

THE LIVING CHURCH



Fra

Bishop Fisher (left), Mr. Golden, and Br. Damian at abandoned building in Brooklyn: Renovating for a new Franciscan ministry [p. 2].



THE LIVING CHURCH

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Firstborn of Creation

Ascension of our Blessed Lord, towards which the church turns its attention during this last part of the Ascension Season, seems far outside the ordinary scope of our own personal knowledge and experience. Here the supernatural of Jesus is plainly expressed. He steps out of all the limitations of time and space and circumstance which characterize human life as we know it. The New Testament never suggests a step out of being human. His nature is glorified, transformed, purified, if you will, but never abandoned. Having once united his deity to humanity, and having once been born in Bethlehem, he never repudiates, nor rejects his membership in our midst; instead he takes it to new heights. A part of him which is creature, that part of him which originated on earth, that part of him that is biologically related to us — that he takes to his throne in heaven.

As he is called "the firstborn of all creation" in the liturgy (BCP, p. 369) and in the New Testament (Colossians 1:15), the reason he remains linked to us is that he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to my brethren . . . Here am I, and my children God has given me" (Heb. 2:11-13).

What we celebrate at this time is not the departure of Jesus, or his absence or isolation from this world, but rather his continuing tie with us. "We have this as our anchor and steadfast anchor of the soul, a hope that enters into the inner shrine of the heart, where Jesus has left a forerunner on our behalf, having become a high priest forever after the order of Melchizedek" (Hebrews 7:26).

H. BOONE PORTER, Editor



RNS
"The Ascension" by Andrea Mantegna (Italian 1431-1506)

The Cover

Bishop Michael Fisher, the newly elected head of the Society of St. Francis throughout the Anglican Communion, visited a three-story abandoned building in Brooklyn, N.Y., which is being renovated by the friars to become St. Elizabeth's Friary. The occasion was a working bee clean-up by friends and supporters. Within eight months, the building will be a center of Franciscan ministry in the largely black and West Indian neighborhood.

Shown in the cover photo with Bishop Fisher are Brooklyn borough president Howard Golden, a staunch supporter of the project, and Br. Patrick Damian, one of the members of the friary who works as a chaplain in a nearby hospital.

Mozarabic Rite

As an Anglican and a Spaniard — yes, this *is* compatible — I read with interest your fine editorial “Spanish Gold” [TLC, April 14]. An important fact was left out, however: the continued use of the Mozarabic Rite in the Spanish church, to which I referred in my article “The Episcopal Church of Spain” [TLC, August 7, 1977].

JUAN V. SOLANAS

Richmond, Va.

In the 1977 article, Dr. Solanas appropriately called attention both to the use of the ancient liturgy by Roman Catholics in Toledo and the translation and adaptation of Mozarabic material in the Prayer Book of the Spanish Episcopal Church. Ed.

Authority the Linchpin

The question you articulate in “Talking about Seminaries” [TLC, Feb. 17]: “Finally, what about theology?” and its corollary, “Our church as a whole seems little concerned with it,” are worthwhile, and as such, merit more than surface consideration.

The sometimes tension-ridden equation of law and kingdom within western Christianity marks a peculiar legacy within the church catholic, with particular significance for the English-speaking church. This equation is expressed in administration, theology, canon law, and architecture, among other things; and English culture, with its emphasis on fairness and justice, grew within this framework. Law is that which maintains a reasoning, and reasonable, body politic or society, and that law’s ultimate guarantor is authority, where such authority is willingly given and willingly taken (to be sure, there are glaring exceptions to this principle of mutual assent), to move such society toward mutually agreeable goals.

Authority as the rational and final linchpin of order and peaceful social intercourse was recognized by the Anglican likes of Jonathan Swift and Samuel Johnson. It was this agreed-upon place of authority within a societal hierarchy of values which has been, in times past, the genius of established Anglicanism. When such authority is called into question, then the very existence of its body politic as a coherent unit is called into question as well, with the issue of self-identity, finally, at stake.

The issue of authority within a hierarchy of values has yet to be resolved within American, and Western, societies at large — and the Episcopal Church, as part of these larger matrices, finds itself

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... equally perhaps more so, the
isms within microcosms are often
acute) with the perplexity of iden-
solution. Until the church reaches
vel of stability regarding self-
ity, which is now somehow in con-
with its underlying characteristic
s of tolerant authority, then tradi-
l theology will not be in the offing
t a new, and maybe characteristi-
-American, theology may flow from
ainful process of self-scrutiny
we are undergoing.

ank you for your helpful and
ght-provoking remarks.

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

Let Clergy Be Careful!

signatures of the clergy are be-
g rather complicated and/or incor-
Referring first to the use of the
appearing before the signed name
ishop and following that of a priest,
uld be difficult to pinpoint the ori-
f the custom, but it would seem
the symbol should only be made
the handwritten signature of the

For a bishop to have the sign-
ed along with his printed name
appear to be incorrect; the "plus"
each last name in the *Episcopal*
Annual or the *Clerical Directory*
easy reference and should not be
odel for episcopal names printed or
below the signature of the prelate.
ving thus disposed of episcopal er-
this regard, let us now turn to the
yterate: I know of one priest who
his name, "+ Fr. James," and I re-
ceived a letter in which the tim-
nd name of the priest were cor-

rectly typed, while this appeared
in handwritten signature, "J. J. Smith
(the Rev. +)," involving a proliferation
of errors.

I stuffily do not have to tell Anglican
clergy that "The Reverend" is an adjecti-
val form, but it is a bit disconcerting at
times to see, "The Reverends" appearing
before lists of the clergy. As I warm to
the abuse of clerical forms, the alternate
title of the Presiding Bishop is too often
pronounced "Primayt," instead of
"Prim-et"; I hesitate to explain the dif-
ference.

Further as to pronunciations, oblation
is "ahbaltion," not "ohblation"; saith is
"seth" (like "said"), not "sayeth"; err is
not "air"; chastisement is chasstizment,
and "tresp'sses" is a lot better than
"tresspassess."

Returning as a final shot to titles,
bishops are not addressed as "Your
Grace," which is the title of an arch-
bishop. As the bishop whose sudden ap-
pearance elicited an "Omigod" said,
"My Lord" will do!

(The Rev.) ROBERTS EHRGOTT (ret.)
Russiaville, Ind.

Respect for Conscience

In response to two letters [TLC, April
14], on the subject of former Anglicans
now in the Roman Church under the pas-
toral provision of that church and the
use of a somewhat revised liturgy, per-
haps it should be said first of all that the
Roman Church as any other Christian
church will accept converts whenever
people have a serious desire to convert.

They are just the tip of the iceberg,
however. Each General Convention
seems to send the Episcopal Church

deeper into a variety of humanism, lib-
eralisms, modernisms, and other "isms"
that I find difficult to wed with the an-
cient catholic and Anglican religion.
Soon there will be no reason for a cate-
chism or need to teach catechumens any-
thing beyond "love Jesus" and "y'all
come."

