

THE LIVING CHURCH



Autumn Grace

Leaves falling, tossing, turning, dying
Windblown, rainsoaked
Shimmering, glistening dancers
A coat of many colors
Autumn noon

Light faded
Darkness descended
Silence of distant flickering lights
A hint of winter's chill upon the air
Autumn night

New day stirring
Colored sky and songbird greeting
Phoenix earth awakening
To promise and mystery
Autumn morning

Bob Graves, 1983



THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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A Grass Cutter's Meditation

By TERRY LORBIECKI

When one is the mother of three sons and a mechanically-inclined father, the chore of grass-cutting can be a tedious task for a long time. But with all the time spent out of the house, the task has finally fallen to me.

Though menial, it is work to be offered to the Lord of the day, the One who does even the mundane task, that it will enrich and edify.

My husband and I share the job. He does the ride-on mower and I trot behind the self-propelled. In my "orientation" I found that it was "best" to make long, straight runs and go round and round, but I tried to do it his way. After a few weeks, however, I found that we each have our own distinctive styles. John does his sweeping runs, but my inclination is more along the lines of "crea-grass-cutting" — that is, a basic run with variations on the theme. Though I get the job done, but we do it our own way.

When the grass in our yard is too thick to desert-dry, and everything is green. In the heavy grass the cut is clear, but in the dry it is often difficult to see any progress at all, and the mower finds himself going over and over the same area again and again.

The thick grass must often be raked because sometimes it clogs the mower. The mower never does. The mower scrapes the ground and spits little pebbles in your path. Under the trees where the grass grows green and heavy, I am often tempted to rest. But there is always the grass to get to. The verdant may be enjoyable but the dry is part of the job.

There are things in our yard which must be mowed under and around — trees, shrubs, bushes standing out in the middle of nowhere. On my second run, I mowed over a downspout. My

husband was so nice about the mangled metal that I am convinced he has done the same thing.

We were given much advice when we landscaped our yard, little of which we took. In many cases our yard controls us. One doesn't mind so much the things that grow there naturally. The problems we created ourselves, they are what cause the most frustration.

Though we were told, we never thought that anything we planted would get as big as it has. It seems that plantings go in one of two ways — either they get bigger and bigger and take over or they die out completely. Constant vigilance is necessary. Without the most careful pruning, nothing stays in shape.

Spring is a good time for grass-cutters: the job is still a novelty and being outside is a treat. The weeks, however, move into summer and one sweats his way towards fall. The grass stops growing then. It doesn't die — at least, healthy grass doesn't die. It just lies in wait under the snow that is bound to come. Ah snow, now that is another story. . .

Two-fold Identity

I write with a pen of light in this season of Pentecost that humankind is the rhyme of breathing flesh and Holy Ghost.

And I sing within as I see that in the simpleness of the purest depth people seek the fidelity of what they know themselves to be: the poetry of dust, the children of Holiness.

Elizabeth Randall-Mills

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Guest columnist, Terry Lorbiecki, is in Germantown, Wis.

LETTERS

Positive Approaches

Twice this month you made my day, with an article by T. John Jamieson about traditionalism [TLC, Aug. 18] and another by Robert Zimmerman, "Joyfully, Still an Anglican" [TLC, Aug. 11].

It was refreshing to read some positive approaches to the many problems confronting the church. I converted to Episcopalianism over 30 years ago and still firmly believe the Anglican approach to be the fullest expression of the Christian faith. I also agree with Mr. Jamieson that the timeless spiritual validity of Anglicanism will survive the General Conventions of the Episcopal Church despite the maneuvering of the so-called traditionalists and radicals.

I will label myself a moderate but not at all indifferent.

(The Rev.) CHARLES F. FRANSEN
St. Augustine's Church

Benton Harbor, Mich.

Health Benefits

I was pleased to see the news item in the August 18 issue on the resolutions of the Diocese of North Carolina and the Diocese of San Joaquin, with reference to dioceses paying the supplementary medical and health benefits of retired clergy and their wives.

First, it seems that such action was taken by the General Convention in a previous session.

Second, I cannot believe that the statistics reported are true, that only 20 percent of the diocese pay these premiums for clergy spouses and only 28 percent pay for the clergy. I have worked in four different dioceses and all of them pay these premiums.

Third, it appears that this kind of resolution goes by the board for some. They exercise "states' rights" when it comes to giving heed to what the church in council says.

I happen to be canonically resident in a diocese that has not seen fit to do this. One of its priests has served in the diocese for practically all of his active career, but there is no local, diocesan expression of appreciation for all of these years of service.

I saw an item in the diocesan budget concerning payment of retired clergy's insurance, and wrote to the chairperson of the finance committee to ask who received the benefit of this. There was no reply.

If the Church Pension Fund wants to survey this, it could be done by securing diocesan journals and checking the items in the budget of the diocese. It might be wise for clergy being called to ministeries in a diocese to check this out

before going. It not, plan to reduce your retirement income by the amount of the premiums of medical insurance.

(The Rev.) H. PAUL OSBORNE
All Saints Church

Portsmouth, Ohio

Lutheran/Episcopal Dialogue

Thank you for the brief article [TLC, Aug. 18], "Dialogue Begins in L.A." I must correct my good friend, Canon Harold Hultgren, who stated that this was the first official Lutheran/Episcopal dialogue in the U.S.

In 1979, the Diocese of Minnesota, under the auspices of Bishop Robert M. Anderson and with me serving as the chairman, established an official dialogue with the bishops of the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. Each bishop appointed clergy and lay representatives at that time and we have been meeting at least twice a year since then for dialogue, fellowship and worship.

I congratulate Canon Hultgren and the Diocese of Los Angeles for the establishment of their recent dialogue group with local Lutheran jurisdictions. The Minnesota group may very well be the oldest official group in the country.

(The Rev.) CHARLES M. VOGT
Ecumenical Officer
Diocese of Minnesota

Edina, Minn.

Sincerity in Churches

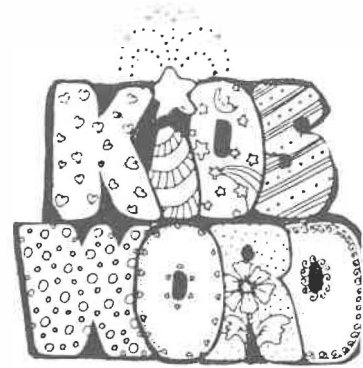
In regard to Jim Mc Crea's letter "Where Is It Practiced?" [TLC Aug. 4], I myself have asked similarly the same question. My wife (a Roman Catholic) and I attended Candlemas with Evensong and Benediction at an Anglo-Catholic parish, and the incense was just too overwhelming. She made the same type of comment about form above substance. We must realize that what is inside a church building does not necessarily make for an attractive spiritual home.

In many cases the priest is to blame. People can pick up sincerity or insincerity very quickly and it can turn on or turn off a prospective new parishioner so fast, he or she may never come back.

I have been a parishioner in three very sincere churches. I have attended numerous services at our National Cathedral and felt a great deal of sincerity. Form there has to be; substance, there is a great abundance of it. Not bad for somebody who was raised as an Episcopalian, went to the Presbyterian Church, flirted with the Nazarene Church and took two years of instruction in the Roman Church. I can say since 1982 I am happily and sincerely an Episcopalian.

WENDELL M. BRAY

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eval and Modern Mystics

RELATIONS OF WOMEN MYSTICS: From Middle Ages to Modern Times. By Jose de Vinck. Alba House. 80. \$5.95 paper.

This book admirably fills a gap in previously available books on mysticism, for most of these volumes pertain primarily to Western mysticism, the presupposition being that the latter provides the key to understanding all mysticism. In addition, the most current treatments of mysticism do not provide evidence of the growth and burgeoning of genuine Christian mysticism in 19th and 20th centuries.

Each case is entirely different with this volume. On the one hand, it presents various selections from reports of *bona fide* Christian mysticism of the 13th and 14th centuries. There are chapters on the life of Magdeburg, Hadewyck of Brabant, Angela of Foligno, and Julian of Norwich.

