was rector of St. Paul's Church in Akron, Ohio at the time of his election as bishop.

He has been married to his wife, Jean, since 1943 and they have three children.

At present, there is no coadjutor to fill Bishop Trelease's position, and diocesan officials said visiting bishops will help with sacramental functions until a new bishop is elected in the summer of 1988.

UTO Giving Increases

Almost \$3 million has been collected by the United Thank Offering for the period of July 1986 through June 1987, an increase over previous offerings. So far Province IX, which encompasses Colombia, Nicaragua, El Salvador, Guatemala and other Latin American countries, is the leader in giving.

The total amount was announced at the annual granting session of the UTO committee held in New York City, August 16-23. The offering is used to make grants to extend mission in the Episcopal Church and the wider Anglican Communion.

Willeen Smith, UTO coordinator at the Episcopal Church Center in New York, commented on Province IX: "In spite of the severe circumstances in which our fellow Episcopalians live each day, their offering increased by 37 percent, and one diocese increased 13-fold over any of its offerings of the past four years."

Announcement of Awards

Although grant decisions are made during the week of August 16-23, no announcement of any awards can be made until the full listing is printed and in the mail to every 1987 diocesan bishop, UTO chairman, Episcopal Church Women president and grant requestor.

Immediately following that announcement, applications for the 1988 grant cycle will be mailed to diocesan bishops and archbishops or heads of councils for overseas churches. The early mailing of applications heralds a new grant cycle, two months earlier than in previous years, because of the early General Convention in July 1988. In the year of General Convention, delegates to the Triennial Meeting of Women vote on grants based upon recommendations of the UTO committee. The last possible submission date for 1988 requests is January 1988.

Three-Way Companionship

Recently, the Rt. Rev. Charlie F. McNutt, Bishop of Central Pennsylvania, led an American delegation of ten people on a trip to Japan to celebrate the centennial of the Nippon Sei Ko Kai (Holy Catholic Church in Japan). While there, the delegation met with representatives from the Dioceses of Kita Kanto, Japan and Dhaka, Bangladesh for the first person-to-person meeting in the history of a partnership formed by the three dioceses more than ten years ago.

At a recent meeting in Harrisburg, Pa., representatives of the three dioceses planned the future direction of the partnership. At present, the dioceses in Pennsylvania and Japan are helping the smaller Indian diocese, which is in a predominantly Islamic country, with gifts of food, education and missionary work.

Bishop McNutt noted that the two days of meetings "moved us a step forward and helped to cement the three-way relationship. This was the first time we've had an agenda. In the past the bishops of the three dioceses conversed. This time we had not only the bishops, but clergy, laypeople and volunteers involved."

Missionaries Released

Four Western missionaries were released August 25 by Sudanese rebels who had held them captive for seven weeks. Among them was the Rev. Marc Nikkel, 37, a priest who is canonically resident in the Diocese of Southwestern Virginia.

The other three missionaries are Steve Anderson, 31, of Medina, Minn.; Katherine Taylor, 32, of Johnson City, Tenn.; and Heather Sinclair, 29, of Belfast, Northern Ireland.

A spokesman for the rebel group, the Sudanese Peoples' Liberation Army, said in a radio broadcast that the hostages were released to honor a personal appeal from former President Jimmy Carter.

Mr. Carter wrote the letter at the request of John Pritchard, the Atlanta-based secretary for Africa work of the Presbyterian Church (U.S.A.), according to Presbyterian press officer Marj Carpenter.

Phillis Oakley, a spokeswoman for the U.S. State Department, attributed the release of the captives to a broad effort involving Sudanese and Kenyan governments and private organizations.

The missionaries were flown to Nairobi after their release near the Kenya-Sudan border. All four were working at Anglican-related Bishop Gwynne College in Mundri, Sudan when they were abducted July 7. Fr. Nikkel was a tutor at the Bishop Gwynne College. Ms. Taylor and Mr. Anderson, who were teachers at the college, are affiliated with the Af-

rica Inland Mission and with ACROSS, the Association of Christian Relief Organizations. Ms. Sinclair, a nurse, also works for ACROSS.

Whether any will return is uncertain, since some sources believe that Sudan will now be closed to outside missionaries for awhile.

The Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, has spoken with Fr. Nikkel since the release, and they talked about the priest's future. "His commitment to African culture and life is strong," Bishop Light said. "If he has a problem in going back, due to political unrest, personal exhaustion or some other factors, he might conceive of going somewhere else in Africa. I have assured him of getting work in the diocese if he wishes. He is a very exceptional young man."

