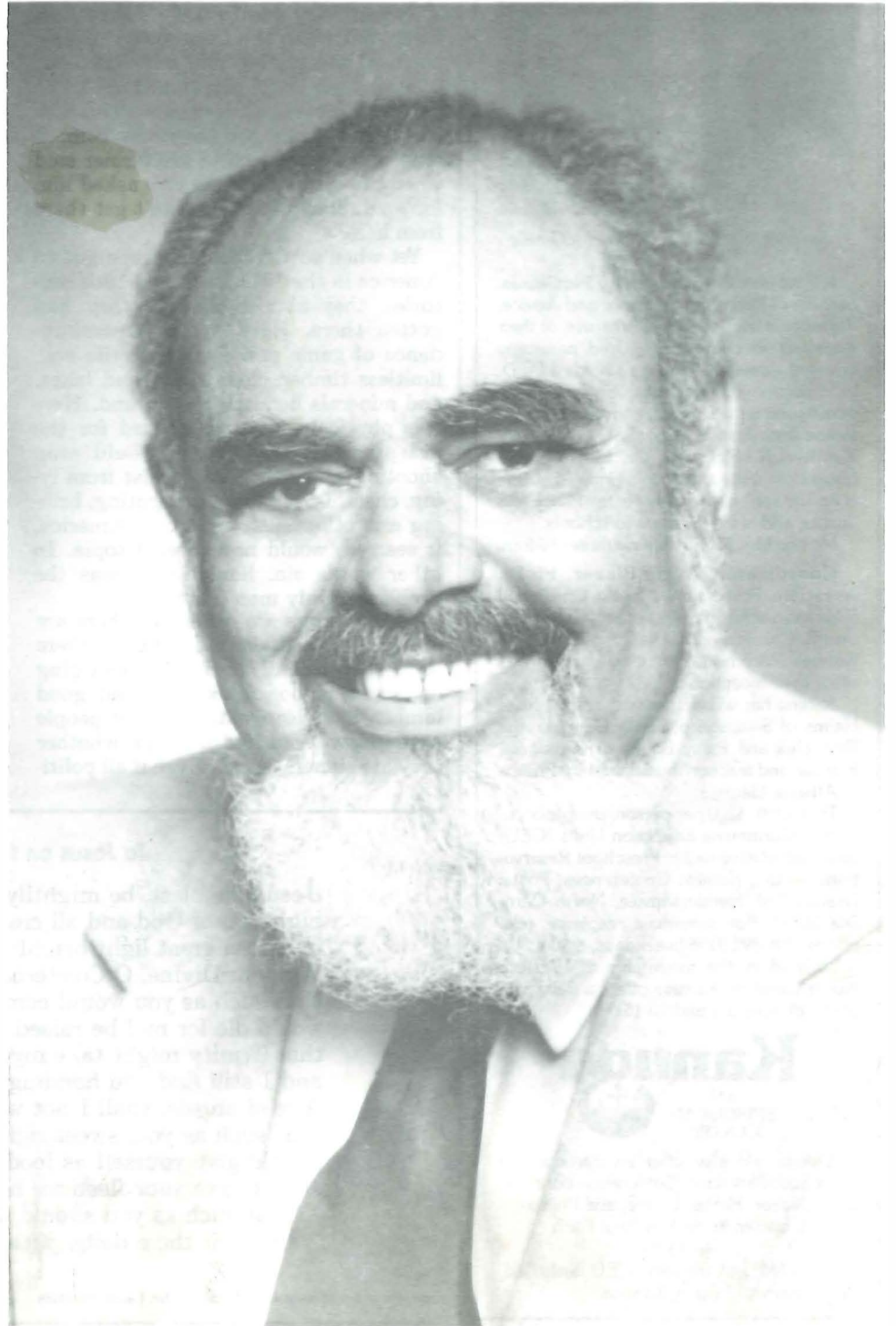


THE LIVING CHURCH

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Golden Years

• page 9



Charles Lawrence (1915-1986): for a decade, the highest ranking layperson in the church [p. 7].

Raising Christian Children In A Secular World

A Preschool/Parenting Conference
at Kanuga, June 28 - July 4

If you are a parent or teacher with a background in early childhood education and development, and you want to increase your competence in planning Christian Education that supports young children's faith and moral development, then this conference is for you. Parish/diocese teams are welcome. Come prepared to set personal learning goals.



Jim McGinnis



Kathy McGinnis

Keynoters Jim and Kathy McGinnis, authors of *Parenting for Peace and Justice*, will offer leader training in the use of their materials in church-sponsored parenting courses. James B. McGinnis holds a Ph.D. in Philosophy (Ethics) from St. Louis University and is the Director of the Institute for Peace and Justice in St. Louis, Missouri. Kathleen R. McGinnis has taught at St. Louis University and Loyola University. She is on the staff of the Institute for Peace and Justice and is a consultant to schools.

Mr. and Mrs. McGinnis have three children.

Coordinator: Doris Blazer, Ph.D., Associate Professor of Early Childhood Education at Furman University, Greenville, South Carolina. Dr. Blazer has led the Kanuga Preschool/Parenting conferences since their inception in 1982.

Joining her will be family therapist Rose Helms of Swansboro, North Carolina; the Rev. Gus and Patsy Boone of Pensacola, Florida; and teacher/musician Mary Phillips of Athens, Georgia.

Total cost, \$200 per person, double occupancy. Continuing Education Units (CEU) awarded. Please write: Preschool Reservations — LC, Kanuga Conferences, Postal Drawer 250, Hendersonville, North Carolina 28793. For immediate response, telephone: 704-692-9136 (weekdays, 8:30-4:30).

Located in the mountains of Western North Carolina, Kanuga offers a daily program for ages 3-9 and 10-15.



Kanuga will also offer an introductory Preschool/Parenting Conference conducted by Blazer, Helms, Boone, and Phillips:

Children in the Family of Faith
July 5-11

Cost, \$140 per person. CEU awarded.
Write: Family of Faith, Kanuga.



What Is Wrong with Where We Live?

According to Genesis, Adam and Eve were very comfortably situated in Eden, but when the Lord gave them an outfit of new clothes and sent them out to start their own farm, it was not to be so easy. It never has been since. This was the result of sin. We have now come a long way from Eden. As the farmer said when the driver from the city asked him for road directions, "You can't get there from here."

Yet when settlers from Europe got to America in the 17th, 18th and 19th centuries, they almost thought they had gotten there. Here was a superabundance of game and fish, of fertile soil, limitless timber, clean rivers and lakes, and minerals beneath the ground. Here was physical plenty to be had for the grasping. If only people would stop shooting each other, and desist from lying, cheating, stealing, fornicating, bribing and other such activities, America, it seemed, would have been Utopia. In other words sin, human evil, was the problem. "Only man was vile."

Today things are different. There are not all those buffalos standing out there to be shot, nor all those salmon surging up our rivers, nor all that free land, good lumber, and clean water. Lots of people are doing without lots of things, whether they are sinners or not. Even if all politi-

cians were honest, all bureaucrats were resourceful, and all public workers were diligent, it would still be very difficult to get pure water into our largest cities, or to get sewage and garbage out in an acceptable manner. Many nations have outgrown their capacity to produce food. We simply don't know how to do so many things that need to be done, and if we did, it would probably only be a stop-gap measure. In another generation, the needs would again outgrow the capacity. The major human problems today appear to be bound up with too many people in too small a place. The greatest threat to the modern world is war. Must we again look to it as nature's way to cut down on the population?

Yet we cannot say that our problems are simply technological. We, our communities, our governments, and our industries could and should have been better stewards of the earth's resources. Our present neglect is not only unwise but sinful. Furthermore, whenever technological problems are solved, human sin promptly moves in for a field day. Aldous Huxley's *Brave New World* and other such books tell it very well. Not an encouraging picture — but these are some things to pray about and to think about during the Rogation Days.

H. BOONE PORTER, Editor

To Jesus on the Road, X

Jesus, be blest, be mightily, vastly praised —
high Son of God and all creation's Lord
in whose great light bright seraphim fly dazed.
Wisdom Divine, O Co-eternal Word —
that such as you would come to live no sin,
would die for me! be raised and taken up
that Trinity might take my manhood in,
and I still find you handing meat and sup.
Awe of angels, shall I not wonder, too,
that such as you, sweet righteous green true vine,
should give yourself as food for me to chew,
should give your flesh for bread, your blood for wine?
That such as you should still embrace that tree
and wait there daily, patiently — for me!

