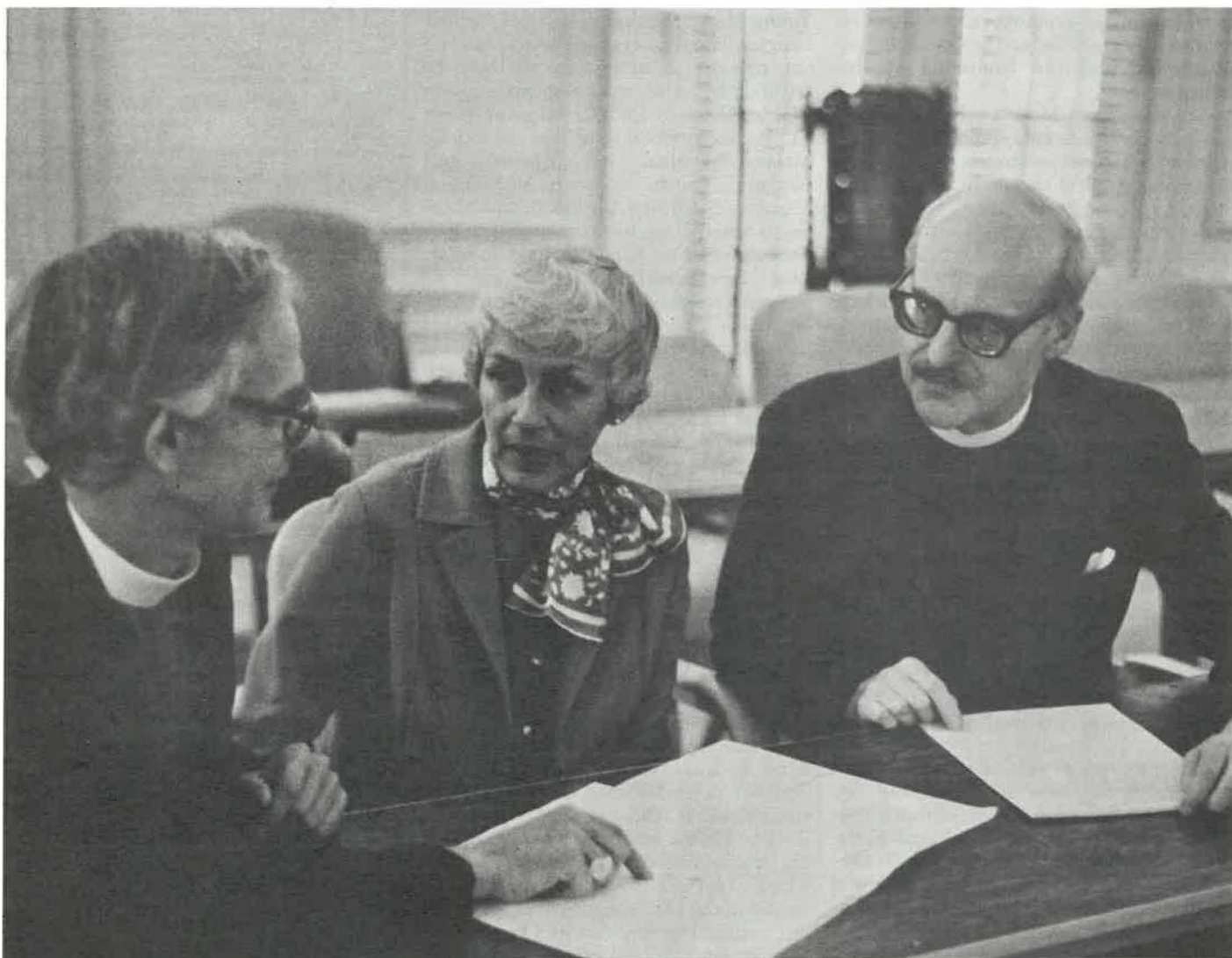


THE LIVING CHURCH



Last minute preparations were made for the report of the Ecumenical Committee on Conference during the Executive Council meeting in Greenwich, Conn. From left: the Rt. Rev. Donald Parsons, Bishop of Quincy, Mrs. Jean Jackson, Diocese of Oregon, and the Rev. William Norgren, an Executive Council staff member [see page 7].



THE LIVING CHURCH

Volume 177 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, Tryon, N.C., vice-president; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus, Wauwatosa, Wis., assistant treasurer; Miss Augusta Roddis, Marshfield, Wis., 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. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; 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, Milwaukee; the Rev. George C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; 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. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Robert Shoemaker, Naperville, Ill.; 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, editor and secretary to the Board of Directors; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	13
Editorials	12
Events and Comments	9
The First Article	2
Letters	4
News	6

FEATURE

The Ministry of a Church-Related Agency Executive

James Lowery

10

CALENDAR

- 15. Twenty-second Sunday after Pentecost/Twenty-first Sunday after Trinity
- 16. Hugh Latimer, Nicholas Ridley, and Thomas Cranmer, BB.
- 17. Ignatius of Antioch
- 18. St. Luke the Evangelist
- 19. Henry Martyn, P.

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: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

©The Living Church Foundation, Inc., 1978. All rights reserved. Reproduction in whole or part without written permission is prohibited.

Last week we thought about the Christian understanding of creation as expressed in worship. We gave our attention especially to the *Venite*, the first canticle in Morning Prayer, or Matins, in the Book of Common Prayer. The emphasis on creation in the first service of worship in the morning is analogous to the same emphasis at the beginning of the Bible and the beginning of the creeds.

The service of Morning Prayer traditionally continues this emphasis on creation on some occasions in the canticle following the first lesson. In all the older editions of the Prayer Book, there were only two choices for the canticle after the first lesson. It was either the *Te Deum* or the *Benedicite*. The former, which was most commonly used, is not primarily about creation, although it does indicate that all the earth participates in the worship which is articulated before God by the angels and saints in heaven. On the other hand, the *Benedicite, omnia opera Domini* is almost totally about creation. As liturgical tradition favors the disuse of the *Te Deum* in Lent, the *Benedicite* was in the past used daily during that important part of the year. It continues to appear in the 1928 Prayer Book, pp. 11-13, and in the Proposed Prayer Book, pp. 47-49 and 88-90. The exact format of this ancient poem, the degree to which the refrain is repeated, and the wording of the trinitarian doxology added on to it, have varied considerably in different liturgical books and musical arrangements.

