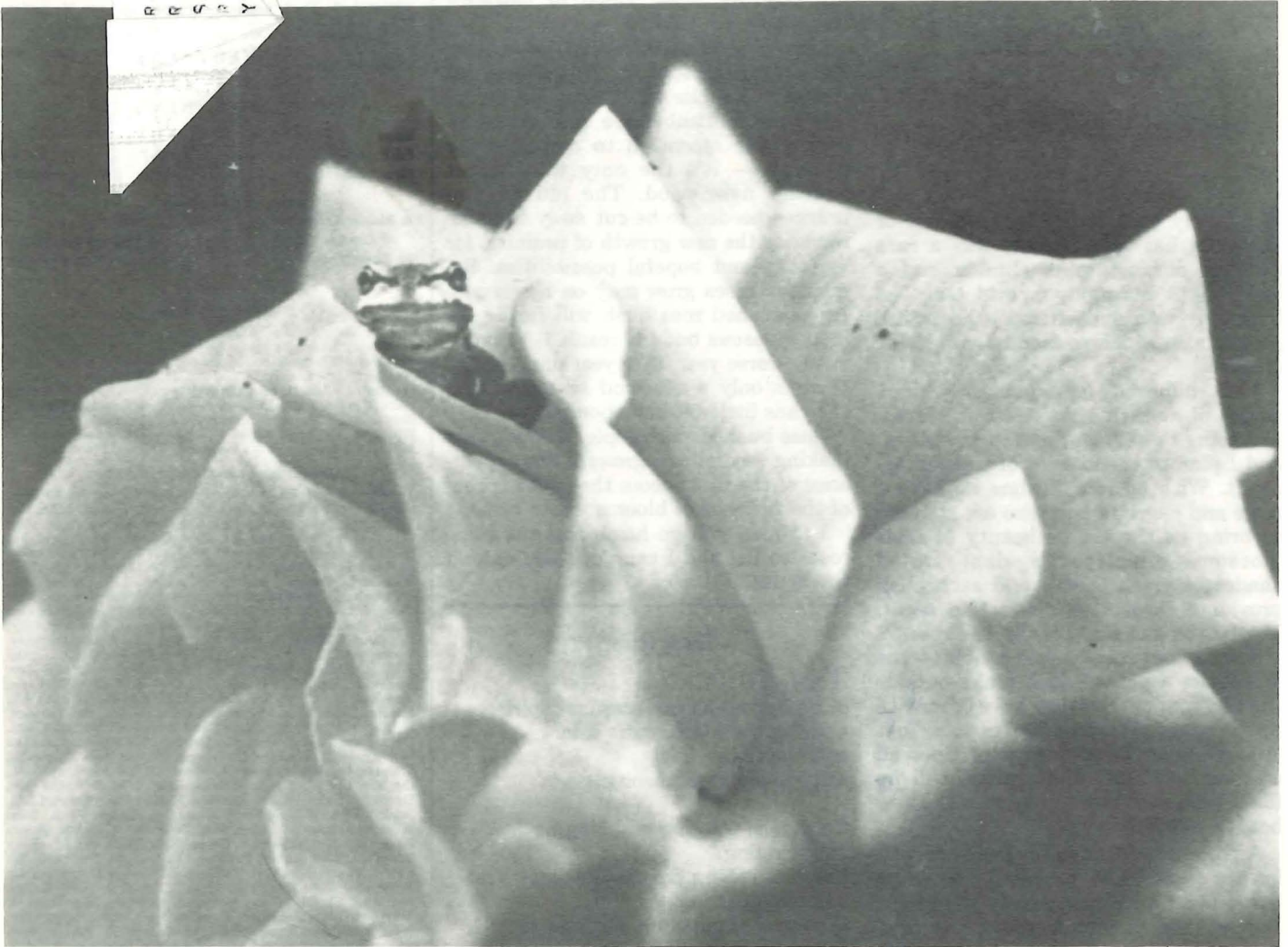


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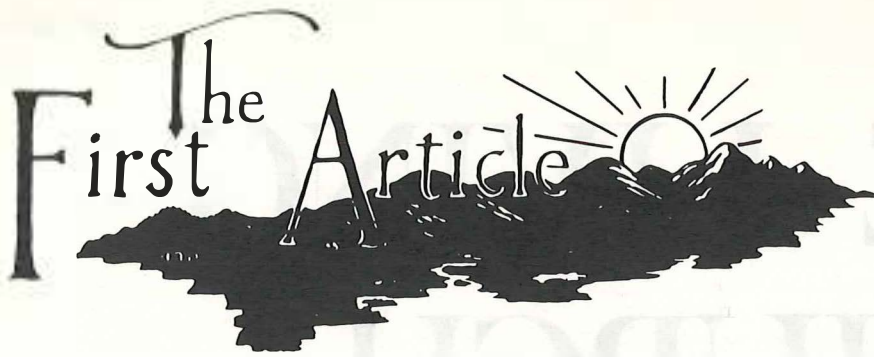
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Out of an old tired bush emerges "the sweet smell of newborn beauty" (p. 2).

RNS

A Black Archbishop of Canterbury? • page 10



New Roses on Old Bushes

By ROY STRASBURGER

It finally happened. The first rose of spring has appeared. It was a race between our soft pink climber and a lovely light burgundy hybrid tea. The burgundy won and offered a beautiful, perfect rose which seemed to smile as it opened.

Now, hundreds of buds, in various stages of maturity, prepare to blossom. It's going to be a glorious spring bloom and I plan to spend a lot of time enjoying it. With 30 rose bushes we have a large and eager family who are striving to bring us the fragile beauty of their blossoms, displayed against varied shades of green leaves, and each bush providing flowers of distinctive scent. Maybe you can tell, I really like roses!

Some of our rose bushes are old — the oldest are a pair of dark pinks outside the den window and they have been with us 19 years. The older roses look just as exciting as the younger ones. Soon all of them, old and young alike, will be filled with new roses, new growth, new beauty, new life.

A parable is found in the fact that rose bushes have to be pruned in order to burst forth with the beauty of spring and new life. I like to prune the first weekend in January and I am a heavy pruner. It took courage to cut back sharply the first time I did it and I anxiously watched what appeared to be dead stubs of rose bushes until I was reassured by the first swelling buds of new promise. When you prune roses you cut away the old dead wood that is an encumbrance to the bush (you know, roses grow only on new wood!). I've come to recognize the fact that rose bushes are ready to be pruned, they look

Our guest columnist, the Rev. Dr. Roy W. Strasburger, is rector of St. Andrew's Church, Saratoga, Calif.

tired and worn as the old year turns. Out of that old tired bush that has the old tired canes and foliage pruned away there comes an awesome energy of new life and the sweet smell of newborn beauty.

Lent pushed us Christians toward an Easter experience, an annual journey that is a lot like what happens to the rose bushes. Lent has a special way of calling our attention to our need for pruning — it's the only way to get healthy new wood. The old encumbrances needed to be cut away to make room for the new growth of promise, for vigorous and hopeful possibilities. Remember, roses grow only on new wood. An unpruned rose bush will flower for many seasons but the result is progressively worse year after year until finally there is only a wild and scraggly bush that has little beauty about it.

Rose bushes and people. Pruning and making way for new growth. The appearance of the first bloom that is the proof of the richness of blooms yet to come.