In addition, there are selections from various interpretations of the accounts of mystics who lived in the 19th and 20th centuries. These are Josefa Menéndez of Spain, Concepcion Cabrera de Armida of Mexico, Louisa Jaques of Jeru-

salem, and Gabrielle Bossis of France. Jose de Vinck genuinely understands the distinctiveness of Christian mysticism, and his commentaries on the selections are very helpful. I suggest, however, that the restriction of this study to mystics who are women is unfortunate. The spiritual and intellectual leavening and the yet untapped illumination which Christian mystical experiences can bring to theology and to historical-critical work on the Bible are very important. Emphasis on them ought to transcend any consideration of selected groups within Christendom.

Mary CARMAN ROSE
Adjunct Professor of Philosophy
St. Mary's Seminary and University
Baltimore, Md.

Posthumous Pym

CRAMPTON HODNET. By Barbara Pym. E. P. Dutton, Inc. Pp. 216. \$14.95.

Deft characterization, allusions to hymns and the Prayer Book, and an effective evocation of the bookish world of academe make this short, slight, posthumously printed novel a pleasure to read. The plot centers on a foolish (and unconsummated) affair between a married, middle-aged Oxford professor and one of his female students.

The late Barbara Pym has an observant eye for clothes, a keen ear for dia-

logue, and much psychological insight into the very English attitudes and intellectually controlled emotions of her characters.

The village referred to in the title is invented by a curate to explain his absence from Evensong; it suggests the illusions with which people delude and protect themselves. The author presents her readers with many human foibles to chuckle at. Enjoy.

(The Rev.) DAVID RHINELANDER KING,
St. John's Church
Elizabeth, N.J.

Serving God's Creation

A WORLDLY SPIRITUALITY: The Call to Take Care of the Earth. By Wesley Granberg-Michaelson. Harper and Row. Pp. 210. \$12.95.

Mr. Granberg-Michaelson makes an effective effort to convince us that if we wish to stop the desecration of the earth we must employ the power of religion, particularly that of Christianity, to show that misuse of the earth is a sin.

This is more difficult than it first seems. The author quotes Arnold Toynbee. "The reckless extravagant consumption of nature's irreplaceable treasures — and the pollution of those we have not already devoured — can be traced to a religious cause, and . . . that cause is monotheism." Is Toynbee correct?

In Oriental religion, God split himself to form not only humans but the rest of the world. It is not difficult to see that oriental believers will not kill a cow, or why the Ganges and banyan trees are sacred. They contain a part of God. God dwells within them.

Judaism and Christianity, conversely, hold the belief that God created all that exists, not out of himself but "ex nihilo." We are created out of nothing and contain no part of the creator. The same is true of the rest of creation. If I misuse any part of creation, I am not directly misusing the creator.

The author deals with another problem. In the first chapter of Genesis, God gives man dominion over all that has been created, and even instructs us to fill the earth and subdue it. We have interpreted this to exploit it.

Granberg-Michaelson points out, of course, that the instructions are quite different in Genesis 2.

The author says. "Adam's task in the garden, however, dispels the thought that creation is at humanity's disposal. Rather, Adam is to 'till and keep creation'! The Hebrew word for till, 'abad' means 'serve', even to the point of being a slave. 'Keep,' from the Hebrew 'shamar,' can also mean 'watch or preserve.' Both terms indicate a service on behalf of creation. Rather than creation being owned by humanity, humanity is given

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the task of saving and preserving creation."

The author has a deep knowledge of theology and the Bible. If we accompany him we will end up with an enlarged concept of the Christian's obligation to maintain the world. I recommend the book highly.

CRAIG DYER
Pinehurst, N.C.

MUSIC REVIEWS

Choral Music

Available from: RSCM, Litchfield, Conn. 06759.

MAGNIFICAT AND NUNC DIMITTIS by Grayston Ives. SATB and Organ. ES 130. Member's price \$1.25; non-member's price \$2.50.

Mr. Ives has provided the church with a useful modern setting of the evening canticles. The text used is that of the English *Alternative Service Book*. Magnificat is the same as our Rite II version while Nunc Dimittis is slightly altered. The word "shall" is substituted for "will" in the Gloria Patri. Even so, these canticles could be used at a Rite II Evensong, or again, as separate anthems. The music is delightful and within the grasp of most average choirs. A dance-like Gloria Patri is used after each canticle.

ANTHEMS for Soprano or Treble Voices. S.S.A. and Organ. \$4.00.

A collection of nine anthems for treble voices. Unison anthems include: "O Turn Away Mine Eyes" by William Boyce, edited by Watkins Shaw, and two modern works; "This Day Was Made by the Lord," Evelyn Stell; and "We Have a King Who Came to Earth" by Ian Ord-Hume.

Two-part selections are: "Canticle (Let us give thanks to the Father)" and "Magnificat" (Rite II text), both by Arthur Wills; "Christ Is Now Risen Again" by Ian Ord-Hume, and "O Come Let Us Sing" (Venite through verse 7) by Anthony Rose. Each has a relatively complex organ part; vocal lines would require some work.

Two three-part anthems complete this collection. They are: "Is It Nothing to You?" (S.S.A., unaccompanied) and "Set Me as a Seal upon Thy Heart" (S.S.A.), both by Sue Fairhurst. This would be a great addition to the repertoire of an average women's choir or advanced children's choir.

BOOKS RECEIVED

THE EUCHARIST YESTERDAY AND TODAY. By M. Basil Pennington. Crossroads. Pp. xii, 140. \$7.95 paper.

THE NEW FUN ENCYCLOPEDIA: Sports and Outdoor Fun. By E. O. Harbin. Revised and updated by Bob Sessoms. Abingdon. Pp. 192. \$9.95 paper.

FREE TO BE DIFFERENT. By Malcolm Jeeves, R. J. Berry and David Atkinson. Eerdmans. Pp. 115. \$8.95 paper.

WITH FAITH AND FURY. By Delos Banning McKown. Prometheus Books. Pp. 440. \$16.95.

PROMISES: A Guide to Christian Commitment. F. L. Carroll. Prentice-Hall. Pp. xxi, 151. \$7.95 paper.

LIGHT ON PANAYAMA: The Yogic Art of Breathing. B.K.S. Iyengar. Crossroads/Continuum. Pp. xxiv, 294. \$11.95 paper.

A HANDBOOK OF CHRISTIAN THEOLOGICALS. Edited by Martin E. Marty and Dean G. Peerman. Abingdon. Pp. 735. \$12.95 paper.

TO KNOW AND FOLLOW JESUS. By Thomas N. Hart. Paulist. Pp. 151. \$5.95 paper.

IS THAT IN THE BIBLE? By Dr. Charles F. Potter. Ballantine Books. Pp. ix, 272. \$2.95 paper.

THE HAND THAT HOLDS ME: How God's Grace Touches Your Life. By Michael Rogness. Augsburg. Pp. 110. \$5.50 paper.

TAKE UP YOUR CROSS. By Wally Drotts. Paulist Press. Pp. 74. \$3.95 paper.

CONFESSION CAN CHANGE YOUR LIFE. By David Knight. St. Anthony Messenger Press. Pp. 59. \$2.50 paper.

CHILDREN (Series: Choices: Guides for Today's Woman). By Laura Lein and Lydia O'Donnell. Westminster. Pp. 120. \$6.95 paper.

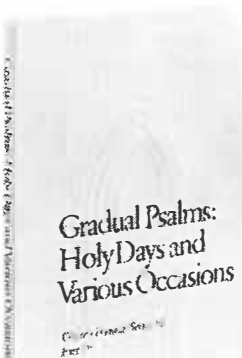
MARRIAGE MADE IN HEAVEN. By Jhan Robbins. Berkley Publishing Group. Pp. 192. \$2.95 paper.

SELF AND FAMILY (Series: Choices: Guides for Today's Woman). By Jane Cary Peck. Westminster. Pp. 120. \$6.95 paper.

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Committee Meets

World Council of Churches held its central committee meeting in Buenos Aires, Argentina, July 28 to August 8. On the opening day, about 1,000 people filled the grand hall of the University of Buenos Aires law school to attend a two-hour multi-cultural worship service.

Present at the conference, the life and work of Dr. W.A. Visser 't Hooft, founding general secretary of WCC, and the late Carson Blake, second general secretary, were honored. Dr. Visser 't Hooft died July 4 [TLC, Aug. 4] and Dr. Blake died July 31, [TLC, Sept. 1].