Further, the Roman Catholic liturgy is
not being altered. There are other Uniate
rites in the Roman Church. They exist
for the benefit of those who find them
edifying and dignified. Those who are of
my acquaintance who have become Ro-
man Catholics did so with heavy hearts
and with much sacrifice. They did so to
maintain a catholic integrity of con-
science, a somewhat rare commodity in
so much of our society these days.

I personally hope the Episcopal
Church will have similar charity and pas-
toral concern for small disenfranchised
groups who knock on our door; as, by the
way, we have had for years. The question
is not "what have they retained of Angli-
canism beyond some 'thees and thous'"
but rather, "What has the Episcopal
Church retained of Anglicanism?" I do
not approve of the action of those who
are now Roman Church members, but I
cannot criticize their motives.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church
Winter Haven, Fla.

Amen

Considering the vast amount of eccle-
siastical rhetoric composed and aired
these days, the only appropriate re-
sponse to Charles D. Corwin's view of
sacramental religion [TLC, April 14] —
"a (slow) change has improved your life,
and you relationship with others and
with your Lord. I thank God . . ." — is,
"Amen."

C. M. STEWARD, M.D.
Saranac Lake, N.Y.

Benign Monarchs

I offer Mary Abrahams as well as Fr.
Moyer [TLC, March 24] an answer of
sorts to Sr. Constance's disturbing ques-
tion [TLC, Jan. 27], "If patriarchy is an
aberration, what has the entire Judeo-
Christian revelation been? A distortion
of truth in the hands of power-hungry
men?" Patriarchy in its most noble
forms seems to express the essentiality
of monarchy. And yes, the logic of patri-
archy seems deviant from the more logi-
cally sound monarchy of the mother. So
far as authority over and responsibility
for a constituency go — as well as homi-
lies and worldly ministrations — moth-
ers are naturally benign monarchical
functionaries, dictatorial initiators of all
social law. The concepts of fatherhood
and monotheism both derive from the
plausibility of such an essential mon-
arch, albeit a "heavenly" one.

The entire Judeo-Christian revelation

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the hands of *truth-hungry* men. Much of scientific "revelation" is produced by men who similarly hunger for truth. Truth is touted as the power that makes men free. On the contrary, I think it can be demonstrated that truth is the all-too-female recognition that one is indented and obliged to obey unchangeable laws of nature.

In their most essential function of bearing man — even the most glorious son — women easily sate their hunger for truth. Truth turns out to be bitter with an awful lot of boring work thrown in. Truth entails forfeiture of one's very life for another. One scarcely should crave even a taste of that, let alone a stomach full. Men categorically have no empirical way of learning these unwanted facts.

At communion, we ceremoniously acknowledge and bow to the eternity of truth, expressed in metaphors and litanies and liturgies, rituals that romance and adorn the starkest facts that woman knows firsthand.

At these ceremonies men assume the roles of victim and priest, that is, of mother and the sanctifier of what has to be. Appropriately, priests proclaim their unworthiness to so much as gather crumbs under the table of the one who really is sacrificed. For priests, who are

self is only a vicar — this remains vicariously intellectualized knowledge. For mothers it is the real thing down the irreducible elements of body and blood.

I have a certain sympathy for those who oppose the priesting of women. For men, the play's the thing and the liturgy is tragic theater at its inspirationally highest and best. It is no wonder to me that faithful communicants, especially the mothers, never fail to find refreshment at the celebration of the mass. Nevertheless, for woman to play such staged roles by day and to function realistically by day and by night is to trivialize the truth woman alone is obliged to do. Woman understands her ministry and is not likely to forget it: it is the human mother's understanding of herself and her duties that separated us from animals in the first place. Some sons who play "father-in-god" roles may prefer not to remember where the model figure came from or her gender.

Whoever claims orthodoxy must be absolutely sure that their way is the right and only right way. Ipso facto, mothers are righter than anybody, and hence the most venerable, regardless of what they believe. Even the most incompetent and neglectful and adulterous mother is more venerable than any man. It is surely curious that nowadays

many women accept as "ortho truth the explainable but not so able distortions of truth-hungry and clamber to go into the priesthood as to be *allowed* to minister to other "fathers-in-god;" cannot be anything much as a comedy of compou errors.

REBECCA B

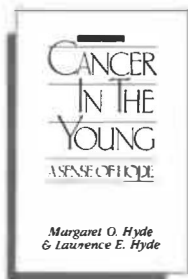
Berkeley, Calif.

Biblical and Catholic Faith

Thank you for such fine articles in LIVING CHURCH. Many of us are closer to the life of prayer by such les, and poetry or verse is helpful especially during Holy Lent. Thank taking sides on the "Jenkins A: [TLC, March 10], which in prayer only begun. Pounding doubts into ple just isn't being fair to the ch life and witness to the honest myst the resurrection. He who gives us, i through consecrated bread and win true Body and Blood certainly in way established both his cross empty tomb forever and eter Thank you for upholding the biblica catholic faith and practice of Epis lians against skepticism.

(The Rev.) BYRON J. Mc Lake Isabella, Calif.

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Executive Council Meeting

formal annual meeting of the Executive Council, which began Wednesday, April 17 in downtown Memphis, was largely devoted to budgetary issues and a variety of lengthy and important reports.

After opening prayers and roll call, the Presiding Bishop, the Most Rev. John M. Allin, read a statement on South Africa and announced a new effort at reconciliation and information-gathering reports on apartheid; the findings and recommendations which result are to be forwarded to the office of the Presiding Bishop. Among many quotable sentences, he said, "We have been in active consultation with the government of the United States to urge that our foreign policy reflect our continued desire to be an equal partner for true democracy in Africa. We must assure all South Africans that our aim is to insure a station, economic prosperity and progress towards full participation in self-determination."

Continuing with a broad discussion of other topics, the church's Chief Pastor emphasized his own emphasis on reconciliation within the church. "The church does not need new programs," he went on to say, "but deeper involvement in the mission of Christ." He commended the Joint Nominating Committee for the election of the Presiding Bishop for four good choices.

Commenting on the improved stewardship within the church, he pointed out, as he has on previous occasions, that neither the Executive Council nor the Presiding Bishop's Fund can handle all of the money which needs to be given to meet urgent needs in today's world, but that what they do handle can provide direction and stimulate further support.

The Rt. Rev. Alex D. Dickson, Jr., first Bishop of the host Diocese of West Tennessee, welcomed the council, as did Charles M. Crump, long-time former member of the council, former vice-president of the House of Deputies, and currently secretary of the nominating committee for the Presiding Bishop. Mr. Crump handled many of the arrangements for the meeting.

The business schedule included reports submitted on Wednesday, committee discussion of the reports, and then voting on them Thursday afternoon and Friday morning. Reports Wednesday morning began with that of the Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania, and convenor of the task force on women's ministries within the Executive Council and national staff, which was created in February at the council meeting at Phoenix, Ariz. [TLC, March 17].

Members of the task force on accessibility for the handicapped were introduced by council member Paul M. Chalk

of Carson City, Nev., speaking as usual from his wheelchair. Task force members included men and women with personal experience of the difficulties which handicapped individuals encounter. Greater sensitivity to this problem has been found at the national and diocesan levels in our church, it was reported, but much progress remains to be made at the local level. At the conclusion of the report, all sang Hymn no. 325, "O for a thousand tongues to sing," with its references to the deaf, speechless, blind, and lame. At noon the Presiding Bishop celebrated the Eucharist.