For the average person, the first question about the *Benedicite* may well be: what is it? Where did it come from? The 1928 Prayer Book gives no clue as to its origin. The Proposed Prayer Book gives a citation, pp. 47 and 88, which may only be a further puzzlement to many readers.

In fact it comes from the Book of Daniel. There is considerable uncertainty as to the origins of this book, which was one of the last to be written in the Old Testament, and three blocks of material were added to it later which are not included as parts of the Hebrew Bible. These three added parts are in the Apocrypha printed between the Old and New Testaments.

There one finds them in a complete English Bible, such as the one that prob-

ably stands on the lectern in your church, or in the widely used Common Bible edition of the Revised Standard Version. No less than three items in the Apocrypha are additions to Daniel. These are The Song of the Three Children (now usually translated "Three Young Men"), Susanna, and Bel and the Dragon. The first of these is the object of our present attention. In a Greek or Latin Bible this material appears in chapter three of Daniel, following verse 23. It purports to give the devotions uttered by Hananiah, Mishael, and Azariah (known by their Babylonian names as Shadrach, Meshach, and Abednego) when they were in the fiery furnace decreed by King Nebuchadnezzar. What American Episcopalians know as the canticle *Benedictus es* appears here as verses 29-34. The *Benedicite, omnia opera* begins with verse 35.

This is certainly an interesting canticle. Its distinctive view of all creation praising its Maker, its repetition, and its substantial length all set it apart. Although these verses, or some of them, are also occasionally used in the breviaries or daily offices of other liturgical traditions, the congregational use of this canticle at well-attended public services seems to be uniquely Anglican.

Why was it chosen? Archbishop Cranmer, the chief translator and editor of the original English Prayer Book, may or may not have consciously wished to emphasize the theme of creation in the first half of the morning office. In any case, this canticle was a choice ready at hand because it had already become familiar to Englishmen through its consistent use in the so-called Primer, or Book of Hours, a religious manual offering a simplified form of daily office which was widely used by literate lay people in the 16th century. Next week let us consider the contents and meaning of this unusual biblical poem in which every class and kind of creature is called upon to praise its Creator.

THE EDITOR

Coming Next Week
School Number

Oxford Religious Books To engage the mind and enrich the spirit.

THE RISK OF LOVE

by *W.H. Vanstone*. This noted Anglican theologian calls on the reader to recognize, in the love of God, the possibility of triumph or tragedy which gives human love all its poignancy and nobility. 128 pp. \$6.95

ANGLICANISM

Fourth Edition

by *Stephen Neill*. History, theology and missionary expansion are the perspectives from which Bishop Neill explores the ways the Anglican Communion evolved, what it stands for, and how it works today. 447 pp. \$7.95 paper

AN HISTORIAN'S APPROACH TO RELIGION

New Edition

by *Arnold Toynbee*. This classic presents the great historian's meditations on the mysteries of love, death, and human existence. The new edition includes a previously unpublished essay, "Gropings in the Dark." 356 pp. \$12.95

THE WORLD IS A WEDDING

by *A.M. Allchin*. The Residentiary Canon of Canterbury Cathedral draws on Scripture and other Christian writings, both ancient and modern, to illuminate the wedding of human and divine which he finds at the deepest level of our experience. November 170 pp. \$7.95

CURIOUS MYTHS OF THE MIDDLE AGES

by *Sabine Baring-Gould*. Edited by *Edward Hardy*. In this classic work, the author of the hymn "Onward Christian Soldiers" explains the origins and travels of many of our best-known myths and legends. 24 illus., 160 pp. \$7.95

THE JOY OF CHRISTMAS A Selection of Carols

Edited by *Edward Heath*. Here are 40 traditional carols—many familiar, others unjustly overlooked—presented with easy piano accompaniment and charming commentary by the long-time caroller and former British Prime Minister. 48 illus., 96 pp. \$12.95 cloth, \$3.95 paper.

THE STUDY OF LITURGY

Edited by *C.P.M. Jones, G. Wainwright, and E.J. Yarnold*. This book traces the elements of Christian worship from their Jewish antecedents, through the New Testament, Patristic, Medieval, and Reformation periods, up to present-day ecumenical trends. 16 pp. illus., 544 pp., \$19.95 cloth

BISHOPS BY BALLOT An Eighteenth-Century Ecclesiastical Revolution

by *Frederick V. Mills, Sr.* Paralleling the civil revolution in America was an ecclesiastical one; this prize-winning history shows how it came about and how the Protestant Episcopal Church achieved its identity. 350 pp. \$14.95

OXFORD UNIVERSITY PRESS

200 Madison Avenue, New York, N.Y. 10016
Publishers of Fine Books for Five Centuries





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

THAT THEY MAY HAVE LIFE. The Episcopal Church in South Dakota 1859-1976, by Virginia Driving Hawk Sneve. A fascinating story of Indian and white cultures coming together in the Episcopal Church. \$5.95. Send check to the Diocese of South Dakota, Box 517, Sioux Falls, S.D. 57101.

GIFTS•PARISH SUPPLIES•BOOKS
CURRICULUM•CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

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

**UNDER
ONE ROOF**
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 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

LETTERS

WCC and Terrorists

In a news story [TLC, Sept. 17] Cynthia Wedel defends the \$85,000 grant to a violent group in Rhodesia by the WCC on the ground that it is a very *tiny* part of all they give away! How naive! What a false basis on which to make grants. Since when is \$85,000 a tiny amount?

I would consider \$1 too much to give to such a cause. I hope the grant will be withdrawn.

(The Rt. Rev.) WALLACE E. CONKLING
Jensen Beach, Fla.

