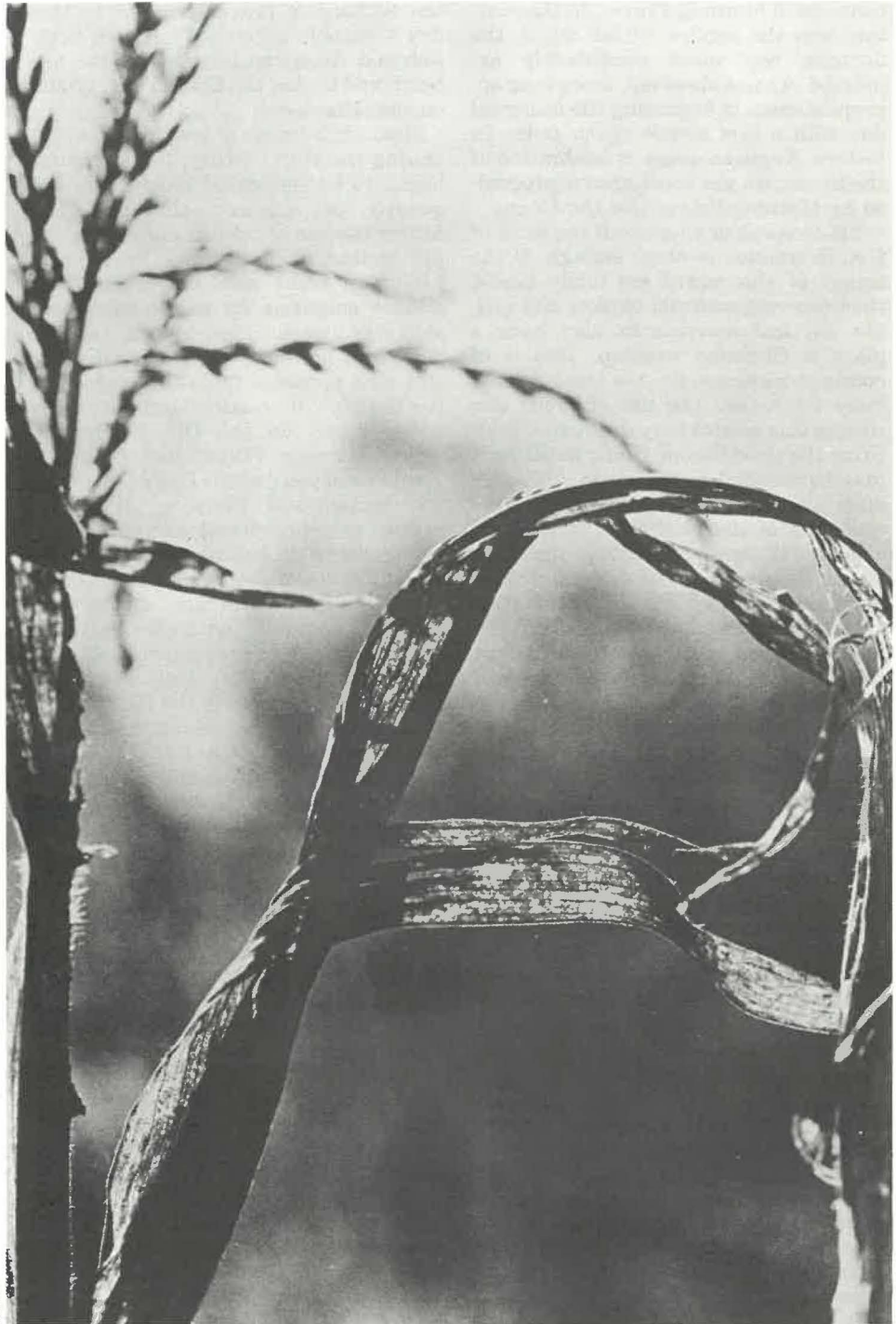


October 14, 1979

45 cents

# THE LIVING CHURCH

**General  
Convention  
News**



"You prepare the grain, for so  
you provide for the earth" Psalm  
65:10

RNS



# THE LIVING CHURCH

Volume 179 Established 1878 Number 16

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October

- 14. Pentecost 19 (Trinity 18)
- 15. Samuel Isaac Joseph Schereschewsky
- 16. Hugh Latimer, Nicholas Ridley and Thomas Cranmer
- 17. St. Ignatius of Antioch

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Last fall, several installments of this column were devoted to the place of the doctrine of creation in the liturgy. Particular attention was given to the canticles of Morning Prayer. In the past, this was the service within which the doctrine was most consistently expressed. As was observed, there is an appropriateness in beginning the liturgical day with a first article of our faith. In historic Anglican usage, a celebration of the Eucharist was most always preceded by Morning Prayer and the Litany.

Yet to speak or sing about the work of God in creation is never enough. If the things of this world are really God's, then concrete material objects and visible physical movements also have a place in Christian worship. This is of course conspicuously the case in the Holy Eucharist. The use of bread and wine in this service very dramatically affirms the goodness of God's world as it may be directed to his glory. Although such an idea is embodied within the structure of the Eucharist, it was not clearly articulated in words in the traditional Prayer Book of the Church of England. English Churchmen left it to their brethren in the North, the Episcopalians of Scotland, to explore this aspect of eucharistic theology and to find words with which to express it. Successive editions of the Scottish Episcopal liturgy in the 17th and 18th centuries gave greater emphasis to the offertory, and provided words to accompany the presentation of the bread and wine: "All things come of thee..." and "Thine O Lord, is the greatness..." These verses were taken from I Chronicles 29:11 and 14. They are part of a prayer recited by King David when he presented and dedicated to God the materials to be used for the erection of the temple in Jerusalem. The Scottish Episcopalians also restored to the great eucharistic prayer, after the words of institution, the words, "these thy holy gifts, which we now offer unto thee." Coming as they do before the invocation of the Holy Spirit, these words were certainly primarily intended to express the offering of God's physical gifts and creatures of bread and wine which become, in turn, the instruments for presenting to God the memorial of Christ's sacrifice. Fortunately, the

American editors of the Prayer Book have followed the Scottish rather than the English theology. The presence of this very explicit act of offering within the eucharistic prayer remains to this day a notable difference between Scottish and American liturgies on the one hand, and that of the Church of England on the other hand.

Meanwhile habits of worship changed. During the 19th century, the Eucharist began to be celebrated much more frequently in Anglican churches. The former custom of celebrating it after the full recitation of Morning Prayer and Litany generally went out of use. This greater emphasis on sacramental worship was indeed commendable. Less felicitously, however, the eucharistic rite was now uprooted from the context of the doctrine of creation (and other doctrines based on the Old Testament) which Morning Prayer had provided. The biblical piety of the Daily Office and the sacramental piety of the altar seemed to be in contrast with each other.

The major liturgical task of Anglicanism in the 20th century has been to get the full spectrum of biblical teaching, beginning with creation, back into unity with the redemptive activity expressed in the Holy Eucharist. This reconstruction began in the 1928 Prayer Book with the permission to shorten Morning Prayer, with the Old Testament part of the office as a preliminary to the celebration. The revision of the lectionary in 1943 went further and provided a special selection of psalms and lessons specifically for this purpose. The current revision has now taken the full step of providing Old Testament lessons and psalms to be used as integral parts of the eucharistic liturgy, together with a much wider selection of Epistles and Gospels. This introduction of additional doctrinal and biblical content has presumably influenced the prayers which follow in the service. As we shall see in the next weeks, it has directly enriched our view of sacramental action.

THE EDITOR

Coming . . .  
October 28  
School Number

# LETTERS

## Music for the Whole Church

Since my letter to the editor [TLC, Aug. 19] I have received a letter from Dr. Alec Wyton, Coordinator of the Standing Commission on Church Music and have learned that the Commission is, in fact, providing a collection of renewal songs.

I thought the renewal movements were being ignored. Now I discover, much to my delight, that the Commission plans to issue Church Hymnal Series IV, entitled *Songs for Celebration*.

As Dr. Wyton has informed me, this new publication will provide "hymns and songs for services and gatherings for which the contents of our Hymnal and Hymns III may be too formal." This will be "a collection of about 60 songs put together in close collaboration with the Church of the Redeemer in Houston, Texas, and has a variety of inter-generational, ecumenical songs and hymns."

For those of us who are disappointed with Hymns III, there is hope: watch for Hymns IV.

My apologies to Dr. Wyton and the Standing Commission of Church Music for my previous letter. I was uninformed.