I think I will go home and cut some roses so Pat and I can put them around the house.

Their Hilarity

Today daffodils are harum-scarum choirboys wearing their gold ruffs askew and chanting zany-splendid plainsong.

Cardinals: winging and singing and winging.

Could anything Ezekiel's visions held be more dazzling to mortal tympanum and stapes, to mortal retinas?

Fountains of forsythia. Fountains and cartwheels, and visible descants and ten million yellow-feathered cherubs and dulcimers.

Tiny waves scampering across the level lake playing tennequits with their haloes, clapping silvered hands and crying hallelu, o hallelu-Jah.

Elva McAllaster

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LETTERS

More than Alternatives

Frankly, I am totally at a loss to understand Fr. Schueddig's letter [TLC, April 13]. I certainly agree that we should do more good programming, but I fail to see that it is wrong to oppose gratuitous sex and violence that is poisoning our society. It is not enough to offer alternatives to corruption, important though that may be.

I beg one to consider that the proposition should be one of "both-and" and not "either-or," which the letter implies.

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

The Called and the Professionals

Is it Tuesday in Easter Week or is it "All Fools' Day"? This is written in response to the editorial which states, "Actually, the Episcopal Church has too many clergy at the present time . . ." [TLC, April 6]. Is the glass half-empty or half-full? Why not tell the Rt. Rev. Craig B. Anderson, Bishop of South Dakota, that he has "too many clergy." Bishop Anderson is not alone when he says that the problem must be addressed through several different processes.

Secular society has added two little letters — al — to the word profession, and the result has been a plethora of persons unable to distinguish between wants and needs. If you say that the Episcopal Church has too many "professionals" you may be closer to the bottom line. We certainly don't have too many professions. One can easily turn to a Webster's and discern the crescendo of the differences between profession, "a calling requiring specialized knowledge and often long and intensive academic preparation . . . a principal calling, vocation, or employment . . ." and professional, "participating for gain or livelihood in an activity or endeavor often engaged in by amateurs . . . following a line of conduct as though it were a profession. . . ."

Were you also possibly a little fast in pointing a finger at ". . . bishops relentlessly continu(ing) to ordain deacons and priests who will be unable to find satisfactory placement. . . ."? Certainly some bishops are to blame. But tell Bishop Anderson, as well as the other bishops of dioceses with large portions of demographic and geographic "Third World conditions," that they have "too many clergy" and wait for their response(s).

Furthermore, ordination is not simply a matter of a bishop and an ordinand "bumping" into each other and the laying on of hands. What about the vestries and C.O.M.'s that have affirmed these

ministries without ascertaining that there was "an orderly and honorable way for them to make their way. . . ."? Have they been affirming professions or professionals?

Finally, what about those ordained? Do they really understand the implications of John 21:18, "Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go"? It's at the "places you don't wish to go" that the professionals have a hang-up, for there is a harsh distinction between a principal calling and conduct as though it were a profession. The difference is often demonstrated by the

gifts of the Holy Spirit.

Lastly, those eager to agree that the Episcopal Church has too many clergy often do so on the grounds, or lack thereof, of stewardship. Is stewardship a pledge of approximately \$7.00 per week or the way we manage the gifts God has given each of us, the congregation, the diocese and the clergy? Stewardship is truly what we do with *all* that we have *all* of the time. If this were the case, we wouldn't have enough clergy!

(The Rev.) JOHN A. LINDELL
St. Timothy's Mission
Irvine, Ky.

Are Traditionalists Outcasts?

Letters from the Rev. John Gessell and Nigel Renton [TLC, March 30 and

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April 6] protest the wording of my question to Bishop Browning at his installation press conference [TLC, Feb. 16]. First of all, let me say that I was merely bringing to his attention, in their own words, a matter of concern to many people, as I have posed questions on equally pertinent issues, not necessarily reflecting my own position, to other church personages. Few people have direct access to a Presiding Bishop and they look to the press to lay their concerns before him.

Bishop Browning's statement, on election, that there would be no outcasts in his administration, had raised the widespread question of whether this included the traditionalists, and how he proposed to heal the wounds of those "who have been made to feel like outcasts because their stand, in conscience, against the ordination of women has not been given the promised respect, and their authorized right to the 1928 BCP has been too often denied."

The letters protest the idea of a "right" to 1928, but please note that the wording was "authorized right," i.e. duly authorized by the bishop. Even when such authorization has been given, there are rectors who forbid its use, even for weddings and funerals.

I covered the Denver convention where the enabling resolution was passed. It provides for use of "texts [i.e. services]

from the 1928 BCP under the authority of the bishop and subject to the appended guidelines," which *recommend* that the 1979 Prayer Book also "be available for study and worship." The word "occasional," in regard to the use of 1928, does not appear in the resolution.

Most people are aware of these conditions, but when such conditions have been met, it follows they would then feel entitled to the 1928 book. Otherwise the resolution is meaningless, which one would hope was not its intent. It was supposedly passed as a healing and pastoral measure, which presumably the bishops would honor. Some have, others have not. Some bishops have banned it completely.

We strive to be fair and objective in all our reporting, and TLC is well known for giving all sides a hearing. In having to cope with so many controversial issues it is difficult always to keep an even balance, but we do try.

DOROTHY MILLS PARKER
Washington, D.C.

Canticles for Rite I

The small number of letters to THE LIVING CHURCH critical of the *Hymnal 1982* suggests that the new book is meeting with general acceptance in the church. Well and good.

I would like to know, however, whether

choirs and congregations are completely happy with the treatment of the Rite I canticles in the *Hymnal 1982*, as they are set to Anglican chant.

My choir is much irritated by the new pointing of each canticle. After over 40 years with the *Hymnal 1940* pointing, they now have to learn new and more difficult arrangements which seem to have been made for Cambridge's King's College and not for an average parish choir (viz. verse 8 of the *Venite* and verse 8 of the *Benedictus*). The *Te Deum* has to be almost completely relearned; so also the *Benedicite*.

The familiar tunes this Morning Prayer congregation knows for the *Venite* (*Hymnal 1940*, chants 606, 609, 610), the *Jubilate Deo* (645) and the *Nunc Dimittis* (671) are nowhere to be found. Dismaying also are the miniscule print and the new pointing notation (nowhere explained in the hymnal itself).

The *Hymnal 1982* has many excellencies; but when the Rite I Morning Prayer canticles were working just fine, why "fix" them?

Another mystery in the new hymnal is why the Communion music is lumped together by selection (e.g. *Kyrie, Sanctus*) rather than by setting (e.g. Merbecke, Willan). What a difficult jump it is for organist and choir to turn 79 pages from the *Kyrie* (S-91) to the *Gloria in Excelsis* (S-202)!

I wonder also if anyone misses the beautiful imagery of the original last two lines of "Once in Royal David's City" [hymn 102], or if any one has noticed the "typo" in the penultimate line of hymn 498 — "my sinful self my only sham" (*sic*)?

(The Rev.) DAVID R. KING
St. John's Church

Elizabeth, N.J.

It Won't Go Away

Many thanks for your perceptive, timely and important editorial titled "Priority of Family Planning" [TLC, March 23].

With some noteworthy exceptions, the U.S. media generally have done an exceedingly poor job of covering what I assume they must regard as a "touchy" or "sensitive" issue. Maximum publicity has been given to the recent famines in Sub-Saharan Africa; but little reference has been made to the most important contributing factor, i.e. the inexorable destructive pressures of exploding populations on already fragile ecological systems.