The present general secretary, Emilio Claverie, told the 157 central committee members that churches of the world have progressed toward unity "in the unity of prayer, in worship, in the very presence of God." He also reflected on his relations with the Roman Catholic Church and said they hold "great promise for the future," but that it "would be dishonest" to fail to voice concern over recent Vatican restrictions on Bra- zilian liberation theologian Leonardo Boff.

In his report to the committee, WCC General Secretary Heinz Joachim Held, international ecumenical relations director for the Evangelical Church in (West) Germany, said the vast extent of world hunger makes WCC attention to the ecological sharing of resources particularly important. A conference on resource sharing is one of several planned for the decade to pick up themes from the WCC's last assembly, in 1983 in Vancouver, British Columbia.

Entire President Raul Alfonsín addressed the committee for 50 minutes on presentations on church life and highlights in his country. Mr. Alfonsín called on the WCC to work for a new economic order and said the current order has "relegated to poverty the majority population of the southern hemisphere." His address was warmly received.

Before and after the meeting, more than 100 people in 19 teams traveled in 11 American countries as part of a program of ecumenical team visits. In addition, several dozen central committee members, staff, and visitors joined in a weekly demonstration of the Methodist Grandmothers of the Plaza de Mayo, a group seeking to learn the fate

of children who disappeared during the 1976-1983 period of military rule in Argentina.

Another part of the conference was the appointment of a new WCC deputy general secretary and several other staff members. Ruth Sovik, a former general secretary of the Geneva-based World YWCA, was elected as deputy general secretary.

In other action, the committee:

- accepted seven new members into WCC membership, bringing the total to 310.
- accepted three associate councils: Tanzania, Zambia, and St. Vincent and the Grenadines.
- heard presentations on WCC participation in two world meetings last month in Nairobi to end the U.N. Decade for Women [TLC, Sept. 1 and 8], and on U.N. Youth Year.
- set 1991 as the year for the next WCC assembly and approved a timetable for world consultations on inter-church aid (1986) and resource sharing (1987) and world conferences on mission and evangelism (1988), faith and order (1989), and justice, peace, and integrity of creation (1990).

Florida Bishop Loses Suit

The Rt. Rev. William H. Folwell, Bishop of Central Florida, has lost a \$200,000 lawsuit he filed against the U.S. government for injuries he suffered in November 1982 while playing tennis at the Naval Training Center in Orlando, Fla. [TLC, June 16].

U.S. District Judge G. Kendall Sharp of Orlando ruled that the bishop should not have been using the tennis court, even though he had been a guest of a retired Naval officer. The judge said that the retired officer had no authority to invite non-military friends to use the facilities.

In dismissing Bishop Folwell's suit, Judge Sharp also dismissed a counterclaim by the Navy that the bishop had been trespassing and that he owed \$5,200 for use of the courts over five years.

The 60-year-old bishop said he had suffered severe and permanent damage to his left knee when he slipped on a slick patch of algae during a tennis game on the Navy courts. The judge said the bishop had been alerted by other players to the potential dangers of the court.

Hymns Foster Ecumenism

Churches of all types are largely singing the same hymns today, says the president-elect of the Hymn Society of America, and that common body of hymns is one factor in the growing ecumenical closeness of Christian traditions.

"Contemporary hymn writers do not wear a denominational label," said Robert Batastini of Chicago during an International Conference on Hymnody which brought together almost 300 scholars, church musicians and clergy from 20 countries, Aug. 11-16 in Bethlehem, Pa.

As an example of ecumenism in hymns, Mr. Batastini added that a Roman Catholic committee was in almost constant contact with the committee that prepared the *Hymnal 1982*. The cooperation between Roman Catholic and Episcopal committees extended to sharing a committee member — prominent Roman Catholic composer Richard Proulx of Chicago who served on both panels.

Mr. Batastini, 43, is vice-president and music editor of GIA Publications in Chicago and general editor of a third edition of the Roman Catholic hymnal *Worship* which will be published soon. The Roman Catholic tradition of hymnody is far less sophisticated than the Protestant, Mr. Batastini said, a disparity which shows up in the smaller numbers of Roman Catholics who are affiliated with the 3,500-member hymn society.

He noted that some Protestants are not aware of the Roman Catholic contributions to the Protestant hymn repertoire. "Many think of 'Faith of Our Fathers' as a Protestant hymn. But it was written by a Roman Catholic priest," he said.

When the Roman Catholic committee decided it needed new tunes for old texts, "we put out calls to 60 of the best composers, of whom 40 responded," Mr. Batastini said. Many were hymn society members and many were Protestant. "In the hymn society, you don't always even know what denomination someone is. It's a forum where you can discover great wealth."

An example of the wealth was found in a hymn festival during the International Hymn Convocation which showcased hymns from "Worship III," published by Mr. Batastini's company. Presbyterian

Thomas Troeger wrote the text and Episcopalians Carol Doran developed the tune for a new hymn: "Silence! Frenzied, Unclean Spirit," based on a passage from St. Mark about Jesus casting out a demon. Both Dr. Troeger and Dr. Doran teach at Colgate-Rochester Divinity School.

Support for Clergy Wives

A report from the House of Bishops warned that the Church of England must expect between 40 and 50 clergy marriages to break down each year, and special funds should be arranged to help wives and families involved.

According to the *Church Times*, the bishops have developed proposals which would establish funding and appoint "visitors" in each diocese whose jobs would be to give support and assistance to divorced clergy wives. The bishops' actions stemmed from a report by a subcommittee investigating clergy marriage breakdowns.

The study group was prompted by a motion passed by the General Synod in February 1983, which requested that the Standing Committee consider means of aiding wives and families who must move out of parsonages after divorce.

The bishops noted that each situation is different, and said, "For our part, we think that the church has a responsibility greater than that of other employing institutions to assist pastorally and at a practical level with the consequences which flow from the breakdown of a clergyman's marriage, stemming from the special nature of the clergyman's calling and the ways of life of himself and his family."

It was proposed that funding for the project be tied in with other charity grants. About £5,000 is considered adequate for the program's first year, and the bishops are looking into financial support from central church funds.

More Defections Predicted

The head of Ecclesia, an Anglo-Catholic society in London, has predicted that more members of the Church of England will be going over to the Roman Catholic or Orthodox Churches in the future.

The Rev. Francis Bown, chairman of Ecclesia, has told his members that the Anglican Communion is living in a time of war, and the enemy are those who seek to sell out to what he calls the secular ideologies of egalitarianism and feminism.

Fr. Bown, as other Church of England leaders, has admitted that Anglicans have been transferring their allegiance to either Rome or Constantinople. "We wish them well," he said, "but we will stay and fight while there is still a chance of victory."

He did not appear hopeful, however, and predicted further departures or the

development of a schismatic church. Calling the 1980s the new Reformation, Fr. Bown suggested that "Cranmer and his henchmen would never have dreamed of denying the Virgin Birth or the bodily Resurrection."

Fr. Bown advised Ecclesia members that this summer's elections to the General Synod are crucial to the issue of women priests. He said the synod could "defeat the enemy or at least block their plans for the final apostasy of women priests" [TLC, Aug. 4, 25 and Sept. 1].

Baptist Joins Episcopal Church

A prominent Southern Baptist pastor and writer has left his denomination to become an Episcopal priest.

The Rev. John Claypool, 54, resigned as co-pastor of Second Baptist Church of Lubbock, Texas, in early July, and has begun studies for the priesthood at the Episcopal Seminary of the Southwest in Austin, Texas.

Mr. Claypool said the Southern Baptist Convention's move toward fundamentalism influenced his shift but was not the major reason for the change. "I have been greatly shaped and blessed by Southern Baptist institutions, but I no longer feel comfortable with the dominant direction that our convention is going in," he said.

Mr. Claypool, who was pastor of Broadway Baptist Church in Fort Worth from 1971 to 1976, said he had been attracted for some time to "the liturgy that comprises Episcopal worship, and I feel more at home with a greater emphasis on sacrament, the sense of mystery and a great sense of grace in the way the human condition is handled."

He will be a theologian in residence at Christ Episcopal Church in San Antonio while studying for the priesthood. "This is not an angry rejection of my Baptist faith, but an evolutionary development of many of my own spiritual tendencies," he said. Southern Baptists have changed greatly in the last 10 years, he added, contending that there is less tolerance of diversity. Also, there has been a surge of anti-intellectualism against seminaries and colleges and "an almost single-minded obsession with church growth."