In the afternoon, reports continued, several of them involving topics to which the council returned on Thursday and Friday. The Central American Task Force provided information on the second visiting team which had recently been to the Dioceses of Costa Rica, El Salvador and Panama. A 20-page report was distributed.

George L. McGonigle of Austin, Texas, spoke on relationships with the National Council of Churches. In response to criticisms from member churches, the latter is undergoing some reorganization.

Satellite Communication

William Baker of Lake Quivira, Kan., reported for the Committee on Communication and summarized the work of the task force on satellite communication. With the assistance and cooperation of Trinity Church, New York, and St. Paul's Church, Indianapolis, existing systems and arrangements of other churches were explored in detail. Cooperation with other churches was recommended, but the acquisition of its own satellite facilities by the Episcopal Church at this time was not found to be feasible. The Rev. Charles H. Long, director and editor of Forward Movement Publications, spoke of the agency's 50th anniversary, and stated that the previous month had shown the highest quantity of sales in its history.

On Wednesday evening council members, staff, and others were dinner guests of the Diocese of West Tennessee. Thursday morning was assigned to committee meetings. The Communications Committee and members of the church press were invited by Belinda Snyder of the *Tennessee Churchman* to breakfast at St. Mary's Cathedral where they were joined by Bishop Allin, Mr. Crump, and others. Prior to meeting, the committee



Belinda Snyder

Dickson of West Tennessee addressed participants at the recent Executive Council meeting in Memphis. Seated at the table are Presiding Bishop John M. Allin, and Clare Fisher, assistant secretary of the Executive Council.

cited Morning Prayer in front of the high altar, on the steps of which are inscribed the names of the heroic Sisters of St. Mary who underwent the yellow fever epidemic in 1878. On each side of the altar are carved the words, "Alleluia, Osanna," the dying words of Sr. Constance, who with her companions, the Martyrs of Memphis, will be proposed for inclusion in the calendar of the church at General Convention this September.

On Thursday afternoon the plenary session of the council resumed with Dr. Charles R. Lawrence, vice president, in the chair, and was largely devoted to financial matters. A budget for 1986 of over \$27 million was approved, and a resolution was adopted to move this budget at the General Convention in September. According to the resolution, this budget then provides the model for the following two years of the triennium.

Most financial items were passed without opposition, but the chairman of the

Cannon of Bloomfield Hills, Mich., called attention to possible problems in the use of the \$40,000 from the Cochel/Roanridge Trust to provide budgetary support this year for the Leadership Academy for New Directions and to the publication *Grassroots*. Although it seemed to be widely conceded that the income of this trust should not be used for regular budget items, the use of it in this case was accepted. The Cochel/Roanridge Trust also provided funds for a new consultation on the the ministry of the church in agricultural areas.

Several new legacies were gratefully received and the firm of John Deviny Carri-co, and Associates, was chosen as auditor for 1985.

National Headquarters

The examination of the possible relocation of the national headquarters promises to continue for some years. The council applauded a resolution for the

Continued on page 14

Critics Answered

Answering critics in both his own diocese and the secular press, Bishop John T. Walker of Washington explained in the April issue of *Washington Diocese* why he chose to demonstrate and be arrested by police outside the embassy of South Africa on March 13 [TLC, April 7]. Following his arrest along with 77 other protesters, he was bussed to a police station, "booked," and released. About 100 local clergy and 200 laypersons participated in the demonstration with him.

While noting that not all Christians interpret the imperatives of their faith the same way, he says, "The faith and truth which I hold, I believe to be biblical in nature and that which the church has received from the saints and patriarchs of past ages. . . . I believe that my ministry as deacon, priest, and bishop in the church of God demands that I show my love for the oppressed people at home and abroad by some concrete, although in this case, symbolic action."

He called attention to his having participated many times previously in demonstrations in behalf of various groups of oppressed or persecuted people. When he had done so, he pointed out, no voices then were raised against him. Now, however, they are he claims, thus implying that his critics are making a distinction because of the particular group he presently supports.

"Why . . . are any surprised?" he asks, "when that same bishop decides to make a gesture in favor of friend, brother in Christ, fellow bishop in the church of God, Desmond Tutu, Bishop of Johannesburg, and all black South Africans?"

Acknowledging that his own action is

only symbolic, he nonetheless maintains, "Can I do less? No my friends, I cannot! I have seen children, women and men, members of the body of Christ, who live far less well than do the dogs, cats and cattle of the free world."

Resignation Called For

Two bishops in the Church of England are calling for the resignation of the Rt. Rev. David Jenkins, the controversial Bishop of Durham, reports the *Church Times* of London (April 12, 1985).

In an Easter message in his newsletter, Bishop Jenkins once again raised questions as to whether the empty tomb of Jesus should be accepted as historical fact. This message roused the ire of the Bishop of Norwich, the Rt. Rev. Maurice



His Holiness Patriarch Pimen, head of the Russian Orthodox church, celebrates Easter liturgy in Epiphany of God Cathedral, Moscow. Like churches throughout the Soviet Union, the cathedral was jammed with worshippers. This year in the Orthodox world Easter fell on April 14.

Rotary Club said, "I believe him to be kind academic man and a specul scholar, but nevertheless I believe should not be a bishop in the Church of England." Bishop Jenkins, he would return to academic work.

The Bishop of Peterborough, so far only other Church of England prelate to say so publicly, concurred in this but sadly, he was quoted as saying Rt. Rev. William Westwood explained his reluctant judgment by pointing that bishops, in being "guardians of faith," do not have the freedom of Christians.

No matter the calls for the resignation Bishop Jenkins remains "cheerful apparently, unrepentant," says *Church Times*.

New Approach in Evangelism

A meeting to explore a new approach to carrying on evangelistic work held in Kansas City, Kan. in April in the direction of the Rev. A. Wayne Wab, evangelism officer of the Episcopal Church Center. If the implementation of this approach at the parish level is successful, similar meetings are to be conducted in 1986 to train additional church leaders in its use.

The approach calls for a team of consultants to visit a parish and assist in developing its own evangelism program. The consultants do not impose a preconceived program on the congregation. Rather, they work with parishioners helping them to tailor their own team will work with the congregation as long a time as needed; six months, 12, or longer.

So far three teams of two consultants each from several different dioceses have been trained in the new approach. At this experimental stage, they are drawn from as wide a geographical area as possible.

Plans are underway to train teams of consultants from every diocese soon. "Indigenous" consultants, it is believed, will understand conditions in their own dioceses better than outsiders.

One group leader at the meeting, the Rev. George Reynolds, Bishop of Tennessee, who noted that different levels of interest may be present in one place. "This new approach recognizes the wide variety of local conditions that are in fact [present] in the church he said.

(The Rev.) DONALD E. B.