Nevertheless, ignoring the population problem, whether in Africa or in Hispanic America, will not make it "go away."

FRANKLIN M. WRIGHT
Professor of History
Rhodes College

Memphis, Tenn.

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BOOKS

Kingdom-style of Life

MONEY, SEX AND POWER. By Richard J. Foster. Harper & Row. Pp. 260. \$13.95.

Richard Foster in his first book, *Celebration of Discipline*, gave some simple biblical and practical ways into a Christian style of life dealing with such matters as fasting, prayer, etc. He also conveyed in that book some helpful perspectives in terms of church fathers and mothers down through the ages. One section of that book became his second book, *The Freedom of Simplicity*.

Foster's third book, *Money, Sex and Power*, was initially intended to follow the traditional vows of poverty, chastity and obedience. He opens these essential areas of life to the redemptive power of the Spirit. The problem of money comes down to the worship of mammon, and he points out how, biblically, money is to be used, not worshiped. He does not espouse a vow of poverty, but rather intends to focus on people and a life of simplicity. At the end of this life, relationships will count for eternity, and we will leave money and treasures behind here on earth.

In the area of sex, he delves into various styles of life whether people be married, formerly married or single, and points up the kingdom-style of life which involves fidelity. He calls us in a genitally-oriented society to be open to non-genital sexuality, enjoying beauty, communicating with clarity and sharing the gifts God has given us. Foster holds St. Augustine responsible for a very harsh church view of the sexual relationship. He compares this to Genesis where for Adam and Eve making love is good and beautiful. He also notes that, to his knowledge, there is no extant death certificate where the cause of death has been directly attributed to the lack of sex.

Finally, in the area of power, he shows graphically, historically and biblically how power can be a means of manipulating and frustrating the life of other people. Basically, he indicates that the vow of service to God in Christ is called for; that we are to listen (which is the root meaning of the word "obedience") to one another, to give thanks for one another, and enable people to grow with a sense of joy and usefulness in God's world.

The force of this book resides in the fact that these areas of life are all seen in the context of God's world. Foster's wide knowledge of scripture and the church is put to use in providing some clarity on these essential and life-giving or death-giving issues. Several Episcopal parishes have already encouraged a wide

reading of *Celebration of Discipline*, and I would very much encourage the clergy and laity of the Episcopal Church to read *Money, Sex and Power*: You may not agree with everything Foster says, but he will help you to think out your position on these matters theologically.

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

Painful Heritage

BYZANTINE ROOTS OF UKRAINIAN CHRISTIANITY. By Ihor Sevchenko. Pp. 26. **UKRAINIAN CHURCHES UNDER SOVIET RULE: Two Case Studies.** By Bohdan R. Bociurkiw. Pp. 113. Both by Harvard University Ukrainian Studies Fund. No price given, paper.

These two stimulating booklets are part of a series being published to celebrate the millennium of Christianity in Rus'-Ukraine, dating from the traditional conversion of Vladimir (or Volodymyr in the modern Ukrainian variant) in Kiev in 988.

The stated purpose of the series is two-fold: to remind Western readers that the events in Kiev in 988 were really the beginnings of the conversion of the Ukraine (as contrasted with Moscow); and to alert Ukrainians themselves as to the variety and scope of writing available covering this important aspect of Kievan (and Ukrainian) religious history.

The first of the booklets has two essays: "The Christianization of Kievan Rus'" and "Byzantine Elements in Early Ukrainian Culture," the first of which originally appeared in *The Polish Review* in 1960, which gives a hint of the rich but complex history of the Ukraine. In it, Professor Sevchenko sketches helpfully the historical background of Kiev and of Constantinople in the 10th century, noting that that century represented the apogee of Byzantine influence, power and culture, its only possible rival being perhaps Bagdad, and gives again the helpful details of the baptism of Volodymyr. He also supplies his own theory when facts are absent, honestly saying that he is doing so!

The second essay is from a much broader perspective, and gives a succinct account of the extent of Byzantine culture which permeated Ukrainian culture for centuries.

Like the first volume, the second contains a pair of essays: "The Ukrainian Autocephalous Orthodox Church, 1920-1930: A Study in Religious Moderation" and "The Uniate Church in the Soviet Ukraine: A Case Study in Soviet Church Policy." Both give the Western reader a rare and fascinating view of the state of religious life in the Ukraine after 1918.

The first traces the attempt in Kiev to form the Ukrainian Autocephalous Or-

Continued on page 14

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Presiding Bishop's Fund

The Presiding Bishop's Fund for World Relief has already made a number of grants this year to alleviate emergency situations, but the fund has also received a grant, from the Diocese of North Carolina in memory of the Rev. Lex Mathews, who was director of diocesan Christian social ministries and who also served as a fund network representative from his diocese.

A few months after Fr. Mathews died in a boating accident [TLC, Feb. 9] the Rev. Canon Samir J. Habiby, executive director of the fund, received a note from the Rt. Rev. Robert Estill, Bishop of North Carolina, and a check for \$50,000 as a tribute to Fr. Mathews. The money had been granted by the diocesan council to the fund.

The fund's outreach work continues, as the dioceses of Northern California and San Joaquin each received \$10,000 emergency grants in early March to aid areas affected by recent flooding.

Internationally, the fund contributed \$8,000 to the World Council of Churches' Asia Floods Fund to provide relief to countries such as India, China, the Philippines, Thailand, Vietnam and Bangladesh, which have also been affected by floods.

In an area of the world which has been hit by recent civil unrest, the Diocese of Haiti was granted \$15,000 for an emergency program to aid impoverished victims of the upheaval by helping about 200 families start small business enterprises.

With its fund contributions, the Episcopal Church in Honduras came to the aid of fellow Central Americans. Honduras, the poorest Hispanic nation in the western hemisphere, split its offering to the fund between Mexico and Colombia.

The Rt. Rev. Leopold Frade, Bishop of Honduras, said the decision was not an easy one. "At first we decided to designate half for relief in Mexico and half for poverty relief in Honduras. Then the volcano erupted in Colombia. We finally decided the Lord would have us reach all the way outside of those who are our own."

Lutherans Dispute Milwaukee

The choice of Milwaukee as the headquarters of the projected new 5.3 million member Lutheran church is being debated among regional bishops and church leaders, who are calling for a re-

consideration of the surprise decision made at a February meeting of the Commission for a New Lutheran Church [TLC, March 16].

"There is no support out here for Milwaukee, and I think the decision has to be killed no later than June," said Bishop Stanley E. Olson of the Los Angeles-based Pacific Southwest Synod of the Lutheran Church in America. (LCA).

In a March 19 letter to the 70-member commission, Bishop Olson listed several reasons for his disapproval of Milwaukee as the new headquarters and asked the commission to reconsider the action at its June meeting in Seattle. Complaints included cost and difficulty of flight transfers in getting to Milwaukee and perceived "lack of prominence."

Milwaukee has been widely described as a compromise choice between Chicago and Minneapolis after the commission's long debate over where to settle the new denomination. The new church will unite the American Lutheran Church, Association of Evangelical Lutheran Churches and the LCA and will be called the Evangelical Lutheran Church in America.