Mr. Claypool, a native of Franklin, Ky., holds a bachelor's degree from Baylor University and a doctorate from Southern Baptist Theological Seminary in Louisville, Ky. His many writings include the book *Tracks of a Fellow Struggler*, a widely recommended book on dealing with grief.

Correction

A "Briefly" August 11 incorrectly stated that St. George's Cathedral, the world's largest wooden cathedral, is in Guyana, Africa. It is in Guyana, South America.

BRIEFLY...

Construction of 41 residential apartments for the elderly and handicapped being sponsored by the Diocese of Mississippi and All Saints' Church Grenada. The building, to be known as All Saints' House, will be located at the street from the church and is estimated to cost nearly \$1.5 million. The building is intended to be a foundation for an Episcopal ministry to the handicapped and elderly of all denominations. It is being built under the direction of the Episcopal Housing Development Corporation of Grenada. Construction began in July.

In the past 12 months, the Episcopal Foundation of Central Florida granted a total of over \$35,000 to people in need within its diocese. Income for the elderly and infirm have been supplied, and families in crisis situations have received aid. Grants have helped relocate and establish refugees, and during the winter freezes of 1984 and 1985, unemployed agricultural workers received money from foundation grants for the Community Center for Food Distribution in the Church of the Holy Spirit, Apopka, Fla.

Three volumes of the Dead Sea scrolls are due to be published by Princeton University Press. The project will include 91 scrolls and all major new fragments discovered since 1947. It is planned to be completed in 1991 at an estimated cost of \$500,000. The fragments of the scrolls were discovered 38 years ago by a Bedouin goatherd in a cave on the northwest shore of the Dead Sea. Hundreds of scroll fragments and manuscripts have been found since. Princeton edition will present all the major texts in facsimile, transcriptions in a literal English translation. Volume 1 is scheduled for publication in 1988.

U.S. Roman Catholic bishops asked the Supreme Court to uphold restrictions on access to abortion, stopped short of calling for a reversal of the 1973 decision legalizing abortion. This stance contrasts with the more aggressive appeal by the Reagan administration for the high court to overturn Roe vs. Wade decision. The debate centers on Illinois and Pennsylvania under review by the court, which could set precedents for other restrictions that were invalidated in lower courts. The Roman Catholic

Continued on page 11

Who Killed Jesus?

An Answer from Latin America

By JOHN L. KATER, JR.

*'Twas, I, Lord Jesus; I it was
crucified thee; I crucified thee.'*

Those lines are from one of my favorite hymns. I've always regretted its subject matter limits its use to a few times a year.

As much as I love it, however, I must confess that as a child I had some problem with it. "I crucified thee?" It was what I failed to recognize that I was capable of rejecting, even causing to be done to the Lord. After all, children are naturally able to have a deeper awareness of their potential as sinners, and less need to justify themselves, than most adults. My childhood difficulty stemmed from the fact that even with an imperfect sense of history, I knew perfectly well that Jesus died 20 centuries before I was born. I might have been capable of dying for the faith, but I did not see how I was guilty of his death.

Years later I was taught that yes, I was implicated in the death of Jesus, and I know what killed Jesus was not anyone's particular sin, but sin itself. The meaning of his death depended upon the universal guilt which led to the cross, which therefore could be forgiven through the cross. That explanation made sense to me for quite a while.

In fact, it lasted until I began to enter the work of Christians who do not think about things differently, with what we call a "critical" faith born out of personal experience. These Christians, many of them Latin American, have helped me to realize that nothing about faith is abstract. What we believe is always tied to flesh-and-blood consequences. The way we see things reflects the way we live and act.

When I directed such a critical eye at the faith I had been taught about Jesus' death, two things seemed clear to me. The first is that it is partly true. There is not,

never has been and never will be a human being (other than Jesus himself) who lives in perfect unity with God and the rest of the human family. In other words, sin is universal. We all suffer from it. There never has been, and never will be, a human being who does not need the good news that Jesus' death overcomes our sin. We do indeed stand together before the cross of Christ, in our sin and in our forgiveness.

But what else became clear is that what I was taught (and what most of us were taught) is partly false. Jesus' death is not a timeless moment with no connection to its historical setting. Indeed, the creeds themselves go to some pains to emphasize that the circumstances of that death matter: it occurred "under Pontius Pilate." The place, time and personalities are part of the story, and the full meaning of that death cannot be comprehended apart from them.

Nor does that observation exhaust the matter. We must also ask, what are the consequences for Christians of these two very different ways of looking at the death of Jesus?

Our answer to that question must also become part of our comprehension of the cross. We must examine very carefully what the New Testament tells us; but we must also ask what are the uses to which those accounts are put, by us and by our ancestors in faith.

Who killed Jesus? The New Testament knows what any historian can tell us too: In the Palestine of Jesus' day, the Roman authorities had a monopoly on capital punishment, and reserved crucifixion for those who were perceived as a threat to the Empire — in short, political prisoners.

All the Gospels agree that the sentence of death was issued by the Roman governor, Pontius Pilate. That punishment was carried out by Roman soldiers after they had tortured and mocked him so severely that he could not carry his own crossbeam. It is a glimpse of the brutality of the moment that when he

fell, the soldiers commandeered an innocent bystander and forced him to carry Jesus' cross.

Jesus did not die as he would have done had the Jewish law been in effect; those accused of blasphemy were stoned. No, his death reveals clearly why he died. In the eyes of the Roman military government, he was a threat.

By challenging the authority of Caesar's power, claiming that God rules over Caesar, and that human allegiance to God goes far beyond whatever is owed to merely temporal power, Jesus of Nazareth found himself confronting the full wrath of that Empire, those who spoke for it and those who wielded its power.

The later books of the New Testament, and in particular the four Gospels, assert that Pilate did what he did at the instigation of the Jewish authorities and the mobs they incited. Most contemporary biblical scholars question the authenticity of that aspect of the narrative. There are glaring discrepancies precisely at those points in the story, not to mention apocryphal details that require a suspension of common sense (such as a Jewish crowd at Passover time shouting, "We have no king but Caesar!").

No doubt the version of the stories as we have them dates from a time when Jews and Christians were radically alienated from each other, and the church was at pains to persuade the Empire that Romans and Christians need not be at odds. But we know well that later generations of Christians used those stories to justify 20 centuries of carnage against Jews.

Furthermore, by ignoring the historical circumstances of the cross, they "spiritualized" it, so that brutal oppressors could consider themselves faithful Christians who saw no connection between what happened on Good Friday and what was happening at their own hands.

Yet the facts of the story remain. Je-

Continued on page 12

Interview with Terry Waite

By DOROTHY MILLS PARKER

This is the conclusion of an interview with the Archbishop of Canterbury's Secretary for Anglican Communion Affairs, Terry Waite, by our Washington correspondent Dorothy Mills Parker. In Part I last week, Mr. Waite discussed his background, from Anglican roots in his home village of Styal to his position as staff support for the Archbishop, the Most Rev. Robert Runcie. In Part II Mr. Waite tells of his work as a diplomat in the Middle East, his relationship with Dr. Runcie, and the future of the Anglican Communion.



DMP: What, in all your training and experience, has been most helpful in enabling you to deal with the Moslems and people of the Middle East? Is it some special affinity, of understanding and acceptance, recognized and reciprocated by them?

TW: Well, to begin with, it's a good thing, as an Anglican, to work for another church. I have a profound respect for the Roman Church, but am also proud of my Anglican heritage. I don't say this with any sense of mutual exclusiveness, but in the recognition that there *are* differences, but that they can be enriching rather than divisive. So, first of all, a reasonable clarity about my own position.

Second, my work, for a large part of my life, in different countries among people of different cultures and beliefs, and at times, certain extremist positions — and the recognition that they are entitled to be respected and listened to. Very often, when people act in extreme ways, they are doing so for a reason, and one has got to try to get to the reason, to at least try to understand what they are saying and why they are behaving in this way.

I had many arguments with the revolutionary guard in Iran about the use of violence. I told them I didn't believe in violence as an appropriate way to bring about change, because violence breeds violence. They would then say "Yes, but

violence is an inevitable part of life . . . there is institutional, governmental, and personal violence — and we believe we have to fight violence with violence."