• • •

I read with much disgust that the World Council of Churches has donated \$85,000 to the "Patriotic Front," the Marxist terrorists marauding in Rhodesia. During the past several years, the WCC has donated approximately \$2 million to terrorists in the Third World. The WCC says, with a straight face, that the money will be used for humanitarian causes. At least 49 officials and supporters of the Rhodesian government have been murdered by the terrorists in the last three months alone. This does not include the missionaries and women and children in mission schools who are routinely slaughtered by the "Patriotic Front." Also, to eliminate racism, this group murders blacks as well as whites.

The Episcopal Church has long been a member of the WCC. Why is there no moral indignation thrust at an organization which supports terrorism and genocide. Anathema to a company doing business in South Africa . . . why is there not at least a similar protest to the funding of butchers? That the Episcopal Church should even consider belonging to an organization that supports human misery is a judgment upon itself. If the WCC spent a fraction of this money on evangelism, literature and other Christian materials, it would ultimately see the ugly bonds of racism dissipate. Africa is ripe for the saving gospel of Christ. The WCC responds with the support of terrorists. I hope the Episcopal Church dissociates itself soon from the World Council of Churches.

(The Rev.) WILLIAM C. FORREST
All Saints' Church

Torrington, Wyo.

Fr. Hastings Smyth

I am compiling materials for a book on Fr. F. Hastings Smyth (1888-1960) and the Society of the Catholic Commonwealth.

I would be interested in corresponding with anyone who knew Fr. Smyth or who

was involved with the S.C.C. or had experiences with either (anecdotes, conversations, etc.). I am particularly interested in obtaining Fr. Smyth's letters or other pertinent material.

(The Rev.) TERRY BROWN
Bishop Pattenon Theological Center
(P.O. Box 19)

Honiara, Solomon Islands

Fr. Smyth was one of the colorful and interesting personalities of this church in the middle of this century. We hope our readers can contribute information. Ed.

Guidance of Spirit

Sister Columba's letter [TLC, Sept. 10] summarizes to many of us the problem with the leadership in the Episcopal Church, the so-called Liberal Establishment. There is nothing so un-liberal as liberals who have gotten their way and achieved power when they fear it might be challenged. This appears to be the case in many dioceses as well as in the national headquarters.

She expresses her concern because "the issue is not settled." Surely she and others who support women clergy can relax and let the Holy Spirit have some say, as they claim happened at General Convention. If they believe the Holy Spirit guides the church, and he directs an "opponent" to get elected, can they oppose this? None of us, on *either* side, can save the church.

The so-called conscience clause is misnamed, and this poses the real danger, allowing and even forcing us to pit "my" conscience against "your" conscience. It should rather be regarded as a statement of Anglican principles, which seeks to distinguish between what is required or not required of believers. "The basic Anglican position has been to insist upon that which is clearly discerned from Scripture interpreted by the Tradition of the undivided church, and enlightened by Spirit-guided reason" [TLC, Nov. 6, 1977, p. 11].

DOROTHY W. SPAULDING
McLean, Va.

Confession

Fr. Knight ["Sacramental Confession," TLC, Sept. 3] sees the inclusion of a form for confession in the Proposed Book of Common Prayer as a sign that "private confessions may be coming into their own. . . ." I applaud as he does the recognition the reformers have thus given to this sacrament, but it is fair to ask if they took away as much as they gave when they deleted from the Form for Ordering Priests the words "Whose sins thou dost forgive, they are forgiven; . . ." Of course the ordinand receives authority to absolve, nonetheless, but by the deletion haven't the reformers de-emphasized this sacerdotal function of the priest? And in a practical sense

haven't they deprived the teacher, who would expound this sacrament, of the concise and convincing documentation these words now provide?

Fr. Knight is aware of the devotion of Episcopalians "to the corporate confession," and he would not deprive them of it; but he suggests that corporate confession cannot include all sins; that there are personal sins not faced in corporate prayer; and he therefore hopes that, through the forms now available in the proposed book, more penitents will make use of private confession. I share Fr. Knight's hope but again not his optimism. Too many of the clergy no longer recognize the fact of personal sin in the sense that Fr. Knight presumably uses the term—or if they do, they apparently assume that God forgives the sinner before the sinner has time to become contrite, much less time to make his confession to a priest. Nearly 30 years ago Edmund Fuller complained that the "idea that there is neither good nor evil—in any absolute or moral sense—is widespread in our times" (*Man in Modern Fiction*). And by now the idea appears to have gained a strong hold on a large segment of the Episcopal Church.

But of our corporate sins we hear a plenty. Sunday after Sunday, congregations are accused of a gamut of sins from the enslavement of the black man in America 200 years ago to the plight of the third world nations today. If the trend continues, the forms for private confession in the Proposed Prayer Book may be of little use, as the parishes in which the sacrament is taught and practiced in regular course are already thoroughly familiar with the traditional form.

From the length of Form II, apparently only an occasional penitent is expected; otherwise an outside priest would have to be brought in unless, of course, a "lay person" is to be drafted for the "Declaration of Forgiveness"—and that, I predict would be the end of the sacrament of penance as those who have used it conceive it to be.

QUINTARD JOYNER

Sewanee, Tenn.

Rights and Obligations

In regard to your editorials "No Prize" and "Advocating and Practicing" [TLC, July 30] and to the letter [TLC, Sept. 3] objecting to them, these words from an old priest seem appropriate: "No gay person has the *right* to expect others to accept him as he is (advocating and practicing)—he has an *obligation* to do so, an obligation to himself, to the Church and to God."

But then of course "as we all discover to our sorrow later, if not sooner," many things are easier left unsaid.

(The Rev.) IAN HENRY

Cave Junction, Ore.

Problem Drinkers

Thank you for Eugene Geromel's fine article, "Denial in the Church" [TLC, July 30]. Alcohol is the drug most widely abused in our society; its misuse constitutes the church's number one pastoral problem. The casualness with which the church seems to regard this tremendous problem is both tragic and exasperating.