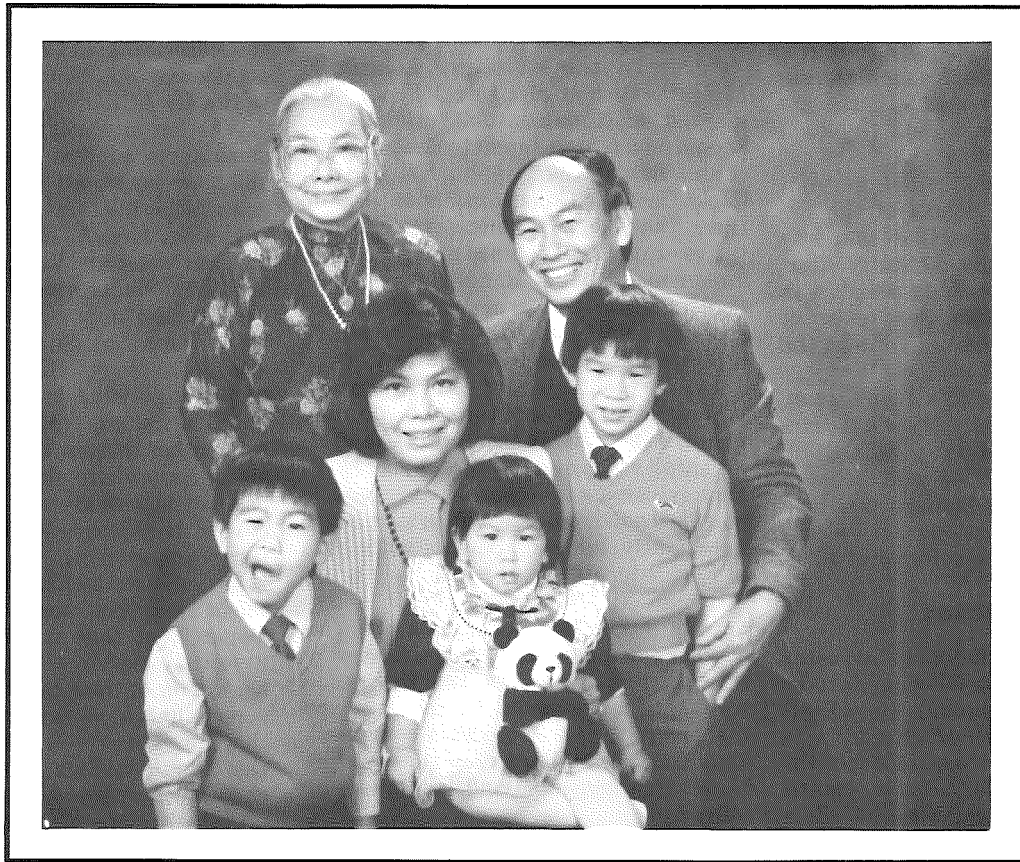
Officials at the Episcopal Church Center in New York were told by the State Department that the four missionaries were subjected to a 150-mile trek at the beginning of their captivity. "We are assured that they are healthy and that they have been well treated since," said the Rev. William Dearnaley of the church center press office.

Claire Anderson, mother of Steven Anderson, told a reporter that her son said the captives had been taken on a journey "by a circuitous route" by foot, dugout canoe and vehicle. Mr. Anderson estimated that the group walked about 100 miles. When Fr. Nikkel became ill, they stopped and rested for 17 days. There were also reports that Ms. Taylor had been ill.

Reason for the kidnapping of the four was not clear. A State Department official said the Sudanese Peoples' Liberation Army claimed to have removed the missionaries so they would not be hurt during an attack on a government garrison in the area. The rebel group reportedly wanted to move the four to a border area. The official did not know whether the planned attack ever occurred.



Fr. Nikkel and Katherine Taylor: released in Sudan.



Dr. Nguyen with his mother Lai, his wife Thuan and their three children, Sammy, Elizabeth and Danny: an extended family.

Hope for the Future

An interview with the Rev. Duc Nguyen

By JOHN SCHUESSLER

In 1974, while Americans followed the daily events leading to the downfall of their president, in South Vietnam, a change in power was also taking place, and a man with a heart for spreading the gospel was packing for the future. He was leaving Vietnam for the second time, having gone away once before to study in the United States. Just a few months before the city of Saigon was taken over by communists in September of that year, Duc Nguyen returned to this country.

Now, over a decade later, Dr. Nguyen is an Episcopal priest, vicar of the

John Schuessler is assistant editor of THE LIVING CHURCH. He interviewed Dr. Nguyen while attending the conference "Under One Roof" in St. Louis earlier this summer [TLC, July 5].

Church of the Redeemer, Garden Grove, Calif., a congregation of immigrants from his native country.

Coming to the U.S. has made it even more possible for him to spread the gospel among his own people. At the same time, Dr. Nguyen continues to express his concern for those who remain in Vietnam.

Because Vietnam was a French province, missionaries from Anglican churches did not go there. Thus, when Dr. Nguyen was ordained in the Diocese of Los Angeles in 1984, he became the first Vietnamese priest in the entire Anglican Communion.

He earned a master of divinity degree from Golden Gate Seminary, a Southern Baptist school in San Francisco. He has a master's degree in librarianship and information science from the City University in New York, and a Ph.D. in theology from Drew University, Madison, N.J., which is Methodist. Prior to his ordination in the Episcopal Church,

he was a minister in the Methodist Church.

From 1979 to 1984, he was chaplain of St. Anselm's Refugee Center in Garden Grove. Thirty-seven refugees from there were baptized in January, 1984, and they helped form the Church of the Redeemer, which now has about 100 members.

Much of his work at the refugee center involved job training and economic development. He said 60 percent of Southeast Asians in the U.S. are on public assistance. They are displaced victims of a war and they need help, he said.

"The work is very difficult for me," he continued. "I'm the only priest serving our community. It is hard for me to handle the service, worship, pastoral concerns in addition to the work in job training." Among his goals is securing funds for theological education so that other Vietnamese people can be trained for ministry.