DeKoven Property For Sale

Meeting in February, the annual conference of the Western Province of the Episcopal Church of the Holy Trinity of St. Mary, oldest religious community of St. Mary, oldest religious center for women in the Episcopal Church, voted unanimously to give permission for the DeKoven Foundation for C

owned by the sisters. Located on shores of Lake Michigan, the property consists of the 32-acre campus of Racine College, a former institution church, where the sisters have conducted a retreat and conference center, until 1977, a summer camp for girls. That setting, with its attractive and quaint buildings and grounds, they have provided through the DeKoven Foundation facilities for work and retreats for both groups and individuals. Numerous national conferences were held there too.

A CREDO program sponsored by the Great Lakes Chaplaincy took place

at the DeKoven property, the Leadership Academy for New Directions, a program for leaders in the small church field. Several schools of pastoral care met there as well.

Annual retreats for men and women have attracted such conductors as Presiding Bishop John Allin and the famous writer Madeleine L'Engle. A regular schedule of retreats and conferences will continue through December.

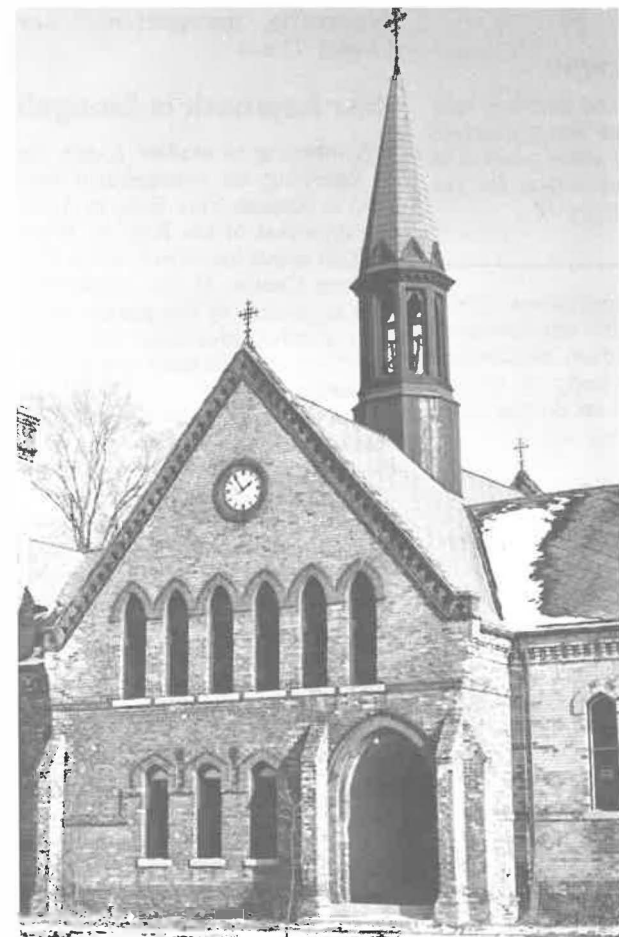
In keeping with their desire to live community life in harmony with all creation, the sisters have increasingly committed themselves to a simpler life, with special attention to conservation of energy, wildlife, and wildflowers, and to

conserving meadows areas. An area of natural prairie at the DeKoven site is a refuge for pheasants and wild animals, and a natural nursery for innumerable seedlings and endangered wildflowers.

The property is known as the DeKoven Institute, so named in honor of the great 19th century priest, saint, and sometime warden of Racine College, who is buried on the grounds.

Sisters of the Community of St. Mary plan soon to find new fields of service to the church. In their letter to community associates, they said, "It is time for our new life to seek its own new language of service."

TRAVIS DU PRIEST



George Bronson building, also known as the old refectory (above), and St. John's (right) on the DeKoven property.



IEFLY...

iding Bishop Allin announced an "In House Week" meeting of ministrations group of Executive I at the Episcopal Church Center the official title for the newly entity to facilitate women's work men in Mission and Ministry. The of this new body met with leaders ral women's organizations of the on March 8 and 9 to plan a meet- the Council for Women's Ministry to be held in Anaheim, Calif.,

May 30 through June 2. At that meeting, strategies are to be worked out to improve communications among women's groups in the church, to propose ways for their collaborating with one another, and to explore resources by which support of Women in Ministry and Mission might be strengthened.

In the Diocese of Bloemfontein in South Africa drought has lasted now for four years. As a result, with its reservoir empty, the diocesan retreat house and conference center is entirely without water. All diocesan meetings scheduled to

take place at Modderpoort during the next two months, including the clergy retreat, are cancelled. If no rainfall relieves conditions during the two months, meetings scheduled for a later time too are to be cancelled, for a period of indefinite length.

Warning that they should feel impelled to leave their church if it accepts the ordination of women, 21 clergy and laypeople have sent an open letter to the bishops of the Episcopal Church of Scotland urging them to vote against this course of action at this year's meeting of the church's General Synod.

An Examination of Needs

By MARTYN B. HOPPER

The Episcopal Church is facing a crisis in professional ministry. Training for ordination to the priesthood is usually limited to those candidates who give up everything and attend seminary, and when these individuals graduate, they naturally will seek full-time clergy positions. Because full-time positions are limited, the crisis occurs. Our bishops simply cannot place all of the newly ordained. Thus, after having been forced to abandon another profession or job in order to attend seminary, our seminary graduates are again forced, in many cases, to find work outside the priesthood.

The crisis is created from the prevailing attitudes among the faculties at our seminaries, together with the same attitudes promoted by diocesan ministry commissions. It would appear that, in most cases, it is clergy members who are responsible for the development of such an outlook. This article will seek to explore these attitudes.

We must first draw a distinction between stipendiary and non-stipendiary ordained ministries. As the late Urban Holmes stated, "It is my conviction . . . that there is not one profession of ministry but a number of professions within ministry." He then makes a plea that the church "recognize that many seeking to fulfill a ministry within the church are in fact persons with a charismatic gift, capable of functioning as liminal figures, and that we design for them an education that particularly meets their needs and makes no pretense of being professional training" (*The Future Shape of Ministry*, p. 268).

The current curricula of our seminaries is based upon a residential program. Very little effort is made to accom-

modate the commuter student who is working while attending seminary. This provision is discouraged by a nebulous concept known as the "need for community" under which a student is required to participate in the community life. (The time or the depth of commitment are never spelled out.)

Community living in preparing for the priesthood has advantages and disadvantages. That is why it is necessary to draw a distinction between preparing for stipendiary and non-stipendiary ministries. Those who already have meaningful employment cannot be expected to give it up if their calling, after ordination, is to continue in that employment. It is extremely shortsighted not to be flexible for these candidates who can have fulfilling ministries within the church and not be a financial burden upon the diocese.

The New Testament does not answer all the questions that the church asks about the ordained priesthood. Rather, what it does offer, and what is critically important to any developing concept of ministry, is an expression of the underlying phenomenon of particular offices within the body of Christ. "The New Testament church acted under the imperative of its experience of the risen Lord and the outpouring of the Holy Spirit. This action was often spontaneous, as the early church community found itself obliged to deal with new situations" (Louis Weil: *Priesthood in New Testament*, p. 63). Where has our spontaneity gone? Where is our ability to deal with new situations?