I am glad I was wrong. And I am encouraged to know that the Commission is seeking to provide *all* kinds of music for the *whole* church.

(The Rev.) JOHN BEVERLY BUTCHER  
St. Peter's Church  
San Francisco, Calif.

*TLC's music editor, J. A. KucharSKI, discussed the new hymnal and its supplements with Dr. Wyton. Their discussion, which will answer a number of questions, is scheduled to appear in the Music Issue, December 2. Ed.*

## Teaching Preachers

The Rev. A. ShradY Hill's article "The Business of Teaching People" [TLC, Sept. 16], struck a responsive chord, for I have made the point in numerous sermons, addresses, etc., that, *inter alia*, the priesthood is a teaching office, and not one aimed at inspiration, uplift, and good feelings. For practicing what I believe, I have been accused of being academic, pedantic, and didactic, but I am in hopes that I have not been dull.

The problem with inspiration, uplift, and good feeling is that they are all emotions, and there is nothing at all wrong with them when put into perspective, but as emotions they are transient — they just won't stick with you through the valleys, plateaus, and highs of everyday living; but once you have learned something, it is with you through all of the vagaries and vicissitudes of life, and

whether you feel good or bad is irrelevant. The knowledge is there. Too many of our problems in the church are emotional ones, although no one will ever admit it, I am sure.

I believe that it is significant that, most of the time when we read in Scripture that Jesus went into a synagogue, he *taught* the people. The word "disciple" in both Hebrew and Greek, if I remember correctly, means "one who is taught," "a student." To this day Jews refer to the synagogue as "shul," Yiddish for "school." They know something that we don't, or that we have lost.

The greatest compliment that my parishioners paid me over the years was "That sermon really made me think," or something to that effect. This is much more solid than any comment having anything to do with inspiration. More power to teaching preachers.

(The Rev.) JAMES H. HALL  
Woodinville, Wash.

## Abandoned Family

I would like to commend the Rev. Canon Edward P. Guerry on his letter ["Permanence in Marriage, TLC, Aug. 26] and for his concern for a growing national problem, one to which the church must address itself more fully and conscientiously in the near future.

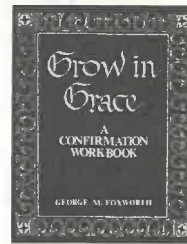
Several years ago, my husband walked out of his diocese, his parish and his marriage in the same week. He was later re-instated (by the graciousness of his former bishop) and re-married. This second marriage terminated any former and erratic monetary support to his children or his wife of 30 years union, and as a result the children were unable to afford adequate health care, and I lived on breakfast cereal and milk as the main meal of the day for six weeks during one of the terms of unemployment.

At the time of the second marriage, an appeal of concern was voiced to three bishops asking for some direction and assistance in awakening the conscience of this father and husband in accordance to the canon referred to in Canon Guerry's article (Title I. Canon 18). Each ecclesiastical head passed the authority to another until one said, "I am not (name's) employer, you will have to contact his parish." (Terms of the divorce agreement continue to be ignored to this day.)

The devastation to the children has been complete with little or no communication. The pain felt by this writer who took the marriage vow "till death do us part" very seriously cannot be assuaged. (The reality that the marriage is over is acknowledged, and dealt with — but the manner in which it was terminated cannot and will not ever be condoned.)

One cannot help by prayerfully ponder how these ordained men (there have been many such cases) can stand before

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their altars, and as emissaries of Christ, "ordained to make both yourselves and them [families] wholesome examples and patterns to the flock of Christ. . . ." and be able to preach and teach the Word?

Could it be that we are not examining more fully and closely the reasoning behind a man's "call from God"? Need we to emphasize more deeply in the study in seminaries this question that seems to be more and more ignored, and taken lightly? Need we more time at the end of graduation from seminary, the ordination to the diaconate and the final step of ordination to the priesthood to examine where these persons "are"?

I do know that if the circumstances were different, monetarily and time wise, I would spend my days working for the moral rights of all clergy wives whose stories are similar to mine. I would be working (and praying) to encourage the "powers that be" to pay heed to the Canons which were written to guide us and lead us and to adhere to the Prayer Book on what it teaches and admonishes us to do on what marriage is, and is not.

NAME WITHHELD

## Revolution at the Top

The letter of the Rev. Robert Shackles [TLC, Sept. 9] on biblical interpretation regarding homosexuality, ends with the words, "Please, can we have more obedience to accuracy and truth?" The opening sentence of the same letter contains the words, "it has left my head literally spinning."

Can't you just picture what Fr. Shackles' neck looks like while his head is "literally spinning"?

This misuse of words is one of three pet peeves of mine, the other two being the use of "momentarily" when "at any moment" is meant, and "inferiority complex" when meaning a feeling of inferiority.

(The Rev.) OSBORNE BUDD  
Barnegat, N.J.

## Lingae Sanctorum Necnon Apostolorum

Cum gratificatione magna legi epistolam quam Reverendus Pater Gulielmus G. Lotharingus in Ecclesia Viva (kal. XIX Aug. A.D. MCMLXXIX) publicavit.

Accepto proposita eius & commendo usum *Precum Publicarum* in lingua latina in communitate sacerdotum sicut in conventu; praeterea propono usum

linguae graecae ad lectionem epistularum ac evangeliarum, etenim naturaliter Testamenti Veteris libri canonici in lingua hebraea leguntur. Omnia ad maiorem Dei gloriam!

HENRICUS MOLITOR, O.A.R.

Prioratus S. Michaelis

Taquiscum, Novus Mexico

[(The Rev.) ENRICO S. MOLNAR, O.A.R.]

[St. Michael's Priory, Tajiique, N.M.]

## One More Cost

The letter entitled "Second Class Priests" [TLC, Sept. 2] made me sad. Yes, mission priests and their families suffer economically. May I suggest that one of the reasons for low salaries for mission priests is the high diocesan overhead expense? Recently I have discovered that Protestant denominational churches pay about one-third of the Episcopal assessment - some even less. And yet the cost of episcopacy continues to rise in spite of declining membership. But who can "bell the cat"? Certainly not the mission priests, and career-minded rectors recognize the subject as too dangerous for discussion. The conclusion is this: If we act like sheep, we will be treated as sheep.

PRESIDENT OF A STANDING COMMITTEE

## Jesus and Moral Law

The letter written by the Rev. David F. Ross [TLC, Aug. 12] is so filled with errors concerning God's Word that as a member of the Polish National Catholic Church I must reply.

1. Mr. Ross states that the Old Testament law does not condemn "all sexual relations outside the marriage bond," that it does not condemn "heterosexual relations between unmarried and unrelated people . . . premarital sex." He cites Leviticus 18:6-28 as his proof for this statement. I challenge all readers to study this passage and then decide as to the accuracy of Mr. Ross' statement.

2. Mr. Ross states that Jesus respected the Sabbath, but "often excused himself and his followers from its strict observance." He cites Mark 2:23-27 as proof of this and thus concludes that our Lord could not have been "an entirely orthodox Jew with respect to the moral law." What our Lord excused himself and his followers from was not the moral law, but the rabbinical interpretation of and additions to the law.

3. Mr. Ross claims the same sort of action on the part of our Lord when, while knowing adultery to be a sin, he let it go unpunished and cites John 8:3-11. Read this story for yourself and see what really happened.

4. Mr. Ross concludes that our Lord was flexible in his interpretation of the law and that, consistent with this "flexibility," "in his one explicit statement on homosexuality, he indicated that some

homosexuals were condemned and some were not." As his proof text he cites Luke 17:34! Now this is really the epitome of asininity. Any educated layman, upon reading the 17th chapter of the Gospel according to St. Luke will immediately realize that verse 34 has absolutely nothing to do with homosexuality.

I suggest that Mr. Ross at least be careful in selecting his proof texts from the Holy Bible. Some laymen are literate, and in the Polish National Catholic Church we still believe the Holy Bible to be the divinely inspired Word of God.

VIRGIL MILLER

Fayetteville, N.C.

### More Bicycles

Regarding bike-riding [TLC, Aug. 19] I thought you might be interested in my monthly newsletter message I wrote last January. The weekend was, by the way, a great success.