Dr. Nguyen is also working on a Viet-

name translation of the Book of Common Prayer. He has done much of the work himself, though the psalms come from a Vietnamese translation of the Bible. A training program in offset printing has been started at the church, launched through a \$25,000 Venture in Mission grant.

The church experienced a setback in June 1986 when it was plagued by a series of burglaries. Among the items stolen were computer hardware and software used in production of the Prayer Book translation. A donation from the Presiding Bishop's Fund for World Relief assisted in the recovery.

Though he has concentrated on economic development, he would like to work toward seeing more Indochinese Episcopal churches established throughout the country. Such places as San Francisco, Houston, Washington, D.C., Dallas, and San Jose are cities where Vietnamese populations are large. In San Jose alone, there are 100,000 Vietnamese people, he said.

"The Southern Baptists have at least 80 Vietnamese churches and the Christian Missionary Alliance has some 25," he said. "This is because they put out money and are intentional in starting Vietnamese churches. But they have virtually no social programs."

Dr. Nguyen became an Episcopalian partly because of the church's involvement with the needy, including Vietnamese refugees. However, he would like to see the church grow in evangelism.

"Very few (Episcopalians) have an equal concern for evangelism of the Vietnamese," he said. "My concern for Vietnamese people is for them to become Christians and to become active members of the church."

Additionally, Dr. Nguyen believes the church in the U.S. should work to have a balance between foreign mission and home mission.

"I think that American people and the church in America are, in general, very generous. When it comes to mission, however, sometimes it seems they are too concerned for the exotic places, but I think they could be more concerned for the open doors in the U.S. For example, if each church in the United States sponsored one homeless family, the problem could be taken care of."

As for the particular challenges in communicating the gospel to the Vietnamese people, Dr. Nguyen said most of them worship their ancestors and many are Buddhists.

"It's a difficult task to work out a theology for evangelism with sensitivity to their cultural and religious heritage, but, at the same time, present Christianity in a way that is authentic and credible."

He also talked about Vietnamese culture and how it contrasts with that in the U.S.

"In the U.S. there is a heavy emphasis

On the Cover

Young women from the Church of the Redeemer display a Vietnamese instrument called a dantranh which they play during worship services. The instrument has scales and tones unlike any instrument heard in the United States.

on the individual. This is good in the pursuit of success, but it brings about problems. There is a dichotomy here: As I said before, Americans are, in general, very generous, but they tend to take care of themselves. There is a lack of a sense of community. People are very lonely.

"Among Vietnamese people, there is a heavy emphasis on harmony of man with man and with nature. This is very important to them. There is also more of an emphasis on family. For example, one person's education is a task of the whole family. Parents get very involved in the education of the family. In the American community, you don't see that as much, it seems. Kids are on their own."

He continued, "Basically, I believe kids with good parents, good families do well in school!"

"In my preaching, I emphasize the value of family in society," he said. "The children who have immigrated from Vietnam want to do what some of their American friends are doing, in getting wrapped up in the culture."

"The church is a buffer zone between

society and the family. We help families reinforce Christian values."

He became a Christian while a student at the University of Saigon, from which he graduated in 1965. "I went through some illness and in that time recognized the shortness of life and began thinking about spiritual matters." He said he met a man from Overseas Missionary Fellowship, and through him made a commitment to Christ.

He has brothers and sisters who are also Christians. One of his brothers is a Methodist minister in southern California. Another wants to go to seminary; he came to the U.S. recently after having been held as a prisoner in Vietnam because of his involvement with the church.

Dr. Nguyen said many leaders in the church are being held as prisoners in Vietnam, "at least 100 Roman Catholics and 25 Protestants." One is a friend of his who attended seminary in the U.S.

"We're trying to get American Christians to tell the Vietnamese government to stop the persecution. An American voice can have a lot of impact," he said, citing recent examples in Romania and Siberia.

"I believe the Vietnamese government is open to the American government and the West now. It is a very good time for people to speak up and say America should not recognize the Vietnamese government unless there are some basic freedoms for human rights."

"Maybe also the church should show love by supporting programs in Vietnam. This would make them open to the values of the U.S." He said China, for example, has become more open to Western culture and values. "So, we have hope for the future."



The youth service group of the Church of the Redeemer, at a nursing home.

EDITORIALS

Clergy Surplus and Shortage

Among the numerous American families who have relocated this summer and are now settling down in new homes, one will not find so many families of Episcopal clergy. For those thousands of priests well qualified to serve the ordinary smallish Episcopal parish located in a middle class residential neighborhood, there are simply not enough new openings. For this large and typical sector of the Episcopal Church, the clergy surplus continues, with disadvantages both for clergy and for lay church members.

Meanwhile there is a shortage in certain special fields and special ministries. Impoverished rural areas, inner city ghettos, and broadly speaking, churches serving minority or ethnic communities, have difficulty attracting qualified clergy.

In view of the important role clergy have in Episcopal Church life, these are grave problems. The fact that some influential voices deny or gloss over these difficulties does not make the situation any better. Let us consider this further next week.

The Quincy Bishopric

The recent dispute over the election of a new bishop for the Diocese of Quincy [p. 6] raises questions we should know about.