G. J. Frahm

One of a series of sonnets dedicated to Dr. Laura Franklin.

THE LIVING CHURCH

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Rogationtide

Thank you for your editorial and feature story in the April 6 issue with regard to Rogationtide. I've long felt that there is both good teaching and good

witness in this observance which we are neglecting.

Christians especially have good understanding of the stewardship of creation, and, in this day, when the natural resources are dangerously wasted and polluted, and when famine afflicts much of the world, we have a great opportunity to lead the way.

Recently some in the secular world have observed April 22nd as Earth Day — a curious choice of date, Lenin's birthday. Rogationtide needs better press and probably a name easier to comprehend. Could we not call it "Good Earth Day" without forgetting its origin? That is, just in the popular observance with-

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out worrying about formal change.

The new Prayer Book gives good support in the section on pages 827-8 in the section of Prayers for the Natural Order, broadening the concept beyond the rural picture especially in the collect written by Dr. Charles W. F. Smith which concludes "Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty...."

(The Ven.) WARD McCABE
San Jose, Calif.

Cree Bible

With reference to the February 23 issue, concerning publication of the Navajo translation of the holy scriptures, and also the April 6 issue, with letter from Bruce Alan Wilson, on the same, I would like to share with you the following:

I have in my possession, a hard-bound copy of the holy scriptures, containing the Old and New Testament, in Plain Cree — a Native American language.

Date of printing on OT is 1957.

Date of printing on NT is 1961.

And, if I am not mistaken, these are reprints of earlier publications of the same.

There is also an accompanying lexi-

con, Cree Grammar and Bible Dictionary, which I cannot lay my hands on immediately; but they are in my library.

We used these in the Northwest Territories of Canada, and the 2,000 page, quality hard-bound Cree Scriptures cost only \$2.75 Canadian in 1965!

(The Rev.) PHILLIP B. AVILA-OLIVER
Kingston, R.I.

• • •

To answer Mr. Wilson's question about the Cherokee and Navajo translations of the Bible, the Cherokee have only the New Testament, the Psalms and a few of the other Old Testament books and none of the Apocrypha. The Navajo have both the Old and New Testaments. Our Cherokee translation of the New Testament was made in the early 1820s and does predate the Navajo translation. The Navajos have the earliest translation of the Old Testament into one of our native American languages.

The American Bible Society has these and other native American translations of the scriptures and makes them available at very reasonable costs. And most tribes have language courses available that utilize books and cassette tapes. We have, for example, excellent Cherokee language resources and a partial translation of the Book of Common Prayer

available through the Cherokee Nation of Oklahoma, Tahlequah, Okla.

There is a real need for Episcopal work among native Americans by people who are knowledgeable of their languages.

(The Rev.) WILLIAM S. WINSTON
St. Basil's Church
Tahlequah, Okla.

Tremendous Vocation

Before World War II, the chaplain's quota for Episcopalians was always full. However, so many non-liturgical chaplains were attracted to the Episcopal service that they requested to be received into the Episcopal Church, and in due time were. What happened, then, was we had Episcopal chaplains who had not come out of the faith of the church, and, therefore, our representation really didn't express the ethos of our church. That's all behind us now, but it is possible to receive so many from other bodies that our own position is not as clearly portrayed.

The Episcopal Church with its seminaries full and its bishops receiving more candidates for holy orders than we can "use" has before us a divine vocation. Think of the other parts of the Anglican Communion who need priests. What a blessing the Episcopal Church could become by seeing that a steady supply of consecrated priests flowed out to those places where shortages exist. What a vision! What an opportunity!

(The Rev.) BOONE SADLER, JR. (ret.)
San Diego, Calif.

Woman Nominated

Anent your article regarding the Presiding Bishop and the ordination of women [TLC, March 30] please know that the Diocese of Alaska has never proposed a woman for suffragan bishop.

At the election of the Bishop of Alaska in 1980, the Rev. Jean Dementi was nominated from the floor by delegates of St. Jude's Church, North Pole, of which she was the vicar. She withdrew after the third ballot.

The question of whether or not the diocese supports the ordination of women to the office of bishop has never been raised at a diocesan convention.

(The Rev.) NORMAN H. V. ELLIOTT
All Saints' Church
Anchorage, Alaska

Helpful Edition

I am writing to commend you, your staff, and your contributors for the superb Holy Week edition [TLC, March 23]. As the rector of a small, rural parish, I found the articles most helpful in planning for my preaching during the full round of proper liturgies for Holy Week.

The article "Palms of Triumph and Victory" was so moving that I chose to read it in its entirety to my congregation on Palm Sunday. The article "Washing

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Feet" by Richard H. Mansfield gave to me the focus on receiving for my Maunday Thursday sermon, which I preached immediately prior to the ceremony of foot-washing during the liturgy. For the brief liturgy of the word on Holy Saturday, I utilized Thomas C. H. Scott's "Holy Saturday Meditation" as written.

Thank you for providing such meaningful and useful articles and tools to enrich our devotion and worship during this sacred time of Holy Week.

KEITH L. MILLIGAN
Grace Church

Lake Providence, La.

Regarding "Palms of Triumph and Victory" by the Rev. Canon David E. Bergesen, I have one word for Canon Bergesen: Bravo!

JOHN ROHDE

Gunnison, Colo.

Human Freedom

Thanks for printing Boyd Wright's thoughtful and well expressed comments [TLC, March 9] on my "Puzzlement" [TLC, Jan. 19], and thanks to him, too, for taking the time to put down his thoughts.

He notes that having to choose to love God, which then makes him love us enough to save us from death, is the welcome proof that we are not automata, and have free will. But I have noticed that my freedom is effectively and abundantly proved every time I sin — which I do with little surcease, so there's no room for doubt, there; I *am* free.

I question a theology which avers that we have to — indeed, that we *can* — do anything to save ourselves from death. This is simply a different form of Adam's hubris. I also question a theology which holds that any part of creation can be saved without the whole of this being saved. If this were so then it is to say that creation is not one — which it is; and it seems, to me, to say also that God is not simplex. Which he is.

Now, our option to love God or not, as we choose, and in our freedom of will, is still open to us. The pleasure we get from knowing God a little and loving him a lot for what he has done for us is reward enough for that knowing and loving. This pleasure is strongly related to the traditional theological reason for God's having created anything, including us: for his pleasure, and with love.

We *are* saved — every last one of us; that's what enables us to enjoy the freedom of being ourselves and loving God, in spite of our intransigent sinfulness.

SALLY CAMPBELL

Cold Spring Harbor, N.Y.

Feminine Spirit?

Fr. Stevenson [TLC, March 9] has objected to the ICET Nicene Creed for changing the gender-ambiguous "who"

to the masculine "he." He hopes that we might someday refer to the Holy Spirit as "she."

First, the ICET Creed is simply following after our English Bibles. Everyone (so far) is content with our translations of John 14:17, in which neuter pronouns referring to the Spirit are rendered "whom" and "him." Will some now propose this: "The world neither sees her nor knows her; you know her, for she dwells with you, and will be in you"?

And second, the gender of a word is not necessarily related to the sex of the things. The biblical writers often unconsciously tailored the gender of a pronoun to the sex of the thing, rather than to the gender of its word. For example, the neuter noun "teknon" (child) is followed by masculine articles and pronouns in Matthew 21:28-31 and by a masculine participle in 2 John 4 (cf. 3 John 4). And the neuter noun "korasion" (girl) is followed

by feminine pronouns in Matthew 9:24-25 and Mark 6:28. So grammatical gender is readily sacrificed to reality.

Sometimes the Spirit is portrayed as a force or a substance (Romans 5:5, Titus 3:5f); and then the impersonal pronoun "which" is appropriate. But often the Spirit is intensely personal (as in John 14:17; 16:13; and Acts 10:19-20; 13:2).