No longer do we cling to the early models for theological training, where a pupil would spend his time with a learned member of the clergy. Our world has become too complex for this tutorial system to equip a candidate for holy orders with the necessary tools to deal with such a world.

Unfortunately, we have substituted a rigid program of theological education for our postulants, so attention is no longer given to the needs of our church

regarding employment. This may be a consequence of having our seminaries unaccountable to the church. The boards of trustees of our seminaries need to examine the problems of curriculum requirements as they affect the need for practical ministry.

At the same time, our commissions for ministry have to allow for a larger variety of ministry. No longer is it either credible or practical to require persons to intend to exercise a non-stipendiary ministry to fulfill impossible demands. They so will effectively eliminate an important aspect of ministry.

The role of non-stipendiary clergy has often been overlooked and undervalued. They are often regarded as second-class clergy who couldn't make it full-time. Our parishes are to experience revitalization, reaching out to those in need, and has to be an honest recognition of the value and contribution of non-stipendiary clergy by our seminaries and diocesan ministry commissions.

In most parishes, there are limited financial resources; the rector's salary comprises a large portion of the budget. If there were non-stipendiary clergy available, additional resources could be used for hiring a parish administrator instead of an assistant. Many rector spend 80 percent of their time on administrative duties; this might be one way a parish could more effectively use its resources.

There is another important function that non-stipendiary clergy perform: they act as a representation of a functional wholeness. Human beings like to live their lives into compartments. They are, for instance, school, work, home, family, and church. These are often seen as separate units of life. Non-stipendiary clergy bring these functional units into a unified whole.

"Christianity," says Hans Kung, consists of the activation of the memory of Jesus Christ in thought and practice (*On Being a Christian*, p. 174). I claim this vision as we examine our current needs for ministry.

Martyn B. Hopper is a lawyer/lobbyist for the National Federation of Independent Business, in Sacramento Calif., a postulant for holy orders from the Diocese of Northern California, and campus minister at St. Martin's Church at the University of California, Davis.

Understanding Luther

By JUSTUS D. DOENECKE



praise the famous, someone once said, it is necessary first to know and nowhere is this more the case than with Martin Luther. Despite world-attention given last year to the anniversary of his birth, even those who should be most familiar with him are often quite ignorant of his thought.

College students can point to the 95 Theses in 1517 and to his famous reply to the Holy Roman Emperor at the Diet of Worms in 1521: "Here I stand. I cannot recede, so help me God." Many Protestants have their closest tie with Luther when they sing *A mighty fortress is our God*. The German-speaking world honors him as the creator of the modern Bible that so influenced the English language.

Luther himself is seldom read. Even from such classics as *The Freedom of the Christian Man* (1520), it is difficult to know where to begin. Luther's writings take up some 57 volumes and much of his writing is only available in major research libraries. No single treatise gives the substance of his thought. The problem is compounded in that we are likely to find Luther's thought too assertive, his language too technical, his metaphors too earthy.

But there is the sheer complexity of his thought. There are not one but several problems: the tormented Augustinian monk, a man of inward agonies and outward prayers, who appears the forerunner of Soren Kierkegaard; the distinguished biblical scholar, the man who so skillfully translated from Greek and Hebrew that readers might well believe the Ten Commandments and Beatitudes had been originally spoken in German; the mild, earthy, happily married man, whom Robert Browning called "grandfather Martin Luther"; and the defender of the social order, whose sympathy for peasants did not preclude his call for their slaughter.

Justus D. Doenecke is a professor of history at the University of Florida, Sarasota, Fla.

and on our trusting response to this favor. Indeed, without this teaching, there was really no church at all. Only a human institution based on human merit.

Luther was not interested in recovering the authority of the Bible per se, much less in creating a "paper pope" in place of a human one. To him, the Bible was important for one fundamental reason: it communicated the Gospel of forgiveness.

To Luther, the Catholic faith was no mere assent to propositions about God, but involved the fundamental reorientation of one's life. All humans have a god, he said. That is, they "have something in which the heart puts all trust." Idolatry, in these terms, means ultimate trust in something that seemingly offers more aid than God himself. To this fatal misplacing of trust, Luther would continually cry out, "Let God be God."

Luther first attacked indulgences, then Roman Catholic teachings of penance, and finally the sacramental system as a system, all for one reason: they attempt to bypass that which cannot be bypassed — God's redeeming work. Human striving, no matter how noble, always bears within it the taint of self-interest. When we love God in order to receive a payoff, be that payoff eternal blessedness or escape from hell, we are not loving him for his own sake, but for ours.

Moreover, we can do absolutely nothing to compel salvation. We cannot influence, persuade, bribe, or threaten God; we can only surrender to him. The very inability to do anything for our salvation, in fact, gives us the greatest assurance of all. There is infinite comfort in knowing we are accepted — that God is willing to establish fellowship on our own sinful level, not on the basis of an ultimately futile effort to earn his grace.

Ironically, it is the crux of Luther's teaching — justification by faith — that has caused some of the greatest confusion. Though Luther used the phrase *sola fide*, faith alone, it should best be read as "by grace alone, received through faith." Luther was not advocat-

Difficulties increase because most historians who write about him often have some confessional axe to grind, with the more extreme partisans attempting to show him either as the greatest Christian since Paul or the arch-heretic of all time. Interestingly enough, however, it is Roman Catholic theologians who are now doing some of the most sympathetic Luther research, for they find the themes he wrestled with — grace, glory, and justification — far more significant than do the more liberal of their Protestant counterparts.

Each century has tried to turn Luther into its own image. To the 17th, he was the father of Protestant orthodoxy; to the 18th, an innovator of pietism or of rationalism; to the 19th, one of the world's great liberals. Our own century gives us Luther the Barthian, Luther the existentialist, Luther the embodiment of psychologist Eric Ericson's "identity crisis."

Such talk would have baffled him completely, for Luther believed he was engaged in one thing and one thing only — recovering the Catholic faith from a hierarchy that had abandoned it. Catholicity, in his eyes, was centered on God's unearned favor bestowed through Christ

deny the necessity of being self-giving at all times. Indeed, mere faith is dead faith, for faith only becomes alive through its works of love. Faith is faith in action, or it is not genuine faith. It was precisely because it was no longer necessary to perform good works to avoid divine wrath that one became truly free to give totally to others.

All this makes the "one holy, common, Christian Church" more vital than ever. Luther called the church "the mother that begets and bears every Christian." He did not see the church as a mere aggregation of likeminded people, existing only in the mind of God and in the hope of the faithful. Rather, it is a body which is visibly continuous in history. The apostolic succession symbolized such continuity, but it did not guarantee it, for all bishops must be under the authority of the word.

As Luther wrote, "Where the Word is, there the Church is," for it is the word of God in the Gospel that calls the church

Moreover, for Luther liturgy was essential to life. Of crucial importance was the Eucharist, "the holy Sacrament" by which the church itself was known. Here Luther took most literally Jesus' words of institution, "This is my body." Christ's presence is a bodily one. He opposed Roman Catholic doctrine here not because it affirmed the real presence, but because he did not find the presence "real" enough. Transubstantiation, with its definitions derived from Aristotle, by no means did full justice to "the glorified body of Christ — found in every part of the substance of the bread." Luther called for communion in both kinds whenever the word was preached, and conversely opposed the administration of this sacrament without such preaching.