The standing committee of one diocese is not apt to be intimately knowledgeable about the exact situation in another diocese. The sort of bishop-elect who would be excellent for one diocese might be a total catastrophe for another. The consents which standing committees are required to give for a bishop-elect under Canon III.21.1c do not suggest that such consents express agreement with the views or outlook of the electing diocese, and the consent is supposed to be given "without partiality."

The question of the relation between a nominating committee and the electing diocesan convention is sometimes subtle. A committee may state what, in its honest view, are the best qualifications for a future bishop. Others in the diocese may agree or disagree — as always happens. Just as parishes often choose rectors who are quite different from an originally proposed profile, so a diocese may or may not elect someone conforming to the expectations of a nominating committee.

As to the ordination issue, it is obvious that some bishops take one position, and some another. The standing committee of one diocese cannot hope to coerce all bishops to hold its views. Let us take another ordination question. Our canons provide an orderly process whereby parishes may propose to the bishop individuals to be considered for ordination to the diaconate, and these men and women may then be appropriately trained in the field where they are to work. How many dioceses currently implement either the spirit or the letter of these canons?

Much the same may be said of the Prayer Book issue. The Diocese of Quincy, like other midwestern dioceses of Anglo-Catholic background, numbers many enthusi-

astic supporters of the present edition of the Book of Common Prayer. One of the most obvious characteristics of this book is the clear position of the Holy Eucharist as the principal act of public worship on the Lord's Day — a position implied but not explicitly stated in the 1928 book. The use of Morning Prayer as the principal service on Sunday, *unless it be immediately followed by the Eucharist*, is a failure to follow either the letter or the spirit of our present book.

There are many dioceses in which one or more parishes, whatever book they have in hand, are still in the 1928 position. We are not suggesting that standing committees take canonical action against such parishes. We are, however, respectfully suggesting that every diocese is to some extent in a glass house (or glass church?) and we show ourselves to be foolish in throwing stones.

When some diocese chooses a bishop-elect who is incompetent, or who lives an unchristian life, or who is unable to profess the faith of the church as expressed in the creeds, then we hope the standing committees of Southern Ohio, and of other dioceses, will be quick to protest. In the present case, however, Dean MacBurney is a priest of outstanding credentials, and we trust that he, like his predecessor, will be a bishop respected and admired throughout the church.



RNS

Weavers

A slender strand of geese
piercing gray fabric skies.
One shuttles the fragile filament,
a remnant in the wind,
streaks toward marshlands.
Another falls away, unravels the end,
and flaws the pattern of instinct.

We are both shuttle and thread,
weaving a fleeting tapestry.
We stretch toward Light
flee the winter weight of clouds,
and touch the texture of His love.

Constance Vogel

BOOKS

Fascinating Volume

ON MARRIAGE AND FAMILY LIFE.

By St. John Chrysostom. Translated by Catherine P. Roth and David Anderson. St. Vladimir's Seminary Press. Pp. 114. \$4.95 paper.

Written post-Constantine, John Chrysostom's letters and homilies on marriage and family fall into two periods. In the first, while a monastic, his thought was clearly akin to St. Paul as developed by St. Augustine, i.e., basically sinful conjugal relations and family life necessary for ordered procreation and nurture were for those who lacked sufficient control and depth to choose celibacy.

In the second, when as a pastor in Antioch and Constantinople he was confronted with the daily concerns of his people, he moved away from the stand taken in "On Virginity" and wrote with scholarly beauty, sensitivity and wit, concluding that the married state was created for bringing men and women into the kingdom, for the chastity of the couple, and for procreation — in this order (he thought the world sufficiently populated!). Marriage as "honored among all people" (B.C.P., p. 423) is both challenged and redeemed in this slim but beautifully translated and fascinating volume.

(The Rev.) JOHN L.C. MITMAN
St. Paul's Church
Des Moines, Iowa

Springboard for Meditation

SHARING THE EUCHARISTIC

BREAD: The Witness of the New Testament. By Xavier Leon-Dufour, S.J. Paulist. Pp. 391. \$12.95.

The original French edition of this work received worldwide scholarly acclaim in 1982 as a landmark in the exegesis of the New Testament accounts of the Eucharist. It was also noted as a significant contribution to biblical theology in an ecumenical perspective. The author is probably the leading Roman Catholic New Testament scholar in Europe. The exceptional clarity of the original is transmitted to the English reader by a fine translation.

Intense and exhaustive scholarship and complicated organization do not make for easy reading, but the author has provided introductory sections in which he stands beside the reader like a tour guide, telling him exactly what lies ahead, and even suggesting what chapters to omit if the going gets too tough!

Looking back to the Last Supper, Leon-Dufour finds two literary traditions. One presents the event as a farewell meal involving a discourse on brotherly love. The other emphasizes the cultic action of Jesus from the perspec-

tive of the apostolic church. Proper understanding of the Eucharist finds that the cult, essential in itself, must be realized in the context of fraternal love, and must look outward toward the pursuit of social justice.

This book is rich in ideas and phrases from which to construct eucharistic sermons, and has an undertone of deep spirituality which commends its use as a springboard for individual or corporate meditation.

(The Rev.) BARTON BROWN
Holy Trinity Church
West Orange, N.J.