In these instances the biblical writers are thinking in masculine terms (e.g., the masculine demonstrative "ekeinos" in John 14:26; 15:26; 16:13). Here and there one might find a feminine image applied to the Spirit (Genesis 1:21). However, one can find more feminine imagery applied to the first person of the Holy Trinity (Deuteronomy 32:11). So those who are "searching for the feminine in the Godhead" have precious little to go on.

(The Rev.) LEIGH J. HALLIWELL

St. James' Church

Quitman, Ga.

At Kanuga June 21-27

Three Bishops on Grace Allison . . . Donovan . . . Lee



Bishop Allison
South Carolina



Bishop Donovan
Arkansas



Bishop Lee
Virginia

This conference will provide participants — clergy and laypersons — the rare opportunity to share time with three bishops of our Church: Allison of South Carolina; Donovan of Arkansas; and Lee of Virginia. The format will be an informal structure within which the speakers will discuss issues facing the Church.

This will be a forum for the bishops to share their views and also an opportunity for participants to discuss their thoughts and feelings. Such dialogue should help today's Episcopalians see the Church in a broader view than is often possible, with time and support to explore the theological and historical perspective which have guided us to the present.

The schedule will include plenary sessions, small group discussions, and daily dialogue. The Eucharist will be celebrated daily, lots of time blocks each afternoon will be left free, and the evening entertainment will be lively.

The Rt. Rev. C. FitzSimons Allison taught church history at the University of the South and Virginia Theological Seminary and is the former rector of Grace Church, New York City. He has a doctorate in Philosophy from Oxford University, England and is the author of three books.

The Rt. Rev. Herbert Alcorn Donovan, Jr. grew up in Virginia and was educated at the University of Virginia and Virginia Theological Seminary. He served churches in Wyoming and New Jersey, and was Executive Officer of the Diocese of Kentucky.

The Rt. Rev. Peter James Lee directed parish outreach at St. John's Church, Lafayette Square, Washington, D.C., and from 1971-1984 was rector of the Chapel of the Cross, Chapel Hill, North Carolina.

Conference coordinator: Betty Roberts, Program Assistant to the Bishop of Alabama. The Rev. Mary Adelia McLeod, co-rector of St. John's Church, Charleston, West Virginia, will act as moderator for the conference.

Total cost, \$335 per person, double occupancy, including program, lodging, and meals. Continuing Education Units (CEU) awarded. Please write: Bishops/Grace Reservations — LC, Kanuga Conferences, Postal Drawer 250, Hendersonville, North Carolina 28793. For immediate response, telephone: 704-692-9136 (8:30-4:30 weekdays).

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BOOKS

Masterful Study

THE PROTESTANT REFORMATION, 1557-1559. By Lewis W. Spitz. Harper & Row. Pp. 444. \$22.95.

Thanks in part to the spirit of ecumenism emerging from Vatican II, the past two decades have seen a great burst of Reformation studies, so much so that hardly a personality, figure, or movement has been neglected. We now know how inflation and population pressures affected the rise of Lutheranism, how the Calvinists ingeniously organized their churches to survive in a hostile environment, and how the English reformation was not merely a matter of statute and edict from on high, but was a genuine reform made viable by changes in popular religious feeling below.

Yet it takes a master synthesizer to make sense of the literally thousands of scholarly articles, doctoral theses, and academic monographs on specialized topics, and we are most fortunate that Lewis W. Spitz of Stanford University has crowned his illustrious career by contributing this monumental and long-awaited work. As a volume in Harper's famous series "The Rise of Modern Europe" (informally called "the Langer series" after its distinguished editor, the late William L. Langer), it is written for the general reader as well as for the specialist, and one can envision the book serving as the core of upper-division college courses in Renaissance and Reformation.

The style is lucid, and Spitz has a gift for extracting broad generalizations from the myriad of specialized studies, many of them in French and German. The 44-page bibliography alone is invaluable.

Some features of the book stand out: sections on Luther's theology, the nature of Calvin's Geneva, and the background of the Council of Trent. There is some demythologizing: the Holy Roman Empire was not the crippled giant of legend, the wickedness of the Renaissance popes has often been exaggerated, the famous revolt of the German peasants never had a chance to succeed, and many Anabaptist sects were rooted in medieval heresies.

In his treatment of the English Reformation, Spitz downplays Lollard influence while stressing popular anticlericism and Christian humanism. He finds Thomas More "not the plaster-cast image depicted by books and plays, but a man of greater dimensions, good and bad." If early Anglicanism was a *via media*, it was a most unstable one, following "a zigzag course reflecting the pressures of the moment."

He confesses some questions remain

unresolved, such as whether Lord Chancellor Thomas Cromwell really originated the English Reformation, and whether Elizabeth I genuinely sought to follow the *via media* or was pushed into it by outside forces.

In short, Spitz has given us a distinguished study, equal in calibre to those by the Englishmen A.G. Dickens and G.R. Elton and less elementary than the long-respected works of Americans E. Harris Harbison and Roland H. Bainton.

JUSTUS D. DOENECKE

Professor of History

New College of the

University of South Florida

Sarasota, Fla.

Mead's Measure of Days

MARGARET MEAD: A Life. By Jane Howard. Simon and Schuster. Pp. 527. \$19.95; Fawcett paperback, \$4.95.

Anthropologist and Episcopal laywoman Margaret Mead was a scholar of curious contradictions: often warm and friendly, but unnerving, as she would seem to know more about people than they themselves knew; revering tradition but choosing her own church; championing naturalness but rearing her daughter in an almost clinical atmosphere; devoutly worshipping by the 1928 Prayer Book but actively participating in its revision; etc.

None of these riddles is to say that Mead's life was less than full of a sincerity rooted in the church. It appears to be the only area in which she was not a vocal, authoritative leader. Instead, she was an almost meek parishioner, a woman of the pew rather than the vestry or standing committee.

Indeed, contradiction has followed her beyond the grave in recent questioning of her early conclusions about Samoa on which she built her fame.

Throughout her life, from the age of 11 when she arranged her own baptism in Trinity Parish in Buckingham, Pa., the church was the most stable factor.

Mead's parents scarcely knew "how to deal with a child who insisted on fasting during Lent," she wrote. "But then agnostics never know what to do with post-agnostics."

As a young woman, she persuaded her fiancé to leave the Lutheran Church and enroll at General Seminary. (He later worked at St. Clement's in Manhattan but eventually renounced his orders.)

Mead kept her faith to herself with her second husband but, ironically, after the next go-around, her last husband married the daughter of a bishop (Walter Sumner of Oregon). On the road or not, Mead always went to church — in New York, regularly at St. Luke's, at St. Mary the Virgin in Holy Week, St. Bartholomew's for her daughter's wedding, also St. David's in Topeka, St.

Continued on page 12

THE LIVING CHURCH

May 4, 1986
Easter 6

For 107 Years
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Charles Lawrence Dies

Charles R. Lawrence II, the highest ranking layperson in the church from 1976 to 1985, died April 3 of a heart attack at his home in Pomona, N.Y. at the age of 71.

A former chairman of the department of sociology at Brooklyn College, Dr. Lawrence was the first black to serve as president of the House of Deputies. He was also vice chairman of the Executive Council.

He was an early advocate within the church of the Sullivan Principles, which seek racial equality in the workplace by American firms doing business in South Africa, but later he campaigned for divestment because he believed it was a more effective stance to take. At General Convention last fall where Dr. Lawrence presided the church voted to divest its holdings.

He was a senior warden at Trinity Church Parish in Manhattan at the time of his election to the national church post. In addition, he was a member of the board of trustees at General Theological Seminary at New York and served on the Anglican Consultative Council and the General Board of Examining Chaplains.

Dr. Lawrence, a native of Boston, graduated from Morehouse College in Atlanta in 1936 and held a master's degree from Atlanta University and a doctorate from Columbia University.

He joined the faculty of Brooklyn College in 1948 and became chairman of the sociology department in 1966. In 1977 he became professor emeritus.

He is survived by his wife, Dr. Margaret Morgan Lawrence, and by a son, two daughters, two sisters and five grandchildren.

Funeral services were held April 7 at the Cathedral of St. John the Divine in New York.

