

# THE LIVING CHURCH

## Executive Council Report

• *Page 6*

## Meditation on Blackouts

• *Page 10*

The Rt. Rev. Jose G. Saucedo, Bishop of Central and South Mexico, asks for assistance for evangelism and church growth [see pp. 6 & 7].





# The Living Church

Volume 175 Established 1878 Number 16

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

### Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox, Milwaukee, secretary; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

### The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Very Rev. Leslie Skerry Olsen, Topeka, Kan., the Very Rev. C. Cabell Tennis, Seattle, the Rev. C.E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Jr., Milwaukee; the Rev. George C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Carroll E. Simcox; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinsin, Raleigh, N.C.; Miss Augusta Roddis, Marshfield, Wis.; Robert Shoemaker, Naperville, Ill.; Mrs. Arthur C. Sprague, Columbia, S.C.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

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

The Rev. H. Boone Porter, Jr., editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant, Paul B. Anderson, Paul Rusch, associate editors, J. A. Kucharski, music editor, Warren J. Debus, business manager, Irene B. Johnson, assistant business manager, Lila Thurber, advertising manager.

## DEPARTMENTS

|                   |    |
|-------------------|----|
| Books             | 12 |
| Editorials        | 12 |
| The First Article | 2  |
| Letters           | 3  |
| News              | 6  |

## FEATURES

|                        |               |    |
|------------------------|---------------|----|
| The St. Louis Congress | David B. Reed | 9  |
| Perils of This Night   | John L. Kater | 10 |

## KALENDAR

October

16. Pentecost 20/Trinity 19
17. St. Ignatius
18. St. Luke the Apostle
19. Henry Martyn
23. Pentecost 21/Trinity 20
24. St. James of Jerusalem (from Oct. 23)
26. St. Alfred the Great
28. St. Simon and St. Jude
29. James Hannington and Companions
30. Pentecost 22/Trinity 21

November

1. All Saints Day
2. All Faithful Departed (All Souls Day)

NEWS. Over 100 correspondents at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

The way to God, as spiritual teachers of many faiths have declared, is a way of *yes* and of *no*. We learn of him both through what is, and through what is not. God declares himself in the rising sun each morning, and we receive from him the new life of a new day. Yet all the things we see and hear and do during the day fall far short of God. We find God in another way when darkness falls, when we cannot see or hear or do so many things, when life becomes quiet, and we feel the vastness of the night. Precisely in this withdrawal from the innumerable sights and sounds and activities of the day, we can turn to him who is also above and beyond all of his creatures, the Eternal One who cannot be seen by mortal eyes or touched by our fingers of clay.

As with the day so too with the year. The vitality, pleasure, and romance of Spring give us each year a new vision of the reality of creation. The blue sky, the green grass, the colors of flowers, and the songs of birds all betoken the loving power and wisdom of God. Yet the God of heaven and earth is infinitely more than can be disclosed by a field of flowers, or a returning flock of red-winged blackbirds. As we learn of God by the resurgence of natural life each Spring, so we learn of God also by the withdrawal of such life each Fall. God is also present in the bare bough, the cold sky, and the brown and wilted stalks and leaves of the roadside.

All flesh is grass,  
and all its beauty is like the flower  
of the field.

The grass withers, the flower fades,  
when the breath of the Lord blows  
upon it; surely the people is grass.

The grass withers, the flower fades;  
but the word of our God will stand  
forever.

Isaiah 40:6-8.

Both in the coming and the going of natural life, both in its affirmation and its denial, both in its *yes* and its *no*, we learn of the God who is above all times and seasons, the One who is eternal, holy, and true. So to the Christian there is meaning in the fact that sunset is as beautiful as sunrise, and the Fall is as beautiful as Spring. The scarlet vein in an autumn leaf is a poignant reminder that its sap is akin to our blood. Leaves

also return to earth as we do, and plants drop seeds which (like many of our good deeds) will not bear fruit until another season.

In the biblical book of Ecclesiastes, there is a poem expressing similar thoughts which was widely sung as a popular song ten years ago.

For everything there is a season,  
and a time for every matter under  
heaven:

a time to be born, and a time to die;  
a time to plant, and a time to pluck  
up what is planted;

a time to kill and a time to heal;  
a time to break down and a time to  
build up;

a time to weep, and a time to laugh;  
a time to mourn, and a time to  
dance. . . .

Ecclesiastes 3:1-4.

For Christians as for Jews it has always been important to observe the seven-day week with its recurring times of public worship. Catholic Christianity is also deeply sensitive to the dailiness and yearliness of our lives. This is, in part, what the church's daily services of morning and evening prayer are intended to express. It is part of the way also that the individual Christian learns to perceive the place of the thread of his or her life within the vast tapestry of which we are a part.

## Isaac

Middle one  
Sandwiched between  
Patriarchal Abraham  
And scheming Jacob  
Son of such a father  
And father of such a son,  
You are continuity.  
No small work  
When history balks and squirms  
Needing your strong arms  
To hang on,  
And pass on.

Bernard Via, Jr.

# LETTERS

## Where Is Order?

I have watched, listened and learned as the debate over women's ordination has proceeded. I have seen proponents and opponents do what they could to affect the outcome in Minneapolis. The battle was carried out with a great deal of mutual respect for the most part. The debate and vote were very moving. On January first it became the law of this church that women could be ordained as priests. As a priest, I have sworn to conform to "the doctrine, discipline and worship" of this great church. I am shocked and saddened that a Seminary of this church, namely Nashotah House, would bar any priest of this church from engaging in "sacerdotal functions" at their school. Suddenly, the Holy Spirit only works at Convention through large majorities. Where is order? Where is obedience? I pray that Nashotah House will reconsider.

(The Rev.) WILLIAM A. KOLB  
Church of the Holy Apostles  
Barnwell, S.C.

## Observing All Saints

In "Modern or Traditional" [TLC, Sept. 11] the Rev. John Fuller states that "... and All Saints' Sunday, October 31, both good days for extraordinary celebrations. ..." First of all, Oct. 31, 1977, is a Monday, and second the PBCP (page 15) states "All Saints' Day may always be observed on the Sunday following November 1, in addition to its observance on the fixed date." It seems to me that Fr. Fuller is confused in that he is observing All Hallows Eve. All Saints' Sunday is Nov. 6, 1977, and not a fifth Sunday.

KENNETH A. MOSS  
Chicago, Ill.

*Mr. Moss is correct that the fifth Sunday of October this year is the 30th, not the 31st. He is also correct that the rubric indicates that a second observance of All Saints may be on the Sunday following All Saints' Day, not on the preceding Sunday. On the other hand, Fr. Fuller's article implies that he chooses (perhaps not quite rubrically) to observe it on this day because of a schedule his parish has adopted very successfully. Ed.*

## Bishop Barrett Replies

When one makes a public statement he obviously invites criticism and should accept with good grace the comments of those who disagree with him. However, I feel that the treatment of my statement on the ordination of homosexuals in Fr. Simcox's editorial "A Seminary Takes a

Stand" [TLC, Aug. 28] was somewhat less than fair.

When *Integrity* asked my permission to print the statement I consented on the condition that the whole of it be used, for I sensed the danger of a partial, unbalanced rendition of what I had written. TLC has, I think, summarized parts of what I wrote in a way that makes them only a foil to reinforce your agreement with the position of the faculty of the Virginia Theological Seminary.

I raised a number of issues with which TLC did not deal.

1. The fact that all patterns of human behaviour fall short of God's purpose for our lives, not just those having to do with

sexuality and how our striving for value and meaning need be undergirded by an awareness of grace and forgiveness. Chesterton's remark about sanity depending on sanctity was indeed apt and applies to many other facets of life besides sex.

2. The fact that the ordination of homosexuals is often tacitly accepted, provided they do not admit their inclinations publicly, and the failure to respect the call felt by some homosexuals to minister to the "gay" community, to people seeking to find and maintain a human and Christian identity.

3. The unwillingness to enter into dialogue with homosexuals, to listen to



## Compassionate approaches to contemporary questions

### THE GREAT ECONOMIC DEBATE

*An Ethical Analysis* by J. PHILIP WOGAMAN. At last—a book that explains modern economics in layman's terms and suggests action to be taken.

Cloth \$10.95; soft cover \$5.95

### U.S. FOREIGN POLICY AND CHRISTIAN ETHICS

by JOHN C. BENNETT and HARVEY SEIFERT. Sensitive and constructive proposals for easing international tensions. Soft cover \$7.95

### MAGGIE KUHN ON AGING

*A Dialogue* edited by DIETER HESSEL. The famous founder of the Gray Panthers spells out what the church, the community, and the individual can and should do in the interests of older people.

Paper \$3.95

### A SOUTHERN BAPTIST IN THE WHITE HOUSE

by JAMES T. BAKER. This book provides a careful and penetrating examination of Jimmy Carter's faith and the tradition which shaped it—and how it will affect his presidency.