More Valuable Today?

THE SOCIAL QUESTION: Essays on Capitalism and Christianity. By Virgil Michel. St. John's University. Pp. 87. \$3.50 paper.

The Social Question may be even more valuable today than when it was written as a collection of essays from 1935-1938.

Virgil Michel, a Benedictine monk, teacher/writer until his death in 1938 at the age of 48, was a precursor of the Liturgical Movement. He describes the liturgy as the alternative action to the distortions of both individualism and collectivism. At a time when the communist movement was at its peak in America, Fr. Michel was strongly anti-communist. Nevertheless his criticism of capitalism is also strong and clear. The alternative is what we now call good stewardship, holding in trust from God all we have received, to share for the good of all.

(The Rev.) STEVEN CHINLUND
Trinity Church
Southport, Conn.

Books Received

THE FAMILY THERAPIST: What Pastors and Counselors Are Learning From Family Therapists. By J.C. Wynn. Revell. Pp. 320. \$16.95.

STARTING ON MONDAY: Christian Living In the Workplace. By William Mahedy and Christopher Carstens. Ballentine/Epiphany. Pp. 165. \$11.95.

THE WAYS OF PRAYER: An Introduction. By Michael Francis Pennock. Ave Maria Press. Pp. 141. \$4.95 paper.

THE CATHOLIC EXPERIENCE. By Lawrence S. Cunningham. Crossroad. Pp. 270. \$10.95 paper.

THE LIGHT OF CHRIST: Meditations for Every Day of the Year. By John Paul II. Edited by Tony Castle. Crossroad. Pp. 252. \$9.95 paper.

YOU AND I AND YESTERDAY. By Marjorie Holmes. Doubleday/Galilee. Pp. 191. \$7.95 paper.

THE SECRETS OF HEALTH, ENERGY, AND STAYING YOUNG. By Marjorie Holmes. Doubleday/Galilee. Pp. 364. \$8.95 paper.

ENTERTAINING ANGELS. By F. Forester Church. Harper & Row. Pp. 116. \$13.95.

HOW TO RAISE PARENTS: Questions and Answers for Teens and Parents. By Clayton C. Barbeau. Harper & Row. Pp. 221. \$13.95.

KEEPING THE FAITH. Questions and Answers for the Abused Woman. By Marie M. Fortune. Harper & Row. Pp. 94. \$2.95 paper.

CLINICAL CARE FOR HOSPITALIZED CHILDREN AND THEIR FAMILIES. By John B. Hesch. Paulist. Pp. vii and 194. \$9.95 paper.

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Refer to Key on page 15.

ILLINOIS (Cont'd.)

SOUTHERN ILLINOIS UNIVERSITY

ST. ANDREW'S 402 W. Mill
The Very Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10:15. Wkdays as announced

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
The Rev. Timothy J. Hallett, chap
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA

BALL STATE UNIV.

GRACE CHURCH Madison at Adams
The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap
Masses Sun 8, 10:30, Wed 5:30, Tues 5:30 at Student Center. HD as anno. Canterbury Fellowship (317) 289-7931

PURDUE UNIVERSITY

EPISCOPAL CAMPUS MINISTRY 435 W. State St. 47906 (317) 743-1347
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY

ST. ANDREW'S 100 Erie St.
The Rev. Robert G. Bramlett, D.Min.,
Sun 8, 10 H Eu. Tues 6:30, Wed 7. Phone 219-462-4946

IOWA

UNIVERSITY OF IOWA

EPISCOPAL UNIVERSITY CHAPLAINCY 20 E. Market 52240 (319) 351-2211
The Rev. Ronald Osborne, chap
Services and activities as announced

KANSAS

KANSAS STATE UNIV.

ST. FRANCIS AT KSU 1402 LeGore Lane
The Rev. Ron Clingenpeel, chap
5 Danforth Chapel. HD 7:30 House

UNIV. OF KANSAS

CANTERBURY HOUSE 1116 Louisiana
The Rev. Anne Clevenger, the Rev. Mark Clevenger
Sun H Eu 5; Thurs noon H Eu

MASSACHUSETTS

HARVARD UNIVERSITY

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The Rev. Stewart Barns, chap
HC Sun 5. Active program

WHEATON COLLEGE

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

MICHIGAN

MICHIGAN STATE UNIV.

The Rev. Dr. Leslie A. Muray, chap
800 Abbott Rd., East Lansing 48823
Alumni Memorial Chapel — on Campus. Sun HC 5

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E. Minneapolis 55414
The Rev. David Selzer, chap. (612) 331-3552
Sun Eu 6. Wed Eu 12:15

MISSISSIPPI

MISSISSIPPI STATE UNIV.

RESURRECTION 105 N. Montgomery
The Rev. Douglas Carter, chap
Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05
MSU Chapel

Mississippi (Cont'd.)

UNIV. OF MISSISSIPPI

ST. PETER'S 9th and Jackson
The Rev. Hal T. Hutchison, chap (601) 234-8207
Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdays as anno

MISSOURI

NW MISSOURI STATE UNIV.

ST. PAUL'S 901 N. Main St.
The Rev. Lawrence B. Lewis, v
Sun H Eu 10:30; Wed on campus H Eu 5:15

SOUTHWEST MISSOURI STATE UNIV. (SMSU)

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Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

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NEW YORK

CLARKSON UNIV.