Canon Gundrum to New Position

The Rev. Canon James R. Gundrum, executive officer of the General Convention, and secretary of Executive Council, has accepted an appointment to become dean of Calvary Cathedral in Sioux Falls, S.D. He and his wife, Mary, will be moving to Sioux Falls in May.

"I am very happy about going back home," Canon Gundrum said in a phone interview, referring to South Dakota's proximity to his native Iowa. "I have

finished the work given to me by Bishop Coburn and now I can just minister to people."

As the executive officer of General Convention since 1977 Canon Gundrum has functioned as coordinator of the triennial meeting of the convention, as well as managed the production of the Blue Book and facilitated relations between Executive Council and convention.

He was secretary of the Christian social relations legislative committee of the House of Deputies in 1969 when his work with the committee prompted a recommendation to the Rt. Rev. John Coburn, then president of the House of Deputies. Bishop Coburn asked Canon Gundrum whether he would accept a position as secretary and in 1973 Canon Charles Guilbert appointed him first assistant secretary. When Canon Guilbert retired, Canon Gundrum succeeded him as secretary to General Convention and was then elected in 1976.

A source at Calvary Cathedral said cathedral members are "absolutely delighted" to receive Canon Gundrum as dean.

Episcopal Chaplain for Lutheran Synod

An Episcopal bishop has been named chaplain for the convention of the Lutheran Church in America's Northeastern Pennsylvania Synod. The Rt. Rev. Mark Dyer, Bishop of Bethlehem, accepted an invitation from LCA Bishop Harold Weis to serve as chaplain for the 19th convention of the synod, scheduled for June 6-8 in Allentown, Pa.

The invitation reflects a developing relationship between the LCA synod and the Episcopal diocese. The two regional church units are planning to make a formal covenant with each other, committing themselves to common study, prayer and work. The Rev. Eric Schafer, a spokesman for the LCA synod, said that it is particularly appropriate to have Bishop Dyer as chaplain because through his work on national Lutheran/Anglican dialogue, he gave encouragement to the northeastern Pennsylvania relationship.

The covenant, which was approved by a diocesan convention in December and will be voted on by the LCA synod in June, commits the two groups to cooperation in eight areas. It calls for mutual prayer and for the encouragement and support of common worship.

The covenant identifies possible

Lutheran-Episcopal ministries in the Reading-Bethlehem area, in which a pastor from one of the two denominations would serve members of both church bodies. Two possibilities presently under consideration are a ministry to Hispanics and a ministry to the terminally ill.

Also included in the covenant is an agreement for each of the churches to have voting members on appropriate committees of the other. The two bodies already send official observers to meetings such as synod and diocesan conventions. A joint ecumenical committee will be formed to review progress each year.

Responsible Television

Executives from ABC, CBS and NBC met with representatives of Christian Leaders for Responsible Television (CLRTV) April 1 and 2 in New York City. The purpose of the meetings, according to Billy Melvin, chairman of CLRTV, was to establish a dialogue with the networks and to hear their response to the "Statement of Concern" drafted by CLRTV earlier this year [TLC, March 16].

The Rt. Rev. William Wantland, Bishop of Eau Claire, is a member of the organization, which includes over 1,600 leaders of various Christian denominations working together to decrease the amounts of sex, violence and profanity in network programming.

The group's "Statement of Concern" calls on the networks to reduce the levels of sex, violence and profanity by 35 percent in the 1986 fall season, and also calls for "an immediate end to the anti-Christian stereotyping presented in network programming."

The networks agreed to respond to the group's concerns in writing, according to Dr. Melvin. "The next effort of the group will be to meet with corporate sponsors," he added.

Nomination for Bishopric Blocked in New Zealand

Conservative Anglicans in a number of New Zealand dioceses have blocked the nomination of a naturalized New Zealand priest now serving in London, England to be a bishop of the Diocese of Wellington, New Zealand. Objections to Canon Paul Oestreicher included the fact that he is a Quaker as well as an Anglican.

The 54-year-old clergyman, who is of German-Jewish background, is known

for his pacifist beliefs and his political involvement in the anti-nuclear movement. He has served as vice-president of the Campaign for Nuclear Disarmament in Britain.

Another candidate to the position who had argued for the necessity of nuclear deterrence was first considered by a Wellington diocesan synod last November. But in a surprise move the synod's choice turned down the nomination. A second Wellington synod in February settled on Canon Oestreicher, who initially rejected efforts to put his name forward.

But the nomination had to go to the bishops and to the standing committees of clergy and laity in all eight New Zealand dioceses. Standing committees of seven of the dioceses, including Wellington, voted against the Oestreicher nomination.

The New Zealand Times said members of the Wellington standing committee have closed ranks in refusing to explain their vote. It noted that the committee is composed of about 30 people out of a general synod of 250 who made the initial nomination. It said that estimates that 80 percent of the clergy and laity in the synod support Canon Oestreicher still hold.

In his statement, Canon Oestreicher questioned whether those who opposed his candidacy were in possession of all the facts, "especially what it means to be both an Anglican and a Quaker, that to many appears to be a stumbling block."

He said he became a Quaker after a decision of the general synod of the Church of England to "jilt" other churches by rejecting a covenant scheme under which Anglicans and other Protestant denominations would have moved closer towards unity.

"If the churches cannot break the barriers, it is up to their members to show that you can be a good, faithful Christian and belong to more than one part of Christ's broken body," he added.

Canon Oestreicher became nationally known in Britain for refusing to pay a percentage of his taxes that he estimated was spent on armaments. In addition, he strongly favors the ordination of women to the priesthood and created controversy with earlier statements on marriage and adultery.

His supporters say his name will be submitted again when a third election synod is convened, probably on April 18.

Nuestra Historia Project

A project originally developed to search out successful local teaching ministries in Hispanic and bilingual parishes in the church has evolved into much more.

The Nuestra Historia Project, which was sponsored by the National Commis-

sion on Hispanic Ministry of the Church Center in New York, started in 1978, when five parish leaders were visited and interviewed.

The director of the undertaking, Dabney Narvaez, traveled to their communities, parishes and homes and listened to what they had to say.

From those five interviews came stories of hope, struggle, witness and the presence of God in their lives, according to the Rev. Richard Bower, a member of the working committee and an assistant at Trinity Church, Princeton, N.J.

"We discovered patterns of unique leadership, of developing ministries, of common themes from the Hispanic experience both of this country and in the Episcopal Church," Fr. Bower said.

BRIEFLY...

A leading Ugandan priest was fatally shot in Kampala on March 16 by assailants claiming allegiance to former president Idi Amin. The Rev. John Wilson had worked with the African Evangelistic Enterprise as an international preacher since 1975. He was associate minister at All Saints' Cathedral in Nairobi, Kenya and was a companion of the Cross of the Coventry in England. In addition he was awarded the St. Augustine's Cross in recognition of outstanding service in the Anglican Communion by the Archbishop of Canterbury in 1981. He had also studied missiology at Fuller Theological Seminary in Pasadena, Calif.

The diocese of Rochester newspaper, *The Chronicle*, reports that St. Peter's Church in Geneva, N.Y. has an annual tradition of enclosing a tea bag when sending the February/March issue of their parish bulletin. The bulletin reads, "Before reading this issue we thought you might like to take a few minutes, put on the tea pot and get a cup of tea ready. Read through leisurely, and mark your calendar for those events you would like to be part of. St. Peter's is a lively, healthy family with many events going on . . . Come join us."

A Pentecostal sect's plan to open a chapel in an Alberta shopping mall has brought charges of being "just a slick way to convert people to Jesus." The proposed 80-seat Pentecostal Market Place Chapel now under construction in the city of Edmonton, prompted the Rev. Robert Williams of the Anglican Cathedral of All Saints to comment that

"The word journey is often used in writings about faith development and the calling to minister. In the context of the Nuestra Historia Project, there emerged a profound sense of journey in the life of each participant. Most of those interviewed were called upon in their late adolescence or early adulthood to leave the known worlds in which they had grown up and to move to worlds that were completely new to them. These experiences of risk and maintaining faith through adversity seemed to result in a sense of strength and inner peace which each of the five participants brought to their Christian ministries," he added.

The results of the project are edited and will eventually be published in pamphlet and study guide form.