Paper \$3.95

### GOD'S PLAN FOR MARRIAGE

by STANLEY C. BROWN. This simply and movingly written book contends that marriage is God's cure for human loneliness and that the family has a central place in modern society. Soft cover \$4.95

### MARRIAGE IS A LOVING BUSINESS

by PAUL A. HAUCK. A best-selling author and leading human relations counselor provides a highly pragmatic new book on marriage and how to solve its problems.

Paper \$3.75

### DIVORCE: Prevention or Survival

*A Practical Manual* by WILLIAM V. ARNOLD, DIXIE MCKIE BAIRD, JOAN TRIGG LANGAN, and ELIZABETH BLAKEMORE VAUGHN. Clear, concise, compassionate, this is the most helpful book on divorce available today. Paper \$4.95

biblical perspectives on current issues

### IS THERE HOPE FOR THE CITY?

by DONALD W. SHRIVER, JR. and KARL A. OSTROM

Fresh and hopeful strategies for saving our cities, based on Biblical, historical, and sociological insights.

Soft cover \$4.95

Available at your bookstore, or direct from the publisher.

THE WESTMINSTER PRESS

905 Witherspoon Bldg.,  
Philadelphia, Pa. 19107



**A manual for effective  
local church administration. . .**

## **CHURCH ORGANIZATION**

In *Church Organization*, Helmer C. Lundquist and James G. Pendorf outline a proven strategy for successful church management. Drawing on their considerable experience in this field, the authors have developed a procedure for establishing accountability through written descriptions of the various positions required for the effectively organized church.

Along with detailed descriptions of these positions, the authors provide a look at the history of church administration, as well as an examination of the legal position of the church as an institution. In addition, they offer valuable suggestions for the development of a vital, progressive, thriving church community.

**Illustrations, Appendices,  
Bibliography**

(paperbound) **\$3.95**

Please send check with order, adding  
75c postage, to



**MOREHOUSE-  
BARLOW CO.**

78 Danbury Road  
Wilton, Connecticut 06897

## **GIFTS**

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective **LIVING CHURCH**. A suitable form of bequest is: "*I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, A non-profit religious corporation organized under the laws of the State of Wisconsin*\_\_\_\_\_."

### **THE LIVING CHURCH FOUNDATION**

407 E. Michigan Street  
Milwaukee, Wis. 53202

Thanks to you it works...  
**FOR ALL OF US**

Advertising contributed  
for the public good



United Way

their needs, aspirations and anxieties, to how they understand and value their sexuality and relate it to the whole of their Christian profession.

4. The importance of a fuller study of taboos. I never called this particular taboo "primitive" but did try to relate it to certain cultural conditions prevalent at the time. Far from denigrating taboos I suggested that other taboos may be urgent for our time—taboos against violence, waste, pollution, overpopulation, the indiscriminate use of nuclear energy. All these things pose a far greater danger to God's purpose for human life than homosexuality.

In discussing homosexuality we obviously are dealing with an issue involving strong, sincerely held convictions, intense emotions and anxieties, and markedly different interpretations of revelation and Christian ethics. Utmost fairness and mutual respect are vital if the discussion is to be kept within the bounds of health and charity.

(The Rt. Rev.) **GEORGE W. BARRETT**  
Santa Barbara, Calif.

### **Primary Issues**

The time has come for a clarion call to get back to the fundamentals of Christianity. The symbol of our faith is the crucified Christ. He did not get on that cross by accident. He was executed by the state as a dangerous criminal—a person who got involved—a person who was a troublemaker because he reminded the masses that they were important persons with a right to freedom, justice and dignity.

The Episcopal Church of today is spending money, time and energy on secondary issues relating to liturgical finesse, theological hairsplitting, and clerical sexuality. One specific example of our ecclesiastical myopia is the investment in altar flowers. I have no recent statistics, but I estimate that a large parish spends 50 dollars a Sunday for this item, a small parish five dollars. Let's say the average parish spends fifteen dollars. There are approximately 7,000 parishes in this country. This means that we spend about \$105,000 per week for altar flowers! What a commentary on our church in the face of desperate human needs. No doubt someone will try to ridicule this by suggesting that we also get rid of crosses, vestments, etc. I'm not advocating that. I'm simply demonstrating how much our church has invested in secondary items.

While we are preoccupied with ecclesiastical embroidery we can ignore the real issues of our world: the mad race for military superiority; the practice of treating blacks, Indians and others as second class citizens; the pitiful understaffing of our public mental hospitals, the demoralizing unemployment rate; slum housing, etc.

When are we going to take seriously

our Lord's teaching in Matthew 25? Notice the conclusion of his message: compassion for the hungry, the poor, the sick, the prisoner, is not a *secondary* concern for the church after it has worked on its liturgical and theological problems. Our Lord has said eternal salvation depends on it!

Clearly the Episcopal Church is ignoring many of the fundamentals of the crucified Christ. Has the time come for us who are aware of this tragedy to withdraw and form a new church with the crucifix as our central symbol?

(The Rev.) **ELDRED JOHNSTON**  
Columbus, Ohio

### **Native Americans**

You entitle the letter from your correspondent, Jane L. Keddy [TLC, July 24], "Just for Native Americans." Ms. Keddy uses the same term in her letter.

Not so. All of us born here are native Americans. Many of us come of generations of native Americans, dating back to the 17th century founding settlements from New England to Georgia.

Ms. Keddy refers to the so-called Indians, present day descendants of the primitive, stone-age people found here by the early explorers and settlers from England and Holland. These tribes were the aborigines of the continent. To distinguish their descendants from other native Americans, the proper description ought to be aboriginal Americans, or a variant thereof.

**WELDON WELCH**  
Yonkers, N.Y.

### **Formerly a Witch**

This is in reply to the article "The Occult" by Marjorie Derrick [TLC, June 12]. I speak from the voice of experience. Two hundred years ago I would have been burned as a witch.

Having studied every phase of the supernatural, from witchcraft to cards to many other so-called faddish things, I am convinced that I have now found the answer. I was just too stupid to see it from my days of youth. . . . Then came a wise deacon, an exceptional priest and a lot of the right kind of study—that of the word of God.

Yes, there is a supernatural, but to me it is a natural gift of God, not to be used to one's own profit in any way. As with any other gift, man can make it evil.

I may be fey or possessed or whatever you want to call it, but I am a child of God and therefore I must never do anything that would grieve my Father in heaven. I am God's possession.

As far as I'm concerned, my experiences are not supernatural but from the Holy Spirit for a reason unknown to me, but God knows and that's all that's important. Evil comes from those who depend on themselves or other means rather than God.

The writings of Francis de Sales helped wake me up to the knowledge that all we are, or hope to be, depends on our realization that God is omnipotent and when he sends the Holy Spirit to one the experience is far above and beyond any earthly inspired hallucinations, trances, meditations or drugs, etc.

It's too bad some publisher doesn't put out good books like Francis De Sales' *Devout Life* or Evelyn Underhill's *Mysticism* under a title such as *How to Contact the Beyond*. You'd be surprised how many people would buy such a title and for once read unbiased truth instead of evil junk. I should know; I've read junk, much to my shame.

The church isn't keeping this from people. The churches just aren't working hard enough to bring people to God. Get God out there in front where he rightfully belongs and the rest will come naturally from him.

NAME WITHHELD

### Priesthood and Leadership

In his September 4 editorial, Fr. Simcox suggests that the ordination of women is "either a triumph of the Holy Spirit, in which case PECUSA is right and Catholic Christendom has been wrong . . . or it was an act of apostasy." I am not at all convinced that we must make that choice between the Episcopal Church and the catholic faith. It seems to me that there is another option.

The question of the ordination of women is new to the catholic church as a live issue. As far as I am aware, the matter never seriously arose until the last decade. When it did arise, it was in passing, and it was dismissed in passing, either with the assumption of an inherent subordination of women which rendered them unsuitable for the priestly dignity (a position which commends itself to few today, even among the opponents of the ordination of women), or with a facile reference to the absence of women among the Apostles. To the best of my knowledge, the church never attached any great dogmatic significance to the restriction of holy orders to males; she simply assumed that women were not to be ordained, never did so, and never had serious occasion to question the restriction.

Only in the past few years has this issue been loaded with heavy theological freight — usually along the lines of whether a female can be an "icon of Christ." This is dangerous ground, and we must be attentive to the Christological and soteriological consequences of the stance we take.

We cannot isolate the sacramental priesthood ("the power validly to confect the sacraments") from the general question of authority and ministry in the church. I suggest that sacramental authority ("priesthood" in the narrow

sense) is not a separate function, but a dimension of the whole ministry of the episcopal and (by extension) the presbyteral orders. Liturgical presidency is an aspect of the bishop's general presidency and authority in the church.

I suggest further that it is precisely this general authority which women have been unable to hold hitherto. It is pointless to ask whether they "ought" to have been able to hold it. In fact, women did not exercise general authority in the church or in the world as a whole. It simply wasn't done. Men were not prepared to follow a woman's general leadership before the present age (and perhaps not even now). The exceptions to this were rare, and successful exceptions even rarer.