I disagree, but this has not prevented me from establishing some kind of rapport and understanding with them, based on (and here we come to your question) the fact that we both believe in One God, a God with attributes to which we both can subscribe — a God of compassion, of mercy, and of justice. In talking with Col. Quadaffi we discussed those three points, and I said that as fellow believers in God we also both believe in those attributes, so let us try to resolve this matter in accordance with this. I believed that if he gave me his word he would keep it, as I would keep mine to him. And he did.

DMP: That is, I think, deeply significant. But in addition there is undoubtedly something about your demeanor and bearing [he is six-foot six] that reflects assurance and integrity and that commands respect. Along with this, a humility and openness that inspires the trust that makes such relationships possible, for you seem to be able to relate to them in a way that the professional diplomats have been unable to do. Do you attribute this to the basic mutual religious belief?

TW: Partly, yes. But you asked about

my own personal qualities. I think I can only relate to people effectively if you know your own vulnerability, you can only really face violence and not be overpowered by it if first of all you recognize that the seeds of the very violence you see outside yourself, lie within you. In other words, there has to be the inner recognition of your own ugliness. Not a shutting away or ignoring of it, but an attempt to come to terms with it, and I think that's a lifelong process.

If you don't face your own bad side, you tend to project it onto other people and see everybody else as the villain. The fact is, we are *all* in the same human condition, no matter what our situation. We are all subject to original sin, to our own ugly side, and we have to deal with that for ourselves, through the grace of God. I think this is the first fundamental recognition for getting on with people with whom you differ. For if you face up to that in yourself, you then have to put projection onto another as the personification of evil. He or she will be, in the end, his own response before his Maker.

But we must also recognize that there is good in everybody to be drawn out and it is worthwhile to try to find and to emphasize the positive rather than the negative. This may all sound theoretical, pietistic, or what have

think it is true, and that one sets to try to demonstrate this, in certainties . . . it can have positive s.

P: Was your experience in Uganda special value in your later dealing with the Moslems?

I think all my inter-cultural experience, in Africa and elsewhere, have helped to trying to understand it is that motivates people. Of course we don't all behave in the same way and this is sometimes very difficult to understand. But the quality of attempting to empathize with people is one that Christians ought to cultivate.

Doesn't mean you have to agree with everything everybody says or does. You either do you always have to be treating the other person as being totally in the wrong. Just what is right and what is wrong, and where the boundaries lie, is sometimes hard to discern.

But I think the experience of living among different peoples and trying to understand them against their own record has all helped.

P: Do you see a possible future role for you, growing out of all your experience dealing with Moslem peoples? Do you envisage, perhaps later on, making use of all this in doing something specialized in this field?

No, not necessarily. I think one of the very difficult things for a lot of people in the church is that many of them are extremely ambitious, but dare not act on it. I value my lay status in this regard, for it means that I am definitely outside the ecclesiastical race, that there is no question of my ever being a bishop, or anything like that.

To remain a layman, and my only ambition which I'm frank to admit, is to try to live my vocation one day at a time, in every way it takes me, and it may be that it will continue, to the end of my life in the service of the church. Whatever it leads me, I do want to live my life as fully as possible, and I think that for that, you have to take responsibility and you have to live it in some way that serves other people.

P: Now, finally, your relationship with Dr. Runcie, as a person and colleague, as priest, pastor and spiritual leader, as an ecumenical figure and international statesman. What is it like, to be in association with such a person?

If you are going to work for a considerable amount of time with someone under very high pressure (and there is considerable all the time), I think there has got to be a pretty good understanding, not based merely on job description, but on an intuitive ability to work together. That is the most important thing, and I think it is there, because I can respect him, and he, me, and now my limitations.

What I especially value is his ability

“We don't all behave in the same way, and this is sometimes very difficult to understand. But the quality of trying to empathize with people is surely one that Christians ought to cultivate.”

to do what is before him in the most conscientious way, and always keep central to his thinking the fact that people *do* matter, even when you are involved in large affairs of state or important services; that all of these really focus around the individual, who is the pivot; that it is the *individual* who matters; that the person you are talking with at the moment is the person with the soul.

DMP: He does have that wonderful quality of making you feel important.

TW: The fact is, people are important, though we sometimes tend to forget this. But it must be remembered, for that's the whole point. A priest, when he goes to a parish, is given the cure of souls, isn't he? He is asked to look after them, to care for them, to see to their welfare, their best interests.

DMP: Perhaps Dr. Runcie has this quality because he never forgets that he is first of all a priest and pastor before

he is a statesman or anything else.

TW: That's right. The other things are secondary.

DMP: One final question. How do you see the Anglican Communion of the future? Do you think it can hold together, with all the differences and continuing changes, and still maintain its Anglican identity?

TW: I think it can, providing we don't erode, consciously or unconsciously, the traditional teaching office of the bishop. For the bishops of the church do have, collectively, a responsibility in matters of faith and doctrine, and we have got to be able at some point, to go back to a discernment of the essential elements. And to remember that in our heritage, which is the *catholic* heritage, *no bishop has a right, independently, to tamper with essential matters which belong to the common body of the church — the whole church.*

But collectively they do have a responsibility, just as the whole church collectively has a responsibility. While we have in our Anglican model this unique and healthy understanding of dispersed authority, we have got to be able to balance it with our understanding of collective responsibility. Dispersed authority and collective responsibility.

And we have got to recognize that decisions that may be made on fundamental matters by one part of the Anglican Communion, do, whether that part realizes it or not, affect other parts of the church catholic. That is why I'm all for more exchange throughout the Communion, so that people recognize that they are a part, not only of a national body, but of an international church.

I think we are growing into that, but that we sometimes need a little more definite lead, and hopefully the next Lambeth Conference will be able to provide it.

Tide Pool

I kneel
to floor and walls pink with coralline algae
red and purple flowers of anemone
fingers, iridescent blue, of Irish moss
periwinkles, golden yellow, orange, brown

Draperies of rockweed
over egg vessels of dog whelks

And the ritual:
dog whelks moving over barnacles
boring through their shells with rasps of radulae
the blood star exuding its stomach over green sponge

Maxwell Corydon Wheat, Jr.

EDITORIALS

Church or Museum

Our guest editorial is by Sue Kruger, a resident of Centralia, Wash.

WANTED: Curator/Priest for very old, dead church to care for a large assortment of fossilized pew warmers, many of the clacking tongue variety. Must not preach on controversial subjects of politics, sex, or religion.

Do our churches sometimes become like museums for religious relics, lifeless in our practice of religion, instead of vibrant, caring Christian communities? Yes, to some extent, and we, clergy and laity alike, need to change that. We have allowed the world to influence us instead of us influencing the world. Every time Israel did that, they strayed from God, and each time it proved disastrous.

Churches should not be places where outsiders observe still life, empty rituals, and poor examples of Christian interaction. Yet, how many lay people understand the significance of our rituals, or the biblical bases for them? Yes, Easter is a day Jesus rose from the dead, but why was he slain on Passover? Why do we have Holy Communion? What is the significance?

Years ago, women scalded the milk they used in making bread in order to kill the bacteria harmful to the yeast. When pasteurized milk was made available, scalding was no longer necessary. Unfortunately, many women had learned how to scald milk, but not why;

thus, today, many still scald pasteurized milk a bread-making ritual, even though the need is long past. In our churches, if our ways are not to become empty and meaningless, all of us must learn the significance behind what we do and believe; and we have a duty to teach our congregations.

Is this duty limited to the clergy? Yes, and no. Clergy need to teach these things every few years, and the laity have an obligation to learn them, and they must teach newcomers and children.

The clergy also need to preach with enthusiasm from the scriptures. If you are excited about what God is doing through the Holy Spirit, is doing in your life, if you have a spark and the power behind the scriptures you preach about should be enough to set a parish or mission on fire!"

How the scripture reminds the priest of an article in a secular publication doesn't help us average people understand the pew much. What does help is for someone with intestinal fortitude to stand up and say, "Love the Lord your God with all your heart, all your mind, and all your soul, means just that. Not love the Lord when it rains on Sunday morning, you had no late night TV on Saturday parties, and it's convenient."

Those of us who are looking for spiritual direction will then re-examine our lives and change.

The clergy are the spark and the heat: the laity are the fuel. When we are set on fire, we can go out into the world and influence it. If we are not set on fire with preaching, teaching, and example of the clergy, the small spark is likely to be put out by the water of the world. Set us on fire and see where the Holy Spirit's tongues of flame will go.