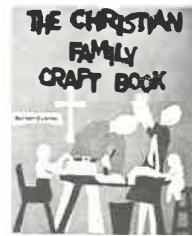
Fr. Geromel raises some good questions. How many lay persons will seek help with a drinking problem in the family from a priest or bishop who is known to have a drinking problem himself? Indeed, what kind of help can a priest expect from a bishop who imbibes too freely and too often? It is a mystery to me that the church has not demanded that our theological seminaries equip their students, the clergy of tomorrow. Isn't it time that the church stopped denying the alcohol abuse problem and began dealing with it realistically and effectively? A breakthrough was made at the General Convention in Detroit in 1952; in the ensuing quarter century progress in this area has been minimal.

I wish that Fr. Geromel had explained in greater detail the differences between drinking, drunkenness, and alcoholism. In the minds of many people these are one and the same. For the vast majority of the users of alcoholic beverages, drinking creates no problems. It is a relatively small minority (estimated to be about 6% of the drinking population) that are the problem drinkers. A certain number of the problem drinkers can be called alcoholics, drinkers who have lost control once their drinking has begun. In other words, all alcoholics can be called problem drinkers, but the reverse is not necessarily true: not all problem drinkers are alcoholics. Drunkenness results when alcohol is ingested faster than the body functions can oxidize it. Persons who become drunk are not necessarily alcoholics, or even problem drinkers; it may be that they misjudged their capacity for an alcoholic beverage. Willful drunkenness is and always has been regarded by the church to come under the heading of gluttony, one of the seven deadly sins. However, moral culpability varies depending on the intent of the will. To my mind, the person who "accidentally" gets drunk is in a different category from the person who purposely proceeds to "tie one on," or the "recovered" alcoholic who knows that having lost control over his or her drinking, just one drink can lead to drunkenness. Certainly we have a long way to go to clarify the distinctions of drinking, drunkenness and alcoholism, and I hope I have helped to this end.

(The Rev.) JAMES T. GOLDER
El Granada, Calif.

} *Many of us can testify to the helpfulness of Fr. Golder's work. Ed.*

*Creative craftmaking
for all . . .*



THE CHRISTIAN FAMILY CRAFTBOOK

The Christian Family Craftbook, by the Rev. Burton Everist, is designed for families who want to share in the creation of projects with Christian themes. All members of the family, children as well as adults, can participate. In addition, the larger family of God — Church School classes, parish family gatherings, youth groups, summer camps — will find these projects easy, inexpensive and fun to do.

The crafts included in *The Christian Family Craftbook* make excellent gifts; the instructions are clearly written and to-the-point; the line drawings and photos are eye-appealing and helpful. In addition, there is a wonderful section on the setting up of a time- and step-saving "craft center" in the home or parish. (spiral bound) \$4.95

*Kerry Dexter's new
"how-to" book . . .*

BAZAARS, FAIRS AND FESTIVALS

Anyone who is planning a bazaar, rummage sale or other fund-raising event will find a wealth of expert advice in Kerry Dexter's new book, *BAZAARS, FAIRS AND FESTIVALS*. Miss Dexter, author-illustrator of *The Display Book*, guides the reader, step-by-illustrated-step, from the planning stage to the actual event. Forming committees, selecting themes, constructing booths, launching publicity campaigns — these and more are completely covered in Miss Dexter's immensely informative new book.

\$3.95

*Do-it-yourself
display techniques . . .*

THE DISPLAY BOOK

"As attractive as it is informative, *The Display Book* is an invaluable do-it-yourself art guide for anyone who has a message to get across in visual terms." — *Mass Media Newsletter*

(spiral bound) (formerly \$6.95)
now \$5.25

Please send check with order,
adding 75c postage, to
MOREHOUSE-BARLOW
78 Danbury Road
Wilton, Connecticut 06897

THE LIVING CHURCH

October 15, 1978
Pentecost 22 / Trinity 21

For 99 Years
Serving the Episcopal Church

Strife in Nicaragua

Church World Service, the international relief and development arm of the National Council of Churches (NCC), has dispatched a shipment of blankets, clothing, and nylon-reinforced plastic for temporary shelter to strife-torn Nicaragua.

CWS, responding to a request by CEPAD, an ecumenical agency of the Nicaraguan evangelical churches, will also send a hundred tons each of rice and beans.

H.D. Swartzendruber, CWS director of Central America, Mexico, and the Caribbean, said the goods are being shipped under an ongoing agreement between CWS and the Nicaraguan government. He said relief is needed because the fighting has made it necessary for people to flee their homes. The plastic is preferable to tents, Mr. Swartzendruber said, because it costs less and disintegrates in time so that it does not become permanent substandard housing. He explained that part of the food will be purchased locally to avoid an adverse effect on local prices. Widespread criticism followed relief efforts after the Managua earthquake; with so much free food available, the local farmers and merchants suffered.

Scores of people have been killed in bombings, gunfights and street battles since August when a series of strikes, supported by business, political, and labor groups, began with the intention of forcing President Anastasio Somoza from office.

President Somoza and his family reportedly control about one-third of the country's resources and industries, including vast land holdings, an airline, and a ship line. The current president is the third consecutive member of his family to rule Nicaragua, either as president, or, between presidential terms, as commander of the National Guard. He has insisted that he will remain in power until his term ends in 1981.

The hierarchy of the Roman Catholic Church has put itself squarely on the side of those fighting President Somoza's regime. The country's Roman Catholic bishops have called for the president's resignation, and for the establishment of a "new socio-economic order."

As leftist Sandinista guerrillas battled with National Guard troops, the Nicaraguan Roman Catholic Church threat-

ened the government troops with excommunication, charging a wave of repression against priests and churches.

The warning was contained in a circular from the Archdiocese of Managua, signed by the vicar general, Msgr. Bosco Vivas Robelo. It was broadcast once on Catholic Radio, a church-owned station, before the station's director was ordered by the government to take the announcement off the air.

Sr. Marta Lopez, a Roman Catholic nun who mediated between the rebel teenage guerrillas and government forces, expressed her fear that the Roman Catholic Church in Nicaragua has lost its young people due to social inaction in an interview with the *Los Angeles Times*.

"If the Roman Catholic Church wants to help the people of Nicaragua to obtain peace, freedom, and a better life, prayer is not enough," said Sr. Marta.