The scriptural testimony to God's action among and within his people, and the church's own pastoral experience, indicates that although God shatters human conventions, he does not demand human impossibilities. Until now (if even yet) women simply *could not* exercise the leadership and authority of the ordained ministry. It seems to me at least possible that what has hitherto been a "human impossibility" is now ("with God nothing will be impossible"?) only a "human convention" which God is shattering, and that it is at least possible that "PECUSA is right" (albeit amidst typically Anglican muddling) without it

being necessary for us to say that "Catholic Christendom has been wrong from the beginning."

(The Rev.) WILLIAM S.J. MOORHEAD  
St. Paul's Church

Arapahoe, Neb.

### Headquarters for Atheism

I was sorry to read [TLC, Sept. 4] that Ms. Madalyn O'Hair is at it again. It seems to me that no upstanding, serious, convinced, honest to God (excuse the expression) atheist would keep at it so. Why spend a million dollars on a building dedicated and used as a headquarters to wage battle against him (Him) who doesn't exist? Isn't that odd?

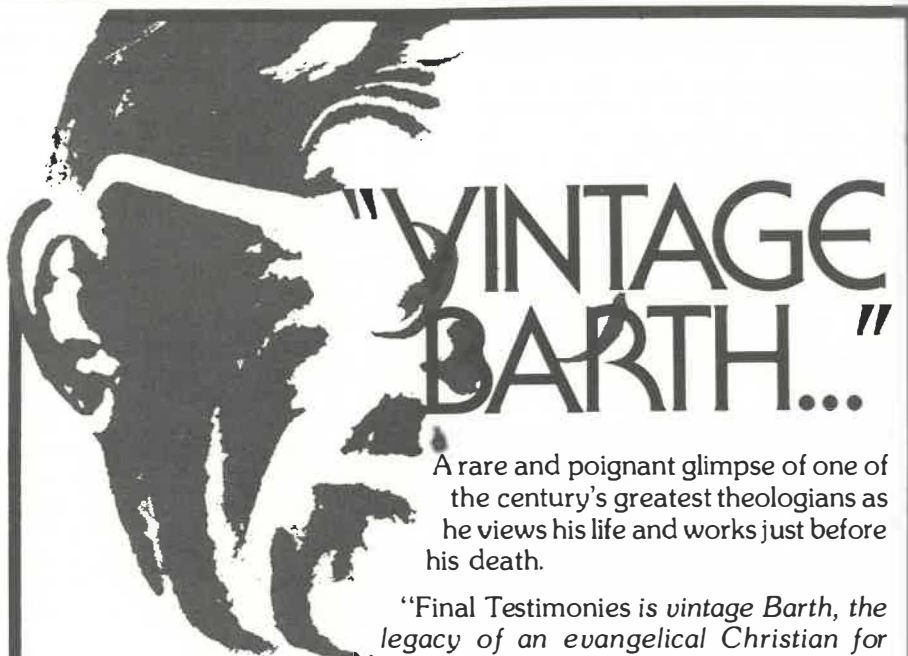
(The Rev.) JOHN C. MOTT  
Church of the Holy Family  
Chapel Hill, N.C.

### Unaffirmable Jargon

It will make it more difficult for me to "affirm VIM" and its purpose (among others) of "impacting government" [TLC, Sept. 4, lead news story] if publicity releases about Venture in Mission continue to misuse the English language with such expressions as these.

I will have trouble "affirming THE LIVING CHURCH" as well.

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



"VINTAGE BARTH..."

A rare and poignant glimpse of one of the century's greatest theologians as he views his life and works just before his death.

"Final Testimonies is *vintage Barth*, the legacy of an evangelical Christian for whom the ultimate future is never in doubt because it belongs to Jesus Christ."

—James I. McCord, Princeton Theological Seminary

**FINAL TESTIMONIES**  
Translated by G.W. Bromiley, Epilogue by Eberhard Busch  
ISBN 0-8028-3497-3 Cloth 72 pages \$3.95

564 WM. B. EERDMANS PUBLISHING CO. 255 JEFFERSON AVE S.E. GRAND RAPIDS MICH 49503

# THE LIVING CHURCH

October 16, 1977  
Pentecost 20/Trinity 19

For 98 Years  
Serving the Episcopal Church

## EXECUTIVE COUNCIL

### Plans and Actions

By the Rev. DAVID G. PRITCHARD,  
President of Episcopal Communicators

From the Presiding Bishop's message from the chair, through a presentation of current status and next steps, to concrete actions on Sunday morning, Venture in Mission (VIM) claimed Executive Council's highest priority of concern at its Sept. 16-18 meeting at Seabury House, Greenwich, Conn.

Stating that, "Venture in Mission is not a program, it is *the* program of the church and provides the primary criteria for all of our programs," the Rt. Rev. John Allin, Presiding Bishop, pressed council members to see Venture in terms of "righteous relations."

A mostly new team of 35 clergy and laity will be making a second round of visits to all dioceses in the next three months. They will report the results of the first visits earlier this year, outline plans for Phase II—called "The Year of Study and Commitment," and encourage each diocese to make its own plan to raise funds both for use within its own borders and in the national campaign.

Council authorized the executive committee of VIM to proceed with implementation of its report, and approved a budget of \$936,500 for 1978, to be advanced from the reserve deposits of the Society and repaid from the receipts of the Venture in Mission Program.

#### Bishop Haddad

A visitor to the meeting was the Rt. Rev. Faik Ibrahim Haddad, Bishop of Jerusalem. In a brief talk, he described his diocese as having been self-supporting up until the influx of Palestinian refugees in the 1950s. Bishop Haddad's diocese operates a number of institutions—schools, orphanages, institutes for the mentally retarded, deaf and dumb, and vocational training—several of which are ecumenical ventures.

#### Response to St. Louis

Recognition of the Congress of Concerned Churchmen, concluding its meeting in St. Louis just as Executive Council was starting its, made an undercurrent to council's business.

In addition to expressing, informally, its appreciation to Bishop Allin for demonstrating the church's concern by his

presence at the congress, the council adopted the following resolution:

WHEREAS news has come to the Executive Council at the time of its regular meeting of the intention of a number of fellow Episcopalians, as well as other Anglicans from the Canadian Church, gathered in St. Louis September 14-16, to separate themselves from our fellowship, and

WHEREAS the Executive Council is sensitive to the great hurt existing for many persons in the Episcopal Church, and

WHEREAS the Presiding Bishop has called upon the Episcopal Church to work for mutual understanding and responsible relationship one to another;

THEREFORE, be it resolved that the Executive Council takes due notice of the events in St. Louis of September 14-16, and deeply regrets the action of separation of our fellow Christians, and

BE IT FURTHER resolved that the Executive Council calls upon the Episcopal Church to continue to talk with our estranged colleagues and not to close any doors to those who choose to separate themselves, with the hope that we will be reunited in God's Church.

#### Shareholder Resolutions

Mr. Melville Hodder, chairman of the Social Responsibility in Investments Committee, said that his committee had been reassessing its method of operating, "more toward converting people than confronting them."

Council authorized the filing of resolutions with three corporations on their dealings in South Africa:

Morgan Guaranty—to provide information on loans made between 1970 and 1978, and an evaluation of their social impact on the economy of South Africa;

U. S. Steel—asking that a policy be established not to expand mining, processing, or other operations until the South African government begins to eliminate apartheid;

Kennecott Copper—to provide information comparing wages and benefits between white and African employees, to describe laws and customs affecting employment practices and actions taken to modify them, and to evaluate the overall social impact of its investment on the black majority.

#### Continuing Concern

The problem of the two National Committee on Hispanic Affairs employees, Maria Cueto and Raisa Nemiken, jailed

for refusing to testify before a grand jury, continues to concern the Council.

In a brief resolution, Executive Council reiterated "its deep concern for the women," and commended them to the church, "for our prayers and such spiritual and physical aid as the church ought to render."

A separate, but related, resolution deplored any abuse of grand jury jurisdiction, commended to Congress and the various states the grand jury system reforms recommended by the American Bar Association this August, and urged the church to acquaint its members of their rights and responsibilities in relation to the grand jury system.

#### Communications

Included in a lengthy report from the Communications Committee was an address by the Rev. William F. Fore, assistant general secretary for communications of the National Council of Churches.

Dr. Fore described the mass media as, "a, if not *the*, primary transmitter of culture today," citing statistics which indicate that children spend a total of over seven hours a day listening to radio and television. Video discs, and dish antennas for direct satellite-to-home reception, both soon to be on the market, will intensify the mass media's opportunity for good or for bad.

The churches' response, as Dr. Fore saw it, needs to be in working together on the operational level to make the best use of mass media, and on the theological level to challenge and correct the attitudes of the media which are in opposition to the Christian theological position.