BRIEFLY

Continued from page 7

reference asked Supreme Court justices to uphold the restrictions which include a requirement that physicians offer women information and alternatives before an abortion. In addition, the Pennsylvania law limits the procedures permitted when the fetus is considered viable, or able to survive outside the womb; the state requires physicians to use abortion procedures that increase the chances for survival of viable fetuses as long as the procedures do not endanger the health of the women undergoing abortion.

In spite of its ups and downs, the Church of England is "stable," according to the newest edition of *Church Statistics* published recently. Membership figures indicate that the number of people in Anglican churches on a given Sunday fell by 5,000 from 1,205,500 in 1982 to 1,200,600 in 1983. Infant baptism also fell by two percent and youth confir-

mations continues to decline, though there was a four percent rise in the number of adults being confirmed in 1984. A surprise was the eight percent increase in the number of people taking communion on Christmas, a reversal of a downward trend. Giving increased also by nearly eight percent in 1983. The number of people in religious communities has declined sharply.

A large statue of the Virgin Mary in the small town of Ballinspittle, Ireland, is reported to have moved and gestured on July 22, and according to residents it has moved at least once every night since the first occurrence. About 20 people, all considered reliable witnesses by police, church officials and academics, swear they saw the statue move, usually during heavy rainfall. Thousands of others have since visited the grotto where the statue is kept, and reported nothing. Witnesses have described seeing the half-ton statue rocking back and forth, though a team of engineers found no physical signs of recent movement when

they inspected it. Some suspect the movement is due to the fact that the shrine is on the London-Washington flightpath of the supersonic Concorde jet.

Samuel Ajayi Crowther, a noted African missionary, is being proposed for Province V to be included in the Church Calendar, as the diocese maintains a close relationship with the church in Nigeria. Samuel Crowther was born in 1807 in Oshogun, Nigeria and was taken aboard a slave ship in 1822. He was educated by Church Missionary Society missionaries in Sierra Leone and was ordained in England as a priest in 1841. In 1856 he started developing a mission around Niger by placing African teachers in the villages along the river. Crowther was consecrated bishop of the Niger in 1864 at Canterbury Cathedral and his episcopate lasted 27 years until his death in 1891. In Nigeria today there are about 100 Anglican parishes and an Anglican Church of almost 8,000 members.

this book makes stimulating reading for anyone who wants to know more about the Anglican approach to Christian theology, liturgy, and spirituality." —The Living Church

THE ANGLICAN ADDITION
David Holloway, editor
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THE LIVING CHURCH

WHO KILLED JESUS?

Continued from page 8

Jesus was killed by the military and political power of an empire which enslaved and ruled an unwilling people, who in their turn insisted on believing that their God would save them one day, because that God willed that they be free.

But what about us? If Pilate and the Roman legions are to blame for Jesus' death, doesn't that leave us out of the story?

To the contrary. Facing the concrete facts of Jesus' death helps us to understand why he died, and what really killed him. Jesus died in the conflict and confrontation between people. On the one hand were people who believed they could impose their will on others, plunder their resources, force their labor, do with them what they chose up to the point of torture and death. On the other hand were people who endured that nightmare-life and death, suffered those indignities and pains, but who nevertheless trusted the God of the Exodus who still willed that they be free.

Jesus did not say what he said into the air; he said it in the hearing of an occupying army. When he said, "I have come so that they might have life, and have it abundantly," he was speaking to a captive people. When he identified himself in the words of Isaiah's prophecy of good news to the poor, they knew who he meant. When he exclaimed, "Woe to you who are rich!" he was addressing those who had stolen from his own people.

If those who had nothing to lose and everything to hope heard his words as good news, should it surprise us if those who were in the very act of oppressing a whole nation should be alarmed by his presence?

The confrontation that led to Jesus' death is both concrete and far-reaching. Jesus died in the collision between the power of the Roman Empire and the mighty hope of Israel born when God set a people free. But the good news of Jesus is always spoken to just such a world.

We who live out Christian faith in the world of the late 20th century are surely no strangers to those who impose their will through torture and death and the hope of those who have nothing but hope. In particular, the anguish of Latin America is written in that contradiction. Jesus' good news calls forth just such hope, and just such rage, in 1985 as it did when he threatened the greatest empire the world had ever known.

Who killed Jesus? Those who preferred the power of this world to the righteousness, the peace, and the love of God. Who wills his death? Precisely those in every age who side with power and riches and against justice, peace, compassion and hope.

And what about us? Where we stand

in relation to the death of Jesus depends upon where we stand in relation to the confrontation between power and justice, between bloodshed and peace, between disdain and love. No doubt I crucified Jesus, and go on crucifying Jesus — not because I was somehow present by anticipation at a murder that happened 2,000 years ago, but because I stand by as the confrontation goes on, as the realities of my world that work to my benefit continue to break the lives of those who continue to live with nothing but hope.

" 'Twas I, Lord Jesus; I it was denied thee; I crucified thee." And go on crucifying him, unless I take my stand alongside those in whom his dream lives on.

Calendar of Things to Come

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

September

- 7-14 General Convention of the Episcopal Church (Anaheim, Calif.)
- 25-28 Convention of the Diocese of Montana (Havre)
- 26-28 Jackson Kemper Anniversary Conference (Nashotah, Wis.)

October

- 13-14 Convention of the Diocese of Albany (Albany)
- 18-19 Convention of the Diocese of Milwaukee
- 18-19 Convention of the Diocese of Southwest Florida (Punta Gorda)
- 24-26 Convention of the Diocese of Arizona (Phoenix)
- 25-26 Convention of the Diocese of Western New York
- 25 Convention of the Diocese of Michigan (Saginaw)

November

- 1-2 Convention of the Diocese of Kansas (Kansas City, Kan.)
- 8-9 Convention of the Diocese of Iowa (Des Moines)
- 8-9 Convention of the Diocese of Western Massachusetts (Pittsfield)
- 15-16 Convention of the Diocese of New Jersey
- 15-17 Convention of the Diocese of West Missouri (St. Joseph)
- 22-23 Convention of the Diocese of Missouri (Jefferson City)
- 28 Thanksgiving Day

December

- 1 First Sunday of Advent

January

- 23-25 Convention of the Diocese of Atlanta (Athens, Ga.)
- 31-Feb. 1 Convention of the Diocese of Florida (St. Augustine)

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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The Rev. David A. Cooling, r (408) 293-7953
Sun H Eu 8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

UNIV. OF CALIF.—SANTA CRUZ Santa Cruz
CALVARY CHURCH Center and Lincoln
The Rev. Judith Ain, chap
Sun HC 8, 10; Thurs HC & HS 10; Wkdays ex Thurs MP 8:30

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
The Rev. C. H. Howe, r; the Rev. A. Richardson, the Rev. M. Magodoro, the Rev. J. Lilly; the Rev. A. Jenkins, r-em
H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8. EP Wed 7

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The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
Sun 8, 10, 5:30. EP daily, Mon 7, Wed 12:10. Anglican Student Fellowship Wed 7

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POLK COMMUNITY COLLEGE
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The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman, ass't; the Rev. Dr. John Santosuosso, d
Sun 8, 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and Healing

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CANTERBURY CENTER 791 Fair St., S.W. 30314
The Rev. Vincent P. Harris, chap
Sun 11. Wed 6

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter Sibley, chap
Sun 8, 10, 6. Wed 10:30, 7. Fri 7

GEORGIA (Cont'd.)

GEORGIA TECH, AGNES SCOTT COLLEGE, GEORGIA STATE UNIV.
ALL SAINTS CHURCH 634 W. Peachtree, Atlanta 30308
The Rev. John Bonell, chap
TECH Canterbury, Tues 6 (404) 881-0835

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The Rev. Timothy J. Hallett, chap
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

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Ms. Susanne Watson, coordinator
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ST. FRANCIS AT KSU 1402 LeGore Lane
The Rev. Ron Clingenpeel, chap
Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. Wed 12:10 Danforth. HD 7:30 House

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
The Rev. Peter Casparian, chap
Thurs noon; Sun H Eu 5

MARYLAND

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MEMORIAL CHAPEL Canon Wofford Smith, chap
Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

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ST. ANNE'S Church Circle
The Rev. R. Landis, the Rev. R. Friend, the Rev. J. Gordon
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MASSACHUSETTS

BOSTON UNIVERSITY Boston
The Rev. Jep Streit, chap
HC Sun 7:30, Marsh Chapel
HC Wed 7, 40 Prescott St.