At the LCA's Wisconsin-Upper Michigan Synod based in Milwaukee, there is "understandably some deep disappointment" with the negative response towards Milwaukee, according to Glen Holmquist, an assistant to the bishop. "We feel a bit put down," he said. "Is the main thing maintaining a headquarters or evangelizing the world?"

Fr. Pasco Decision Upheld

An Episcopal appeals court in Kansas City, Mo., agreed with a diocesan canonical court's decision that the Rev. John Pasco of St. Michael's Church in Broken Arrow, Okla., was guilty of violating his ordination vows and putting his church property under the control of a private foundation. Sentencing is planned for April 25.

Conflict between Fr. Pasco and the diocese originated in 1983 when an audit found that the parish's property title, purchased with the assistance of a grant from the diocese, was recorded in the name of St. Michael's Church Foundation [TLC, May 26, 1985]. The foundation was later discovered to be an independent organization and was not legally connected to the Episcopal Church.

In 1984 the diocesan standing commission voted to change the parish to mission status, and the Rev. DeWitte

Boyce was appointed to replace Fr. Pasco as rector of St. Michael's. The congregation disputed the order and continued to call itself St. Michael's Parish with Fr. Pasco as its rector.

The diocese proceeded to file a misconduct charge against Fr. Pasco and on September 23, 1985, the ecclesiastical court of the diocese found him guilty of violating his ordination vows and other charges. He did not testify in his defense but asked for an appeal, which was heard March 14 before the Court of Review of Province VII with the Rt. Rev. Arthur Vogel, Bishop of West Missouri, presiding.

The priest has maintained that his "ecclesiastical prosecution" is due to the fact that he has resisted the "liberal" trends of the church.

On March 18 the congregation of St. Michael's voted to adopt a resolution which would declare their separation from the Diocese of Oklahoma, according to *The Daily Oklahoman*. They also agreed to ask the Rt. Rev. Graham Leonard, Bishop of London, to be their spiritual leader. Fr. Pasco has claimed that if Bishop Leonard accepts the parish, St. Michael's will remain within the apostolic faith and will still be a member of the church.

Fr. Pasco recently filed a \$4 million libel and slander suit against the Rt. Rev. Gerald McAllister, Bishop of Oklahoma, and members of his council for allegedly writing a letter about him and sending it to various persons in the state and to the media. Among other charges, the suit alleges that Bishop McAllister indicated that financial reports of St. Michael's Church were incorrect, "thus suggesting dishonesty" [TLC, Feb. 2].

IMPACT Meeting Draws Crowd

More than 80 Episcopalians, laypeople and clergy, joined with representatives of 20 Christian and Jewish faith groups for the 14th IMPACT Congressional Briefing held March 16-19 in Washington, D.C. Grass-roots leaders were provided with a close look at legislation before Congress and were shown how to have an effective impact on the national political process.

The potential of that impact was seen the day after the briefing, when the House of Representatives temporarily defeated President Reagan's \$100 million aid package to Contra rebels in Nicaragua. Steve Champlin, a spokesman for Rep. David E. Bonior of Michigan, a

leader in the House opposition to Contra funding, said, "the churches made the difference on this vote. Absent the churches, we would have lost at least those 12 votes that provided the margin of victory." The aid package lost by a vote of 222 to 210.

Keynote speaker for the briefing was the Dean of New York Theological Seminary, Gayraud Wilmore. Dr. Wilmore urged the ecumenical assembly to openly acknowledge their theological commitment in the political arena as they seek justice for the poor and oppressed.

Plenary sessions during the briefing covered the areas of peace, poverty and human rights. Participants heard presentations from legislators and other experts who encouraged and trained participants to call on members of Congress, urging them to support legislation in these areas. Most Episcopalians at the briefing had also attended a church-sponsored advocacy training conference prior to the IMPACT meeting.

Veteran CBS correspondent Neil E. Strawser addressed the Episcopal representatives on the deficit reduction legislation, the "Gramm-Rudman-Hollings" act. Real income for American families has declined in the last 11 years, the commentator said, adding that "in reality, the great recovery claimed by Reagan is very limited."

Women Protest Proposed Ordinations

In a new twist to the controversy over the possible ordination of women to the priesthood in the Church of England, women who oppose the move have started a campaign to stop woman priests ordained in overseas Anglican dioceses from being able to minister in England.

They fear that if such permission is granted women ordained overseas, it will add to the argument for ordination of women to the Anglican priesthood in England.

The women, who include at least two members of the General Synod of the Church of England, formed the unnamed organization because they believe too little is being done to oppose woman priests. The General Synod is to decide in July whether women ordained abroad can minister in England.

The Rev. Geoffrey Kirk of Lewisham, who organized the women's meeting, said the Church of England is "timid" when it comes to conflict. Lay people appear to have accepted the inevitability of women priests, he added.

"But now ordinary people are emerging who demonstrate that it is perfectly and intellectually respectable to be against the ordination of women. This new organization hopes to be the voice of such ordinary modern women."



Photo by Liz Perkins

The Walnut Hill Interfaith Coalition, an interdenominational network organized by St. Andrew's Church, Milwaukee, Wis., held Stations of the Cross in its neighborhood Good Friday. As a sign of commitment to work together to heal one of the city's poorest areas, the participants, approximately 100, processed to spots of community trouble — a boarded-up house, a pornographic bookstore, a crime-ridden street corner, a vacant grocery store — and prayers were offered for various concerns — victims of crime, the homeless, the hungry, those suffering from drug addiction, the imprisoned, and the unemployed.

Meanwhile, the Movement for the Ordination of Women (MOW) has just issued a new campaign magazine called "Chrysalis," because, the magazine says, a chrysalis is the pupa of the golden butterfly. "This," the magazine adds, "seemed a good image for the sort of new life we want to see growing in the church."

Anti-Torture Pact Urged

The Most Rev. Edmond Browning joined a number of heads of other churches in an open Good Friday letter to President Reagan urging U.S. support for a United Nations pact against torture.

The letter was developed by the Pennsylvania-based American Christians for the Abolition of Torture and was offered to a number of daily newspapers as an item for Good Friday editions. The letter noted that the U.S. supported the convention from its introduction in 1977 through unanimous General Assembly passage in late 1984 but has still not signed it. Some 46 countries have done so.

Referring to Christ's death by torture, the letter asserts that "as Christians seeking to be faithful to the Crucified One, we cannot be silent. We must confront this loathsome inhumanity and do so in a spirit of urgency, compassion and forgiveness."

The World Council of Churches, the Vatican, the Baptist World Alliance and many denominations have spoken out repeatedly against torture, especially its

use as an instrument of state policy. Amnesty International claims that one-third of the world's nations use torture this way.

BRIEFLY...


Missions researcher David Barrett, an Anglican who works for the foreign mission board of the U.S.-based Southern Baptist convention, says Christianity has "suffered a marked and progressive decline throughout this century," and the church is "fast losing the battle for the cities." According to his figures, 18 of the world's 25 largest cities in 1950 were predominantly Christian, but by the year 2000, only eight will be. Mr. Barrett compiled the 1982 "World Christian Encyclopedia."

One of the west's oldest churches in continuous use, **Grace Church in Astoria, Ore.**, held a century celebration April 5-6 as part of a \$370,000 restoration and modernization project. The church was placed on the National Register of Historic Places in 1984 and was designated as the 1986 recipient of the annual Pentecost Offering from the Diocese of Oregon. The restoration will prepare the building for its next 100 years, according to the Rev. Sallie E. Shippen, rector of the 125 household congregation.