On Saturday evening council members saw a 26 minute, color film of the Partners in Mission Consultation, held in Louisville, Ky., this spring. Copies of the film will be made available to each of the nine provinces to supplement the booklet recently published in cooperation with Forward Movement, "One Mission—Many Missioners" (see p. 12).

#### Other Actions

In a variety of other actions Executive Council:

- ✓ commended President Carter for his leadership on the Panama Canal Treaty, and urged Senate ratification;
- ✓ created a new position, assistant to the Presiding Bishop for communications;
- ✓ approved companion relationships

between the dioceses of Arkansas and Ibadan, Nigeria, Southwestern Virginia and Bradford, England, and Rhode Island and the Windward Islands;

✔ tabled, until the December meeting, endorsement of support for several United Nations covenants (some dating back to 1948) dealing with human rights, so that Church Center staff could provide abstracts of the documents;

✔ voted to change auditors from Price, Waterhouse to Vignola and Carrico;

✔ supported extension of Indochinese refugee support services beyond the Sept. 30th deadline;

✔ thanked recently retired Seabury House managers, Mr. and Mrs. William Travis, for their service and dedication;

✔ sent a message of support and prayers to Oscar Carr in his illness;

✔ decided to meet in New Orleans, La., Feb. 15-17, 1978;

✔ endorsed the principle expressed in the Sao Paulo Document (see below), since two dioceses—Central and South Mexico, and Colombia—plan to ask the House of Bishops for permission to elect suffragans. The resolution is as follows:

RESOLVED, that the Executive Council endorses the principle as expressed in the Sao Paulo Document (1966): "Latin America affords an opportunity for the Anglican Communion to consider the task of the bishop in a fresh light. This has particular reference to the bishop's ministry as a missionary. In some pioneer areas we believe that a bishop should be seen in the strictest terms as a 'missionary in episcopal orders,' unself-conscious — as any bishop should be — about his image and status, and free from anything beyond the absolute minimum of administrative work."

## ENGLAND

### Bishops Lead Demonstration Against Racist Political Party

Three Anglican bishops led a march by 1,500 people through four miles of southeast London streets in a demonstration against racism which condemned the policies of The National Front as racist and anti-immigrant.

As they marched, other Londoners were reading a statement by the Rt. Rev. Gerald Ellison, Bishop of London, which branded the National Front as a dangerous organization whose program on immigration should not be tolerated by Christians.

The marching bishops were the Rt. Rev. Trevor Huddleston of Stepney, the Rt. Rev. Michael Marshall of Woolwich, and the Rt. Rev. Hugh Montefiore of Kingston. All are suffragan bishops.

Bishop Huddleston addressed the marchers, who included Anglicans, Roman Catholics, Methodists, and others.

The National Front, organized ten years ago, is self-admittedly anti-colored and has been described as the fastest growing political party in England. In recent local elections in London, the party gained 10% of the votes.

In speaking of the party, Bishop Ellison said the "deliberate stirring up of hatred and appealing to the basest instincts in man is a despicable business, and Christians should not tolerate it for a moment."

The National Front, the bishop said, is also "a highly dangerous movement, for it is all too easy to persecute minorities as a means of gaining power for oneself." The Turks, he said, had done it to the Armenians, Hitler did it to the Jews, and now there were people who would do it by persecuting immigrants.

## CENTRAL AND SOUTH MEXICO

### Eleven New Missions

Delegates attending the fifth annual convention of the Diocese of Central and South Mexico approved a resolution asking for the election of two suffragan bishops. The Rt. Rev. Jose' G. Saucedo, diocesan, had asked for division of the diocese, or election of two suffragans, or election of one suffragan. The suffragans, the bishop said, would work in the diocese as he is working—he is in charge of three missions. The business sessions were opened with a reading in Zapotec and Spanish by a delegate from Arroyo Zacate, Veracruz. The high point of convention was the acceptance of 11 new missions representing more than 1,000 Anglicans. Several hours of the meeting were devoted to personal witnessing to mission by priests and laity from Roman Catholic, Protestant and Marxist backgrounds. During a free evening, a group of young churchmen from Holy Spirit parish in Tlalpan presented a recital of Latin American music. Special guests of convention were the Rt. Rev. Anselmo Carral of Guatemala, the Rev. Onell Soto, executive secretary of Province IX, Virginia Norman of the Dominican Republic, and Nina Ulloa Soto, UTO coordinator for Province IX. The latter two spoke at the convention of the Episcopal Church Women held concurrently with the diocesan convention.

## DISSIDENTS

### St. Louis Wrap-up

Participants in the Congress of Concerned Churchmen at St. Louis approved and issued a six-page document called an "Affirmation" which is intended as a provisional statement of principles and objectives for a "continuing" Anglican Church in North America.

The statement calls for "full communion with the See of Canterbury and all other faithful parts of the Anglican Communion," but charges that "the Anglican Church of Canada and the Protestant Episcopal Church of America, by their unlawful attempts to alter faith, order, and morality, have departed from Christ's one, holy, catholic, and apostolic church."

The document declares that "the Consultation on Church Union and all other schemes being non-apostolic and non-catholic in their present concept and form are unacceptable to us, and that we cannot be associated with any of them."

It envisions that some bishops of the American and Canadian churches will affiliate with the movement, and urges such prelates to "call a constitutional assembly of lay and clerical representatives of dioceses and parishes."

The document urges that "non-political means for selection of bishops be devised, adopted, and used." It affirms that "in the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: the Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists."

Perry Laukhuff of Amherst, Va., who headed the committee that organized the gathering, said the statement was "a beginning, not an end; an affirmation, not a constitution." He told participants, "What happens next depends on you."

## NCC

### Task Force to Work with Muslims

A United Methodist ecumenist has been chosen as chairman of a new task force on Christian-Muslim relations for the National Council of Churches.

The Rev. Robert L. Turnipseed, executive secretary of the Ecumenical and Interreligious Concerns Division of the United Methodist Board of Global Ministries, was elected to the position at the first meeting of the NCC agency.

The Rev. Byron L. Haines was seconded by the United Presbyterian Church to act as liaison between the NCC task force and the Duncan Black MacDonald Center for the Study of Islam and Christian-Muslim Relations at Hartford (Conn.) Seminary.

The Rev. Jorge Lara-Braud of the NCC's Faith and Order Commission, said, "For 12 months, we have been trying to find a way to start this very important dialogue. Now, thanks to the Presbyterian secondment and arrangements with the MacDonald Center, we can do so without funds from the National Council."

Contributions to support Dr. Haines' work have already been made by the

World Division of the United Methodist Church (\$5,000) and by the Reformed Church in America (\$1,000). Contributions are being sought from other church bodies to make the venture fully ecumenical.

Explaining the importance of the task force, Dr. Lara-Braud noted that the number of Muslims in the U.S. has quadrupled in the past decade, to some two million. There are 170 Muslim student groups in this country, and many of them meet in local churches.

Dr. Haines, who is on furlough from Pakistan where he founded an ecumenical Christian study center, said, "You can't separate what happens overseas and here. The way Christians act here is of great relevance to the way Muslims overseas judge us. Muslim students, for instance, will go home and tell how they have been treated."

Representatives of the United Presbyterian Church, United Methodist Church, Reformed Church in America, Lutheran Church in America, American Baptist Churches, Mennonites, and the Southern Baptist Convention took part in the initial task force session. They pointed out that there are disagreements in the churches on whether Christian-Muslim dialogue negates evangelism or gives each participant a chance to share understandings of ultimate truth.

Dr. Haines commented that Muslims he knows "do not object to my saying my task is to share the Gospel. The question is how I do it."

## HUMAN RIGHTS

### Peace Laureate: Everyone Is Affected by Radioactivity

"We are all Hibakusha," declared Nobel Peace Prize winner, Lord Philip J. Noel-Baker in Hiroshima.

Lord Noel-Baker, 88, was one of the participants in an International Symposium on the Damage and After-Effects of the Atomic Bombing of Hiroshima and Nagasaki. "Hibakusha" is the Japanese term for the victims of those WW II blasts.

"Although we did not experience the blast and the burns," Lord Noel-Baker said, "we all carry in our bodies man-made radioactivity which would never have been there but for those and other explosions which have followed since."

Representatives from 24 countries attended the symposium including North Americans related to the National Council of Churches in the USA, United Presbyterian Church, United Methodist Church, Presbyterian Church in Canada, and the United Church of Canada.

In a country where 1% of the population is Christian, about 20% of the Japanese symposium initiators were

*Continued on page 13*

# BRIEFLY . . .

Willmar Thorkelson, religion writer for *The Minneapolis Star*, received the William E. Leidt Award for Excellence for his five-part series on spirituality or personal religion. The award, established by the Episcopal Church's Executive Council in 1963 to honor Mr. Leidt, an editor in the field of religion for many years, recognizes outstanding religious reporting in the secular press. Honorable mention went to George Cornell, religion writer for the Associated Press, and to Eileen Spraker, religion editor of the *Wilmington Journal*.