"For the next number of months we at St. Paul's will be thinking about, plan-

ning for, and experiencing a renewal of our faith . . . in a Faith Alive Weekend. . . There is a risk involved, for the renewal of personal faith means an honest look at where we are right now. Have we taken God for granted? Does Jesus exert any control over our lives? Are we aware of opportunities for growth offered us by the power of the Holy Spirit? I can remember as a young boy the terribly dangerous adventure of learning how to ride a bike. There was the possibility of falling. There was the uncertainty of steering correctly. And there was also the fear of being rejected by big boys who already knew how to ride their bikes so well. But with the risks came promises: new adventures, more freedom, and a much improved self-image. I got there, but not without the loving encouragement and strong right arm of my father. Faith in God is like that."

(The Rev.) EDWARD S. PREVOST  
St. Paul's Church

Southington, Conn.

### Beginnings

Skimming the brink of  
His love

Trying the tip of  
His tenderness

Sipping the hot comfort of  
His Passion

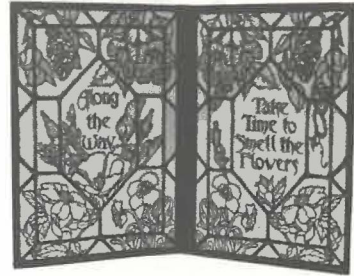
— Always sprinkled  
Never immersed —

I withhold a portion of  
Me  
From His wonder-fullness.

I bend the knee,  
The heart remains unbowed;  
The lips speak devotion,  
The mind plays with grosser thoughts:  
Time is given to Service,  
But accounts are kept of its loss.

Yet, withal, He can bless  
These weak and conceited beginnings,  
Woo the wader to deeper water,  
Drown the sinner in His love.

S. M. Stein



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# THE LIVING CHURCH

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## Elections at Denver

A number of elections to positions of national importance in the church have taken place at Denver. The Rt. Rev. John M. Allin automatically continues in office at Presiding Bishop. The Rt. Rev. George M. Murray of the Central Gulf Coast was elected vice president of the House of Bishops, succeeding the Rt. Rev. Hal R. Gross who has retired. The Rt. Rev. Scott Field Bailey of West Texas was reelected as secretary of this house.

Dr. Charles R. Lawrence of New York and the Very Rev. David B. Collins of Atlanta were reelected as president and vice president respectively of the House of Deputies. Canon James R. Gundrum of Iowa was reelected secretary of that house. He continues also as executive officer of the General Convention, of which Kenneth W. Miller of Long Island was reelected treasurer.

The House of Bishops elected two of its members to serve six year terms on the national Executive Council of the Episcopal Church: the Rt. Rev. A. Donald Davies of Dallas and the Rt. Rev. Walter C. Righter of Iowa. The House of Deputies has elected to similar terms: the Rev. Maurice M. Benitez (Texas), the Rev. Herbert A. Donovan, Jr. (Newark), Pamela (Mrs. Carter C.) Chinnis (Washington), John L. Carson III (Colorado), Robert F. Gaines (Northern California), Harry Griffith (Central Florida), Harry W. Havemeyer (New York), and Dixie (Mrs. Thomas S.) Hutchinson (Dallas). The Executive Council, meeting four times each year, is the body which directs and supervises the activities and programs of the national church in between meetings of the General Convention. Some of its members are elected by the convention and some by the several provinces of the church. The Presiding Bishop and the President of the House of Deputies serve on the council *ex officio*.

Three bishops were chosen to serve on the Clergy Deployment Board: Matthew Bigliardi of Oregon, Joseph T. Heistand of Arizona, and Claude C. Vache of Southern Virginia. This board, which also includes several other clergy and lay persons, supervises the Clergy Deployment Office [TLC, June 17].

Seven new members of the General Board of Examining Chaplains were chosen by the House of Bishops: one bishop, the Rt. Rev. Bennett J. Sims of

Atlanta; two parish priests, the Rev. Messrs. J. Mark Dyer of Massachusetts and Herman Page of Western Kansas; two faculty members of theological institutions, the Rev. Doctors Holt H. Graham of United Theological Seminary, New Brighton, Minn., and William B. Green of Episcopal Theological Seminary of the Southwest, Austin, Texas; and two lay persons, Messrs. Thomas A. Hartlett of Washington, D.C., and Thomas Matthews of Oklahoma. Terms on this board, which includes other persons already serving in the four categories of membership, are for nine years. Traditionally, an examining chaplain is an assistant or "chaplain" to a bishop who assists him by giving examinations to candidates for ordination. Instituted in 1970, the General Board of Examining Chaplains assists the entire House of Bishops by formulating, administering, and evaluating the General Ordination Examination given each winter to most seminary seniors and many other candidates for ordination.

## Changes in Episcopate

Because of the responsibilities of the office of bishop, neither the ordination and consecration of new bishops, nor the change in jurisdiction or status, nor the resignation of present bishops is permitted without the approval of the majority of other bishops. Several such changes were approved by the House of Bishops at Denver.

Consents were given to the choices of the Rev. Messrs. William G. Black for Coadjutor of Southern Ohio, B. Sidney Sanders for Coadjutor of East Carolina, Arthur E. Walmsley for Coadjutor for Connecticut, and Walter D. Dennis for Suffragan of New York. Resignations for reasons of age or infirmity were accepted from Bishops Joseph M. Harte of Arizona, James L. Duncan of Southeast Florida, C. Kilmer Myers of California, William H. Brady of Fond du Lac, and John A. Baden, Suffragan of Virginia.

The Rt. Rev. William B. Spofford, Jr. of Eastern Oregon (formerly a missionary district) was permitted to resign for reasons of missionary strategy. For the first time, Eastern Oregon will now be able to elect a new bishop. Bishop and Mrs. Spofford will move to Washington, D.C., where the Rt. Rev. John T. Walker, the diocesan bishop, has announced that

Bishop Spofford will serve as his assistant, beginning Feb. 1, 1980.

The Presiding Bishop announced the Rt. Rev. John Krumm of Southern Ohio will provide episcopal oversight to the Convocation of American Churches in Europe, succeeding the Rt. Rev. Richard Millard who will retire about Jan. 1, 1980.

## Jurisdictions

Among the important but non-controversial actions of the General Convention has been approval for the formation of two new dioceses. Several other jurisdictional changes have also taken place.

Louisiana is now divided, creating a new diocese in the western part of the state. Its name will be chosen at the primary convention of the new jurisdiction. The present Bishop of Louisiana, the Rt. Rev. James B. Brown, has chosen to remain in New Orleans as bishop of the parent diocese. Amusement was caused in the House of Deputies when those from Western Louisiana displayed signs saying "Under New Management."

The Diocese of California, of which the see city is San Francisco, is now divided so as to create a new diocese in the southern part of the jurisdiction which runs along the middle of the California Pacific coast. The name currently desired for the new diocese is El Camino Real - Spanish for the Royal Road, or King's Highway which in Spanish colonial times was the route of travel through much of California. Other dioceses already in existence in the State of California are California, Los Angeles, Northern California, San Diego, and San Joaquin. Representatives of some of these were quick to criticize the proposed name of the new diocese because the old Spanish

## Bishop Belden

The entire convention was saddened when the Rt. Rev. Frederick H. Belden, Bishop of Rhode Island, suffered a heart attack in Denver just before the convention was to begin, and a massive attack a few days later. Prayers for him were offered daily. At press time, he was recovering, but will remain in Denver with Mrs. Belden for some weeks.

highway had also gone through their territory as well. The Bishop of California, the Rt. Rev. C. Kilmer Myers, is retiring and will be succeeded as bishop of the parent diocese by Bishop-elect William E. Swing.

Approval was given to the Diocese of the Rio Grande to cede some of its territory in the northwestern part of New Mexico, where Navajo congregations are located, to the Navajo Area Mission. The Rt. Rev. Frederick W. Putnam, Bishop of Navajoland, stated that this acquisition completes the geographic extent of the Navajo jurisdiction. In an unusual action, the House of Deputies approved the cessation of territory in a unanimous vote by orders. Vote by others is required for the alteration of diocesan boundaries. The question of how area missions should be represented in the House of Deputies was referred for discussion to the 1980 meeting of the House of Bishops.

At the provincial level, the Diocese of Missouri (including St. Louis and the eastern part of the state) will be permitted to transfer from Province VII (the Southwest) to Province V (the Midwest). A somewhat surprising resolution passed by both Houses permits someone other than a bishop to be elected president of a province. If this occurs, however, a bishop must be chosen as vice-president and also serve as president of the provincial House of Bishops.