"While people go hungry and are being killed, we kneel in churches and pray. But we do not go out and talk to the young. We should show them what we are prepared to do."

The young guerrillas are idealistic high school students indoctrinated by the Sandinista National Liberation Front, according to press reports. President Somoza has said repeatedly that he is trying to save the country from Communist control.

Sr. Marta, 34, had been in Costa Rica and returned to Nicaragua in December.

"I came too late," she said bitterly. "The Communists had been working here for two years. . . . I hope someday the young people will understand that the solution for Nicaragua is not communism."

"We are guilty," she continued. "We in the church have not talked with the young. . . . The Marxists are working in a much more practical way. . . . We have lost respect and are losing ground in Latin America."

Maryknoll Father Miguel D'Escoto, American-educated, and one of Nicaragua's Los Doces—the Twelve—largely blames the U.S. for Nicaragua's troubles.

Los Doces, according to the *National Catholic Reporter*, is a group of diverse Nicaraguans who have undertaken the task of uniting the country to overthrow the Somoza regime by any means. Fr. D'Escoto was convicted last year, along with 11 other prominent citizens, of in-

citing rebellion. They had signed an anti-Somoza document.

"The Anastasio Somoza dynasty is a creature of the United States, a monstrous creature of the United States," said the priest.

"We lament the fact that (the American people) are kept so ignorant of the facts of what foreign policy does in other parts of the world. . . . Instead of knowing the batting records of all the baseball stars, Americans should know the batting record of their country around the world."

Sister Mary Martha, of the Episcopal Community of St. Mary, a registered nurse who also holds an advanced degree in social work, is working in Nicaragua. In a recent letter to her convent in Milwaukee, she referred to the "determined, ill-coordinated forces" which are attempting to bring down the Somoza regime. She fears the imminent breakdown of services, especially those connected with the federal government, such as the post office. The impression is given that Puerto Somoza, a town of 5,000 on Nicaragua's west coast where Sister Mary Martha is working, remains quiet. The people there, she says, are "so poor and dispirited" that they are unlikely to rebel at this time.

New Rector at St. Bartholomew's

The Rev. Thomas Dix Bowers was installed recently as the new rector of St. Bartholomew's Church, Manhattan, at an ecumenical service attended by more than 1,200 people. He succeeds the Rev. Terence J. Finlay, who is retiring after 22 years at St. Bartholomew's.

Representatives of local Jewish, Roman Catholic, Armenian, Lutheran, and Presbyterian religious bodies took part in welcoming Mr. Bowers to the 143-year-old parish, along with Episcopal bishops, including the Rt. Rev. Paul Moore, Bishop of New York, laity, and children. St. Bartholomew's has one of the largest Episcopal congregations in the New York diocese.

Mr. Bowers, 51, comes to Manhattan from Atlanta, Ga., where he had been rector of St. Luke's Church since 1971. A native of Norfolk, Va., he has served churches in Washington, D.C., and Virginia after his graduation from Virginia Theological Seminary. He and his wife have four children.

Wrap-Up of Executive Council

The primary accomplishments of the September Executive Council meeting were reported fully in last week's edition of *THE LIVING CHURCH*.

In addition, the council:

—Requested congregations and dioceses to give immediate consideration to refugees from Southeast Asia when sponsoring persons to settle in the U.S.

—Expressed thanks to the participants in the United Thank Offering which will celebrate its 90th year at the General Convention in Denver next fall.

—Affirmed its Partnership in Mission with the Episcopal Church in Cuba.

—Warned against dangers of tax reform when such reforms would jeopardize the welfare and education of all people and reminded that our Christian duty is to see that provisions for quality education, care for the aged, ill, destitute and oppressed is not to be diminished with tax reforms.

—Offered sympathy and support to the Rev. Austin Cooper, rector of St. Andrew's Church in Cleveland, and his family who have suffered indignities and dangers in their home during recent school desegregation. Fr. Cooper is president of the N.A.A.C.P. in Cleveland and is currently creatively leading the citizens of that city in the current school desegregation effort [TLC, Sept. 10].

—Urged every Christian person to observe December 12, 1978, as a day to remember the cause of human rights and to pray for the growth of awareness, concern, and observance of these rights.

—Urged the legislature of each state to support the ratification of the constitutional amendment giving the people of Washington, D.C. the right to elect their own senators and congressmen and to vote in national elections.

—Requested fair business practices and reforms be established in South Africa by U.S. corporations Caterpillar, Phillips Petroleum and Exxon.

NCC Agency Dismisses Ten in "Belt-Tightening"

The Rev. Ricardo T. Potter-Norman was one of ten staff members dismissed recently by the Division of Church and Society of the National Council of Churches in order to reduce a serious budget deficit.

Fr. Potter-Norman had been staff associate for social and ethnic concerns and domestic hunger.

The Rev. Lucius Walker, Jr., associate general secretary for the division, said the move was made necessary by "belt-tightening" among some denominations. Some members of the division's policy-making committee have questioned whether Mr. Walker gave adequate notice to the employees or to the committee which was asked to ratify the deci-



Members of the Appalachian Peoples' Service Organization (APSO) stand in front of Seabury House, Greenwich, Conn., after reporting to Executive Council. Members are (left to right): The Rev. James Bingham, director of communications; the Rev. R. B. Lloyd, executive director; Richard Jackson, board member; the Rt. Rev. William Cox, Suffragan Bishop of Maryland, president; Lois Barnum, board member; Larry Renfro, treasurer; and Wayne Spiggle, board member.

sion. The committee, in a closed-door session, did agree to the cuts, but refused to rule on who would be asked to leave, saying such action would make it a personnel committee.

The move will save an estimated \$216,000 in 1979, but may leave it with a 1978 deficit of as much as \$200,000 to be paid over the next four years. In 1977, income was \$1,500,464, and is projected at \$849,000 for 1978.

Evangelism Conference Held in Milwaukee

The Rev. Wayne A. Schwab, Evangelism and Renewal Officer of the Episcopal Church, is currently conducting a series of conferences on evangelism, renewal, and church growth in different dioceses of the church. One such conference was held recently at the Conference and Retreat Center in Milwaukee, conducted by the Sisters of St. Mary. The conference was a good balance of illustrated lecture, discussion, and small group workshops.