Bishop Lemuel B. Shirley of Panama and the Canal Zone was a member of the party from the Republic of Panama who went to Washington, D.C., for the signing of the Panama Canal treaties. As president of the Ecumenical Council of Panama, he was invited to travel with the delegation because officials "wanted an ecumenical atmosphere," he said. Also representing the Panamanian religious community were the Roman Catholic archbishop, two of his priests, and a rabbi.

The executive committee of the Evangelical and Catholic Mission (ECM) met with a task force of the Coalition for the Apostolic Ministry (CAM) to begin work on uniting the two independent groups of the Episcopal Church. CAM was first organized to support the male priesthood. ECM deals with "the purity of doctrine and life," "evangelical fervor," and the question of ordination of women to the priesthood. Chairman of both groups is Bishop Stanley Atkins of Eau Claire.

The General Synod of the Anglican Church in Australia has approved the ordination of women to the priesthood and episcopate in each of its three houses: laity—44-33; clergy—50-33; and bishops—13-6. It is expected that it will take between 8 and 20 years to prepare for the first ordinations of women.

Because of his refusal to teach from an official syllabus that describes the creation accounts in Genesis as "myths, legends, and religious folklore," David Watson, 57, was dismissed from his job as head of religious education at the Rickmansworth Comprehensive School near London. He believes in the

literal interpretation of the Genesis accounts and feels that the children should hear the "other side of the picture which they had not heard from anyone else."

The National Cathedral Association in Washington, D.C., reports continued growth in its membership with the regions of Northern Illinois, District of Columbia, and Western Missouri showing the greatest gains.

James and Pauline Fish have been convicted of bilking churches and developers of more than \$600,000 in four states. A federal court in Miami found them guilty of operating the Consortium Funding Corporation, which was to arrange for institutions seeking funds for development. The couple was charged with promising institutions that their advance fees would be refunded if loans could not be secured. But such funds were never returned, according to the charges.

In a message issued in connection with the Jewish New Year, the West German Jewish Central Council said it was "unbearable" for Jews in West Germany to see the murderers of their parents portrayed as "heroes" on West German movie screens. Charging that Hitler had become a hero of the film and entertainment industries and that his era was being painted in idealistic colors, the council said such "nostalgia" was "a very menacing" problem.

Although formal talks on possible union ended two years ago, leaders of the Anglican Church of Canada and the United Church of Canada are optimistic that interchurch cooperation will continue. The churches "are far more unified than the average man on the street realizes," Dr. George Tuttle, UC moderator, said on a national radio program.

In Bloemfontein, Ilona Kleinschmidt, the wife of an exiled official of the anti-apartheid Christian Institute of Southern Africa and Jackie Bosman, arts editor for the Financial Mail have been sentenced to a year's imprisonment for refusing to testify in a case concerning an alleged visit to Winnie Mandela, a black activist banished last spring to the remote area of Brandort. Mrs. Mandela's husband, Nelson, also a nationalist leader, is serving a life sentence in South Africa's Robben Island Prison.





Bishop Reed

# The St. Louis Congress

By DAVID B. REED

never acknowledged by the leadership of the Congress.

About 20 people from the Diocese of Kentucky attended (seven clergy-13 lay persons). It was because of them that I personally decided in June that I would attend (later I realized how important a listening, caring, episcopal presence would be there and got in touch with other bishops attending). To my knowledge none of our Kentucky churchmen is planning to leave the Episcopal Church, although most of those in St. Louis feel increasingly abandoned, or betrayed, by their church.

It is important that we as a church take these people seriously and not just write them off as "losers" at General Convention. While Prayer Book revision and women's ordination were constantly referred to as the "straw that broke the camel's back," the real concern of the Congress was for the way in which the Episcopal Church has *apparently* retreated and given way before the forces of what they called (but never defined) "secular humanism." Certainly this whole event is a manifestation of the disease felt by so many of us who live in a world filled with overwhelming change. The church's response to the incredible rate at which we encounter new

challenges from society as a whole is interpreted by the Congress leadership as a capitulation to evil principalities and powers. Most of us, I believe, would say that we discern the Holy Spirit at work in our world, and we are trying our very best to respond to the way in which he is challenging us to proclaim the Gospel more effectively. However we interpret the present moment in our history, it is important that we take each other seriously as members of the body of Christ.

Conflict is not new in the Christian Church. Beginning with the confrontations between Jesus and the religious leadership of his day, we begin to see the cosmic struggle between God and the human forces that oppose him. Peter and Paul were constantly in situations of deep conflict both within the church and with the Jewish and pagan religions of their day. Church history has been punctuated with one conflict after another. Curiously enough some of the most creative theological thinking has been born of these moments. It is hard to say therefore that these tensions in our midst are all wrong and that those who do not agree with us might as well leave the church. I am convinced that the very

*Continued on page 15*

*The following report by the Rt. Rev. David B. Reed, Bishop of Kentucky and former Bishop of Colombia (1964-1972) was written for the clergy and wardens of the Diocese of Kentucky, and is reprinted here with permission. The bishop was an observer at the recent St. Louis Congress [TLC, Oct. 9].*

One year after the Minneapolis General Convention nearly 2,000 Episcopalians gathered for what they called "A Church Congress" organized by the Fellowship of Concerned Churchmen. It was a solemn and sober assembly of deeply troubled churchmen some of whom have already decided to leave the Episcopal Church. Many, however, came just to listen, identifying deeply with the pain and anguish of those who feel that their church has abandoned true religion and no longer can be their spiritual home.

I was one of ten bishops who attended; most of us were there because we have a deep concern for the effect that this may have on the church as a whole and certainly as it affects individuals we know. We covered the whole spectrum in the House of Bishops from liberal to conservative and were talking to each amicably during the Congress. Most, in fact, met several times, to reflect on what we were seeing and hearing in terms of what this Congress may have to say to the rest of the church. Anger toward bishops was a significant recognizable theme of the Congress. At the best we were caricatured as victims of a hard core of intellectual liberal bishops who have led the entire church astray. The Presiding Bishop came and sat quietly in the middle of the assembly. He witnessed to a concern of the whole church and many people felt his presence, although it was



Mr. Louis E. Tracek, an attorney from Michigan, reading the final address, "The Affirmation of St. Louis," at the closing session of the Congress.

# PERILS OF THIS NIGHT

## *A Meditation on Blackouts and the Human Family*

By JOHN L. KATER, JR.

**I**t's curious but true that disasters sometimes turn out to be times of revelation—opportunities for seeing the truth. Catastrophe can be the catalyst for showing us the way things are, for good or ill; suddenly the shroud of everyday is lifted and the truth is there for us to see, naked and exposed.

I remember well the great blackout which struck the Northeast in 1965. Millions of people woke up the next morning with hearts warmed by what they had discovered in that revelation. They had seen into a people's soul, and discovered unsuspected goodness, strength, instinctive cooperation lurking in the night shadows. The terror of the dark gave way to a sense of cosmic well-being. People had trusted each other and not been disappointed. Many of us spoke about learning a great truth about the essential goodness of human nature.

And then came the New York blackout of 1977. The tales people will tell each other when they reminisce about it some day will be horror stories: tales of fear, of violence, greed and

destruction set loose in the night.

Somehow we must make sense of these contradictory revelations. It's not enough to say that we're all capable of being saints and sinners. What we saw in the night must be plumbed: It cries out for explanation. But how can we understand such contrary visions? Which is the more accurate image of true human nature—the warm generosity of the first or the lawlessness and corruption of the second?

Perhaps we should begin the search for an answer by looking at ourselves. If you and I were turned loose in the absolute darkness of the community we call home, would our impulse be to put a brick through a shop window and grab what we could? Would you hook your car to an iron grate and rip it away to get at what is inside? And when you had taken all you could carry, would you then turn your hand to destroying what remained? Is that really human nature? Is that what we are really like?

I doubt it. Probably most of us would shrink from the chance to clean out the nearest shopping center. And yet thousands of people did just that in the darkness of New York. Was it simply human nature at work? Obviously not, if our own impulses would not lead us to do the same thing. Not human nature, but a

certain kind of human potential. And if that is true, then what indeed is revealed? Or to put it another way, what is the difference between those for whom disaster is a call to service and those for whom it signalled a night of lawless revelry?