Two very significant developments have taken place overseas. The Diocese of Liberia has been given a new covenant relationship with the Episcopal Church in this country as a transitional step to becoming a part of the Province of West Africa, to which the dioceses adjacent to it belong. Formal transfer to the oversight of that province is anticipated in 1982, according to the Rt. Rev. George D. Browne, Bishop of Liberia. It is expected that the American church will continue financial aid to the Liberian church until 1990.

A somewhat different covenant was given to the Diocese of Puerto Rico, while it seeks to define its future position together with other dioceses of the Caribbean [TLC, Oct. 7].

## SPBCP ECM Choral Evensong Held in Denver Cathedral

A choral evensong on the Tuesday evening of the first week of General Convention was held in Denver's St. John's Cathedral, sponsored by the Society for the Preservation of the Book of Common Prayer (SPBCP) and the Evangelical and Catholic Mission (ECM).

It was the only major convention service to use the 1928 rite.

The service was entitled "An Evensong of Witness to Jesus as Lord and Savior." Its emphasis was on mission, "the central responsibility of the church

to preach and witness to Christ as Lord of all."

Fourteen ECM bishops in copes and mitres led the colorful procession, with the Rev. Richard C. Martin of Washington, D.C., as crucifer. The Rt. Rev. Anselmo Carrall-Solar, Bishop of Guatemala, preached the sermon which brought a message and plea from the Third World to the older churches to restore the deep sense of conversion and conviction that must be renewed if their prime mission is to be fulfilled.

The offering was sent to the Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic, for the relief of his people in the destruction caused by Hurricane David. Bishop Isaac did not attend the convention because of his desire to be with them in their sufferings.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire and chairman of ECM, presided as officiant. The canticles and creed were sung in plainsong, and the high vaulted arches of the cathedral rang with the familiar hymns, "Praise, My Soul, the King of Heaven," "Alleluia, Sing to Jesus," "Now Thank We All our God," and "The Church's One Foundation."

DOROTHY MILLS PARKER

## Future Convention Sites

The General Convention of 1982 will be held, as previously planned, in New Orleans, La. An effort was made at Denver to have this city disqualified because Louisiana has not passed the Equal Rights Amendment. Although the convention (but not the Women's Triennial) endorsed ERA, the effort to shift from New Orleans was defeated.

The 1985 convention is to be held in Anaheim, Calif., and it was decided to go to Detroit, Mich., in 1988. Because of the difficulty of securing adequate accommodations and financially advantageous arrangements for the convention, the choice of location nine years in advance is now considered necessary.

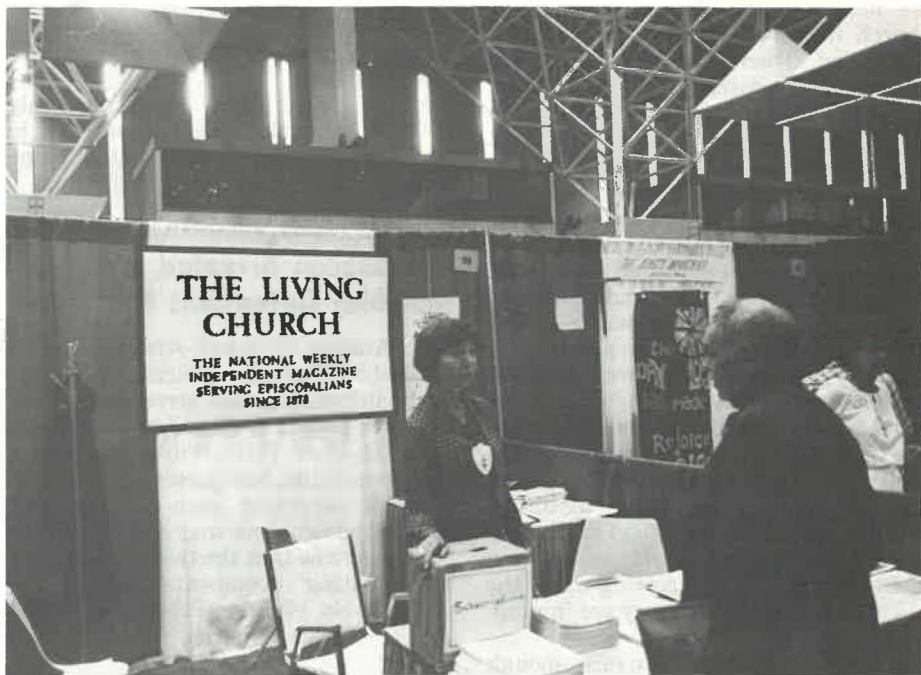
## WCRP Calls for Peace

The third assembly of the World Conference on Religion and Peace (WCRP) ended a ten-day meeting in Princeton, N.J., with a call for a common commitment to teach the values of peace.

The closing "Princeton Declaration" focused upon areas where peace and world community are at risk. Observing that the "gap of economic disparity between the developed and the developing countries has widened during the current decade," the report called on religious peoples and institutions to work for a just and equitable economic order by using the economic resources at their command to "succor the poor."

The declaration expressed profound concern over large increases in global military spending, and called for a comprehensive nuclear test ban. The assembly urged the United Nations to adopt a Declaration and Covenant for the Elimination of Intolerance and Discrimination Based on Religious Belief, and upheld the right of citizens to practice conscientious objection to military service. The declaration concluded with a call to the world's religious bodies to undertake major educational programs to fortify commitment to the values of peace.

Peace is possible, asserted the assembly, despite the "temptation to despair



Dana Grubb

A visitor at the Living Church booth at General Convention talks with a volunteer.

as competition for diminishing resources grows more fierce, as centers of power intensify their exploitation, and as nuclear weapons stockpiles grow."

About 360 delegates and observers from 48 countries participated in the first such conference to be held in this country. Previous assemblies were held in Kyoto, Japan in 1970, and in Louvain, Belgium, in 1974. The ten major religions represented were: Buddhists, Christians, Confucianists, Hindus, Jains, Jews, Muslims, Shintoists, Sikhs, and Zoroasterians. For the first time, participants came from the People's Republic of China.

The WCRP has non-governmental status at the U.N., and between assemblies, the organization's work is coordinated by a New York-based secretariat which works closely with U.N. officials in the areas of disarmament, development and human rights.

An array of international speakers addressed the gathering, including the Rev. Jesse Jackson, leader of Operation PUSH (People United to Save Humanity), Nikkyo Niwano, honorary chairman of WCRP/International and president of a lay Buddhist organization in Japan, Archbishop Angelo Fernandes of New Delhi, and R.J. Zwi Werblowsky, a professor at Hebrew University in Jerusalem.

### **Tradescant Trust: Work in Progress**

Three years ago the Church of St. Mary, near Lambeth Palace in London, was abandoned, vandalized, and ready for the wrecking ball. Although six former archbishops are buried in front of its altar, and many famous Englishmen are buried in the churchyard and the church itself, all plans for renovation had failed. Then Mrs. John Nicholson formed the Tradescant Trust [TLC, Jan. 23, 1977], named for the Tradescants — father and son — gardeners to Charles I and Charles II who are buried at St. Mary's, in the hope of raising enough money to renovate the building and convert it into a gardeners' church.

At the time it appeared that Mrs. Nicholson and her fellow horticulturists had set themselves an impossible task. Today, the first phase of restoration of St. Mary-at-Lambeth moves steadily forward with renewal of the roof, and a grant has been received to help in repairing the 14th-century tower. Thanks to a series of fundraising events, a bookstall, gifts from flower clubs, historical societies and individuals, and much hard work by the committee, the restoration of St. Mary's and the setting up of the Museum of Garden History are in progress.

The aim of the Trust is to raise enough money to be able to progress from phase to phase of the re-building work without

interruption. A total cost of £250,000 is estimated for the work. "Because events are continuously held in the church," Mrs. Nicholson reports, "it is easy to lose sight of the fact that it is a derelict building, with no facilities, with many windows still boarded up through vandalism, and a temporary system of lighting. It is only due to hard and increasing effort that any function can take place or, indeed, that the church can be open at all. There is an excellent relationship between the Trust and the builders who take in their stride the fact that continuing fundraising events go on in the building despite the work in progress."

### **Archbishop Athenagoras Dies in London**

Archbishop Theodoritos Athenagoras, Metropolitan of the Greek Orthodox Church in Great Britain since 1964, and a prominent figure in the ecumenical movement, died of an apparent heart attack in London recently. His death came only two days after he had rejoiced in the selection of his friend, the Bishop of St. Albans, as the 102nd Archbishop of Canterbury.

Bishop Runcie and Archbishop Athenagoras were co-chairmen of the Anglican-Orthodox Doctrinal Commission, which now will need two new leaders.