The other sacrament, baptism, "works forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to all who believe this." In defending infant baptism, Luther said that the

those adults sponsoring him. Baptism is not dependent upon the faith of the subject but upon the word of God, and without the word it was merely "the water with which the maid waters the cow." If the specific event is soon "the drowning of sin lasts so long as one lives and is completed only in death.

In short, the Christian life involves continual spiritual baptism, an ongoing death to our sinful nature. In a phrase that summarized much of his theology, Luther called the redeemed man "righteous and a sinner at the same time (*simul justus et peccator*), meaning simply that even the holiest of believers was free from sin, but that in all God was ever performing his work of redemption.

Above all, Luther was possessed of a sense of confidence. God could be trusted, even if our faith was weak. Salvation is no longer dependent upon our own striving, but is rooted in that who never fails, and who has bestowed upon us the greatest of all gifts.

The Resurrection

To Know Him . . .

By WILLIAM BAAR

At the turn of the century an American philosopher, William Pepperell Montague, wrote a compelling little book called, *The Ways of Knowing*, in which he explored the question of how we come to truth. Thinking of the hope of eternal life, the words of Job present themselves, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though this body be destroyed, yet in my flesh shall I see God."

Likewise, throughout the holy scriptures there are constant references to life after death. So we have the word of God and the works of the philosophers as ways of knowing. In nature, we have

some ways of knowing that are spectacular. We have the picture of spring as the constant renewal of the earth from the death of winter. We have the chrysalis wrapped in its womb of death emerging from its tomb-like web as a magnificent butterfly. There are analogies galore.

Finally, there is the strong evidence of a constant human longing for eternity in all ages and among all peoples. The oldest monuments in every civilization testify to this intimation of immortality deep in the human experience. It would be strange if this universe, which meets all of man's other needs, did not minister to this aspiration. Could this longing, so closely linked to human survival, be based on nothing but an illusion? History and anthropology must be some of the ways of knowing.

However, for a Christian, all of these ways of knowing pale into insignificance before the fact of the resurrection. Christ

burst the chains of death which seemed to hold him so firmly, and Easter morning became for those who believed the greatest event in human history. In the great watershed in human history, dividing light from darkness, joy from sorrow, death could hold him no longer, and the hope of new life was shown in radiant certainty. Easter became, for the followers of Christ, "The Way" of living. Christ not only spoke of the resurrection, he became the resurrection. As he said, "I am the resurrection and the life."

Eternal life, therefore, is not just a hope or a promise. We know eternal life when we know him. As he became the life, so we share in his resurrection. To know him is to know that our redemptive lives and that he shall stand at the latter day upon the earth, and that though our bodies be destroyed, yet in our resurrection we shall see God.

The Rev. William H. Baar is rector of Emmanuel Church, La Grange, Ill., and is a frequent contributor to THE LIVING CHURCH.

Accessibility for the Handicapped

past generations, church entrances were designed to be impressive. Stone steps, massive arches (or piers), great wooden doors with huge hinges — all of these churches look very important, but also made hard to get into, both physically and psychologically. A stranger often feared to enter, particularly a stranger who could not see, hear, speak or walk very well. The same has been true of the entrances of courtyards, libraries, hospitals, museums and other buildings which have too often frightened away some of the people they were intended to serve.

A report on accessibility at the recent meeting of the Executive Council [p. 6] rightly pointed out that many parishes do little about this problem because they do not want to have handicapped parishioners. In fact the handicapped are screened off from becoming parishioners or from remaining as active parishioners. We need to think about this topic in new terms, seeing it not so much as a problem, but rather as an opportunity, an opportunity to welcome into the church, or welcome to the church, individuals who can make a rich contribution to the church's spiritual life.

DeKoven Foundation

The termination of programs at the DeKoven Foundation at Racine, Wis., and the withdrawal of the services of St. Mary will be regretted by church people throughout the upper midwest [p. 7]. In a less direct way it will be a loss to the entire Episcopal Church. Apart from actual churches, we have few public or semi-public buildings in the midwest or west which are intimately linked with the history of our church. The picturesque Victorian buildings of DeKoven, the many interesting and curious memorabilia, the striking Gothic Revival (with its strangely colored windows depicting the apostles, some of whom have six toes!), and the hallowed grave of James DeKoven, have all been a part of our heritage from the great age of American high craftsmanship — an age that produced heroic mission-monastic founders, preachers, and leaders of the church, and also a great multitude of devoted and dedicated lay men, women, and children. Nor is it all simply a matter of nostalgia, for many highly significant meetings in more recent years have been held there in the fully devout and hospitable atmosphere the sisters have provided.

The recent practice of holding meetings in motels has many advantages, but certain kinds of business — notably, aspects of the church's business — need a place for reflection, prayer, and a vivid awareness of different perspectives of history. In an era when the vitality of the church's adult membership consists of people who have come from non-Anglican backgrounds, seeing historic holy places, kneeling "where it has been valid," is especially valuable. We can offer no solution to this problem. We appreciate the difficulty of a small number of sisters attempting

to be custodians of an excessive piece of property, built up with massive and oddly designed buildings which cannot be easy to maintain. Yet, these are not changes which the church should take lightly. Heirlooms are, by definition, irreplaceable.

The People's Faith

A wide diversity of opinions on a wide diversity of topics has long been characteristic of letters to the editor in this magazine. Occasionally letters express unusual, bizarre, or unexpected opinions which do not seem typical of any recognized group or movement in the church. But how is one to know unless people holding such opinions are allowed to state them?

On certain well-known questions, the commonly advanced answers are also well known. We have heard them again and again. In certain other areas, much less is said. What opinions do people hold about prayer and the sacraments? How many Episcopalians see Jesus when they are receiving Holy Communion? How many have visions of his Blessed Mother or other saints? How many experience what they regard as miracles?

The official religion, the calm, dignified and rational beliefs of conservatives and liberals and people like that, are all well and good, but a community of faith probably depends for its vitality more on ordinary people, who have never read books of theology, have never talked with theologians, and have never engaged in the systematic study of the Bible, but have had spiritual experiences which they find significant. A living religion has to be in some sense a folk religion, a religion authenticated and validated within the actual experience of believers.

We believe that there is indeed such a stream of folk religion within the Episcopal Church, but it is an undercurrent, submerged beneath the outer covering of careful decorum, the prescribed words of our liturgy, and the old English tradition against discussing religion or politics within polite society. We do not object to the undercurrent occasionally bubbling up. It might be a healthy thing if it did so more often.

Solitude

Solitude —
 Time discovered on the spur —
 Gave birth slowly,
 Revealed patches of color,
 Spring loaded.
 Thoughts,
 Swirling to be emptied
 All at once,
 Unable to squeeze intelligibly
 Through the pressured opening
 Of silence,
 Settled in the still
 Fall of time,
 Pooling pleasure,
 Reflecting the shimmering depth.

Mark Lawson Cannaday

BOOKS

THE QUIET HEART: Prayers and Meditations for Each Day of the Year. By George Appleton. Fortress Press. Pp. 480. \$7.95 paper.