Fr. Schwab brought solid learning to give a general sense of direction which was then applied to particular situations. Using illustrations of his own, he let the participants work through the ideas in small groups. They were encouraged to become enablers with their people and to discover ways to promote evangelism, renewal, and church growth in their community.

The time is ripe for evangelism and renewal. Fr. Schwab pointed out that we are in a time of very rapid social change, that there is a religious quest going on, and that culture is not the teacher of Christianity that it has been in times past. All this has awakened us to possibilities which are before us.

The breadth of the subject matter and the variety of techniques which were suggested made the conference very effective. The clergy were asked to gather in groups of three, preferably with those who were close to them geographically. This was useful because in the usual routine of parish life the clergy do not get an opportunity to share enough with their neighboring priests and to develop relationships.

The effectiveness of the conference had not been left to chance. There were preliminary conversations with Bishop Gaskell, and Fr. Schwab gave the bishop a chance to give some direction and to express his hopes and vision for the diocese. A steering committee was appointed for the planning of the conference and for guidance during the conference. The advance planning and the fact that the program was tailor-made for the Diocese of Milwaukee accounted for the success of the three-day meeting. This guaranteed that the information given and shared was not inappropriate or unrealistic for the diocese.

The only "fly in the ointment" is the fact that no lay people were present, which means the burden of success now lies with the clergy. One would earnestly hope that the information and experience will not fade away before the first lay ministry or evangelism committee meeting is held in each parish.

(The Rev.) EDWARD S. SYKES

Sisterhood Celebrates Anniversary

On the Saturday after Holy Cross Day, representatives of many different religious communities in the United States and Canada, both Roman Catholic and Episcopal, gathered in Buffalo, N.Y. The

occasion was the 35th anniversary of the life vows of Mother Pattie Ellis, Superior of the Community of the Way of the Cross.

The day of celebration began with the Holy Eucharist of the Feast of the Holy Cross in St. Paul's Cathedral. The bishop of the diocese, the Rt. Rev. Harold B. Robinson, being currently on a sabbatical in England, was represented by the Rt. Rev. Philip F. McNairy who, since his recent retirement as Bishop of Minnesota, is temporarily serving in Buffalo. The preacher was Dom Benedict Reid, Abbot of the Episcopal Benedictine Abbey of St. Gregory at Three Rivers, Mich. In the afternoon, led by Bishop Thomas Makarios of the Syrian Orthodox Church in India, a panel of outstanding speakers representing different traditions discussed current developments in the religious life. The program continued in the evening when the editor of THE LIVING CHURCH spoke on opportunities for future developments among religious orders.

The Community of the Way of the Cross began its formal existence in 1943 when Sister Pattie and the late Sister Gwendolyn Morgan made their life vows, after several years of previous training and planning. The sisterhood has remained closely linked with the life and work of the Diocese of Western New York, but has associates all over the United States and also abroad. The order has also taken advantage of the ecumenical contacts established by the late Bishop Lauriston L. Scaife. From the time of its inauguration, this community pioneered in providing for the possibility of professed sisters being actively employed in secular work. Mother Pattie has had a distinguished career in Buffalo as a teacher and a social worker, having served with the YWCA, the Buffalo Urban League, the Board of Community Relations, and other agencies.



Mother Pattie Ellis

BRIEFLY . . .

"Daddy, Can I Hear the Sunshine," a movie produced by the Diocese of Connecticut churchwomen, was shown to members of the Executive Council at their last meeting. The film explains the problems of the deaf and how Christians can communicate and minister to them. The story concerns parents of a deaf child who are shown how to help their child "be not a copy of a hearing person, but how to develop his own unique individual personality." The film is available from the Diocese of Connecticut.

Church Scene, Australia's Anglican newspaper, reports that the newly appointed bishop of the **Nigerian Diocese of Warri**, the Rt. Rev. Titus Ilori Akin-tayo, has not been able to assume his new duties. His people don't want him, and have obtained an injunction to prevent his enthronement. The trouble is that the new bishop is a member of the Yoruba tribe, traditional enemies of the Warri people. The provincial authorities were warned that 95,000 members of the Church of the Province of West Africa would leave the Anglican Communion if Bishop Akin-tayo were forced upon them.

According to Dr. Shawky F. Karas, president of the American Coptic Association, gangs of Muslim fanatics are terrorizing **Coptic Christians in Egypt's rural areas.** In a recent grisly incident, members of the Muslim Brotherhood tortured and killed a Coptic priest and his two sons, and attacked his wife. They were punishing the priest, Dr. Karas said, for persuading one of his flock away from Islam. Most of Egypt's six million Christians belong to the Oriental Orthodox Coptic Church which, their tradition says, was founded by St. Mark. For generations the Copts lived in peace with their majority Muslim brethren, but in the last two years, the Christian community has felt itself under pressure, exacerbated by the renewed influence of the Muslim Brotherhood and a growing trend to Islamic conservatism in Egypt.

The results of an opinion poll commissioned by London's Roman Catholic weekly paper, the *Catholic Herald*, show that the **majority of British Roman Catholics favor the use of contraceptives in family planning.** The survey, conducted among practicing Roman Catholics in England, Wales, and Scot-

land, showed that 75 percent of Roman Catholics between the ages of 16 and 24 were in favor and only 15 percent against artificial means of birth control. In the 25-34 age group, 70 percent were for and 15 percent against methods disapproved by the Roman Catholic Church. The paper said the findings were very much in agreement with previous sociological surveys of British Roman Catholic opinion.

Herb Overton told the judge in Olathe, Kan., that God's word gave him the right **to smoke marijuana**, and the trial came to a temporary halt while the bailiff searched for a Bible. The judge read the biblical verse cited by Mr. Overton: "And God said, Behold I have given you every herb bearing seed which is upon the face of the earth, and every tree yielding seed; to you it shall be for meat." The judge was unimpressed, and sentencing was set for Oct. 19.