Archbishop Athenagoras was born in Patmos, and educated in Cyprus and at General Theological Seminary in New York. He became a priest of the Greek Orthodox Church in 1940, and served churches in Chicago and Astoria, N.Y. Later, he became dean and then president of Holy Cross Theological School in Brookline, Mass. In 1950 he became Bishop of the Western States Diocese, and from 1960-63, served as Metropolitan of Canada.

His British flock numbered only 200,000, but the imaginative way in which he led them into a unified community earned him wide recognition.

### **Archdeacon Arrested in Namibia; Detentions Protested**

On August 17, South African soldiers entered St. Mary's (Anglican) Mission at Odibo in Namibia, and arrested the Ven. Philip Shilongo, Archdeacon of Odibo.

The Rt. Rev. Colin Winter, Namibia's Bishop-in-Exile, has protested the archdeacon's detention from London, and spurned allegations that the reason for the arrest was that the troops had found incriminating documents behind the pulpit at St. Mary's. "There is no pulpit in St. Mary's Church," said Bishop Winter.

Recently Lutheran, Anglican, Roman  
*Continued on page 14*

## **BRIEFLY . . .**

The Seabury Press has acquired the Thomas More Book Shop in Cambridge, Mass., and has moved it to new quarters in the Holyoke Center in Harvard Square. The publishing house operates two other bookstores — one at the Episcopal Church Center at 815 Second Ave., in New York City, and the other at General Theological Seminary.

The Rev. Dr. Tillman Moore, assistant professor of surgery at the University of Southern California and an Episcopal priest, is moderator of a new program designed to help clergy understand the biology of cancer and receive suggestions for counseling. Health professionals give the sessions, which are tuition-free and last four days. "Cancer and the Clergy: A Brief Encounter" will equip clergy with the necessary knowledge to answer questions of cancer patients and their families, said Dr. Moore.

The Rev. Thomas D. Bowers, rector of St. Bartholomew's Church in New York City, was recently named chaplain of the Knickerbocker Greys, according to the *New York Times*. The Greys, a private drill class for boys up to 15 years old which was organized in 1881, once attracted the "sons of well-positioned New Yorkers," but is now "marching into a far less exclusive present," according to the *Times*. Recruiting is not what it used to be, and this is blamed on feelings of "anti-militarism."

Eight rare theological works turned up in the rubble of a razed dormitory at Western Theological Seminary (Reformed Church in America) recently. The most important of the books was a biblical commentary by Martin Luther, published in 1547 by Hans Lufft in Wittenberg. Several of the other works date also from the 16th and 17th centuries, and are believed to have been hidden for years in a dropped ceiling. The building was demolished to make room for a new research center.

Muslim students at Michigan State University in East Lansing now have their own Islamic Center, built with contributions solicited by students. The white structure with a minaret and interior white walls, will be used for special prayers in Arabic on Friday, and individual prayers five times a day. Muslim students at MSU come from 30 different countries, and number about 700.



# A MEDITATION ON HOPE

## *Kyrylla Spiecker's Inexhaustible Hope*

Translated and edited by PAUL T. COKE

**A**cts 1: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These words from the Epistle for Ascension Day express very well the creative tension which lies at the heart of Christian living. On the one hand we rejoice in the Easter message that the Lord is risen, and has broken both the power of death and the curse of sin that have haunted human existence through the centuries. On the other hand, the Lord has ascended, he is no longer with us in the way he was present with his first disciples in Galilee, and we long for his presence, joining in the ancient Christian prayer, *Maranatha, Come, Lord Jesus*.

Christian life is characterized by hope and expectation. On the basis of Jesus' resurrection we have hope that we too may rise with him; because of his ascension to prepare a place for us, we can expect his return to us in God's good time, when God chooses to end the present chapter of our life. In the meanwhile, as Christians we live in hope, a hope that is inexhaustible because it is not our frantic invention, but God's gift to his people, not a man-made pacifier but an eternal reality that sustains the people of God throughout their time on earth. Hope for us means that our world is "loaded with the reality of God," or as Hopkins put it, for the Christian the world is charged with the grandeur of God. . . .

Sister Kyrylla Spiecker, a member of a

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Benedictine community of nuns in West Germany, wrote an impressive meditation in 1977 on this theme of Christian hope, which was later published in the German quarterly *Meditation*. Here are her reflections, a fruitful union of traditional biblical language with many images from contemporary technology, translated by kind permission of Verlag Christianopolis, Säckingen.

### **Inexhaustible Hope**

Can that person really be alive who says: Nothing bothers me any more – whatever may happen, it leaves me cold – I couldn't care less? Is he not just as far afield as one who says: I expect nothing more from life – I am finished with everything? Is one still living if he consciously denies his life? The challenges he has, his responsibilities, his temptation, as well as his happiness? We all know people who have written themselves off; who have written us off; whom someone else has written off: with a word, a judgment, a diagnosis. Haven't they exchanged their passport for a death certificate? They only vegetate away. Such limits to life we perceive more easily, how much life comes to pass in the force field of hope, being tempted, and coming to a decision. We grow with our expectation. It is our pacemaker; it directs life forward. Expectation gives life its drive, goal, and momentum. We become what we expect. But in disappointments expectations become questionable – or do they place us in question? Buried hopes make a person thoughtful. We go on a quest for the lost. We ask ourselves why life has no more pleasure and makes no more pleasure. Only man can ask this question. Only a human being can hope, expect, plan, live conscious of a goal. Only

a person can throw his heart over the horizon. Only man is hungry for happiness and longs for completion. Only man knows that he is needy, vulnerable, unfinished. Man is one who wants that final validity, which draws him onward and yet remains on ahead, unattainable his whole life long.

**Exhausted Hope:** We become what we expect. What then do we expect? God? A thou? Something? That determines our attitude. That awakens different powers in us. For expectation is a many-storied house. We can freely choose: if we content ourselves with the lower stories, if we make ourselves at home in the finite, expectation necessarily remains limited. In view is only the attainable, what can be made, what is possible for the ordinary people. This program for the fulfillment of earthly happiness defines "life expectation" as the prolongation of life; "life enhancement" as the increase of pleasure and consumption; "quality of life" as growing prestige in one's standard of luxury. Since the finite has only a stock of the transitory and does not let itself be satisfied, everything must be scooped out to the very end. A finite hope, expectation twisted by crises and catastrophes, turns out at last in the breakdowns of life to be fragile. When the haughty reaches his end, he abandons every hope. Exhausted hope then all-too-easily degenerates into despair.

**Inexhaustible Hope:** Only for him who puts his hope in the eternal, who waits for God, only for him is hope imperishable. Even if everything seems finished. God is an inexhaustible store. God also looks after us. We are the creation of his love. We come out of his creative expectation. He is the source and final fulfillment of every human expectation. That

*One who has betrayed God's love cannot  
nevertheless simply reclaim it. But he can repent  
and go in search of the lost God.*

makes the entire history of mankind into a dramatic, divine history of expectation and love. — In his first love man was still entirely a response to God. God was the entire expectation of man. As man looks God in the face and recognizes what God intends, he grows from love to love. He experiences a fulfilled existence: paradise. — We know from Holy Scripture how man in his self-will broke off this process of maturity. We see, as in a mirror, our own history of temptation and sin painfully repeating itself.

**Short-circuited Expectation:** As soon as man no longer lovingly seeks the face of his God, the Tempter stands at his side. As soon as man no longer needs to be seen by God, he begins to waver. When the Adversary finds a hearing, he explains God as a drag on free human development. Man, who has become so enslaved by listening to the Adversary, imagines himself grown up into full "self-assurance." Fascinated by his abilities and powers, he cuts through his umbilical cord with his own hands. He wills no longer to be steward of God's poverty, no longer to be accountable. No longer to be dependent upon God. Not even in the bonds of love. He has fallen in love with himself. His own lord, his own God is what he wills to be. Autonomous, "responsible to himself alone," he wants to investigate the world and take it for his own possession. — We know, in the meantime, that we do not get on well either with the world, or with ourselves and our brother, since we have dismissed and abandoned God. We have made ourselves into the measure of all things. An exchangeable measure. One that succumbs not only to every change of power and system, but even to the trend of a fashion. — Even though man would like to seize after the stars, manipulate genes, split atoms — he has nevertheless become short of breath. For an expectation, reduced to what is possible for man alone, dies with man. It then makes no difference if it takes place heroically or despairingly. As Brecht puts it:

Those who are old, I hear, have  
nothing to hope for

For only time can bring it about

and time is lacking.