This book provides excellent daily devotions. We often speak of "the heart of the matter," and Bishop Appleton gives a rich range of biblical and theological understanding. The wide variety of scripture, and ancient and modern theological quotes provide a very helpful opportunity for Christian growth.

A real plus to this book is its Christ centeredness. It provides numbered sections on the church year, the Holy Spirit, the church, the course of human life. So *The Quiet Heart* may be approached on a daily basis as well as in terms of the church year, etc.

George Appleton is a former archbishop in Jerusalem and has served as a canon at St. Paul's in London as well as in India, and as Archbishop of Perth, Australia. I highly recommend this book as an opportunity to be quieted in the heart and be inspired to reach out in new and fresh ways as a Christian.

(The Rev.) DAVID J. GREER
St. Paul's Church
Shreveport, La.

Perennially Disputed Image

THE IMAGE OF GUADALUPE: Myth or Miracle? By Jody Brant Smith. Doubleday. Pp. 173. \$6.95 hardcover.

This is an investigation into the famous painting for Our Lady of Guadalupe by a fellow of the Institute for Psychic Research, modeled on the techniques used to study the Shroud of Turin. Chemical analyses of the fabric and pigments, computer-enhanced printouts, and an unusual ophthalmological study are matched by careful historical documentation, technical and stylistic statements by professional artists, and an extensive review by art historians of the early representations of Jesus and Mary.

The author and his fellow workers conclude that the cloak of Tepeyac was "not made by human hands," and that there is no solid ground to believe that the story of its origin was a deliberate fabrication perpetrated by church authorities to encourage the conversion of the local Aztec Indian population.

He reviews the fairly antagonistic study done under church authority in both 1556 and 1666. The historical documentation is excellent, with an appendix containing the English sense of two Nahuatl sources (they are pictograph or hieroglyphic style) and an extensive quotation from a very early colonial Spanish report of the events (1570).

tion of Mexican people to the shrines and person of the Virgin Mary must be recognized and admired. But I am saddened that so much devotion seems to replace adoration of the risen Christ, our savior.

(The Rev.) C. ANDREW MEFHAM
Prairie View, Texas

Good Writing and Metaphor

TRAVELING IN. By Monica Furlong. Cowley. Pp. 127. \$6 paper.

The author opines that "The religious man is one who believes that life is about making some kind of journey . . ." With this at heart she has written what might be called a "day book," a collection of musings, meditations and reflections on the journeying. Generously laced with quotations which she claims she loves like finds in a treasure box, Auden, Lao-tzu, Alan Watts, E.E. Cummings among many, perfume the book with their words.

Almost bemused, I read along happily, often agreeing with her observations and delighting in her winsome praise. Then I was brought up short by the statement, "The folk cooking of America ranks, beyond doubt, with the worst in the world." From this nonsense she posits that American culture is, therefore, "... not only post-Christian but

from an untenable presupposition.

This is not the place to defend cuisine, but to declare that the idea only one cuisine exists in the U.S. miserable misunderstanding, sadlly interpreted. Such sloppy prejudice b mistrust about some of her other nations.

Reading with different eyes, I be aware of an underlying inflexibility doctrinaire tone which was grac masked by good writing and meta Written ten years ago, but just nov listed here, Miss Furlong avers i preface that were she to write this now, there would be shifts in empl She even admits to a certain preten ness in this book.

Quite possibly one has no right to at someone else's inner thoughts, i is a book that is provocative, intere and well worth reading, but assuredness can be annoying even felicitously expressed.

MARY MOON HEMIN
Kittery Point, I

Books Received

THE ADVENTURERS. By Diane F Abingdon. Pp. 115. \$5.95 paper.

NEW LIFE FOR MEN. By Joe Vaughn a Klug. Augsburg. Pp. 156. \$3.95 paper.

UPPER ROOM TO GARDEN TOMB: M for Lent and Easter on the Passion Narra Mark. Augsburg. Pp. 78. \$3.95 paper.

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EXECUTIVE COUNCIL

Continued from page 7

next General Convention to direct the council to continue studying the question.

A report by Harry W. Havemeyer of New York included an historical summary of the headquarters and a proposal to redesign the present building at 815 Second Avenue. The report suggested the building be refurbished over a period of time to provide more flexible space, a more attractive and modernized eating facility, a hospitality area on the first floor, guest accommodations, better ventilation in the conference rooms, and much-needed redecorating.

The possibility was also introduced that the national church be provided use of another existing facility in New York City to entertain visiting church committees and officials. Other possibilities would be the purchase of adjacent property and the selling of air rights.

A resolution was passed which designates the Youth Summer Day Camps sponsored by the Cappilla Santo Nombre de Jesus of the Episcopal Community Services/Hispanic Ministry of the Diocese of Bethlehem, Pa., to be recipient of the 1985-86 Church School Missionary Offering. The bilingual day camping program for more than 600 children between the ages of four and 12 was recommended by the Episcopal Church's Hispanic Ministries Office.

Women's Ministry

Thursday afternoon's business concerned also the passing of the two resolutions relating to the report submitted by the Task Force on Women's Ministries. In Wednesday's plenary session, the report had been presented by Bishop Donald Davis of Northwestern Pennsylvania. It told how the group had reviewed the history of women's ministries. The report also cited Presiding Bishop Allin's generous assistance. Such words as "epideictic" and "panegyric" were used as a means of directing the council members' attention to their praise of Bishop Allin as he has assisted women in the realization of their ministries and has understood the importance of visibility within the structure of the national program and staff. Bishop Allin also has provided a name change from Women's Ministries to the more inclusive title of Women in Mission and Ministry.

One of the five recommendations made to the Executive Council was that a broadly representative group from the church-at-large be formed to consider the best ways to enable fuller participation of all women in the mission and ministry of the church.

Friday morning began with the Holy

Eucharist celebrated by the Rev. Sandra Wilson from Bridgeport, Conn.

World Mission

There were eight resolutions passed under the topic of World Missions, and the only one with any noticeable dissent concerned United States relations with Central America. It was resolved that the Executive Council express its opposition to some covert U.S. actions and funding of Nicaraguan contras, and that the U.S. leaders thus be notified.

One of the other seven resolutions passing easily included an appreciation for the appointment of Mrs. Jane Butterfield Parker (Diocese of Massachusetts) as a missionary to the Diocese of Manicaland, Zimbabwe. Another World Missions resolution reaffirmed the Episcopal Church's solidarity with the Jewish Community on this 40th anniversary year of the liberation of the Nazi concentration camps.

Communications Committee Chairman William Baker of Kansas presented resolutions from his committee including a request for funding decoder-equipped television sets for the Episcopal Conference on the Deaf.

The film *Do This in Remembrance of Me* was shown to the council by the Rt. Rev. Vincent K. Pettit, Suffragan Bishop of New Jersey, who is chairman of the Standing Liturgical Commission. The film presents the celebration of the Holy Eucharist in a context of mission. Intended for liturgical workshops and other occasions, it is available for rental. A television professional described it as one of the finest productions of the Episcopal Church.