It seems to me that what is revealed is a bitter truth about some of the people who inhabit our cities: They are no longer bound by the restraints which once might have stayed their hand. I assume that the looters of New York are as varied as any group of human beings; yet many seem to share one thing in common. They are those whose lives are lived almost entirely outside the corporate, communal reality we call American culture. They are the urban, ghettoized poor, utterly unable to "make it" in the world we call home, without the slightest possibility that anyone else's good intention can give them even a glimmer of hope that some day things might be different. In the face of the dramatic ups and downs of the last decade their lives have remained unchanged, defined by the constant, steady reality of poverty, unemployment, despair. They are as alienated from the dreams and assumptions of our everyday reality as if they lived in another world, with the difference that they are surrounded on all

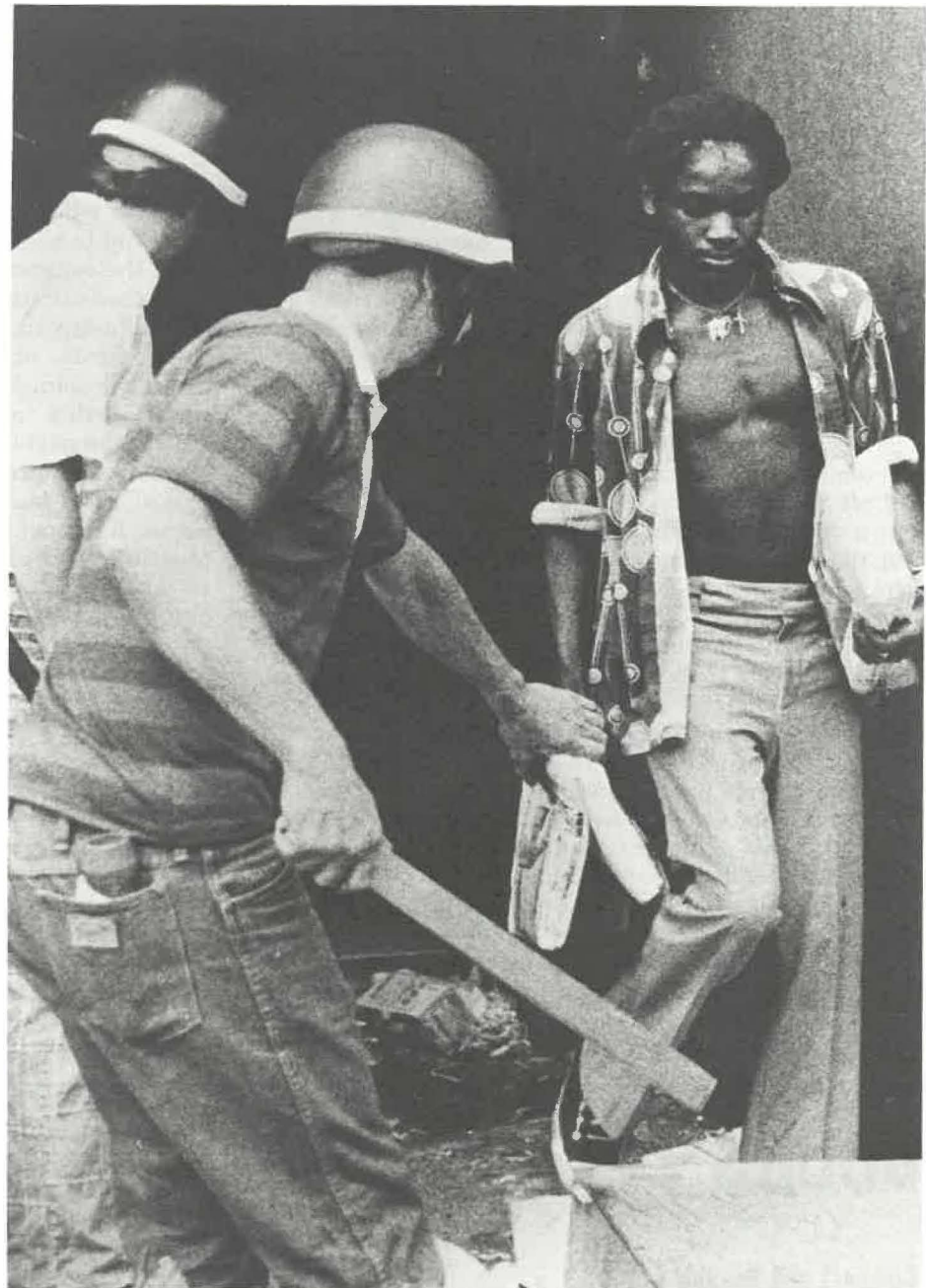
---

*The Rev. John L. Kater, Jr., is rector of Christ Church, Poughkeepsie, N.Y.*

sides not only by wealth—that would be bearable—but also by constant urgings to get what they can never get, to be what they can never be. They are the people to whom society makes spasmodic payments to keep out of its sight. The revelation of the blackout of 1977 is that they are still there. Their behavior indicates that they are still alienated; and we know why.

There is more than sociology to this revelation; it is a *theological* unveiling, because it shows an ultimate truth about humankind. The truth revealed in the blackout is that human beings belong in the human family, and that if they are cut off, with no means of sharing in the normal life and hope of what we call society, then the rules of society have no claim on them. The covenant which holds us together only works if it includes everyone. A people cannot live in peace when some of its brothers and sisters are closed forever out of the circle.

A moment of revelation: The lid is open, and we can see the inner workings of the human heart. When we feel we belong to each other, we work together. When lives are bound together, people care for one another; we bear one another's burdens. And when we know that we have no portion in an inheritance,



RNS

**Looters in New York: We need to create a climate in which people believe they belong to each other.**

when we stand alone and forgotten, then everything is permitted because there is no reason why it shouldn't be.

The prophet Ezekiel had harsh words for those who shouted "peace" when there is no peace. He called them false prophets, people who had misread their revelation. Now in the aftermath of the blackout, there are some who speak as advocates of peace, who want to cure the heart of our cities' darkness by making an example of those who used the night for their own gain, or by more and better weaponry, by swifter and harsher sentences. If anyone really believes that the darkness will be lit up by more police, they know very little of the human heart. There is only one way to put a city back together again, and that is to create a climate in which people believe they

belong to each other. As long as lives are lived and deaths are died in bitter isolation, as long as dreams are nourished and then shattered, as long as people are told to get lost and punished if they don't, for just that long there will be those who act as if they were outside the human family—because they are.

Yes, the blackout of 1977 is a revelation. It shows us not human nature but human alienation. It tells us something of what we are all capable of: those who loot, and those who live in the world that made the looters. The point is not to excuse the crime, or to ignore the very real pain of its victims. The point for Christians is to *see* why it happened as it did; and having seen, to ask ourselves, What can we do to make the human family whole again?

# EDITORIALS

## The Message of the Meetings

The autumn is a favorite season for church meetings, and this year there has been a large harvest. Among the many gatherings, we call attention to the congress sponsored by the Fellowship of Concerned Churchmen in St. Louis (September 14-16), the Executive Council (September 16-18), the missionary consultation sponsored by the Evangelical Education Society at Seabury House in Greenwich, Conn. (September 19-23), and the House of Bishops, meeting in Port St. Lucie, Fla. (September 30-October 7). The four meetings mentioned have included the disaffected and the dedicated, minority voices and the power of "the establishment," and many shades of ecclesiastical opinion. Yet all in a sense have been faced with similar problems. The two unofficial gatherings, in St. Louis and at Seabury House respectively, both raise serious questions which we hope members of the Executive Council and of the House of Bishops will continue to ponder during the weeks and months ahead.

The fact is that many Episcopalians of every school of thought are not satisfied with things as they are. Many laypeople are impatient and indignant. Their disquietude will not be easily assuaged.

The congress in St. Louis was ostensibly called to bring together those who are leaving the Episcopal Church because of the ordination of women. Yet this latter topic was not mentioned so often as the lethargy, worldliness, and lack of vision characteristic of so much Episcopalianism. We include in this issue [see p. 9] an

article on the congress by a bishop who did listen attentively to what was said, and who has worked for the open and honest exchange of views before, during, and after the congress.

The consultation at Seabury House reflected the distress of many that, in spite of careful plans, challenging watchwords, official meetings, etc., the Episcopal Church is doing little to gather disciples to Jesus Christ, either in this country or abroad. One African diocese has for the past few years followed the practice of opening a new congregation every 10 days (Central Tanganyika). How many American dioceses have workable plans for opening a new congregation every six months? Or even one a year? It is well and good to say we are not playing a numbers game, or that in our church we prefer quality to quantity, but some of us are not satisfied with these excuses.

If we read the signs of the times correctly, it is not sufficient for our leaders simply to give us assurances for the future. Rather we need affirmation and elucidation of the Christian faith now, in compelling, understandable, and biblically based terms. We need example, encouragement, and teaching in Christian prayer and spirituality now. We need training, mutual support, and leadership in Christian action now, so that the broad membership of the church (and not merely its employees) can have direct participation in apostolic works. These are things we should find not merely in the memory of the past, or in our hopes for the future, but in our present experience of the Christian life in the catholic and apostolic church.

## BOOKS

### Compact and Readable

**PARTNERS IN MISSION: The Louisville Consultation, 1977.** Edited by James W. Kennedy. Forward Movement Publications, Cincinnati, 1977. Pp. 128. \$1.25.

This handy little paperback traces the development of the Mutual Responsibility and Interdependence (MRI) concept in missions, of the meetings of the Anglican Consultative Council (Limuru, 1971; Dublin, 1973; and Trinidad, 1976), of the Provincial Consultations in this country earlier this year, and finally of the Partners in Mission Consultation in Louisville this past April. A vast amount of material has been selected and summarized by Dr. Kennedy, editor of Forward Movement, who here demonstrates once more his notable talent for producing compact and readable publications in inexpensive format.