But for us youths, I hear, the door stands wide open.

Of course, I hear, it stands open only into nothingness.

**Expectation of Redemption:** The world does not contain what it promises. The heart needs more than it can buy. In a disappointed person his longing can break through, as in a "primeval cry," for happiness that is not transitory, for a "moment of the eternal," for meaning, for God. This is connected with his origin. Man, who aims at eternal fulfillment because he came forth from God's breath, "created in his own image," will never lose his homesickness. Consciously or unconsciously he hungers after the lost paradise. — One who has betrayed God's love cannot nevertheless simply reclaim it. But he can repent and go in search of the lost God. God lets himself be found. God remains faithful even to the deserter. Never giving up, God wants man's happiness and his salvation. Since we have turned our back on God, he comes after us. He devises our rescue. He longs for the first love. He opens the door onto our redemption.

In the history of God's covenant with Israel, he who calls himself "I am" leads his people step by step into a saving expectation of the Messiah. In the picture of Israel as a bride, the covenant becomes clear as to its fulfillment. — The expected one has come. The redemption of the world is completed. Every hope of the world now has roots once more in God. No hope needs to end any more in emptiness, because he who was crucified and resurrected has taken it with him into the life of the world to come. Into all eternity our expectation and hope bears a human face, and his name is Jesus, the Christ and Lord.

**Fulfilled Expectation:** We live in the final phase of every human expectation. He who has come and he who comes, he forms the poles between which our life pulses. "You press upon me behind and before" (Psalm 139:4). With Christ we can wait for Christ: embraced by the humiliated one, exalted, and coming in glory. The boundaries of time and space

are finally burst open in the world of God. All this has loaded our world with the reality of God. We live in God's breathing space, in the force field of his Spirit, his presence, his love: secure and hidden in Christ.

We become what we expect. Immersed in the mystery of Christ, we grow out of Christ more deeply into Christ. Then don't we ourselves become a sign of hope in a transitory world? — Such a partnership has consequences: whoever with Christ awaits and expects Christ, he likewise awaits that which Christ expected as he became man for our sakes. We become companions in the destiny of the Lord. The way into the glory of imperishable life goes also for the redeemed through suffering and death. — Whoever wagers everything on God and his kingdom has the world as an enemy, for the world wagers everything on itself. Whoever refuses it adoration must reckon on hate and persecution.

No longer paradise, now our concrete world becomes the testing ground of our faith, the stage for our own verification, the place where we stake our love: God's commission — until he comes. — If we have no serious commitment and yearning, then we shall miss him whom we long for. On the other hand, so that we can "await the coming of our redeemer in joy and confidence," the Lord has programmed in the Gospel a way for us for the "final time" which has now dawned: "Seek first the kingdom of God!" — "Serve one another — as I have you!" — "Forgive one another — as I have you!" — "Love one another — as I have you!" — "Do not quench the Spirit!" — "Abide in my love!" — "Proclaim the mighty acts of God!"

**Hope on Trial:** And the redeemed can develop only by being tested and refined. They too must take their stand against many kinds of temptation. Like an infection it can suddenly attack us. If we cannot manage temptation, it manages us. It behaves even like expectation when it talks us into managing better without God, and calls our appetites necessities of life required for our fulfillment. And yet temptation always comes off badly when it shuts out God, and

ends in guilt. — Our greatest temptation, however, is the immense suffering in the world. The many-faced suffering, which breaks into our own life — or murderously infests whole groups, peoples, continents. Suffering, which we cannot classify. Not even in the chain reactions of our unending guilt. — So God becomes a great tempter. How is that suffering to be brought into harmony with his love and our redemption? Does not God refute himself? Are we not asked too much when we have to endure God's silence? When he apparently jilts us with all our trust — and permits further terrible things? — Complaints, questions, and accusations which Job, the righteous man afflicted to the core, has hurled against God for us all. Job came very close to cursing God — then he becomes speechless, and understands himself as a creature in the hand of his creator. Then he comes to know who God is — and — who Job is. Then he bows down before the mystery of God and worships. For God knows what God does. And even in trial by fire he wishes well for his creation.

What God takes us for — what we take God for, only comes to light in testing. Here God brings out every hidden thing to full view in front of our own door: our despondency as well as our confidence, our greed as well as our love, our arrogance as well as our hopefulness. Crisis is also a time of grace, in which God wishes to bring about his salvation for us. If we let him in. — Augustine writes in his "Confessions": "There are mysteries in the human breast which are hidden from man himself. When temptation comes they appear and become manifest. Man does not know himself; he may learn to know himself in temptation. When God ceases to tempt, the master stops teaching."

Grievously tempted, we easily forget that the completion of the world is still expected. That we are expectant in the midst of a world that is passing away. That the days of demons and evil forces are numbered. That their fury goes before God's coming. The new heaven and the new earth, where "there will be no death, no mourning, no lamentation, no distress," is the bridegroom's gift to the bride, from the Lord who *comes*.

How can we want to comprehend and probe further, when we contemplate "him whom we have pierced"? All that is incomprehensible to us is nonetheless embraced by God's incomprehensible love for us. To be allowed to live in that love is greater than comprehension of it. To be allowed to share in that love is to follow as disciple him who was crucified. To believe in that love gives us the courage to join in Job's cry of faith: "Though he kill me — yet will I put my trust in him" (Job 13:15). "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' — Amen. Come, Lord Jesus" (Rev. 22:17-20).

# MISSION ON HORSEBACK

By CLARO HUERTA

**I**t is 7:15 in the morning as I step down from the bus at the entrance to Colonia Nuevo Morelos, State of Veracruz. I am immediately embraced by the waiting Carlos Dominguez who piles me and my valise into his already overloaded taxi. Carlos tells me of the severe rains of the past three days and warns about the dangers of the dirt road leading to Paso de Maravillas, State of Oaxaca, on which tractors had just begun to work the previous week. The rivers and streams are known to be rising and the bridges are in bad condition. I realize that we are in for a bad time in trying to reach Nuevo Progreso, our destination, but am comforted by the promise of houses further on in our journey.

"Let's see how it goes," Carlos responds to my thoughts.

And so we begin our second adventure; the second, because the first, in the year before, had initiated our work in Paso de Maravillas. I am heartened by the recent road work, but this sense of

wellbeing doesn't last long as we encounter our first stream, its bridge semi-destroyed. Some people are already at work, trying to replace the palm logs. Carlos joins them, and soon we are able to cross over the improvised bridge. The following stream is steadily rising with a strong current, and it is already too dangerous to think of crossing over in the vehicle. Accordingly, we distribute what has to be carried among ourselves. As we are about to pass through the rampaging waters, a wonderful sight greets our eyes. No we aren't wrong! It is Manuel with the horses; Manuel, whose intuition, he says, told him to wait a while longer at this particular stream before turning back in the bad weather. I silently gave thanks to God.

In the next two and a half hours, we pass men from Maravillas repairing yet another bridge; and we follow a winding trail through deep ravines, always climbing higher until we reach what I name "la cumbre," the summit. A boy from Nuevo Progreso mounts behind me and acts as local guide. He explains how parrots nest in the hollows of the enormous tree trunks which rise up all around us like strange anguished creatures come from another world after being consumed by a horrendous blaze. And he tells of how his grandfather died from a snake bite while working his plot of land. "And now we will see Nuevo Progreso."

"Thank goodness," I respond under

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my breath, because my legs, after increasing agony, are beginning to go to sleep.

Shortly after descending through dense jungle and a series of elevated woods, I begin to see below the first houses, and beyond, the mouth of the jungle with its rocky cliffs looking like bleached faces. A house, roofed with sheets of galvanized metal, is pointed out to me as our destination. The buildings with black galvanized roofs are the school and municipal hall.

I arrive first, followed less than a kilometer behind by the others, including the municipal agent of Paso de Maravillas and his assistant, all guided by our host Manuel Sanchez Cortes. At the edge of the ejido I dismount and quickly try to vest myself, but in these moments the rain, an apparently interminable downpour, is too strong, and I return my vestments to the valise. Someone gives me a raincape and I hurry to the home of Manuel and Juana Rosales Rosas. The settlers of Nuevo Progreso have been impatiently awaiting our arrival for hours. The faces of the first children that I see express deep emotion and astonishment. The first exclamations that I hear are: "The first has come." "The padrecito (literally little father) has now arrived." That is certain. I hear the announcement of our arrival over the loud speaker, and someone runs to make a correction. The padre is from Jalapa and not from Matías Romero.