"store-front religion has a danger of selling God like shoes." But the Rev. Doug Lynn, chapel minister, said he expected criticism from established churches and added, "It's time for them to wake up and realize Canadian society isn't Christian — it's secular. You have to go to the people."

Participants of an evangelical conference on "Satanism and Neopaganism" held recently at a Berkeley, Calif. Presbyterian church, learned that devil-worship among California teenagers is growing. Dr. Roger W. Burt, president of the Christian Counseling Association and Youth Encounter Homes in Berkeley told participants that on any night in isolated areas around Los Angeles, dozens of youths gather to worship the devil. "There is a phenomenal growth in animal sacrifice," he said. "Cats, dogs and other animals are being beheaded." He added that covens operate through intimidation and fear and that teenagers are often blackmailed into remaining in them.

Representatives of the Episcopal Church, the American Lutheran Church and the Lutheran Church in America, in consultation with representatives of the Fargo-Moorhead Indian Center in Fargo, N.D., have chosen Pastor Jonathan Schedler to begin a new ministry with the estimated 2,500 Native American residents of the Fargo-Moorhead area. Since half of all Native Americans live in urban areas, the ministry hopes to address their needs and problems across denominational lines. Mr. Schedler, who is married and has three children, was pastor of a Native American Lutheran parish in Wisconsin from 1974 until his move to North Dakota in November, 1985.

Golden Years

The ability to enjoy life beyond age 65 is dependent on attitude, and this needs to begin to be developed at a much younger age.

By SHRADY HILL

I write these words as a recently retired rector living in a community, not exclusively, but heavily populated with retirees, and in the increasingly popular sunbelt. For nine years, I have lived and worked here as a clergyman, have watched the retirement process, and am now a part of it.

I would like to share some thoughts with both young and old, thoughts that spring out of the truths of Christianity and are ultimately pertinent to the day when most of us must face retirement.

The society in which we live is constantly being bombarded by new ideas which come and go like the movement of the tide. Within the past few years publications and mail have been full of attention-getting articles and pamphlets presenting theories and solutions to the problem of retirement and the aging. People in this group are rarely referred to as "older" but the general idea is loud and clear. What do we do with life when we can no longer turn up at the office five days a week? What do we do when the children are all grown and extra bedrooms are empty? These questions are being increasingly forced into everyone's attention.

Various communities are now publishing magazines, papers and mimeographed flyers about those who find time on their hands because of what the English delightfully call "redundancy." Some of the titles are fascinating in their attempts to give old age a less onerous name. We live in the time of the *golden years*, the *horizon years* or the *fulfillment years*. The PR men have been most imaginative in coating the time from 65

and up with a patina of expectation and avoidance.

In the midst of all of this I can still hear the realism of my grandmother whose failing health caused her to say one day, "There is nothing beautiful about old age. You'll be there someday and you won't like it."

All of that supposedly has changed. Immediately to the minds of many people will come comments about the tremendous advances that have been made in medical science and that we are no longer so vulnerable to debilitating medical crises that would have us joining our forefathers at an earlier age. True. However, the problem of age still exists. How many people have had the experience of visiting with even slight regularity the places where we now put our aged? There we see the reality behind the glowing expectations that are painted for us by those who are in the industry — for industry it is — that deals with the ever-growing problem of advancing years.

I have no practical solution for what is facing us. I wonder if anyone really does. Common sense procedures may help but they are not the complete answer, for the root of the difficulty is basically a spiritual one. I do not know what that word "spiritual" means to you but I am using it to refer to the inner quality of life, the inner resources that are within a person and the real attitudes that make up an individual. This is of basic importance because it determines what we are like, how we respond to the world around us and to the various problems that each must face. C.S. Lewis put it so very well when he spoke of grumpiness in a person. Undealt with, he says, the individual can become nothing but a "grump."

The spirit of a person must grow in constructive ways into a loving outgo-

ingness to life, or else it remains static and frequently regressive. How many people do we know who, as they age, bring forth with increasing intensity their worst qualities rather than their best? We have all seen in church and outside the person who is determined to impose his will on others. Unchecked and without inner growth and insight we end up faced with an emotional tyrant.

I would like to say to everyone, particularly to those within the household of Zion, that preparation for 65-plus does not begin on the day we are given a gold watch, a handshake and all best wishes, but rather, it begins right here. Now.

The slow growth and maturing of a life that can cope with the days beyond 65 is a process that should be developing at a very much younger age. There should even be an awareness at age 20 during those years when old age and its problems seem to be so far off. This in no way abrogates the vigor, enthusiasm and forward look of youth but even in the midst of its exuberance the reality of the future can begin to be placed in proper perspective. Adjustment to retirement is a lifetime process.

The spiritual trap into which so many of us fall is to see life in terms of the verb "do." In the ultimate plan, purpose and reality for human life the verb "be" is of equal if not more importance. The verb "to be" is one of many meanings. Basically it means all the things that make a conscious, aware human being. In short, it is the total "I" from which *doing* springs, good or bad, constructive or destructive.

What so many of us want for retirement is a continuation of things as they were, an unchanging inner and outer way; in short, a halting of growth. This can never be. The old life can never re-

The Rev. A. Shradly Hill resides in San Diego, Calif., and is a retired priest of that diocese.

turn in exactly the same way. One cannot enter into retirement successfully without bringing along a growing, moving and accepting self that welcomes and sees change as part of the life process given to us by God.

For about six months before my retirement kindly people spoke to me about it and their words were meant to be outgoing and concerned. Their intent was of the best, but one theme recurred over and over again. "When you retire, Father, you must keep busy. You must work and keep doing something." Several times my sense of humor came spilling out with the question, "Doing what?" I should not have said it because it was almost always greeted by a moment of dead silence followed by a few mutterings to the effect that there must be all kinds of things I could do. But any suggestions were vague and most of them unrealistic. Their view of retirement was to continue indefinitely in what had gone before.

Many of the attitudes, pictures and brochures about retirement subtly imply that we must be busy *working* at a good retirement. Pictures of smiling faces, preppy sport-clothed bodies working hard at filling the hours are standard visions presented to us in the articles and brochures. One is tempted to ask the unforgivable question to the retirement professionals, "Does one have to work at being older or, rather, the avoiding of the reality of it?"

In spite of all that has been written, in spite of all the programs that have been devised to help the retiree and older people adjust, find something to do, keep occupied, the reality of the situation still faces the vast majority of people. After 65, one is rarely employable, though there is always the exception brought about by luck or some very special talent that the vast bulk of us will never have. But as a means of bridging the gap between retirement and the days when physical problems force us to slow down, to readjust, employment for most people is impossible and unrealistic. So serious is this that my doctor one day expressed pleasure that I was interested in the potential problem and went on to speak of the ravages that retirement brought to many of his patients.

All too often the argument of "temperament" is used by people who are having problems anticipating or dealing with their retirement. "I'm just that way" is their argument or their plaintive plea. It is very difficult to write specifically about individual personalities and their methods of adjustment to changes over which they have no control. The same comment could be made about the varieties of spiritual growth which bring about all manner of slow and subtle change in one's life. There is no magic pill which covers every person and every situation.



The world in which we live is not perfect in spite of the optimism of many, and business and professions are peopled with both the good and the bad. We mentioned the verbs "do" and "be." How many times are people in their work so busy *doing* just to stand still, let alone improve their lot, that there is not time to give a thought to anything but *doing*. *Being* is quite forgotten in the inner-personal jostling involved in putting bread on the table. And yet I contend that the secret of successful winding-down from what so many like to call "active life" is found in the verb *being*.

Doing as the only solution and adjustment to retirement is an unrealistic path if it is the only one operative in the process. It is certainly not going to work as a realistic way of life. No longer is there a telephone to pick up with an interesting problem at the other end. No longer, for some, are there buttons to be pushed which will bring someone else into the sphere of their influence. All this goes, and with few exceptions there is none of it to fill the space and time. However, the spiritual question, the first step that unfortunately so few take, is to ask the question, "What was I seeking with all of this *doing*?"

There are those, even among the devout in the church, who still consider the man or woman who has given his or her life over to quietness, a strange if not a peculiar person. Only a few are called to this as a complete way of life. Yet we find something strangely attractive in their quietness, in their lack of any overwhelming need for what we call busyness.