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*Irene Barth, circulation manager,
punches out metal address plates.*

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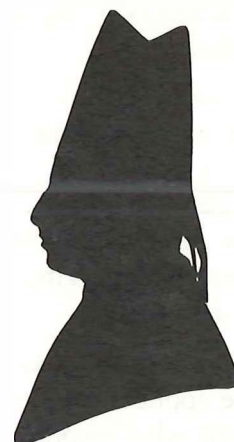
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Why Not a Black Archbishop of Canterbury?



How shall Anglican tradition open up to the new cultures that are being integrated into the church?

By ROBERT E. HOOD

Why should the Archbishop of Canterbury as "head" of the worldwide Anglican Communion always be English? To state it another way, should the Archbishop of Canterbury, as an important symbol and institution of this multiracial, multicultural network of churches, of which the Episcopal Church is a part, always be white? Or, to put it even more graphically, why should not the next Archbishop be black or at least non-white?

In light of the radically changing demography of church growth in the Anglican Communion, these are not irreverent, irrelevant or frivolous questions. As Anglicanism becomes increasingly non-

English, non-white, and, in fact, more black, such questions take on an urgency and will be posed more frequently.

Behind these questions lies the more general problem of opening up the very foundations of Anglican tradition and institutions, largely shaped by British and North American political and religious circumstances, to other cultures and ethnic groups which are now an integral part of Anglicanism.

It should come as no surprise that as these cultures and peoples gain more confidence and self-esteem about the integrity of their own indigenous traditions and religious needs, they are beginning to explore this problem of accommodating traditional Anglican institutions to their claims for recognition. One of these institutions certainly is the archbishopric itself.

The Anglican churches in much of the Third World, particularly in Africa,

Asia, and to a lesser extent, in the Caribbean, are growing at a phenomenal rate while at the same time they are declining or are stagnant in places like the United Kingdom, the United States, Australia, and Canada. Indeed in terms of growth, some might even characterize the latter churches as the "living dead."

A look at the record shows the vitality of Third World Anglican churches as well as other Christian churches. In Africa, for example, in 1900 there were only 369,430 Anglicans, whereas by 1970 there were 7.8 million. By the end of 1985 it is estimated that they numbered some 12.2 million, reflecting a growth rate of over 3000 percent! In East Asia at the turn of the century, there were 41,697 Anglicans, but by 1970 they numbered 147,000. This year it is estimated that they number almost 200,000, showing a growth rate since 1900 of 321 percent.

The Rev. Robert E. Hood, D. Phil., is professor of church and society at the General Theological Seminary, New York, N. Y.

By contrast, in England in 1900 there were 25 million Anglicans, by 1970 that number had grown to 29.3 million, but by the end of 1985, it was expected to shrink to 28 million. However, the Church of England with its various ways of counting church population admits that at best no more than three to four million English can be identified as active Anglicans and that number is not increasing. In North America at the beginning of this century there were 2.1 million Anglicans/Episcopalians, by 1970 there were 4.4 million, and in 1985 they are expected to number less than four million. The same story could be demonstrated in the churches in Oceania, meaning mostly Australia and New Zealand.

But statistics are only outward and visible signs of renewal and a refurbishing of Anglicanism which is going on in many parts of the non-white world. The fact of the matter is that the Anglican Communion has grown much larger and more complex than the largely homogeneous Church of England, bringing into it other religious and cultural traditions and ways of thinking about theology which have as much integrity and significance as those of the British, Europeans, and their descendants.

Please note that these observations are not to be understood as criticism of the present occupant of St. Augustine's chair in Canterbury. Archbishop Runcie, in his many travels around the world both among Anglicans and other Christians, not only demonstrates admirably the international, multicultural, multiracial character of his pastorate as well as its ecumenical content, but also is the recipient of much affection, genuine hospitality, and goodwill. This was certainly witnessed in this country at his most recent appearance at General Convention.

The Anglican Communion, of which he is the "head," was institutionalized with the gathering of all Anglican bishops at the first Lambeth Conference in England in 1867. Held at the Archbishop of Canterbury's London palace, the participants even then were aware that the understanding of Anglicanism was undergoing a needed change. There was a suggestion to set up a Pan-Anglican Assembly which would act as a kind of consultative body for the emerging worldwide communion. And there was some enthusiasm for making the archbishop the patriarch of the entire Anglican Communion. Fortunately, restraint bridled such unwarranted passion and neither of these proposals succeeded. The bishops commented that "no supremacy of the See of Canterbury over Primatial or Metropolitan Sees outside England is either practicable or even desirable."

Still, this embryonic network of gathered bishops at Lambeth did enhance the role and function of the archbishop's

"At the recent Anaheim General Convention, the present archbishop [of Canterbury] remarked . . . that the Anglican Communion is no longer a white, British or North American church, but a non-white church."

office as the honorary or titular head of the Anglican Communion.

The annexation of other cultures and ethnic groups by the *ecclesia anglicana* allows the Anglican Communion to claim to be the most widely dispersed church, second only to the Roman Catholic Church. At the same time, the ethnocentric institutions of the Church of England incorporated within this multicultural expansion have *excluded* those annexed cultures and ethnic groups from full privileges and participation.

The case against such continued exclusion of other races and cultures from Anglicanism's institutions such as the archbishopric has been most recently and clearly addressed in the new Coldington Consensus. This is an agreed statement which concluded the historic conference on Afro-Anglicanism in Barbados in June 1985, and attended by more than 200 invited Anglicans, clergy and lay, from 17 countries and five continents sharing a common African heritage:

"Our Anglican family mosaic consists of many strands and cultural shapes, among which Afro-Anglicanism takes its rightful place. We, nevertheless, share an awareness of a type of Anglican captivity which in some ways is related to the continuing vestiges of British culture and imperialism. This we seek to disengage by a new awakening to the fresh realities. . . ."

The nationality of the archbishop as honorary head of the Anglican Communion is not necessarily a new question, although it does assume a greater urgency in light of the changed cultural and political circumstances within Anglicanism. Apart from the fact that the first archbishop, St. Augustine, was a foreigner from Rome and that a number of his successors had also been non-

English prior to the Reformation, the question was most recently asked by Canadian Bishop George Luxton in preparation for the 1978 Lambeth Conference. He cited the continued appointment of the head of this worldwide church by the British sovereign as not only sending out the wrong signal in a decolonized church with its many cultures, but also showing an inability to transform this British ecclesiastical institution in light of the new realities as an international communion:

"Your Archbishop of Canterbury is, in a special sense, *our* Archbishop. We should like to know that his appointment comes out of the church at its best and clearest and fullest. My prayer is that someday . . . an Anglican from India or Pakistan or Africa or China may be seated on the chair of St. Augustine" [from his *Unity in Mission*].

One is also not unmindful of the special functions attached to the office as a part of the British establishment in that country. These functions begin with the consideration of possible candidates for the office. All have gone to the privileged private schools which the establishment attends and have been graduates either of Oxford or Cambridge, although most people in England attend state schools and universities which the country has had since 1870. He is appointed by the sovereign on the recommendation of the Prime Minister.