"Christ Before Caiaphas," a 1512 engraving by Albrecht Durer, which was stolen from the Philadelphia Museum of Art two years ago, has been returned anonymously in a plain brown envelope. A young man slipped the print, which is valued at \$2,000, from its plexiglass cover and fled with it before a witness could notify the guard. Noting that the picture is undamaged, Kneeland McNulty, print curator at the museum, also said that the return of stolen artwork is experienced frequently at museums. The envelope containing the artwork also contained two \$10 bills. "It does look like someone is feeling guilty and wanted to pay us back for our trouble," said Mr. McNulty.

American Consumer, Inc., a division of Film Corp. of America, has been slapped with a 1,000 count mail fraud charge filed in Philadelphia. The company had been selling crosses it claimed were **dipped in the waters at the shrine of Our Lady of Lourdes** in France, and blessed by Pope Paul VI. The suit charged that Pope Paul had never blessed the crosses, and that they had only been sprayed with Lourdes water, not dipped. Each of the 1,000 counts represents an individual sale to people who bought the crosses at \$15.95 each. Thousands more have been sold, and people who bought them are advised to seek reimbursement directly from American Consumer Inc., Caroline and Charter Roads, Northeast Philadelphia. The firm faces a \$1 million fine if convicted.

EVENTS and COMMENTS...

LUTHERAN ECUMENICAL RELATIONS: Lutheran-Episcopal Dialogue held its fall meeting September 20-23, at Nashotah House, Episcopal seminary near Milwaukee, Wis. Four major American Lutheran bodies are now participating: the American Lutheran Church, the Lutheran Church in America, the Lutheran Church (Missouri Synod), and the Association of Evangelical Lutheran Churches. The Episcopal Church is represented by the Rt. Rev. William C. Weinbauer, Bishop of Western North Carolina, the Very Rev. John H. Rodgers, and the Rev. Messrs. William H. Petersen, Howard W. Rhys, Louis Weil, and Dr. Peter Day. Other Episcopal members of the Dialogue, not present at this session, are the Rev. Messrs. Reginald H. Fuller and J. Ogden Hoffman, Jr. After long discussion, the Dialogue has reached a substantial agreement of the doctrine of justification. "It is not such a familiar word to Episcopalians," said Dr. Day, "but it concerns the entire meaning of the cross."

The next meeting of the Dialogue is scheduled for January of 1979, and it will be devoted to the concept of apostolicity.

In a related story, it was reported from Minneapolis that a group of leading U.S. Lutheran and Roman Catholic theologians, after ten sessions over a five-year period, have completed drafting basic documents on the doctrine of papal infallibility.

Though details of the basic documents were not discussed, participants in the dialogue commented informally to reporters after the talks that the findings place a strong emphasis on the affirmation of the supreme authority of God's word through the gospel which protects the church from irremediable error, a concept known as the "indefectibility of the church."

Dr. Warren Quanbeck of Luther-Northwestern Seminaries, St. Paul, Minn., said that basic areas of disagreement on papal infallibility have not been resolved. "While we agree on the indefectibility of the church," he said, "Lutherans are unable to see how we can speak of infallibility of a doctrine or a person or an office." Papal infallibility - the dogma that the pope is without error when he speaks officially as a teacher on faith and morals - was proclaimed by the First Vatican Council in 1870. According to one of the Roman Catholic participants in the dialogue, Fr. Georges Tavard, the dogma has been used only twice - both times in relation to the doctrines concerning St. Mary.

Dr. Paul Empie, a noted Lutheran theologian, said the discussion had forced Lutherans to question what alternatives to papal infallibility they have for "certifying" doctrine.

Earlier, the group had found a consensus on the Nicene Creed, agreed that the two churches do not differ substantially on baptism, and saw a convergence of Lutheran and Roman Catholic views on questions dealing with the ministry and Holy Communion. The dialogue is to continue at least through the coming year, with the next session scheduled for February in Cincinnati, Ohio.

DEATH OF POPE: We are stunned at the sudden death of John Paul I, and extend our condolences to our Roman Catholic friends. Their church, and all of Christendom, has lost a leader of hope, vision, and humility. We are glad that such a man could have been pope, even if only for a few days.

THE MINISTRY OF A CHURCH-RELATED AGENCY EXECUTIVE

A Living Church Interview

by the Rev. James L. Lowery, Jr.

The Rev. David A. Works, senior active priest of the Diocese of New Hampshire, is President of the North Conway Institute, an interfaith association for education on alcohol and other drug related problems. NCI, born in the rectory of Christ Church, North Conway, N.H., in 1951, was brought to Boston by the late Richard Cardinal Cushing, and from there has ministered as a catalyst to the helping professions all over the country. David Works himself has held a variety of advisory posts on the national, state, and ecumenical scene. James Lowery is Executive Director of Enablement, Inc., another church-related agency also headquartered in Boston. Enablement provides information, consulting, and catalyst services in the area of clergy ministry development to clergy groups and support systems. Fr. "Jay" Lowery also serves as a member of the Board for Clergy Deployment and as consultant in the New Directions Program for the Standing Commission on Churches in Small Communities.

David, what are you and what do you do?

I am first of all a Christian who became mature (born again) in Christ after service in the Marine Corps in World War II, through the sacramental life and ministry (clerical and lay) of the Episcopal Church. I found myself subsequently as an adult convert turning towards ordination. I have since then spent 12 years as rector of a country-resort parish, and 18 years as a church agency executive and non-parochial clergyman.

As a church-related agency executive, I have to raise and spend a budget. I am also involved in a ministry of pastoral care of individuals and families and communities in the area of problem drinking and other drug abuse in a "chemical comforter society." Many individuals and families are caught up in the "Betty

Ford Syndrome." And there are whole communities sick in this way—Anglo-Saxon as well as Native American and Black.

I am a part of a nationwide communications network—people and media—most of whose efforts and resources are unduplicated elsewhere. And I direct an annual June Assembly, a graduate level seminar and workshop now in its 25th year, where helpers from the secular and religious worlds, representing as many as 25 states and 17 denominations, gather to share knowledge and resources as church people.