This touches on another problem facing the retiree, an emotional one. Americans have always been suspicious of the person who does not produce. A common question among people when they first are introduced is "What do you do?" What keeps you occupied? What do you contribute to society? The hammock between two trees is for vacation only and even then there are those consumed with guilt if they lie idly in it. The heroes of America are those who can slug a ball into the stands or take a rocket into orbit. As the office door closes for the last time the unconscious little voice of American activism whispers the disquieting words, "What are you going to DO now?"

There is an ecclesiastical joke that sometimes surfaces: "God, give me patience, right now!" Have you ever begun the process of becoming acquainted with quiet, with slowing down? I do not mean those two weeks of fishing at the lake when our nerves are already so tightly wound that the time comes as a blessed relief. I am speaking of something more pressing and ongoing.

It is important to prepare and round our lives by taking the time to be alone with "me" and all that that implies. How many can resist the television knob and go for a quiet walk to enjoy the moonlight for an hour, not because it is good for our health, not because I am accomplishing anything by it, but just to be alone, just to experience life focused down to the place where it will ultimately be — alone with God.

Let's forget for the moment the constant bombardment of "togetherness" and its frequent overemphasis as the be all of the Christian life. Far too many of us recite the Creed on Sundays and ignore what it tells us about the rest of the time. "Slow me down, Lord" is as good a prayer as any to be found, for it tells us what is to be for each and every one of us. I have nothing against golf, and bridge can be fun. However, a life cannot be built on these things. For a while, yes. But the real success of a contented retirement comes at that point in life when one emotionally and intellectually can accept one fact: the Ultimate calls each of us to give back what we have been given and to be alone with him and his plan for us. There is no arguing with this fact — even for the unbeliever.

But once accepted, then the horizons begin to open. Then all the things we have *done* begin to be seen for what they really are. They are necessary, yes. While *doing* makes the wheels of life and the world turn, it all exists for one thing only — *being* — and that belongs to God. I know of no other attitude that can make a retirement rich, meaningful and complete. None of us can ever be at rest or fulfilled until all that has been given us is willingly returned to its source.

EDITORIALS

Charles R. Lawrence

The recent death of Charles R. Lawrence [p. 7] deprives the Episcopal Church of one of its outstanding lay leaders. He served the church in a great variety of ways at the local, national, and international levels. His presidency of the House of Deputies was by no means simply a parliamentary position to be discharged every three years.

Traveling widely, he became acquainted with large numbers of people all over the church and concerned himself very directly with many church agencies and related organizations. A liberal in his social views and a high churchman in his piety, Dr. Lawrence remained a personal friend to countless individuals of all parties, and will be remembered by all for the courtesy, good humor, forbearance, and dignity he brought to his high office.

We express our sympathy to his widow, Dr. Margaret M. Lawrence, herself also a distinguished lay leader, and the other members of their family.

A Busy Month

Welcome to the merry month of May! We hope it will be a happy one for our readers. It will also be a busy one. This is Rogation Sunday, and also the Sunday we give recognition to older people. The three succeeding Rogation Days are immediately followed by the Feast of the Ascension of our Lord on May 8. Whitsunday or Pentecost is May 18, and Trinity Sunday is May 25.

This will also be a busy month for your magazine. Our Spring Book Number will be the issue of May 11. Meanwhile the staff of THE LIVING CHURCH will be working hard to prepare for the move of our offices to a new location at the end of the month. Soon we will have more information about that. Watch too for our new address.

Age in Action Sunday

This first Sunday in May is designated as Age in Action Sunday within the Episcopal Church. We gladly salute the older members of the church at this time, and also the Episcopal Society for Ministry on Aging which has in many respects served as a spokesman for this important sector of the church's membership.

The church, along with many other agencies, properly seeks attention, opportunities, respect, personal rights, and adequate care for older persons. The church should also seek certain things that are distinctive, in the cultivation of spiritual values, occasions for ministry, and the upholding of dimensions of life too often forgotten in the hurly-burly modern world. The old can help all of us to get started on a journey toward the heart of life, a journey which is never begun too soon.

Rogationtide

Not many years ago Rogationtide, with its prayers and hymns referring to "the labours of the husbandman" and the "good seed on the land," seemed at best a charming relic of the church's agricultural past. Then we became aware of vast food problems in the Third World and now, to our dismay, we find scenes of disaster right here in our own American agricultural community. Rogationtide emerges as one of the most "contemporary and relevant" items in the church's calendar. [For some suggestions about its observance, TLC, April 13.]

We need to support the church's effort to minister, as best it can, in distressed rural areas. We need to support cooperative and ecumenical efforts to uphold stricken individuals, families, and communities. We need to press for continuing and extending conservation practices, both private and public, at every level. Abandoned farms plus abandoned conservation programs equal dust bowl. Some of us who are older can remember what that means. We hope that younger people will never be forced to learn.

The Journey

By HELEN FERGUSON

I watched in wonder as my tall son lay by the fire on Thanksgiving night, swapping stories with his brother, just as tall. Were these ever my babies?

Whimsically, I remembered how once I longed to stop time where it was, to keep them forever small and sweet. As they played outside the kitchen window, I wanted them to stay just as they were, dirty dunga-

Helen Ferguson, resides with her husband William in Milford, N.H. They edit The New Hampshire Churchman and serve as diocesan correspondents for TLC.

rees, muddy shoes and all. I could kiss away their tears then, bandage their scrapes, comfort them with chocolate cookies, fresh from the oven. Not now. . . .

"Moses," said the lady at our church. "Of course! The one who was found in the bullrushes. I always think of him as a baby in a basket." But it was not as a baby that Moses led his stiff-necked people to the Promised Land.

"Jesus," crooned the same lady. "I love to think of him, lying helpless in the manger. Christmas is my favorite time of year. That little child . . . so sweet!"

We cannot keep him in the manger. We must come up from the river, out of the bullrushes. Open my eyes, Lord, to behold thy gracious hand in these two tall men who call me Mother. Time will not stand still.

There is a journey to be taken, through the water, across the wilderness, up the mountainside! There is a life to be lived, in quiet places, on a stormy sea, beyond treachery and disbelief to Easter morning!

Marriage, fatherhood, divorce, job security, travel, study, success, failure, all of these and more are part of the journey. May God go with you, my tall sons, for I know that I cannot.

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BOOKS

Continued from page 6

Bart's in Atlanta, and many others. She prized her friendships with priests, one of whom took her to visit Sewanee.

Drawing to a close, Jane Howard beautifully handles Mead's death by using italicized lines from the Prayer Book. The world paid tribute at St. Paul's Chapel at Columbia University, at New York's Museum of Natural History, and at Washington Cathedral — all of them a long way from the little parish in which Margaret Mead was baptized more than six decades earlier and in whose churchyard she is buried.

(The Rev.) JAMES B. SIMPSON
St. Michael's Church
New York, N.Y.

Dedicated Life

LOVE IN JACOB'S TENT. By Clara Buley. A-R Editions, Inc. (315 W. Gorham St., Madison, Wis. 53703). Pp. 200. \$9.95 (plus \$2.50 postage and handling), paper.

Love in Jacob's Tent is a delightful period piece. It is the story of a clergy family, and above all, a wife's tribute to her husband, an Anglican priest.

Written in a charming, loving way, the narrative describes the events, people and places that touched her life. Her first home, as the wife of a vicar in Canada, was an apartment in the home of a 79-year-old Presbyterian very set in his ways. The house had a bathroom with a wash basin, a tub, but lacked the necessary third item. When Fr. Buley approached the wardens of one of his churches about the possibility of buying a rectory for \$800, of which their share would only be \$200, one of the wardens

replied, "... this is the craziest idea I've ever heard... Remember, Mr. Buley, Jacob lived in a tent."

The reader will laugh and at times cry. Many a clergy wife of an older generation will identify with Clara Buley as she describes the oddities of rectories and the attitudes of churchmen.

Read this book and you will be taken on a journey of love, undaunted service, and dedication all the way from a tiny community in Canada to a large downtown congregation in Milwaukee, to the chaplaincy of a military school and rectorship of an old Kemper church in Delafield, Wis.