On Thursday evening there was the customary dinner honoring outgoing council members and their spouses. On Friday, Dixie Hutchinson of Dallas presented a memorandum of thanks to Bishop Allin as president of the council and to Dr. Charles Lawrence as vice president of the council, requesting that the inscriptions on plaques presented at the previous night's dinner be added to the minutes. Mrs. Hutchinson then read several courtesy resolutions which passed by acclamation, honoring Bishop Alex Dickson, the Diocese of West Tennessee, West Tennessee diocesan chancellor Charles M. Crump, West Tennessee altar guild chairman Wanda Goodrich, and others.

Before dismissing his final Executive Council meeting with a prayer, Bishop Allin gave some concluding reflections on the West Tennessee area. "As a boy growing up in Helena, [Arkansas], I remember Memphis was where you went when it was serious. It's good to be back in Memphis."

BELINDA SNYDER
H.B.P.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

ASCENSION PRESS publications: *Power from on High: A Model for Parish Life and Development* by Robert A. Gallagher OA, \$7.25; *Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders* by Alice B. Mann, OA, \$7.25; *Priestly Spirituality* by Eleanor McLaughlin, \$3.50; *Conformed to Christ: Standards and Structures in Parish Development*, \$3.50. Prepaid orders please. Add 15% for shipping. Ascension Press, 3089 Emerald St., Philadelphia, Pa. 19124.

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1985 CATALOG now available. Address: The Margaret Peabody Lending Library; Convent of the Holy Nativity, 101 E. Division St., Fond du Lac, Wis. 54935.

POSITIONS OFFERED

INTERIM PRIEST WANTED: Grace Church, Hutchinson, Kan. Vigorous but retired priest preferred. Position will last approximately 10 months beginning July 1, 1985. Reply to: The Bishop's Office, P.O. Box 1383, Salina, Kan. 67402.

PIED PIPER, outstanding administrative, marketing and camping skills required to bring a budding diocesan camping program to fruition. Diocese of the Rio Grande's Camp Stoney near historic Santa Fe. Contact: Stoney Search, Box 1763, Grants, N.M. 87020. (505) 287-3919.

URBAN BURNOUT? Semi-rural small city parish (newly yoked) is searching for its first permanent rector. Located in eastern Kentucky, the parish is liturgically diverse and offers great opportunity for growth. Contact: Calling Committee, Box 464, Prestonburg, Ky. 41653.

EMMANUEL of Hailey, Idaho, seeks priest for 100-year-old, stable but growing church. Traditional values only prerequisite. \$12,000 total pastoral budget. Part-time ministry offers opportunity for complementary interests. Write: Search Committee, P.O. Box 576, Hailey, Idaho 83333.

RECTOR NEEDED for small parish of 120 near Lincoln, Neb. Conservative, beautiful gothic church, rectory furnished. Send resumé to: Frank Smith, P.O. Box 603, Beatrice, Neb. 68310.

DEAN, School of Theology, University of the South, Seawane, Tenn. Send recommendations and applications to: The Rt. Rev. Duncan M. Gray, Chairman, Search Committee, P.O. Box 1636, Jackson, Miss. 39205.

***In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.**

PEOPLE and places

Appointments

The Rev. William C. Lutz is vicar of St. Christopher's Church, Chicopee, Mass. Add: 15 Old Farm Rd., Chicopee 01020.

The Rev. Arthur Frederick McNulty is now rector of Calvary Church, Pittsburgh, Pa. Add: 315 Shady Ave., Pittsburgh 15206.

The Rev. Michael O. Moore is rector of St. Andrew's, Hopkinton, N.H. Add: Rte. 1, Box 122, Concord, N.H. 03301.

The Rev. James G. Munroe is rector of St. John's, 48 Elm St., Northampton, Mass.

The Rev. John H. Parke is interim rector, All Saints, South Hadley, Mass. Add: 148 Shefford St., Springfield 01107.

The Rev. Nathaniel Pierce has been since September rector of All Saints, 1773 Beacon St., Brookline, Mass. 02146.

The Rev. J. Michael Povey is now rector of St. Stephen's, 67 East St., Pittsfield, Mass. 01201.

The Rev. John W. Raish is now rector of Holy Trinity, 1700 Maplewood Dr., Sulpher, La. 70663.

The Rev. Jerome Stretch is rector of St. Andrew's, 102 N. Main St., Manchester, N.H. 03102.

Ordinations

Priests

New York — Stuart A. Kenworthy (for the Bishop of Pennsylvania) assistant, Church of the Heavenly Rest, 2 E. 9th Ave., New York City 10128.

Pittsburgh — Terrence E. Johnson, vicar, St. Francis-in-the-Fields, R.R. 7, Box 443, Somerset, Pa. 15501. Mark Wright, assistant, St. Mark's, 10 Turner Ave., Riverside, R.I. 02915.

Western Massachusetts — Robert D. Edmunds, assistant, St. Luke's 410 N. Main St., Jamestown, N.Y. 14701. Kent W. Johnson, assistant, St. Michael's, 340, Burncoat St., Worcester, Mass. 01606.

Western North Carolina — Thomas Everitt Wilson, curate, Christ Church and chaplain, Canterbury Club, Blacksburg, Va. add: 202 E. Raonoke St., Blacksburg 24060.

Deacons

Central Florida — Albert Doppler, Grace Church, 503 Southeast Broadway, Ocala, Fla. 32671.

New Jersey — Laura MacFarland Edwards-Jenks, General Theological Seminary. Joan Ruth Watson, St. Bartholomew's, Cherry Hill, N.J. add: Spruce Rd., Taunton Lakes, Marlton, N.J. 08053.

Pittsburgh — Anthony Longhi, deacon-in-charge, St. Thomas, Barnesboro and St. Luke's, Patton, Pa. add: 1201 Chestnut Ave., Barnesboro, Pa. 15714.

Southwest Florida — David Claude Mathus (for the Bishop of Northern Indiana), chaplain, St. Stephen's School, 4030 Manatee Ave., W. Bradenton, Fla. 33505.

Deaths

The Rev. Godfrey Wilson James Hartzel, a retired priest of the Diocese of Northern California, died March 20 at the age of 74 in a convalescent hospital in Petaluma, Calif.

A native of Petaluma for over 30 years and for 20 years the rector of St. John's Church in that city where he was known as "Padre," Fr. Hartzel had been proclaimed "a real city father" and been presented with a wooden cross by the city council of Petaluma in 1976. A graduate of Hobart College and General Theological Seminary, Fr. Hartzel served parishes in New Jersey, Washington, and California; he also served from 1943-46 as a chaplain in the United States Navy. Before his ordination he was a social worker (1932-39). Fr. Hartzel was president of the standing committee of Northern California from 1959-60. He is survived by his wife, the former Alice King Bigley, and a daughter.

POSITIONS WANTED

INTERIM RECTOR available November 1. Box N-610*.

TEACHER — B.A., M.Ed. Fields: foreign la (Latin, Greek, Spanish) English (including F.L.). Two years experience. Secondary or jun lege. Dossier and resumé upon request. Rep W-609*

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V 6

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Scott Davis, the Rev. John F. Daniels, parish visitor
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8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Eu

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