POTSDAM COLLEGE, SUNY Fall Island (315) 265-5754
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Sun Eu 10 & 5. Wed Eu 9

SKIDMORE COLLEGE

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Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

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ST. MARY'S CHAPEL 900 Hillsborough St.
The Rev. Janet C. Watrous, chap
Sun Eu 11:15; Wed 10 School year only

OHIO

MIAMI UNIVERSITY

HOLY TRINITY Walnut & Poplar
The Rev. John N. Gill
Sun 8, 10. Wkdays as announced

PENNSYLVANIA

LOCK HAVEN UNIV.

ST. PAUL'S 112 E. Main St.
The Rev. Richard A. Cohoon, r
Sun H Eu 8, 10:45, Christian Ed 9:30

CARLOW COLLEGE CARNEGIE-MELLON UNIV. CHATHAM COLLEGE UNIV. OF PITTSBURGH

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The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; 661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

SOUTH CAROLINA COLLEGE OF CHARLESTON THE CITADEL

ST. LUKE AND ST. PAUL 126 Coming St.
The Very Rev. Lynwood C. Magee, Dean of S.C.
H Eu Sun 8 (Rite I), 9 (Rite II), H Eu & Sermon 1S & 3S (Rite I)
11. H Eu, MP & Sermon 2S & 4S (Rite I) 11. Thurs 10:30 H Eu

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Sun 8 & 11; Wed 5:30

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TEXAS

SMU Dallas

COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
and EPISCOPAL STUDENT CENTER (214) 363-2911
The Rev. Frank B. Bass, chap
Sun Sung H Eu 11. 5 dinner follows. Wkdays 5. Chapel open 24
hours

TEXAS SOUTHERN UNIV. Houston

ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
The Rev. Theodore R. Lewis, Jr., r & chap
Sun HC 8 & 10; Wed EP 6; HD as anno

VIRGINIA

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BRUTON PARISH CHURCH
The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap
Sun: 8/9:30/11:5:30 — Even Song, dinner follows. Thurs: 5:30
(WREN CHAPEL) dinner follows

UNIV. OF VIRGINIA Charlottesville

ST. PAULS MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
assoc & chap; the Rev. Steven Keller Bonsey, assoc & chap
Sun HC 8 & 10; Wkdays HC 12:15 daily; Wed 5:30 with folk
music. Student fellowship Tues 5:30

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in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

PEOPLE and places

Appointments

The Rev. Edward T. Adkins is interim rector of St. Andrew's, 335 Longmeadow St., Longmeadow, Mass. 01106.

The Rev. Robert W. Bain is part-time vicar of St. Andrew's, 53 N. Main St., North Grafton, Mass. 01536. Fr. Bain is also a pathologist at St. Vincent's Hospital, Worcester, Mass.

The Rev. Allan Baldwin is bishop's canon in the Diocese of Western Massachusetts, Box 3762, Springfield, Mass. 01101.

The Rev. Richard H. Cobbs is rector of Church of the Ascension, Box 10057, Clearwater, Fla. 33517.

The Rev. Gary Coffey is now rector of St. John's, Cedar Rapids, Iowa.

The Rev. Fredrick E. Emerich is rector of St. James, Box 1576, Greenfield, Mass. 01301.

The Rev. Canon Wells Newell Graham, formerly canon to the ordinary of the Diocese of Southwest Florida, is now rector of St. Luke's, Mobile, Ala.

The Rev. Edward R. Greene is rector of St. Luke's, 919 Pleasant St., Worcester, Mass. 01602.

The Rev. Kent W. Johnson, is vicar of St. Christopher's, Box 516, Plaistow, N.H. 03865.

The Rev. David K. Johnston is interim rector of Trinity Church, 440 Main St., Shrewsbury, Mass. 01545.

The Rev. Bruce A. Langdon is rector of Church of the Good Shepherd, 209 Union St., Clinton, Mass. 01510.

The Rev. Theodore W. Lewis is associate rector of Christ Church, 62 Bond St., Fitchburg, Mass. 01420.

The Rev. Donald A. Lowery is now deacon assistant at St. Mark's, Gastonia, N.C.

The Rev. Bruce L. MacDuffie is now western regional vicar of the Diocese of North Dakota, based at St. John's, Box 48, Dickinson, N.D. 58601.

The Rev. Dale C. Marta, formerly of Trinity-by-the-Cove, Naples, Fla., is now rector of Church of the Good Shepherd, Pitman, N.J.

The Rev. William G. McLoughlin is now rector of Church of the Redeemer, Asheville, N.C.

The Rev. John S. Mitchell is assistant of St. John's, 500 Park Shore Dr., Naples, Fla. 33940.

The Rev. Gary A. Mitchener is rector of Church of the Good Shepherd, 35 Parson Circle, West Fitchburg, Mass. 01420.

The Rev. Janet B. Morgan is canon deacon at Christ Church Cathedral, Springfield, Mass. Add: 22 Snell St., Amherst, Mass. 01002.

The Rev. David O. Nicholson is interim rector of Grace Church, Springfield & Pleasant Sts., Chicopee, Mass. 01119.

The Rev. Elizabeth Orens is chaplain of the National Cathedral School for Girls, Wisconsin & Woodley Rd., N.W., Washington, D.C. 20016.