These meetings inevitably produced a

good deal of rhetoric. The positive content will not be fully appreciated unless one is aware of the absence of long-term strategy, imagination, and cooperation (both inter-Anglican and inter-church) which has sometimes characterized the missionary establishment in the past. What will be the case in the future?

Helpful appendices include, among other things, a thumbnail sketch of the organization and government of the Episcopal Church.

HBP

### Understanding Origins

**MAN THROUGH THE AGES.** By John Bowle. Atheneum. Pp. 277. \$13.95

Oxford scholar John Bowle has produced a brilliant distillation of the history of the world in less than 300 pages. Bowle believes that history should be enjoyed, also that in this age of rapid communication and possible world destruction, the time has come for a full survey of the landmarks of civilization.

Beginning in Mesopotamia and Egypt, birthplace of the first large cities, Professor Bowle focuses not on theory but on man, as he moves from archaic times to

the Industrial Revolution. Covering the Bronze Age cultures of Asia and Europe; the great civilizations of Iran, China, India and the Near East, of Rome, Greece and Western Europe. He sets forth the expansion of the major religions and the rise and fall of empires. Pre-Columbian America, medieval Africa, the Far East and the Pacific are also covered in this remarkable composite volume. The book concludes with a section on the industrial revolution, the astonishing transformations of the nineteenth century, and a view of world politics in the twentieth.

This is a valuable handbook, succinctly written and very readable. A book that anticipates the need of future generations to understand the origins of nations in both East and West.

LOIS HILL  
Creve Coeur, Ill.

### Books Received

**SCRIPTURE READINGS IN ORTHODOX WORSHIP** by Georges Barrois. A study of scriptural fragments used in Orthodox services as an introduction to the mind of the Church. St. Vladimir's Seminary Press. Pp. 179. Paper.

## NEWS

Continued from page 8

Christian. Among the organizational participants were the National Council of Churches of Japan, the YMCA, the YWCA, the Women's Christian Temperance Union, Quakers, and the Japan Christian Peace Conference.

In his remarks at the closing session, Lord Noel-Baker, who won the Nobel Prize in 1959, strongly appealed for an end to the arms race and general and complete disarmament.

"Hibakusha of the world unite," he urged, his voice rising. "We are the people of a glorious future."

In a related observance, early on the morning of the anniversary of the bombing of Nagasaki, about 1,000 Christians gathered in the city's Roman Catholic Cathedral for a commemorative service. That evening, there was a torch light march with hymns and prayers.

### EPISCOPAL CHURCH

#### Bishop's Views Said to Spur Parish Action

Angered by what they reportedly feel are heretical statements made by the Bishop Coadjutor of Newark, the Rt. Rev. John Spong, concerning the resurrection of Jesus Christ, members of St. Mark's Church, West Orange, N.J., voted to secede from the diocese.

The Rev. William Burns, rector, said he had informed the diocesan, the Rt. Rev. George Rath, of the action.

Bishop Spong, Fr. Burns said, "has for the past couple of years been making statements denying that people have to believe that Christ actually rose from the dead. I have heard him make such statements . . . Bishop Spong has been quoted as saying we do not have to believe that Christ actually rose from the dead, only that he was a good man and that the resurrection was symbolic. This is fine, but it doesn't make Christ any better than Abraham Lincoln."

### NEW YORK

#### Governor Suggests Life Imprisonment for Murderers

Gov. Hugh Carey has proposed that convicted murderers be sentenced to life imprisonment at hard labor without chance of parole.

During a visit to a senior citizen center in Brooklyn, Mr. Carey became engaged in a conversation with a woman who insisted that the electric chair was a good deterrent to crime.

The governor said he proposed "life sentences with no way to get out for those who commit murder."

"If a fellow knows he's going to be

locked up for life and never get out," he told the woman, "and he's going to be at hard labor—you know it's easier to die than to live your life at hard labor—think about that."

Gov. Carey has opposed the death penalty and stressed the need to improve law enforcement procedures to prevent crime. He seemed to scoff at the idea of life imprisonment at hard labor when it was proposed in July by State Sen. Roy M. Goodman.

The governor's office did not elaborate on Mr. Carey's comments but his aides said the position had been "under consideration" for some time.

### ABORTIONS

#### U.S. Foots a Large Bill

In August, Health, Education, and Welfare Secretary Joseph A. Califano ordered that Medicaid payments be stopped on all abortions except to save a woman's life. Some 300,000 abortions were paid by Medicaid last year.

Figures released recently by the Defense Department show that the U.S. government paid for 12,687 abortions at military hospitals from Sept. 1, 1975, through Aug. 31, 1976. Elective abortions are also paid by the Pentagon through its medical program using non-military health care hospitals. Some 13,000 abortions in 1975 were performed under this program.

The U.S. government continues to pay for some abortions at military installations, although Medicaid payments for elective abortions have been halted.

### NEW ZEALAND

#### Native Ministry to Increase

The Supplementary Ministry has been a program of the Diocese of Waiapu (Province of New Zealand) since 1972, but where it concerns the Maoris particularly, regulations have been changed.

In the past the Maori candidates have left their homes and situations to attend St. John's College in Auckland and then upon completion of the courses returned to their own areas "to work out again the theology and knowledge that they had been exposed to," said the Rt. Rev. Paul Reeves, Bishop of Waiapu.

"People ought to be trained where they live and work and while they are ministering," the bishop said. And that is just what he has arranged for the present class of 24 Maori candidates. They are studying in their home situations. They met together three times a year in different locations. They also meet locally at least once a month.

"We ponder on the pastoral situations the men encounter. We have study guides written for people whose first language is not English . . . But our con-



ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS  
ALTAR LINENS  
ECCLESIASTICAL METALWARE  
CHOIR VESTMENTS  
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION.



Cuthbertson

2013 SANSON STREET • PHILADELPHIA, PA. 19103 • 215 564-6033



#### MARY MOORE

Box 3394-L

Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens Chasubles Communion Linens  
Chalice Palls Funeral Palls  
Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

#### THE EVANGELICAL CATHOLIC

A new, positive voice for historic faith and practice within the Episcopal Church. Published twice monthly by The Evangelical and Catholic Mission. Subscriptions: \$6/year. Write to: 50 E. Court St., Doylestown, PA 18901.

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

#### MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897  
Telephone: 203 762-0721

1880 THE SOCIETY OF MARY 1902

for more information, please write the  
Regional Secretariat

Mr. Everett Courtland Martin  
Post Office Box 656 - Old Towne Station  
Alexandria, Virginia 22313

1931

1977

#### LEARN WHAT THE CHURCH IS DOING

Follow the news of  
the Church each week in  
**THE LIVING CHURCH**

Subscribe Now!

One Year — \$15.95

**THE LIVING CHURCH**  
407 E. Michigan St.  
Milwaukee, Wis. 53202

ferences are highly verbal," the bishop said. "Nothing much is written down and we seem to talk best after midnight. The men are accompanied by their wives, children, and supporters who all join in."

Bishop Reeves indicated that the future pattern of ministry in the Maori areas will be that of relatively few full-time priests working with a large number of self-supporting priests.

The Supplementary Ministry program is also used in other areas of the diocese.

## UNIFICATION CHURCH

### Fund Raising, Tuna Fishing

A recruitment and fund raising drive in New Jersey by the Unification Church of the Rev. Sun Myung Moon is arousing some strong public opposition.

New Jersey officials say they are investigating the church's tax exempt status and officials in many areas are rejecting the Moonies' applications to solicit. Parents groups are also involved in anti-Moonie activities, according to an Associated Press report.

The manager of terminal services at Newark International Airport told the AP that public reaction against Moonie fund raisers at the airport was "unbelievably strong."

"We've had more complaints about the Moonies, than about any of the other

groups put together," Thomas Waldron said.

William Baum, 22, Unification director in New Jersey, said the Moonies are not surprised by the opposition they have encountered, "We're an anti-communist movement, and that's not a popular position today."

Meanwhile, other Moonies have taken up tuna fishing off the Massachusetts coast. The tuna is shipped to Japan where such fish can be sold at prices up to 10 times higher than those reported in American markets.

Aidan Barry, director of the Unification Church in Boston, said the fishing operation is a "training exercise in self-discipline" for the unpaid volunteers; and calls it a "religious experience" symbolic of fishing for the souls of people.

"The fish are sent as gifts to Japan," he said, "and our Japanese family has to answer to the Japanese Internal Revenue Service."

But the *Boston Globe* reported that Toshihiko Matsumura, the professional Japanese fisherman who heads the Moonies' Gloucester (Mass.) operation, calls it a business. He said he was brought to America in July by Mr. Moon to select the highest quality fish for sale at the Tokyo fish auction.

Mr. Matsumura estimated that he had sent 30 bluefins averaging 700 pounds each by air freight to Tokyo during the

summer. Five to ten bluefins, he said, were sold in New York and the "low quality" remainder was eaten by Moonies in New York and Boston.