He is also head of the Diocese of Canterbury and Metropolitan of the province of Canterbury with its several dioceses. He baptizes and marries members of the royal family plus other prominent people. He is a member of the House of Lords in parliament, usually President of the British Council of Churches, and Visitor to the famous All Souls College in England's most ancient university at Oxford. But there is very little reason why a non-Englishman could not assume these functions and do them just as well.

At the recent Anaheim General Convention, the present archbishop remarked in his sermon at the opening Eucharist that the Anglican Communion is no longer a white, British or North American church, but a non-white church. Most of that change has taken place in Africa where it is not unusual for a bishop to confirm as many as 800 people a week in some countries. If the Roman Catholic Church has the courage to elect a non-Italian pope as head of that even more ancient body with its very western European traditions, cannot this much smaller but no less equally international church called the Anglican Communion consider a similar possibility at the forthcoming 1988 Lambeth Conference? Why should there not be the possibility that the next Archbishop of Canterbury be not only non-English, but even black?

To Seek the Lord

Jesus says, "You will seek me but you will be wasting your time; rather, love one another as I have loved you."

By KENNETH J. SEMON

Some years ago a friend told me of a discussion she had with her spiritual director. Since the intensity of her lenten experience and the glory of the Easter vigil, she had felt a spiritual emptiness, she told him. His response was one of excitement, and he smiled and said, "I rejoice with you, for now you know how the disciples felt."

Sometimes, in the midst of our joyous Easter liturgy, we forget what it must have been like for those who had participated in the earthly ministry of Jesus. Resurrection is indeed a wondrous miracle, a high point in human history: the one who is crucified is risen, he is gone but he is with us in a new and wonderful way. Surely, that is cause for rejoicing.

But what about those who relied upon the warmth of his touch; what about those who relied upon the softness of his voice, the compassion of his eyes? With them we rejoice that he is risen, but we can only guess the pain in their hearts, for even though he is risen, even though he walks with them on the road, breaks bread with them, calls them by name, enters into their meetings, he is no longer present to them as he had been. They can no longer feel his soft touch upon their heads, forgiving them for their sin, healing them in their brokenness.

Depression seems to be one of the marks of human existence. The essence of human experience is change, separation, loss. The feelings we find in those experiences are deep, painful, and lonely. Surely, that is how the disciples felt.

The Rev. Kenneth J. Semon is rector of St. Francis on the Hill, El Paso, Texas.

Jesus understood the human experience of separation and loneliness. No doubt he anticipated the experience of his friends. In his farewell discourse (the Gospel lesson for the fifth Sunday of Easter) he says, "Yet a little while I am with you. You will seek me . . . [but] where I am going you cannot come." We can never anticipate how deeply we will suffer at the loss of one we love, and when Jesus says these words the night before his crucifixion, I doubt that his friends understand him. I doubt that they understand how deeply they will mourn his death — his absence. And in their recounting of the things that he says to them, undoubtedly, they will remember his words: "Ye will seek me."

When Jesus tells his friends that they will seek him, I always anticipate that he will tell them where to look. But instead he says that they cannot go with him; rather, he tells them what to do without him: "A new commandment I give you, that you love one another, even as I have loved you."

I have a friend who is a priest. He is a man of little faith when it comes to some things (he is a good friend or I would never say that about him). He has a little trouble with the idea of healing. He prays for people; and he has been known to use the ancient Christian practice of the laying on of hands for healing.

Not long ago he told me that one of his parishioners was in the hospital, a man in his late 80s. The man did not come to church very often any more. But when this priest was visiting him, the man asked him if he might lay on hands for healing. He had been in the hospital for two weeks, his strength had failed.

My friend wanted to assure the man that miracles did not always occur, that healing was spiritual as well as physical. But the man did not need any "theological" qualifications. He knew the priest loved him and he knew that in my friend's love for him there was something even deeper than one man's love for another: there was the love of God that passes all understanding.

When the priest went back the next day, having worried day and night over the man's condition, he found a great improvement. Each day as he returned, he laid hands on the man and prayed with him. He prayed that Jesus would be present to that man in his need, that Jesus would sustain him, hold him up in his illness. Much to his amazement, the man recovered.

Jesus says, "You will seek me but you will be wasting your time; rather, love one another as I have loved you." Love one another even though you don't like one another; love one another by giving of yourselves, your prayers, your time, all those things you value. Jesus did not say, "I love only those who are poor;" "I love only those who are rich," "I love only those who love me." He says, "Come unto me all ye that travail and are heavy laden, and I will give you rest." He says, "Love one another even as I have loved you," and in his love for us he gave himself to die upon the cross.

In loving one another we will move out of depression and sorrow and find our Lord. In loving one another we need seek no more, for we will release that great energy, that great power that is God-within-us. In loving one another we shall rest in him and travail no more.

EDITORIALS

Where Are the Church's Needs?

A thoughtful letter to the editor raises again the question of the clergy surplus [p. 3]. In discussions of this topic in TLC, it has been pointed out frequently that the "excess" of clergy does not exist among special linguistic, ethnic, or minority groups, of whom the Sioux people of South Dakota (whose bishop, the Rt. Rev. Craig B. Anderson, is referred to) are well-known for their devotion and loyalty to the Episcopal Church. The excess, on the other hand, is in the sector of professional, middle-class suburban parish life. Deacon Lindell correctly calls attention to the problems of professionals who do not go where they are needed. They may be unable to go, or (even if they do go) they may be highly unsuited to the position.

In regard to bishops ordaining clergy unlikely to find placement, this presumably does not arise for clergy ordained under Canon III.9, Sec. 10 or Canon III.11 (formerly Canon 8 and Canon 11, Sec. 10) for the following reasons: these clergy have a position for which they were needed before the pre-ordination process began; they should normally be persons whom the local church had a role in choosing; and in most cases they are not seeking financial remuneration anyhow.

We agree with Deacon Lindell that stewardship has some bearing on the whole question, but the bearing may be far from simple. Some positions may be better served by non-salaried ministers. Some of the outstanding clergy of the church have entered through the non-professional door. Are there not congregations which would do better to spend their money on a skilled youth worker, or a qualified Church Army evangelist, and then have a self-supporting "tent-maker" priest administer the sacraments on Sunday morning?

Youth work and evangelism are what the Episcopal Church desperately needs, but very few professional clergy have sufficient proficiency in these areas. If we invested our resources into youth work and evangelism, we might have an increasing number of growing parishes which could then afford to hire the army of future priests which seminaries, commissions on ministry, bishops, and others are eager to have ordained.

Pornography Addiction

Our guest editorial is by the Rt. Rev. Alexander D. Stewart, Executive for Administration at the Episcopal Church Center, New York, N.Y. This is an excerpt from an address given at the annual meeting of the New England Consultation of Church Leaders.

In our church life a crucial area includes the broad category of sexual liberation. There are many manifestations. Here I'll examine one in particular: pornography.

No mistake about it! "We have been had" in America today by groups that cater to prurient interests. Such groups are not truly concerned with the Bill of Rights and freedom of the press, but rather with playing on

God-given sexual instincts which, when properly used, can bring enjoyment, but when misused, can drag an individual down to the tawdriest level society has ever seen.