Above all it is a book of thanksgiving for the life of service of Bernard Buley, a dedicated priest, devoted husband and father. Those who knew him can share much with the author, those who did not know him will learn much about wisdom and ministry and of quiet accomplishment despite all odds.

VIOLET M. PORTER
Hartford, Wis.

Personal Testimony

WHAT WAR TAUGHT ME ABOUT PEACE. By Robert Muller. Doubleday. Pp. xi and 204. \$14.95.

During 1985, a year of war/peace anniversaries, our attention was focused frequently on World War II by the publication of a number of useful books, both public history and personal story-telling. Robert Muller's *What War Taught Me About Peace* fall into the latter category.

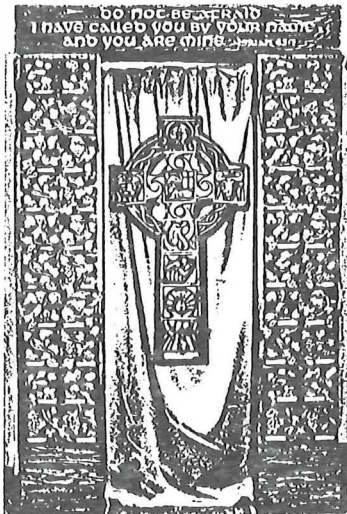
Muller retired recently as Assistant Secretary-General of the United Nations, took on the organizing of the UN's 40th anniversary celebration, and has dedicated his new book to that event and to the future of the UN.

This book is Muller telling war stories

An Armento Columbarium revives an ancient tradition:

"BURIAL in THE CHURCH not from THE CHURCH"

— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



The revered tradition of Christian burial of the cremated remains of the faithful within the church itself, was dramatically presented recently in the Armento display at the General Episcopal Conference in Anaheim, California.

Centered in the Columbarium unit shown here, was a Celtic Cross newly designed with symbols of the Evangelists and symbols of the transitory stages of human life from birth through death and resurrection. Above the Columbarium was a polished wood panel on which raised, gold leafed letters proclaimed the words of hope and reassurance from Isaiah.

The Columbarium itself consisted of two upright columns fifteen inches wide and slightly over seven feet high, each column containing twenty niches. The burnished bronze face plates for each niche carried a graceful design of vine and branches. Within this pattern were bronze horizontal name plates.

The entire unit occupied a space five feet wide and seven and one-half feet high, and projected from a back wall only eight inches.

On display at the Conference was only one option among many others possible in an Armento Columbarium. The uniqueness of an Armento Columbarium consists in the fact that each is modular, maintenance free and reasonably priced. Even more significantly, each of the many Columbarium designs is beautifully crafted so that a choice can be made for a unit or combination of them which would be aesthetically appropriate for a wide variety of liturgical environments. The Armento Design Spreadsheet will illustrate a few of these designs and indicate possible variations.

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I have called you by your name and you are mine ISAIAH 43:1

— about repeated evacuations, the experience of being a refugee, the French Underground, beating the German draft (repeatedly!), bombs and pain and death, the family picture of DeGaulle, with Hitler on the backside in case the Germans came back. It is also Muller singing the praises and saying the prayers of thanksgiving for the United Nations and the men and women who saw its necessity and have made it work.

With all the UN's warts, most of which are the result of human pride and lack of faithfulness to agreed principles, the fact remains that for 40 years representatives of nation-states have had a place to talk instead of fight. Muller encourages us to consider how many conflicts have been resolved or prevented by this fact. Perhaps far more important in the long run is the progress in development, health and education that has taken place world-wide as a result of the work of UN agencies. If Muller strikes us as blindly optimistic about the future of Earth and the importance of the UN in making that future, it is because he has seen signs of its actually working in the last 40 years.

"Ours is no longer a world in which young people must dream of becoming soldiers or spies, but where their ideal can be to work for peace, justice and the greatest happiness for the largest number of people on this planet." To that end he counsels hopefulness, along with patience and constant hard work to make these things happen, albeit in the face of enormous odds.

Robert Muller is a man of great faith in humankind, but most of all in God. This is both implicit and explicit in his book. He makes a plea for our growth in faith and sanity.

MARY H. MILLER
National Chair,
Episcopal Peace Fellowship
Murrysville, Pa.

Books Received

JOURNEY TO HEALING. By Kenneth Farnsworth. CBP Press. Pp. 103. \$8.95 paper.

SAINTS ALIVE. Edited by Hal M. Helms. Paraclete Press. Pp. 416. \$9.95 paper.

IN PETER'S FOOTSTEPS. By Basil Pennington, O.C.S.O. Doubleday, Pp. 143. \$12.95.

THE LETTERS OF FRANCIS A. SCHAEFFER. Edited with introductions by Lane T. Dennis. Crossway. Pp. 264. \$15.95.

THE WORD ON FAMILIES. By Dr. G. William Sheek. Abingdon. Pp. 160. \$7.50 paper.

IS HUMAN FORGIVENESS POSSIBLE? By John Patton. Abingdon. Pp. 192. \$10.95.

MY NEW SISTER, THE BULLY. By Deanne Durrett. Abingdon. Pp. 128. \$7.95 paper.

MINISTRY WITH YOUNG COUPLES. By Douglas W. Johnson. Abingdon. Pp. 128. \$6.95 paper.

NOT ALONE: The Necessity of Relationships. By Keith and Gladys Hunt. Zondervan. Pp. 246. \$7.95 paper.

At Kanuga June 28 - July 4

JOHN CLAYPOOL ON PREACHING



John Claypool

A collegial enterprise open to all interested and involved in the preaching task . . . an excellent opportunity for clergy and layreaders licensed to preach. Dr. Claypool has an outstanding reputation as a preacher. Formerly a Baptist pastor, he is preparing for the Episcopal priesthood and serving as theologian-in-residence, Christ Church, San Antonio.

The author of six books, including *The Preaching Event*, Dr. Claypool has studied at Virginia Theological Seminary, Princeton Theological Seminary, Yale Divinity School, the Ecumenical Institute at Tantus, Israel, the Jungian Institute in Zurich, Switzerland, and Regent's Park College, Oxford, England.

What Episcopal leaders say about John Claypool: "One of the most eloquent preachers in the Church today and an inspiring and helpful aid to other preachers" (Fitz Allison) . . . "a luminous and earthy theologian, forward-looking and courageous" (Bennett Sims) . . . "truly one of God's most gifted communicators" (Rod Murray).

At this conference, attention will be given to: the art of verbal communication . . . the importance of listening . . . literary interpretation . . . story and sermon, the art of storytelling . . . values, risks of confessional preaching. The conference coordinator will be the Rt. Rev. Rogers Harris, Suffragan Bishop of Upper South Carolina.

Kanuga is an Episcopal Center located in the mountains of Western North Carolina. Free time for recreation — swimming, tennis, hiking, rocking chairs — is part of every conference and a daily activities program is held for ages 3-9 and 10-15.

Total cost, \$335 per person, double occupancy, including meals, program, and lodging. Continuing Education Units (CEU) awarded. Please write: Preaching Reservations — Office LC, Kanuga Conferences, Postal Drawer 250, Hendersonville, North Carolina 28793. For immediate response, telephone: 704-692-9136 (8:30-4:30 weekdays).



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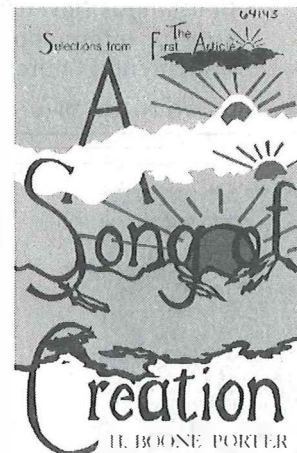
A Song Of Creation Selections From *The First Article* by H. Boone Porter

Collected here for the first time is Boone Porter's best writing from his column "The First Article." In these meditations on Genesis, the sacred cycles of the year, and the role of nature in spirituality and prayer,



Porter helps us provide a place for God's creation in our developing spirituality. **\$6.95**

H. BOONE PORTER is editor of *The Living Church*, an Episcopal priest, lecturer at Seabury-Western Seminary and author of **KEEPING THE CHURCH YEAR.**



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At Kanuga, June 14-20

Small Church Leadership

Presented in cooperation with the Carolinas and Virginia Small Church Leadership Development Institute, this conference will have as its keynoter the Ven. Robert N. Willing, since 1970 respon-



Robert Willing

sible for the development of mission strategy in the four-county Mid-Hudson region of New York.