Soon more barefoot youngsters, dressed in their clean clothes, arrive. Our hosts offer us dinner in the porch which is rapidly filling with men, women and children of all ages. I suggest that we begin with all haste possible and use the time to improvise an altar for the eucharistic celebration. The temporary chapel is wide, has a galvanized roof and walls of wood. The place is so full that all have to stand during the mass, and the faces of the little ones and adults alike reflect incredulous amazement. With just reason as I learn later, for I am the first priest to visit the ejido since its founding seven years ago. After the Eucharist, three people present themselves for baptism, religious figures are brought forward to be blessed, and the hostess asks for the blessing of her home.

Although it is now late afternoon and the rain is stubbornly torrential, we decide to leave. The horses are saddled, my valise is packed and we set off. We have not passed the last houses of the ejido when an authentic deluge falls on our heads. The ejido is being assailed, as if the heavens have decided to empty themselves of all their water at the same time in the same place. We return to Manuel's house, gratefully aware of his generosity. It has become foolhardy to think of traveling at night through unknown territory with its rising streams.

Later, under flickering lamplight, Manuel, who is 36 years old, and I chat. He tells me that the place is named Nuevo Progreso (New Progress) because the ejido Progreso, founded the 5th of May 1971, was destroyed in 1975 by a fire which spread with incredible and dreadful speed. He narrates the horrors through which the settlers lived; how the houses were converted into mounds of ashes, one by one, until only three remained – these he points out to me with his finger. And so ejido Progreso disappeared, consumed by the fire that, like a hungry dragon, devoured farm tools, domestic animals, barns, furniture, everything. Manuel, a bit sad, says that the people, helpless in the face of the holocaust, fled, some to ejido Los Angeles about an hour and a half away, others to nearby ravines where they slept in the open air with the little they had saved, if indeed they had managed to save anything. Providentially, all lives were saved. And Manuel tells me of his own impressions of horror when, upon returning from Los Angeles, he came upon the fleeing people who were without destination, and saw the columns of thick smoke rising from behind the hills.

In 1971 there had been 35 families; of these, several never came back. However, the majority did return with the sadness of defeat and the fear of abandonment reflected in their eyes. Manuel

tells me that he was among those who no longer wanted to return to the ejido. But soon the news of Progreso's tragedy spread through the hills and jungle. All was not lost. The settlers decided to turn to the municipal authorities in Matías Romero for help, and the municipal president, Dr. Ernesto Gusmán, undertook a campaign for the homeless community.

Manuel says that the doctor personally traveled through the streets of the city, using his truck and loudspeaker, to ask for aid for Progreso. From this campaign, the ejido received medicines, clothing, roofing, groceries, generously given as much by those of Ixtepec who, under the command of the military authorities, sent two truck loads of provisions, first aid and blankets. San Jacinto Chinalteco sent a ton of corn and a hundred kilograms of beans, Manuel still remembers.

Ejido Nuevo Progreso, made up of 37 families, is enclosed in the spur of a mountainous zone of the Mixteca, about 75 kilometers from Matías Romero and some six kilometers from Paso de Maravillas. Its access to the outside world is by horseback. Today we have visited the community for the first time at the invitation of Juana Rosales Rosas and her husband, Manuel Sánchez Cortés. We fervently hope to return very soon.

### Underground Prophet

Finally someone

who doesn't choose and weave words  
to snare the unsuspecting,  
who speaks straight from the hip  
boned to the mind of God,  
who raises the hurting bodies of the poor  
from numb statistics, the powerless  
knocking on locked doors.

After Auschwitz, Hiroshima, My Lai

courage died like roses in clay pots, no rain,  
or became like a drug sold over the counter, false promise.

Someone finally

who doesn't buy the currency  
of those solipsistic times  
whose throat is a tent of mercy  
marshalling the armies of peace  
with the voice of seven sons in seven caves  
lifting to our bloated sight  
the new world mendicants.

Someone who walks  
over the rotting bulkheads into the surging cities  
with the radical step of the new.

Elizabeth Williams

# EDITORIALS

## Resigning Bishops

In past generations, bishops rarely resigned their position or jurisdiction. Then compulsory resignation at age 72 was introduced. More recently, contemporary ideas of an earlier retirement led more bishops to resign for reasons of age or health in their 60s. Resignation is only granted by the House of Bishops. These bishops retain seat, voice, and vote in the House of Bishops, not because they still represent a jurisdiction (they don't), but because they are the wise, experienced, and elder leaders of the church. The defeat of a move to deprive them of their vote can be understood in this light.

Meanwhile, on the other hand, a number of much younger bishops have been resigning for a variety of other reasons. If they resign "for reasons of mission strategy," Article I, Sect. 2 of the Constitution of our church assures them of continued seat and vote, irrespective of what position or circumstances they are later in. This provision was originally designed for American missionary bishops in overseas jurisdictions who stepped down in order to make openings for indigenous bishops. Similarly, bishops selected by the House of Bishops to serve in former missionary districts of the American West have sometimes wisely felt that they should be replaced by a bishop elected by the diocese into which the missionary district has subsequently developed. All of this makes sense. At the same time, bishops may seek resignation for innumerable other reasons, good or bad — conflicts within the diocese, family matters, mid-career restlessness, mental breakdown, scandal, or the simple desire to go into some other form of work. These reasons do not offer continued seat and vote in the House of Bishops: resignation for "missionary strategy" does. Most bishops are aware of missionary implications in any major decision. We are sure most bishops try to act honestly, but the letter of the law should not encourage people to stretch the truth. Of course the House of Bishops ought carefully to scrutinize the reasons for every request for resignation submitted to it. Yet this house is conspicuously tolerant of its own members and does little or nothing to police them except when there is a major public outcry. In this context, the expression "mission strategy" will soon lose credibility. More objective criteria are needed, both to safeguard the accountability of the House of Bishops and to safeguard the future position of those bishops who really do resign for reasons of strategy in the missionary outreach of the church.

## Audibility and Visibility

Because of the large membership of the House of Deputies (over 900) and the necessity of providing seating and table space for each one, together with the platform for the officers and the bleachers for the spectators, nothing but a huge meeting place can accommodate this body. This means that acoustics are inevitably a problem, as strident loudspeakers reverberate in the vast space. Added to this is the technical

and sometimes obscure language of resolutions and from time to time the occurrence of uncertainties regarding parliamentary procedures. There are occasions when deputies, no less than guests and members of the press, do not know precisely what is being debated.

The Triennial undertook to solve its similar problem in Denver by having a large screen back of the platform on which resolutions could be visibly projected, although this was not used as fully as it might have been.

We believe it would be to the advantage of all concerned to have such a screen in the House of Deputies, and to use it constantly. We hope that in the future it may be feasible to have electronic screens which will face both the deputies and the visitors, and also flash the material in the press room. Many mistakes, misunderstandings, and false reports would be avoided, and valuable time could be saved.

## Peter Day

A happy event in Denver was the dinner on Sunday, September 9, given by the Presiding Bishop in honor of Dr. Peter Day, retiring Ecumenical Officer of the Episcopal Church [TLC, Sept. 30]. Later in the convention, Bishop John Burt of Ohio, chairman of the Standing Commission on Ecumenical Relations, paid a warm tribute to Dr. Day in the House of Bishops.

As many of our readers know, Peter Day was the editor of this magazine from 1952 until 1964, when he was appointed as the first Ecumenical Officer of the Episcopal Church. Remaining in this position until the present time, he has become the senior ecumenical officer of any American church and has won the high esteem of his colleagues in other Christian bodies. Growing cooperation with other churches in many fields, a new and very friendly relationship with Roman Catholicism, and the development of a constructive and responsible organization of Episcopal Diocesan Ecumenical Officers (EDEO) have occurred during the years of Day's leadership.

During the months ahead, he will divide his time between his home in Milwaukee and his apartment in New York where Mrs. Day continues to occupy a business position. It is a great pleasure to welcome him back into a direct and active association with this magazine to which he has contributed so much. We will look forward to drawing upon his experience and counsel, particularly in the field of promotion and development.



The convention site: Acoustics are inevitably a problem.

## NEWS

*Continued from page 8*

Catholic and African Methodist Episcopal leaders of the Council of Churches in Namibia (CCN), spoke up again against mass detentions without trial of black Namibian citizens in a letter to the newly-appointed general administrator of the West African territory.