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
The Rev. John D. Crandall
Sun 8, 10

MICHIGAN

MICHIGAN STATE UNIV. East Lansing
ALUMNI CHAPEL—Campus: Sun 5
The Rev. John L. Mitman, chap
800 Abbott Rd., East Lansing 48823

MISSISSIPPI

JACKSON STATE UNIV. Jackson
ST. MARK'S 903 W. Pk
The Rev. Hayden G. Crawford, r; the Rev. Walter A. I Jr., chap
Sun HC 11; Wed HC 12:05

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The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

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MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut &
The Rev. John N. Gill
Sun 8, 10:30. Wkdays as announced

OHIO WESLEYAN UNIVERSITY Delphi
ST. PETER'S 45 W. W
The Rev. Clark Hyde, r; the Rev. Donna Ross, c
Sun H Eu 8, 10:30; Wed 7:15

OKLAHOMA

OKLAHOMA STATE UNIV. Stillwater
ST. ANDREW'S 516 N
The Rev. William V. Powell, r; the Rev. David Ottser
Sun: HC 8, 10:30, 5. Wed 10

PENNSYLVANIA

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Sun H Eu 8, 10:45, Christian Ed 9:30

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Sun Eu 8 & 10:30

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Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Cante Fri 12:05.

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CANTERBURY HOUSE 3300
Norman J. Amps, chap
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ST. LUKE THE EVANGELIST 3530 Wheeler
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Sun 9:30; Weekdays as anno

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Thurs 12:30 HC lunch follows; Sun 4 HC dinner follows

Continued on next page

Continued from previous page

VIRGINIA (Cont'd.)

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Joel T. Keys, r; the Rev. Herman Hollerith, IV, chap
11; Thurs 10 & as anno

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Paula Kettlewell, assoc
8 & 10; Wkdays HC 12:15 daily; Wed 5:30 HC or EP;
Fellowship Tues 5:30

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MILITARY INSTITUTE The Rev. Peter J. Bunder
CHURCH 123 W. Washington St.
& 10:30. Wed 4. Sun Even. 6:30

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HALL UNIVERSITY Huntington
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& 17th St. 25701
Philip G. Browne, chap

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MINISTRY CTR.—Canterbury Fellowship
St. 26505
George D. Moses, chap

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to refugees; Brian Sunken, seminarian
u 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C
open wkdays 9-12:20, 2-5

The Directory is published
in all

January and September issues.
your Church serves in a College
community, and your listing is not
cluded, write to the Advertising
Manager for the nominal rate.

PEOPLE and places

Appointments

The Rev. Richard L. Blank is vicar of St. Matthew's, Box 232, Flat Rock, Mich. 48134.

The Rev. Robert Certain became rector on Aug. 4 of Holy Apostles, 5450 Heritage, Memphis, Tenn. 38225.

The Rev. Timothy B. Cogan has been appointed school minister and head of the theology department at Brooks School, Andover, Mass. during the sabbatical of the Rev. George F. Vought.

The Rev. F. Lee Cutair, III, became rector of St. James, Black Mountain, N.C. on June 15.

The Rev. Thomas C. Daily became rector of Grace Church, Morganton, N.C., effective July 15.

The Rev. Rob Dewey is now associate rector of All Saints, Birmingham, Ala.

The Rev. Thomas J. Hurley is rector, Christ Church, St. John's, Lead/Deadwood, S.D. Add: Box 675, Lead, S.D. 57754.

The Rev. Philip E. Jerauld is interim assistant at St. Andrew's, 35 Long Ave., Framingham, Mass. 01701.

The Rev. Howard F. Kempell, Jr. is now canon missioner for higher education, a staff position with the Diocese of Upper South Carolina.

The Rev. Steve Lawler has been appointed chaplain and director of religious studies at the Holland Hall School, 5666 81st St., Tulsa, Okla. 74137.

The Rev. Michael Lumpkin is rector at St. Christopher's, Spartanburg, S.C.

The Rev. Michael Rowell is rector of St. Thaddeus in Aiken, S.C.

The Rev. David Thompson is rector of St. Bartholomew's, North Augusta, S.C.

The Rev. William Walters is rector of Christ Church, Lancaster, S.C.

The Very Rev. Gustave J. Weltsek, Jr. will be installed as dean of Florida and rector of St. John's Cathedral parish, Jacksonville, Fla. on Sept. 22.

Ordinations

Priests

Alaska — Susan Hewitt (Mrs. Robert), vicar, Christ Church, 8400-B E. 32nd Ave., Anchorage, Alaska 99504.

Chicago — John Peter Burton, asst., Holy Trinity, Skokie, Ill.

Georgia — James Bernard Rosser, vicar, Church of the Good Shepherd, Thomasville, Ga. Leigh Halliwell, vicar, St. James', Quitman, Ga. Stephen Gay Clifton, vicar, St. John's Bainbridge, Ga.

North Carolina — Douglas Graham Hodsdon, asst., Holy Comforter, 2701 Park Rd., Charlotte, N.C. 28209. Zalmon O. Sherwood (for the Bishop of Ohio), asst. Emmanuel Church, 350 E. Mass. Ave., Southern Pines, N.C. 28387. Fred Leonard Thompson, asst., Emmanuel Church, 350 E. Mass. Ave., Southern Pines, N.C. 28387. Paul Dennis Tunkle, St. Luke's, 211 N. Church St., Salisbury, N.C. 28144.

Deacons

Alaska — Montie Slusher, resource person, Arctic Coast Missions, Box 938, Barrow, Alaska 99723.

Georgia — Samuel Davis Tonge, vicar, St. Matthew's, Fitzgerald, Ga.

Kansas — John David Richmond, curate, St. Thomas the Apostle, Overland Park and part-time asst., St. Michael and All Angels, Mission, Kan. Add: 7801 W. 83rd St., Apt. 3, Overland Park 66204.

Michigan — David R. Amo, Transfiguration Church, Indian River, Mich. Add: 7012 Mission Rd., Alanson, Mich. 49706.

North Carolina — Fred Lane Horton, Jr., asst., St. Paul's, 520 Summit St., Winston - Salem, NC. 27101.

Southwestern Virginia — Kathryn Mary Gronostalski, master's degree candidate, Yale Divinity School, Box 64, 409 Prospect, New Haven, Conn. 06510.

The Rev. Jesse Ketchum Brennan, retired priest of the Diocese of Southwestern Virginia, died at the age of 83 on April 3 at his home in Front Royal, Va.

A graduate of Kenyon College, Fr. Brennan served parishes in Illinois, Pennsylvania, and New York. Non-parochial from 1940 to 1960 and again from 1964 to 1968, he had been an instructor at Virginia Episcopal School in Lynchburg, Va. He is survived by his wife Flora.

The Rev. William B. Gentleman, a retired senior priest of the Diocese of Kentucky, died at the age of 78 on June 17 at his home in Louisville, Ky.

A native of Massachusetts, Fr. Gentleman attended Harvard and General Theological Seminary. From 1935 to 1938 he was priest-in-charge of St. John the Evangelist in Mansfield, Mass.; from 1938 to 1946 he served as rector of All Saints, Cincinnati and from 1946 to 1974 as rector of St. Paul's, Louisville.

The Rev. Canon William H. Weitzel, rector emeritus of St. John's, Carlisle, Pa., former army chaplain and missionary, and priest for almost 40 years, died on July 22 at the age of 65 in Carlisle.