He has been an adjunct professor at both Seabury-Western and General seminaries, teaching courses on practical matters of ministry for small parishes.

At Kanuga he will deal with developing patterns for addressing the issues of the small church.

Other staff: the Rt. Rev. Rogers Harris, Suffragan Bishop, Upper South Carolina, chaplain; the Ven. F. Neff Powell, Diocese of North Carolina, conference coordinator; Ann Scoggin, Louisburg, N.C., music resource person.

Total cost, \$335 per person, double occupancy, including meals, program, and lodging. Continuing Education Units (CEU) awarded. Please write: Small Church Reservations — LC, Kanuga Conferences, Postal Drawer 250, Hendersonville, North Carolina 28793. For immediate response, telephone: 704-692-9136 (8:30-4:30 weekdays).

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PEOPLE and places

Appointments

The Rev. LeRoy D. Hall is interim rector of Ascension and Holy Trinity, Cincinnati, Ohio.

The Rev. Lawrence B. Hardy is locum tenens at St. John's, Marion, N.C.

The Rev. Daniel E. Herth becomes rector of Christ Church, 1700 Santa Clara Ave., Alameda, Calif. 94501 on July 1.

The Rev. Pierce Klemmt is now rector of Christ Church, 601 E. Walnut St., Springfield, Mo. 65806.

The Rev. Douglas McCreight is minister-in-charge of Trinity Church, 118 E. Scioto St., St. James, Mo. 65559.

The Rev. D. Darwin Ralston is vicar of St. Michael and All Angels, 940 S. Michigan Blvd., Ind. 47715.

The Rev. Lance Robbins is now assistant at Calvary Church, Columbia, Mo. with special responsibility for campus ministry in Columbia; add: 123 S. Ninth St., Columbia, Mo. 65201.

The Rev. William D. Roeger is rector of Trinity Church, 213 N. 4th St., Box 933, Hannibal, Mo. 63401.

The Rev. Roger B. Rollins is rector of St. Michael's, 220 40th St., N.E., Cedar Rapids, Iowa 52402.

The Rev. Lewis W. Towler has been appointed co-priest-in-charge with the Rev. Brenda G. Husson of All Angels', 251 W. 80th St., New York, N.Y. 10024, effective July 1.

The Rev. Mark A. Tusken is rector of Christ the Redeemer, Montgomery, Ala.

Ordinations

Priests

Colorado—Andrew Allen Cooley, vicar, St. Patrick's, Box 1642, Pagosa Springs, Colo. 81147. Louis Henry Foubare, co-vicar, Trinity Church, 1305 Alta, Trinidad, Colo. 81082. Allen Keith Hall, vicar, St. Elizabeth's, Brighton and St. Andrew's, Ft. Lupton; add: 930 N. Broadway, Ft. Lupton, Colo. 80621. Daniel Warren Hopkins, rector, Church of the Holy Redeemer, 11923 E. Arkansas Ave., Aurora, Colo. 80012. Richard Charles Lawler, curate, St. Joseph's, 455 Wright St., 9106, Lakewood, Colo. 80228. Sandra Ann Luipersbeck, 1050 Ogden, 2F, Denver, Colo. 80218. Glenn Gibson Mahaffey, vicar, St. John's, Granby; Trinity, Kremmling; and St. Columba, Winter Park; add: Box 996, Kremmling, Colo. 80459. Janet Anita Rawlins, co-vicar, Trinity Church, Trinidad, Colo.

Lexington—George Michael Tarsis, vicar, Church of the Advent, 122 N. Walnut St., Cynthia, Ky. 41031.

Minnesota—Josette H. Martins, 9216 Cedar Forest Rd., Eden Prairie, Minn. 55344.

San Diego—M. Andrew Green (for the bishop of Rio Grande), curate, St. Dunstan's, 6556 Park Ridge Blvd., San Diego, Calif. 92120. Daniel James Rondeau, curate, St. David's, 5050 Milton St., San Diego, Calif. 92110.

Western North Carolina—David D. Rose, rector, Trinity Church, Spruce Pine, N.C.

Retirements

The Rev. Benjamin V. Lavey, as rector of St. James-by-the-Sea, La Jolla, Calif., for reasons of health. Home add: 7510 Pepita Way, La Jolla, Calif. 92037.

Deaths

Mildred Dorothy Dawson Dicus, wife of the Rt. Rev. Earl Dicus, retired Suffragan Bishop of West Texas, died at the age of 69 at Tucson Medical Center in Tucson, Ariz. of complications from heart surgery on March 30.

A native of Phoenix, Ariz., Mrs. Dicus attended Scripps College in Claremont, Calif. She married Bishop Dicus in 1938 and with him lived in and served parishes in Arizona, Arkansas, and Texas. The couple retired to Green Valley, Ariz. in 1976. She is survived by her husband, two sons, two grandchildren, and a sister.

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.

May

- 1-4 Semi-annual meeting of the National Executive Committee of the Episcopal Peace Fellowship (Vails Gate, N.Y.)
- 2-4 Council of the Diocese of Nebraska (Fremont)
- 3 Annual Acolyte Festival of the Diocese of Washington (Washington Cathedral)
- 9-11 National Conference on the Empowerment of Older Americans (Washington, D.C.)
- 10 Convention of the Diocese of New Hampshire (Wolfeboro)
- 12-15 Annual meeting of Associated Church Press (San Francisco)
- 15-17 Convention of the Diocese of Western North Carolina (Kanuga)
- 16-17 Convention of the Diocese of Maryland (Baltimore)
- 17 Special Convention of the Diocese of Western New York to elect a bishop coadjutor (Buffalo)
- 18 Pentecost

June

- 2-6 National Conference of Rural Workers Fellowship (London, Ohio)
- 9-11 Conference of Fund-Raising Institutions of the Episcopal Church (Menlo Park, Calif.)
- 13-14 Convention of the Diocese of Central New York (Utica)
- 17-20 Executive Council meeting (Atlanta)
- 21 Special Convention of the Diocese of Hawaii to elect a bishop

July

- 6-8 Hymn Society of America Annual Conference (Toronto)
- 17-23 Conference, "Scouting in the Episcopal Church" (Cimarron, N.M.)



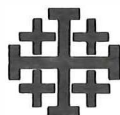
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NOTICE

ARTISTS — CALL FOR ENTRIES in juried Christian art exhibit, Sacred Arts VIII. September-November 1986. Open to all artists in any media. Awards totaling \$2,000. Slides due for judging, Tuesday, July 15, 1986. Write or call for entry blank. Billy Graham Center Museum, Wheaton College, Wheaton, Ill. 60187. (312) 260-5909. Dept. LC.

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.*

CHURCH PLANTERS, mission start-ups, and new church missionaries are forming an educational support network. If interested, send name, address and description of ministry to: Episcopal Church Planters, P.O. Box 863445, Plano, Texas 75086.

ORGANIZATIONS

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.

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VICE PRESIDENT to share services of planning and financing site and building programs with dioceses and congregations. For more information write: President, Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

DIOCESAN YOUTH MINISTRY COORDINATOR in five-year-old diocese. \$9,600 annual stipend. Budget of \$16,600+. Lay or ordained. West coast preferred. Start: 7/1/86. Contact: Pam Keller, DDO, in El Camino Real at (408) 394-4465.

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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, resumé, references to the Headmaster, The Patterson School, Lenoir, N.C. 28645-9538.

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TRAVEL

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6:15; MP 6:45, EP 6; C Sat 5-6

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ST. STEPHEN'S 2750 McFarlane Road
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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.

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12:05, Sat 8). HD 12:05

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ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
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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

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.

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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.

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ST. BARNABAS 129 N. 40th St.
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HACKENSACK, N.J.

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The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J. Broesler, c
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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. Stuart Kenworthy, 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.

PARISH OF TRINITY CHURCH

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

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(just off I-205 — Glisan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

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)

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
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.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.