"The detentions are crippling our congregations and communities," said the Rev. Albertus Maasdorp, an official of the Lutheran World Federation (LWF), and general secretary-elect of the CCN. "We can only hope that the administrator-general will listen to us. The last one didn't."

Prof. Gerrit van Niekerk Viljoen, who now governs the territory for South Africa, was also asked by the church leaders "why it is that the members of our congregations, who form the majority of those held in detention without trial, are denied the spiritual and sacramental care of their own churches' ministers, while having mainly the services of non-episcopal, Calvinistic churches foisted upon them."

"We regard this interference as a violation of peoples' religious and human rights, perpetuated under the so-called 'lawful' and respectable cover of martial law."

Mr. Maasdorp took a copy of the message to the annual meeting of the LWF executive committee in Joinville, Brazil. He shared a message from Lutheran Bishop Kleobas Dumeni of Ovamboland describing the interruption of a church service and the ransacking of a girls' school by black South African soldiers.

"People in that area are now becoming afraid to go to church," he said.

## New ACC Chairman

John G. Denton of Australia will become Chairman of the Anglican Consultative Council (ACC) on Jan. 1. He will succeed Marion Kellern of Alexandria, Va. Mr. Denton is General Secretary of the General Synod of the Church of England in Australia. After working in the personnel department of Mobil Oil (Australia), he served successively as administrative secretary of the Diocese of Central Tanganyika from 1954-64, director of information and public relations of the Diocese of Sydney, and then as diocesan registrar and part-time General Secretary of the Australian General Synod. In 1977, he assumed full-time duties in that post. He was awarded an OBE (Order of the British Empire) in 1977.

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Warren J. Debus  
Business Manager

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- A. Total number of copies printed - net press run: 10,023
- B. Paid circulation:
  - 1. Sales through dealers, etc.: none
  - 2. Mail subscriptions: 9,490
- C. Total paid circulation: 9,490
- D. Free distribution by mail:
  - 1. Samples, complimentary and other: 137
- E. Total distribution: 9,627
- F. Copies not distributed - office use, leftover, unaccounted, spoiled after printing: 396
- G. Total: 10,023

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  - 2. Mail subscriptions: 9,343
- C. Total paid circulation: 9,343
- D. Free distribution by mail:
  - 1. Samples, complimentary and other: 126
- E. Total distribution: 9,469
- F. Copies not distributed - office use, leftover, unaccounted, spoiled after printing: 400
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Warren J. Debus  
Business Manager

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# PEOPLE and places

## Appointments

The Rev. J. Nelson Brockmann is priest-in-charge, St. James Church, Springfield, Mo.

The Rev. Richard Elberfeld is assistant priest at Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. Richard J. Kirk is rector of Church of the Advent, N. Union EK St., Kennett Square, Pa. 19348.

The Rev. William D. Reynolds is rector of All Saints' Church, Nevada, Mo.

The Rev. Judith E. Upham is rector of Grace Church, 418 University Ave., Syracuse, N.Y. 13210, effective October 15.

The Rev. Leslie C. Smith is rector of Christ Church, Bloomfield, N.J. Add: 74 Park Avenue, Glen Ridge, N.J. 07028.

## Ordinations

### Priests

Central and South Mexico - Lino Rodríguez-Amaro, vicar, San Juan and other missions in the state of Morelos. Add: Quinta La Huerta, Battalla 19 de Febrero #102, Cuautla, Mor. Amador Zárate, vicar, San Francisco de Asis and other missions in

the state of Morelos. Add: Apartado Postal 1410, Cuernavaca, Mor.

Rio Grande - Herbert J. Robbins, non-stipendiary, St. Andrew's Church, Roswell, N.M. Add: 1709 W. Walnut, Roswell 88201.

## Sick Leave

The Rev. H. Bruce Shepherd, Jr., chaplain, Duke University.

## Change of Address

The Rev. M.A. Garrison formerly of Kumasi, Ghana, may be addressed at Trinity College, P.O. Box 48, Legon, Ghana (West Africa).

## Deaths

Eleanor D. Gerhart, 71, wife of the Rev. Willis P. Gerhart died August 14, in Abilene, Texas. Born Eleanor Deuel, March 7, 1908 in Chicago, she was the daughter of the Rev. Charles E. Deuel and the granddaughter of the Rev. John C. S. Weills, both Episcopal priests. Mrs. Gerhart grew up in Santa Barbara, Calif., graduated from Mills College, Calif., and received a master's degree in sacred theology from the Pacific School of Religion, Berkeley, Calif. She worked for the National Council of the Episcopal Church as a field secretary, traveling all over the United States. She went to Abilene to direct a church conference and it was there that she met her husband. They were married during General Convention in 1940 in Kansas City, Mo. She then moved to Abilene where she lived until her death. Fr. Gerhart was rector of the Church of the Heavenly Rest until his retirement in 1957. Survivors include her husband, two sons, and five grandchildren.



## Night Hunters

The tobacco barn  
down the hill  
near a little stream  
seven tiers high  
a challenge all the way  
going by on a night's hunt  
for opossum or raccoon  
and sometimes a skunk  
we stopped for leaves  
to make cigars  
somewhere along the way  
a fire was laid  
looking into the blaze  
puffing on that raw tobacco  
we thought of tomorrow  
and what was beyond.

Roy Turner

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## BOOKS

THE ANGLICAN MISSAL (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

NEW PARISH/NEW CURE - essential book for clergy considering a move and search committees. Book stores or Richard K. Martin, 14 Clark St., Belmont, MA 02178. \$5.25.

MELCHIZEDEK... WHO?, Cox and Crockett (second printing). Undergird your Stewardship and Venture in Mission teaching year-round in Newsletters and Sunday Bulletins. Over one hundred complete pieces placed in Biblical order and following BCP Lectionary. \$3.50 in paper. The Rev. Canon W. David Crockett, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

## DIRECTORIES

1979 DIRECTORY of religious communities of the Conference on the Religious Life. \$1.00 from the Society of St. Paul, 44-660 San Pablo Ave., Palm Desert, Calif. 92260.

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**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power  
Sun H Eu 8 & 10, Wed 11 & 7:30

## SANTA CLARA, CALIF.

(and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie  
Sun HC 8 & 10; Wed HC & Healing 10

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also  
Tues & Sat 9:30; Thurs 12 noon; 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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## CHICAGO, ILL.

**CATHEDRAL CHURCH OF ST. JAMES**  
North Wabash Ave. at Huron St.  
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,  
Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.  
Daily office at 12 noon. Cathedral open daily.

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

**ST. BART HOLOMEW'S** Park Ave. & S. 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 9:30 HC (1928), 11 H Eu (Rite I), 1S & 3S, MP and sermon 2S, 4S, 5S. Wklys 12:10 H Eu Mon, Tues, Thurs & Fri 8, 1:10, 5:15 H Eu Wed. 5:15 EP Mon, Tues, Thurs. Fri & Sat. Church open daily 8 to 6.

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles  
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff  
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

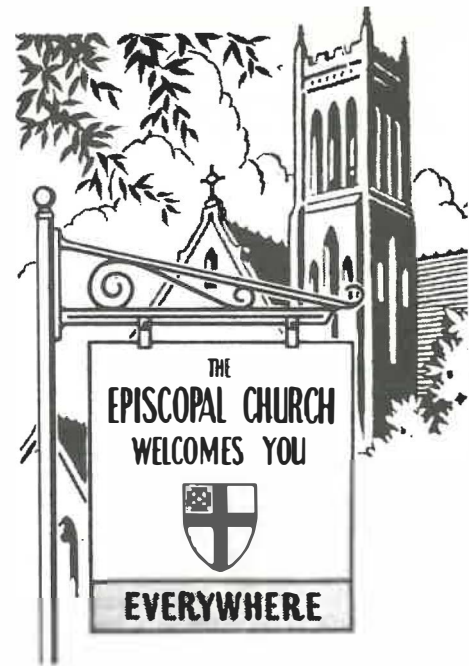
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**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Martin Leonard Bowman, chap. & pastor  
Sun Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
Sat 2-3, 5-6, Sun 8:40-9

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05



## TROY, N.Y.

**ST. PAUL'S** Third and State St.  
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d  
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05, HD anno

## PHILADELPHIA, PA.

**CHAPEL OF THE REDEEMER**  
Merchant Seamen's Center  
249 Arch St. (cor. 3d & Arch Sts.)  
Eu Tues & Thurs 10:30. Sat 7:30

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho). Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9

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