Recent studies of major network offerings indicate that we will observe increasing and shocking revelations of pornography in prime-time, as each year succeeds. Scenes of masochism and violence, sadism and perversion in these coming years will become standard fare. I refer not to porno cable TV channels but on feature programs sponsored by major companies. Yes you will, *unless* church leaders are willing to take the lead in this regard.

As leaders in the church, we are so afraid of being lumped in with fundamentalists and prudes that we are willing to allow filth and poison in the name of *liberation*, which, I am sure, is repugnant to Almighty God, and would make the angels vomit. "A healthy society cannot stand moral filth anymore than it can stand garbage piling up in the streets," said John Gardner, a thinker we would all respect.

There is hardly a church leader at present who does not know the pattern of alcohol addiction. Yet how many among us recognize the stages of addiction through pornography? They are just as precise and traceable as the stages of grief as set forth by Kubler-Ross or the stages of alcoholism known by every AA member. As a person moves from sexual health to psycho-sexual perversion we find: First, *addiction*. Second, *escalation*. Third, *desensitization*. And finally fourth, *acting out*.

First the person becomes addicted to pornography with a growing desire for constant sexual stimulation. Next the person is compelled to find progressively rougher material in order to gain the same degree of stimulation, just like the drug addict. Third, comes the desensitization phase in which nothing really provides the shock and thrill anymore, even saturation or an "overdose." No wonder, therefore, the final phase, the addict resorts to "acting out" in quest of an adequate thrill, and either a young girl, age 14 is found raped and murdered, or an 11-year-old boy is found floating in a stream.

In the family picture, what was a reasonably healthy marriage becomes totally destroyed when the husband falls victim to such a process. If pornography can do this to an adult, what do you think it does to a vulnerable child exposed to it every day in every way? Please note the increasing number of murders and rapes by boys ages 13, 14, 15 and 16.

How many children become victims of incest or abuse when fathers become thus addicted? So the family is brutally shattered and we wonder why we have one-parent families. Do we who are church leaders have any awareness of the number of married men with families who now desert their homes — not as the children are very young or infants, as is often typical in the welfare one-parent family, but as the children enter the pre-teen or teenage level — and join either the promiscuous heterosexual community or the gay life in a nearby city?

When it comes to the local scene most of us church leaders, stalwart laypeople, or local pastors are strangely silent about one of the most insidious evils carried out in the misused name of *liberation*, namely pornography.

BOOKS

Continued from page 5

thodox church in 1920 under the leadership of the retired Ukrainian Archbishop Parfenii (Levytskyi) which was closely related with the rising feelings of a Ukrainian nationalism. When the Russian episcopate responded with a threat of anathema unless the Ukrainian Church disbanded, Archbishop Parfenii resigned, an event which led in 1921 to the meeting of the First All-Ukrainian Sobor, and its fateful decision to create its own episcopate and to modernize the church in many ways. The sad story of persecution, violence, press attacks and duplicity emanating from Moscow which led to the forcible dissolving of the Ukrainian Church in 1930 is told in detail, moving as it is.

The second essay continues the theme of persecution, this time launched against the Uniates in the latter part of the 1940s. We read of the Soviet occupation of the Western Ukraine (1939-1941) and the following attempts of the Krem-

lin to absorb the nearly four million Catholics into the Russian Church.

These days many travelers are journeying to the Soviet Union. Most of those trips include a visit to Kiev; one presumes that in 1988 much will be made of the conversion of Volodymyr. The two booklets here presented provide the Western tourist with a fascinating and important glimpse of the antiquity of Ukrainian Christianity, and of some of the witness it has had to bear in modern times. They are not easy reading (especially the second), but must be welcomed if one is to be informed as to some of the details of this extraordinary area, many of whose people are now thriving in America and Canada.

(The Very Rev.) JOHN H. BACKUS
Cathedral Church of St. Paul
Peoria, Ill.

Books Received

I AM ONE: Prayers for Singles. By Carol Green. Augsburg. Pp. 111. No price given, paper.

SALVADOR WITNESS. By Ana Carrigan. Ballentine. Pp. xi and 305. \$3.95 paper.

LET ME OUT! I'M A PRISONER IN A STAINED GLASS JAIL. By Wally Armbruster. Multnomah. Pp. 126. \$6.95 paper.

INHERITING THE MASTER'S CLOAK: Creative Biblical Spirituality. By John Wijngaards. Ave Maria. Pp. 191. \$4.95 paper.

SOUL OF MY SOUL: Reflections from a Life of Prayer. By Catherine de Hueck Doherty. Ave Maria. Pp. 128. \$4.95 paper.

TOGETHER IN SOLITUDE. By Douglas V. Steere. Crossroad/Continuum. Pp. x and 201. \$8.95 paper.

WELLNESS SPIRITUALITY. By John J. Pilch. Crossroad/Continuum. Pp. 97. \$7.95 paper.

THE PUZZLING GOSPELS. By Joseph Dahmus. Thomas More Association. Pp. 168. \$10.95.

GETTING NOWHERE: Christian Hope and Utopian Dream. By Peter S. Hawkins. Cowley. Pp. 133. \$8.95 paper.

PHYSICIAN, HEAL THYSELF. By John Allegro. Prometheus. Pp. 93. \$13.95.

EXPLORING GOD'S WORD: A Guide to Ephesians, Philippians, and Colossians. By Donald Guthrie. Eerdmans. Pp. 222. \$6.95 paper.

THE MASS: Finding Its Meaning for You — And Getting More Out of It. By Gerard P. Weber. St. Anthony Messenger Press. Pp. 112. \$4.95 paper.

WHAT THE HEART ALREADY KNOWS. By Phyllis A. Tickle. The Upper Room. Pp. 107. \$5.95 paper.

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NOTICE

CALLING ALL SHELDON CALVARY CAMPERS. The Diocese of Pittsburgh will celebrate the 50 years of Harry E. Sheldon Calvary Camp with a year-long program during 1986, highlighted by a festive reunion dinner on June 5, 1986, at the Pittsburgh Hilton Hotel. Old-time campers and staff are invited to attend. Whether you can be there or not we want to hear from you. Address all correspondence to: The Rev. Donald H. Matthews, St. Barnabas Episcopal Church, Freeport Rd. & Morgan St., Brackenridge, Pa. 15014. *Calvary Camp at Fifty Years: A time for CELEBRATING — REMEMBERING — THANKSGIVING.*

ORGANIZATIONS

THE CATHOLIC FELLOWSHIP of the Episcopal Church includes clergy and laity committed to the Catholic Tradition who affirm the appropriateness of the ordination of women and the BCP 1979. Chapters now forming. Annual meeting May 2-3 in NYC. Brochures available. Send donation for multiple copies. The Catholic Fellowship, 360 Church St., Yalesville, Conn. 06492. (203) 269-9526.

FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

POSITIONS OFFERED

LOCUM TENENS: New York parish, for four months July-October, 1986. Eucharist-centered parish. Married priest, age 50+. Comfortable accommodation for couple. Stipend negotiable. Reply Box R-637*.

OPENING FOR CHAPLAIN at the Patterson School. A co-ed boarding and day school located in the foothills of N.W. North Carolina, Patterson invites applications for the Chaplaincy of the school. Position available August 1, 1986. Letters, resumés, references to the Headmaster, The Patterson School, Lenoir, N.C. 28645-9538.