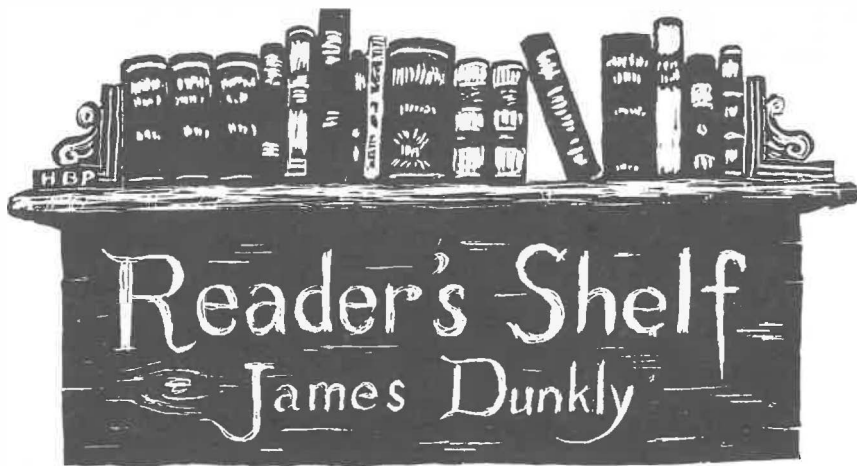
A graduate of Mount St. Mary's College and Nashotah House Seminary, Fr. Weitzel completed further studies at St. Augustine College, Canterbury, England; General Theological Seminary; and Virginia Theological Seminary. From 1945 to 1950 he served parishes in Northumberland, Selingsgrove, and Milton, Pa. while also serving as a chaplain at Susquehanna University. In the U.S. Army from 1950 to 1954, Fr. Weitzel was stationed as a chaplain in Korea and at the army hospital, Ft. Belvoir, Va. His missionary career took him to Japan where he served as priest-in-charge for four churches, as chaplain at North Kanto University, and as assistant at St. Paul's University and at army and air force bases in Tokyo. In 1968, after his return to the States, he was named an honorary canon of St. Stephen's Cathedral, Harrisburg, Pa; from 1975 until his retirement in 1985, Fr. Weitzel was rector of St. John's, Carlisle. In January of this year a team of six missionaries from the Diocese of Central Pennsylvania, commissioned to serve in Bangladesh, was named the "William H. Weitzel Volunteers for Mission" in honor of Canon Weitzel. He is survived by his wife, Jacqueline, two sons, two brothers, and a sister.

Sr. Mary Elizabeth Allardyce, "Second Order" of the Order of Friars Minor (Poor Clares), died on January 8 in San Francisco, at the age of 100.

Sr. Mary Elizabeth conducted a prison ministry in Michigan in the 1930s; she also carried on penitentiary ministries in the Diocese of Chicago and established the House of the Redeemer, a rehabilitation center for ex-offenders. She retired in 1942, at which time she moved to a Roman Catholic retreat house on the west coast.

Raymond Alfred Palmer, lifelong member of Christ Church Cathedral, Louisville, Ky., died in his sleep June 17 at Bethesda Nursing Home in Louisville.

Mr. Palmer was known for his immaculate custodial care at Christ Cathedral, particularly of its exterior precincts, but he is most fondly remembered for his service to the poor, whom he so faithfully clothed from the cathedral clothes bank. For years, his was the primary street ministry carried on by the cathedral, for which he received national recognition.



spirituality. They seek to bring the social sciences together with Christianology, and the rational together with emotional, in order to yield a new understanding of personhood. The Whiteheads are consultants in education ministry who are also associate faculty of the Institute of Pastoral Studies at Loyola University in Chicago. In this book they deal with homosexuality, power and authority, men and women, the church, anger and forgiveness — several topics of pastoral concern within a specific context of what it means to be young and mature as Christian. A stimulating book that many discussion groups can use with profit, and certainly a volume that pastors ought to work through.

AMERICAN EVANGELICALISM: Conservative Religion and the Quandary of Modernity. By James Davison Hunter. Rutgers University Press. Pp. xi and 171. \$9.95 paper.

The author, who teaches sociology at the University of Virginia, here analyzes the social and historical background of evangelicalism in the United States, including substantial demographic considerations. He treats such topics as the

accommodation of belief to the believers' secular environment, public piety, and political involvement.

SEASONS OF STRENGTH: New Visions of Adult Christian Maturing. By Evelyn Eaton Whitehead and James D. Whitehead. Doubleday. Pp. xi and 225. \$13.95.

A sequel to the authors' *Christian Life Patterns*, focusing particularly on voca-

LIBERATING FAITH: Bonhoeffer's Message for Today. By Geoffrey Kelly. Augsburg. Pp. 206. \$10.95 paper.

An introduction to Bonhoeffer by a Roman Catholic. Eberhard Bethune, Bonhoeffer's friend and biographer, provided an introduction. Twenty discussion questions are also supplied at the end of the volume, suggesting it as a group resource.

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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.

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POSITIONS OFFERED

CONSULTATION ON CHURCH UNION: General Secretary for Strategy and Interpretation. The Executive Committee of the Consultation on Church Union is seeking a person to fill the new position of General Secretary for Strategy and Interpretation. This position will require knowledge of, and commitment to, the ecumenical movement and the Consultation on Church Union. The person in this position will have the responsibility to develop and implement strategies of communication and interpretation, so that the current proposals of the Consultation can be accurately understood and claimed by the member churches. For this task there will be needed: Knowledge of and experience in communications; Management skills; Biblical and theological competence; Solid rootage in her/his own church tradition; Experience in conference/committee planning; Skills in public speaking as well as editing/writing; Commitment to collegial working style; Willingness and ability to travel extensively. A salary range beginning at \$32,500 (plus benefits) is envisioned. A final figure is open to negotiation based on qualifications and experience. Deadline for all applications is October 1, 1985. Please address: Search Committee, Consultation on Church Union, 228 Alexander St., Princeton, N.J. 08540. The Consultation on Church Union is an equal opportunity employer.

FOR GOD'S SAKE you should consider being the executive director of Episcopal Community Services of Minnesota — a progressive, state-wide, human service agency. If you are an experienced team leader with strong social service background, have proven success in fund raising, fiscal management, public relations, program development and are able to work positively within the Episcopal Church send resume to: Lee Bradford, ECS, 309 Clifton Ave., Minneapolis, Minn. 55403.

POSITIONS OFFERED

INTERIM PRIEST: St. Mary's, Shelter Island, N.Y., June-Sept. 1986. Two days a week including Sunday, use of rectory, while rector is on sabbatical. Write: The Rev. Peter D. MacLean, Box BP, Shelter Island, N.Y. 11964.

ASSISTANT PRIEST for parish in Western Carolina. Share duties with special responsibilities: Christian education, EYC, college students, families. Backpacking, canoeing and/or music helpful. Reply to: St. Philip's Episcopal Church, Box 669, Brevard, N.C. 28712.

CLERGY NEEDED for the three dioceses of the New England Foundland. St. Paul's Church, 390 Main St., Andover, Mass. 01845. Phone: (617) 686-6858.

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Sun HC 8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05. Mon-Fri MP 8, HC 8:15, 12:10, & 5:45, EP 5:30. Tues HC 12:10.

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The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

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

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The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

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FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low I), 9:30 (Cho. II), 11:30 (Sol. I), V 6. Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15, V 6

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Sun 8:30 & 10:30. Wed 12:35 Eu & HS

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THIAS 7056 S. Washington Ave.
tor for deaf at 10 Sun Services (213) 698-9741
r. C.H. Howe, r; the Rev. A. Richardson; the Rev. J. e Rev. M. Magodoro; the Rev. A. Jenkins, r-em
n 8 & 10; Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Wed 7

INGTON, D.C.

L'S 2430 K St., N.W.
r. Canon James R. Daughtry, r
ises 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also at 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & P 6:45, EP 6; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

PHEN'S 2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

ONDO, FLA.

IRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
y Rev. Harry B. Sherman, dean; Robert J. Vanderau, mas A. Downs, canons; Ronald F. Manning, Gloria eler, Ashmun N. Brown, deacons
n 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, EP 5:15

NTA, GA.

H OF OUR SAVIOUR 1068 N. Highland Ave.
I B. Rudd, Jr.
sses 8:30, 10:30, 6:30. Daily call 872-4169.

NGFIELD, ILL.

L'S CATHEDRAL 2nd & Lawrence
y Rev. R. A. Pugliese, dean
ss 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex

INAPOLIS, IND.

CHURCH CATHEDRAL
ent Circle, Downtown
8, 9 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

TON, MASS.

H OF THE ADVENT 30 Brimmer St.
r. Donald R. Woodward, priest-in-charge
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

INTS 209 Ashmont St., Ashmont, Dorchester
ront Station on the Red Line (436-6370; 825-8456)
r. J.F. Titus Oates, r; the Rev. Jay James, c
0 Low Mass, 10 Solemn Mass. Daily Mass 7

IN THE EVANGELIST

35 Bowdoin St.
r. Emmett Jarrett, v; the Rev. Margaret Rose, c
Eu 10:30. Daily as announced

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