In Japan, the fish are auctioned at \$3.50 to \$8 a pound, compared with an average of 80¢ a pound reported by Gloucester fishermen who sell their catches locally.

Names used by the fishing operation include Uniworld Sea Enterprises, United Materials, Ltd., and Tong II Enterprises, Inc.

The fishing operation has a federal sports-fishing license and a fish dealer's license.

## LEBANON

### Muslims Warn Christians

Lebanese Muslim leaders in Beirut have warned that the "hard line" attitude taken by the nation's Christian leaders would bring Lebanon only grief, bloodshed, and destruction.

Christian leaders, in a manifesto, voicing deep concern over the situation in Lebanon, called for withdrawal of Palestinian guerrillas from the area near the border with Israel, expressed disenchantment with the role of Syrian peace-keeping troops, and warned they would reconsider their support for President Elias Sarkis if security conditions do not improve.

Muslim leader Rashid Karami, a former Prime Minister, said the Lebanese have had enough bloodshed and called on the Christians to work for a national political accord.

"This is the only way to end the conspiracy against this country," he said.

## SOUTH AFRICA

### Church Council: Investment Does More Harm Than Good

A study of investment in South Africa by the South African Council of Churches, concludes it has done more harm than good in terms of ending the country's apartheid policies.

The report from SACC's Division of Justice and Reconciliation was considered at the council's annual conference. Member churches and those overseas were asked to review its findings and proposals and report back by the next conference.

Among the conclusions the study draws are that investment has:

- ✓ Resulted in the entrenchment of the *status quo*.
- ✓ Contributed largely to the massive breakup of family life under the migratory labor system.
- ✓ Been a serious disappointment to black aspirations for freedom.

On the other hand the report con-

## A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares — who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 week's subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church  
Dept. A, 407 E. Michigan St.  
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

cludes that "investment has broken down traditional white barriers in certain job areas" and "external pressure has been extremely significant in the changing of attitudes and bringing pressure to bear on the whole system of apartheid."

The report recommends "cessation of all further loans to South Africa unless and until" a 17-point "code of ethics for investment in South Africa is accepted and obligatory." Among its points are:

Non-segregation of the races in all eating, comfort, and working facilities.

Equal and fair employment practices for all employees.

Equal pay for all employees ... doing equal or comparable work.

More black managers and supervisors. . . .

Improvement in the quality of employees' lives outside the work environment.

Immediate recognition of trade unions and "active encouragement" of such unions where they do not exist.

Refusal to continue use of migrant labor unless accommodation is provided for married people.

Refusal to invest in or assist projects which have to do with the manufacture of arms.

Member churches were urged to check their own portfolios to see if companies they have invested in are involved in "the liquor trade," the "manufacture of

arms," or "discriminatory practices."

The same SACC division released a list of "ten transgressions of religious freedom by the South African government" and concluded that there is a "slow and systematic undermining of religious freedom in South Africa."

The cited "transgressions" include government interference in worship, censorship of radio sermons, and interrogation and detention of church leaders "without legitimate reason."

#### ANGLICAN COMMUNION

### Australia Approves New Prayer Book

The General Synod of the Anglican Church in Australia has approved a new prayer book to be used in conjunction with the present Book of Common Prayer. It includes alternative radical and conservative rites.

One of the topics of debate was on the use of the word "knitting" in the wedding prayer which begins, "Almighty God, who by knitting men and women together. . . ."

The Rev. Canon Roderick Johnston, a member of the liturgical commission, explained: "We felt 'knitting' was a good scriptural word, more comprehensive than 'joining,' to express a prayer for the blessing of mutual love and faithfulness."

## CONGRESS

*Continued from page 9*

nature of the church as the body of Christ requires that we continue in communion with each other and make sure that the church to which we belong is big enough for all Christian people, however we might disagree on specific issues.

Finally let me say that in my opinion the Congress failed to set the stage for a major schism in our church: a splinter group, yes, but not significant schism. It was too negative, lacked appropriate leadership, and was obviously attended by people with too great a diversity of interest to have great inner strength. There seemed to be a notable lack of Gospel—repentance, redemption, grace, hope and above all charity. This is a matter of opinion. We must however take the people seriously because they are members of our body and they are in distress. I wonder whether isolated congregations, built on this foundation, and scattered across the entire North American continent, do in themselves represent a major undermining of the life of the Episcopal Church as a whole. But it is appropriate that we ask ourselves in what way God may be speaking to all of us through them—speaking about our faithfulness in the catholic religion, challenging our accommodation to affluence and, yes, secularism, and attempting to purify his body through repentance and renewal.

## CLASSIFIED

advertising in *The Living Church* gets results.

### EDUCATIONAL MATERIALS

**WORSHIP SURVIVAL KIT** . . . Everything you need for meaningful, experiential worship services. Hope Church Publications (United Presbyterian), Dept. L, 1443 Ross Avenue, St. Louis, MO 63141.

**CONFIRMATION** . . . Exciting new teaching concept makes confirmation classes an adventure in faith. Students learn by doing. Send \$4.95 for workbook and teacher's guide. Hope Church Publications (United Presbyterian), Dept. L, 1443 Ross Avenue, St. Louis, MO 63141.

### FOR SALE

**CROSSES OF DISTINCTION.** Hand scrolled, filigree crosses. Sterling or 12K G.F. w/18" chain. Center stone sodalite (blue) or carnelian (red). \$14.50; 2-\$26.00. Boxed. Ivory cross, sterling or 12K G.F. 18" chain. \$8.50; 2-\$15.00. Boxed. Shipped prepaid. Cash, check, M.O. LaBaroque, R.D.-2 Col-labar Rd., Montgomery, N.Y. 12549.

**TRADITIONAL** Mass vestments. All colors, excellent condition, many with copes. Includes one each unused blue Advent set, and white linen set. Also: one Portuguese tapestry cope; one cloth of gold solemn high set, etc. For prices contact: The Father Abbot, P.O. Drawer 640, Picayune, Miss. 39466. (601) 798-2418.

### POSITIONS OFFERED

**ORGANIST-CHOIRMASTER-TEACHER** (Music, grades 1 thru 7). Central Florida Catholic Parish. Good stipend for part-time position. Reply Box P-339.\*

**CURATE**, eastern parish with day school. Please submit resume, references, and photograph. Reply Box A-344.\*

### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-342.\*

**ASSISTANTSHIP** ministry desired in eucharistic parish. Good references. Single. Reply Box B-343.\*

### POSTAL CARDS

**FREE SAMPLES.** Christmas Postal Cards save money. Four religious designs. Media Access, 301 Lake Street, Chittenango, N.Y. 13037.

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

### SERVICES OFFERED

**ACOUSTIC COUNSEL** for churches. Experienced, reasonable. Ian Morton, 1500 Goodrich Ave., St. Paul, Minn. 55105.

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

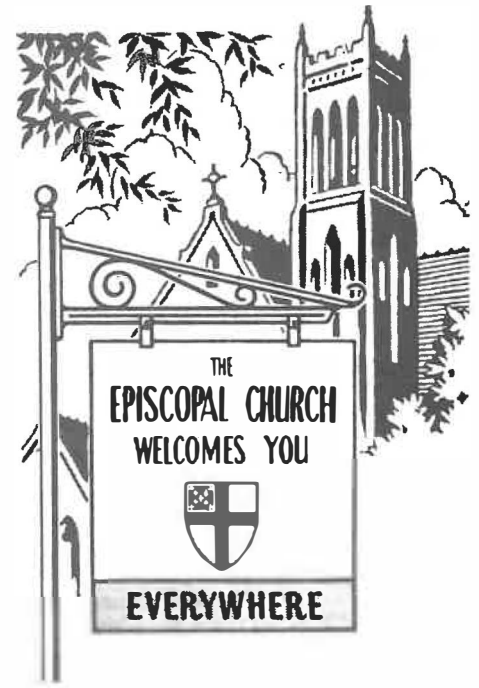
### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**



## LA MESA, CALIF. (near San Diego)

**ST. ANDREW'S** Lemon Ave. and Glen St.  
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't  
Sun 8 HC 10:MP & Ser (HC 1S & 3S). Wed & Saints Day 10 HC

## SAN DIEGO, CALIF

**ST. LUKE'S** 3725 — 30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

## WASHINGTON, D.C.

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

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8. HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

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

## BOSTON, MASS.

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

## LAS VEGAS, NEV.

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

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

## BROOKLYN, N.Y.

**ST. PAUL'S** (Flatbush)  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

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

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S); Wkdy HC Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper  
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult Forum 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15 HC

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

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



St. Andrew's Church, La Mesa, Calif.

## NEW YORK, N.Y. (Cont'd.)

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

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

## TROY, N.Y.

**ST. PAUL'S** Third & State Streets  
The Rev. Robert H. Pursell, Th.D., r  
Sun HC 8: 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## DALLAS, TEXAS

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

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

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