The Rev. Walter E. Reynolds is rector of St. John's, Main St., Wilkinsons, Mass. 01590.

The Rev. Herbert C. Skelly is associate of Church of the Holy Spirit, R.R. 1, Box 483, Orleans, Mass. 02653.

The Rev. Claude Y. Stewart, Jr. is now curate at Church of the Holy Cross, Tryon, N.C.

The Rev. Paul R. Thim is rector of St. John's, 166 Holden St., Worcester, Mass. 01606.

The Rev. Robert C. Walters is part-time assistant of St. Michael's-on-the-Heights, 340 Burncoat St., Worcester, Mass. 01606.

Ordinations

Priests

Fort Worth—Myron J. Manasterski, curate, St. Andrew's, Ft. Worth, Texas.

Minnesota—Ivan Lewis Sutherland, priest-in-charge, St. Philip's, Rice Lake, Minn.; add: Rte. 1, Box 191, Bagley, Minn. 56621.

Quincy—Robert William Faull, Jr., curate, Grace Church, Galesburg, Ill. Add: 708 Pleasant Dr., Knoxville, Ill. 61448.

San Diego—George Ortiz-Guzman, vicar, La Iglesia De La Sagrada Familia, San Ysidro and counselor, St. John's Parish Day School, Chula Vista, Calif. Add: 316 Quail St., Chula Vista 92011.

Deacons

Central Gulf Coast—David McDowell-Fleming, deacon-in-training, All Saints', 151 S. Ann St., Mobile, Ala. 36604.

El Camino Real—M. Kathleen Adams, assistant, St. Francis, San Jose, Calif. David E. Bowser, assistant, St. George's, Salinas, Calif. Jeffrey L. Frost, Good Samaritan Hospital and Medical Center, Portland, Ore. Papy R. Thompson, chaplain, Santa Cruz County Jail, Santa Cruz, Calif.

Fort Worth—Vance Charles Page, curate, Sts. Peter and Paul, Arlington, Texas. Frederick C. Philputt, curate, All Saints' Cathedral, Ft. Worth, Texas. Gerald Sevick, curate, Ascension, Dallas, Texas. William Ted Stanford, curate, St. Andrew's, Grand Prairie, Texas.

Massachusetts—Joy Mills, assistant, St. Asaph's, Bala-Cynwyd, Pa. Teresa Payne. Patricia Robertson, assistant, St. Michael's, 26 Pleasant St., Marblehead, Mass. 01945. Suzan Rolfe-Boutwell, assistant, St. Peter's, 4 Ocean St., Beverly, Mass. 01915. Douglas Smith, assistant, Grace Church, 104 N. Washington St., North Attleboro, Mass. 02760. Richard Stowe, Jr., chaplain, Topsfield Police Force, Topsfield, Mass. Thomas Thomson, assistant, St. Michael's, Bristol, R.I. Randall Trego, assistant, Christ Church-Christiana Hundred, Greenville, Del. Letitia Turtle. Deborah Woodward.

Minnesota—Peter Brown, St. Andrew's, Minneapolis; add: 2615 Fernwood Ct., Roseville, Minn. 55113. Barbara Ann Dumke, curate, St. Aidan's, 101 Gold Mine Dr., San Francisco, Calif. 94131. Bruce Allan Freeman, assistant, St. Christopher's, Roseville, Minn.; add: 1179 Shryer Ave., Roseville 55113. Charles Philip Gibbs, canal ministry in San Rafael and assistant, St. Stephen's, 3 Bay View Ave., Belvedere, Calif. 94920. Alan Leslie Kittelson, 39 Eden St., Charleston, Mass. 02129. Johnson DuWayne Loud, deacon-in-charge, St. Antipas, Box 273, Redby, Minn. 56670. Carolyn J. Decker Schmidt, deacon, St. Andrew's, Waterville, Minn.; add: 206 Fourth St., S.E., Montgomery, Minn. 56069. James Cly Zotalis, chaplain, Shattuck-St. Mary's Schools, Box 218, Faribault, Minn. 55021.

North Dakota—Norman G. Aldred, Nashotah House, Nashotah, Wis.

Deaths

The Rev. Carl Russell Sayers, retired priest of the Diocese of Michigan, died July 12 at the age of 61 after a long illness in Birmingham, Mich.

Fr. Sayers retired in 1984 after serving as rector of St. Stephen's, Troy, Mich. for 23 years. For 20 years he was also chaplain in the Michigan National Guard, during which time he forced the military to back down when it tried to require chaplains to attend command courses on warfare tactics. He was a graduate of Columbia Univ. and attended General Theological Seminary; he held the S.T.M. degree from the Univ. of the South and D. Min. from Chicago Theological Seminary. After ordination in 1949, Fr. Sayers was curate at St. Paul's, Burlington, Vt.; from 1951 to 1961 he was rector of St. Luke's, Allen Park, Mich. He marched through the south with the Rev. Martin Luther King, Jr. and was among the first advocates of women's ordination. He is survived by his wife, Janice, two sons, a daughter, and a brother, the Rev. William T. Sayers, also an Episcopal priest.