YOUTH DIRECTOR, full-time for Jr./Sr. high and college age groups, Sunday church school, and some family ministry in 800-member Episcopal parish. Highly motivated with creative skills in developing ministry programs, mobilizing and supervising lay leadership, training teachers, conducting Bible studies, and counseling. Evangelical with experience in renewal and working with youth. College graduate. Theological and Episcopal background desirable — but not required. Equal Opportunity Employer. Inquiries/resumés to: The Rev. F. Brian Cox, St. James Episcopal Church, 3209 Via Lido, Newport Beach, Calif. 92663.

ALASKAN MISSION, 40 families, North Pole (near Fairbanks), seeking a 3/4-time or worker-priest. Ministries: healing, music, prison. Interested applicants write: P.O. Box 55458, North Pole, Alaska 99705.

WE WANT YOU! Full ministry opportunity. Rectory open, small parish, southwestern Montana. Historic church nestled in Pintler Wilderness Area, four-season environment. Seek traditional pastor for supportive liturgy-centered congregation. Contact: J.W. McKinley, Chairman, Search Committee, 102 Pine, Anaconda, Mont. 59711.

PEOPLE and places

Appointments

The Rev. William P. Austin is now chaplain of the United Campus Chapel, Radford University, 921 Fairfax St., Radford, Va. 24141.

The Rev. Michael A. Bullock is rector of Christ Church, 407 E. Seneca St., Manlius, N.Y. 13104.

The Rev. John A. Cranston is now curate of the Church of the Advent, 30 Brimmer St., Boston, Mass. 02108.

The Rev. Canon M. A. Garrison, lecturer at Trinity College, Legon, Ghana, will after June 1 be supply priest for the summer at Transfiguration, 1 East 29 St., New York, N.Y. 10016.

The Rev. Elsa H. Hale is now assistant at St. John's, Box 257, Roanoke, Va. 24014.

The Rev. Jonathan Hutchison is diocesan youth minister for the Diocese of Indianapolis, 110 W. 42 St., Indianapolis, Ind. 46208.

The Rev. Lewis Johnson is priest-in-charge of St. Andrew's, Walden, N.Y.

The Rev. Ronald L. McCrary is interim vicar of Holy Cross Church, Box 6458, Lubbock, Texas 79093.

The Rev. Nancy O'Shea is now on the staff of St. Mary's Cathedral, Memphis, Tenn., as a permanent deacon.

The Rev. Paul G. Robinson is now curate of the Church of St. Michael the Archangel, 7400 Tudor Rd., Colorado Springs, Colo. 80919.

The Rev. Jack Schanhaar is priest-in-charge of the Church of the Redeemer, 121 Knight Dr., San Rafael, Calif. 94901.

The Rev. David Shoulders is canon to the ordinary for the Diocese of Indianapolis, 1100 W. 42 St., Indianapolis, Ind. 46208.

The Rev. Perry Michael Smith has been for some time rector of the Church of the Ascension and St. Agnes, 1217 Massachusetts Ave., N.W., Washington, D.C. 20005.

The Rev. C. Christopher Thompson is rector of All Saints', 610 Fourth St., Portsmouth, Ohio 45662.

Lay Professionals

Jane Kodros is now the director of mission and outreach, a newly created lay position of the Episcopal Parish of Alton, 3rd and Market Sts., Alton, Ill. 62002.

Changes of Address

The Rev. Stuart Kent is now at 3216 Lakenheath Place, Dallas, Texas 75204.

Retirements

The Rev. Thomas L. Hastings, as of January 1. Fr. Hastings is now non-stipendiary priest-in-charge of St. Stephen's, Batesville and the Church of the Nativity, Water Valley, Miss. Add: Box 1313, Batesville, Miss. 38606.

Retirements

The Rev. Henri A. Stines, early retirement, as rector of Trinity Church, Chicago, Ill. Add: 5555 S. Everett Ave., D-3, Chicago, Ill. 60637.

Resignations

The Ven. Carlsson Gerdau, as archdeacon of the Diocese of Missouri, in order to do graduate study at the University of Chicago. Forwarding add: 1210 Locust St., St. Louis, Mo. 63103.

Death

The Rev. George Haley Hann, a retired priest of the Diocese of California, died at the age of 79 on December 8 at St. Helena Hospital, St. Helena, Calif.

Fr. Hann, who was educated at the University of the South, Sewanee, and General Theological Seminary, New York City, served parishes in New Jersey, Hawaii, and Michigan. In 1943 he became chaplain of Warwick State Training School, Warwick, N.Y. and chaplain of Wallkill Prison, Wallkill, N.Y., 1946-1950. The next 12 years he spent doing parish and correctional work in Michigan; in 1962 he returned to Wallkill where he was chaplain for a second time until 1968. Fr. Hann became director of chaplaincy for the mission society of the Diocese of New York in 1968, which position he held until his retirement in 1971. He is survived by his wife, Sue, a daughter, a son, and three grandsons.

CLASSIFIED

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A **BROTHER** is a man who chooses to live out his Christian commitment as part of a community of other vowed men. His life is centered in prayer and dedicated to witnessing to the love that God has for each and every person. In a world of fragmentation and loneliness, Brothers are builders of unity, affirming the reality that all men and women are members of the same human family. Through the vows, a Brother chooses to be a living reminder that the message of the Gospel is still and always will be relevant in the modern world. Our community is open to single and married men. For information please contact: Br. Stephen Storen, BSG, Director of Vocations, The Brotherhood of St. Gregory, St. Bartholomew's Church, 82 Prospect St., White Plains, N.Y. 10606.

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TRAVEL

IN THE STEPS OF THOMAS MERTON—pilgrimage to India, Nepal and Sri Lanka, October 9-November 2, 1986, sponsored by Holy Savior Priory, P.O. Box 40, Pineville, S.C. 29468. Write for details.

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

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VACATION/RENTAL, Spanish study, sabbatical, Cuernavaca, Mexico. Contact: Fr. M. G. Pool, 4301 Meadowbrook, Ft. Worth, Texas 76103. (817) 534-4925.

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WILL PAY \$20 each for first two used copies of "The Paradox of Jesus in the Gospels," by CWF Smith, Westminster. Ward McCabe, 935 Eden Ave., San Jose, Calif. 95117.

TRADITIONAL EPISCOPAL CHAPEL/ University Center, now entering sixth year needs 1928 Prayer Books/Altar Service books, 1940 Hymnals, related reference books, altar hangings, church appointments, etc., to assist in student ministry of United Episcopal Church at university of Alabama. Traditional Episcopal Foundation of Alabama, Inc., 1511 University Blvd., Tuscaloosa, Ala. 35401. (205) 758-1700.

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ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Kelsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F.
Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 8:30, 10, 11:30, 6 & 7:30 (Spanish). Mon 7, Sat 8.
Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
12:05, Sat 8). HD 12:05

BOSTON, MASS.

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

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

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

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, c; the Rev. Stephen L. McKee, chap/assoc; the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9, 15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

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

BROOKLYN, N.Y.

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10. Eu scheduled with all services

ST. PAUL'S 199 Carroll St. (at Clinton St.)
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Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

LAKE RONKONKOMA, N.Y.

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Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
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8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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145 W. 46th St. (between 6th and 7th Aves.) 10036
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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls;
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS 12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30.

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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

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

WATERTOWN, N.Y.

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

ASHEVILLE, N.C.

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

PORTLAND, ORE.

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Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

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

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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

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The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
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