Elna Jean Burrill, wife of the Rt. Rev. G. Francis Burrill (ret.) who was for 18 years Bishop of Chicago, died August 1 at her residence on Siesta Key, Fla. at the age of 79.

Mrs. Burrill was well known for her concern for the poor and sick. She married Bishop Burrill in 1933; the Burrills moved to Siesta Key in 1971 when Bishop Burrill retired. She is survived by the bishop; two sons, the Rt. Rev. W. G. Burrill, Bishop of Rochester, and James Burrill of Boston; five grandchildren; one great-grandson; and two sisters.

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THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

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HEAD VERGER. Grace Cathedral, San Francisco, seeks a new head verger. Responsible for care, maintenance and security of the cathedral and for all preparations for public worship. Supervises assistant vergers and custodial staff. Ideal candidate would be prepared to initiate a team approach, take responsibility for administration within a budget, and perform a full share of physical labor. To apply, or obtain a copy of job description, contact: The Sacrist, Grace Cathedral, 1051 Taylor St., San Francisco, Calif. 94108. (415) 776-6611.

RECTOR — St. Margaret's Episcopal Church, Bellevue, Wash. Dynamic, suburban parish of 819 communicants seeks experienced rector. Located between Lake Washington and Cascade Mountains, 15 minutes from Seattle. Send C.D.O. and resumé before October 15, 1987 to: Search Committee, St. Margaret's Episcopal Church, 4228 128th S.E., Bellevue, Wash. 98006.

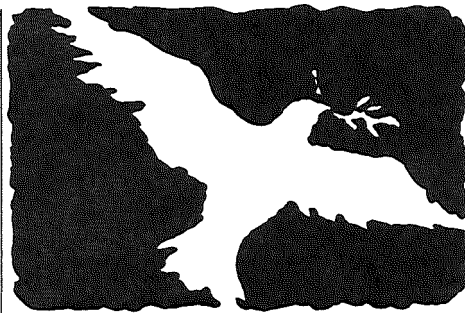
CAMP DIRECTOR: Beautiful Church Camp on Lake Erie, with rich tradition and creative program, seeks priest as director. Camping experience necessary; joyful, flexible personality a must. Administrative skills needed. Resumes/inquiries to: The Rev. Charles P. Martin, St. Mark's Church, 335 Locust St., Johnstown, Pa. 15901. (814) 535-6797.

MISSIONARY: Multi duties: boarding school chaplain; associate and teacher of clergy; team w/other missionaries. Philippines' Luzon mountains. Requires committed Christian with excellent references, single, or spouse w/school skills. Before January 1988. Archdeacon Peck, Brent School, Box 35, Baguio, Philippines.

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Benediction

The author, Hazel Kuhnly, is a resident of Rockville, Conn.

The Peace of the Lord be with you": these are familiar words to those who attend the Eucharist regularly. It is usually accompanied by ready smiles and firm handshakes, bespeaking a warm, closely knit parish family. However, these words are far more than a friendly salutation, such as "Good morning," or "Have a nice day." In passing the peace, we have the opportunity to be channels of God's love for other members of Christ's body. We extend his peace, not ours, and the wonder is that God can use us in spite of how we are feeling or thinking.

However, it is easy to forget that this moment is a prayer. When we say to another person, "God bless you," even though the word is not spoken, we mean "May God bless you." In effect we are saying, "I am asking God to bless you." So too when I say, "Peace be with you," I am asking God to grant you his peace.

As Jesus was nearing the end of his earthly ministry, he told his disciples he was giving them his peace; but not the fleeting, shallow peace the world gives. Instead, it was the secure, quiet assurance his presence brings, even in times of tribulation, such as the disciples were to experience.

When Jesus was crucified, the apostles were devastated by grief and paralyzed with fear, and they hid behind locked doors, hoping the Jews would not find them. But then without a door being opened, the risen Jesus stood before them and the first thing he said was, "Peace be to you." His peace calmed their fears and prepared them to accept his commission to make disciples of all nations.

This same peace remains available today. Every time we attend the Eucharist, we have the privilege of greeting one another in the name of the Lord. While we may not fully comprehend how God's peace comes to us by the simple words "Peace be with you," we can accept it with joy and gratitude. And, in turn, we can eagerly respond, "And also with you."

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Dakan, d
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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, Choir; 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.

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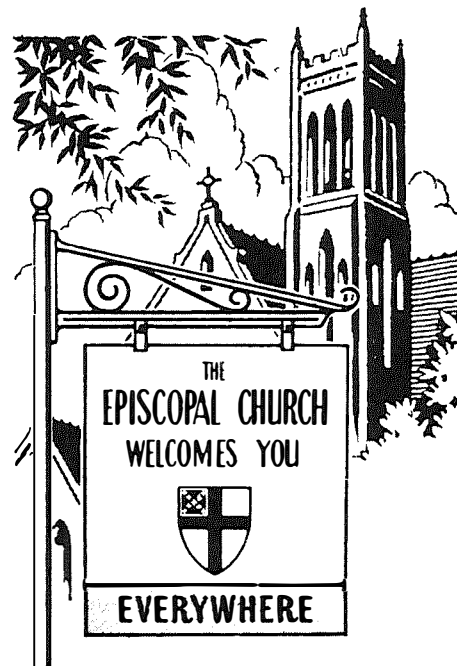
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