But I really find my primary calling is to be a witness to the love of God in all the world. This means to all conditions of women and men, in church conventions, in government offices, at cocktail parties, on country roads. My particular application of this witness is in problem

drinking, which affects ten million people directly in this nation and 40 million people indirectly. I can do this as a recovering alcoholic myself. And I can do this in a very special way as an Episcopal priest in 1978. Clergy are different from other professionals, such as people in government and business. No other professionals can go any place any time without questions being asked. People expect only two things of the clergy: that they be genuinely representative of the religious community, and that they be genuinely interested in peoples' needs. And clergy have a holistic approach to alcoholism and alcohol abuse that is not usually characteristic of other professionals.

It is my understanding that there is much government money and programming in the alcoholism/problem drinking field now. Why does a church-related agency need to exist, once it has gotten communities and government interested? They have much more money and resources.

Jay, 25 years ago I made a pastoral call in the White House, where Governor Sherman Adams of New Hampshire had an office as Assistant to the President. It resulted in NCI helping to establish an alcoholism program for American Indians, which I chaired for five years. NCI also influenced to some extent a growth in federal commitments, including funds for alcoholism and alcohol abuse; at that time zero dollars were in the federal budget for this need, whereas today the allocation is approximately \$400 million. There are now over 10,000 professionals involved in work in the field under governmental funding. But I have found over the years that the governmental approach is too secular. It is negative towards or ignorant of the religious values—Catholic, Protestant, Jewish, Muslim, and Humanist—which are the most effective means of arresting prob-



Staff and support people at an annual North Conway Institute picnic. Fr. and Mrs. Works are at the far right.

lem drinking. Religious conversion and religious fellowship are the best known means of recovery, as Alcoholics Anonymous can testify. And these values are just what the governmental approach bypasses. Hence the need for such an agency as the North Conway Institute to catalyze the worldly and religious resources so that effective recovery can be helped.

I would like to follow up on the religious community's unique resources and values later. What other problems do you see with current approaches?

Well, there is the problem of the government with the role of the volunteer in society. There are 126 million volunteers available in the religious community. But the governmental approach blocks the use of volunteers. Their approach is to take the initiative themselves, from the top down, and to let local volunteers only react or critique. This tends to make AA and other resources a dumping ground for those whom governmental programs do not help, instead of seeing and using other resources as primary recovery providers. In addition, government approaches are dealing too much with putting the fires out, and not enough with prevention. Here the religious community must take the lead.

How so? What can the church particularly do?

The total religious community is not meant to be just a health care organization. But it has something very unique to offer in: (1) helping to develop a better climate for discussion, research, and action in all aspects of alcohol problems; (2) improving care and rehabilitation of problem drinkers; and (3) prevention of reduction of the rates of problem drinking.

Total climate is extremely important. There is more to this area than picking

up bodies at the bottom of the cliff. There is also the redemption of creative things and structures as well as people. And so it is important to have the religious community help the world understand alcohol as a part of creation, a creature which may be used, abused, or left alone. But the crux is responsible decisions about alcohol, knowing what the problems and resources are.

You see, if the religious community does not discuss responsible decisions about alcohol, no one else will. The rest of society will not mention responsible social drinking because it is scared that it will get clobbered by the churches and the "neo-prohibitionists"—that is, the organized "dries." There are so many guilt feelings left in society these days in the alcohol abuse area, and they are projected on the church. The role of the church here is to be a prophet and speak out.

Would you say more about the prophet?

It is one of the historic roles of the clergy-religious leadership, along with the roles of priest, preacher, and pastor. And the 1960s saw many of the clergy playing a prophetic role in the civil rights struggle. My role is that of prophet for the churches in the problem-drinking area, for our bishops are not at ease in this role usually. You will remember that a study of the work and role of the bishop in the last quarter of the 20th century is being completed for the House of Bishops Pastoral Development Committee. Many of the interviews for this study, as reported to the bishops in a recent meeting, saw most bishops uncomfortable in this prophetic role because they have the moral sensitivity, and often the theologizing ability, but they lack the special knowledge of the field in view, whether it be social work, or urbanology, or medical anthropology. People such as myself have dual compe-

tency. We know what the role of the church can be in situations from our training in Bible, theology, and church history. And we know what the situation in society is, from background in history, sociology and government. We are important resources to do the prophetic homework for the bishops.

But what happens when such people as you turn to our bishops?

They are usually uneasy and not very skilled at making use of us, especially in the problem drinking field. And the uneasiness comes from a threefold cause.

First, many bishops, as well as other clergy and helpers, are afflicted by the "burnt out syndrome." This applies to veterans of dealing with alcoholism and problem drinking, as well as veterans of the civil rights struggles. And many bishops have real experience with drunks. Working with alcoholics and their families is difficult and often disastrous for reformed alcoholics as well as for other helpers. They are exceptionally time-demanding. They do not respond in great numbers to help. Now people don't like to spend time on problem people where there is such a low success rate. Helpers get worn out and burnt out. Hence one reason for bishops not turning to us in this area of problem-drinking-ministry.

Second, as in the rest of the world, some bishops use specialists and consultants well, but more do not. Most of them lack the skill of using experts effectively. I am a human being. I have many very evident faults, and many highly developed skills. It is the job of church leaders to sift out the faults and use the skills. It is the job of our overworked bishops to know what they can delegate and what they must decide and do themselves. And it is the job of our bishops to recognize and encourage those who know more than they do in certain areas, so that the mission and ministry of the church may be accomplished. But many bishops lack these skills and ability. Thank God for the key ones who possess them.

Third, many bishops are so wedded to the parochial system and the parochial clergy track that they do not recognize and make appropriate use of the various types of non-parochial clergy who have always been around. Bishops are most at ease with the "in-house" type of non-parochial clergy such as archdeacon or canon to the ordinary, or diocesan chaplain to State U. These are fully within the ecclesiastical system. They are less at ease and skilled in using the church-related agency executive, such as I am (we are the "out-house" clergy!). Our type must raise our own budgets in great part, and we are both therefore quite good at "hustling," as well as usually having dual competency, only one side of

Continued on page 14

Theological Education and Training for Ministry

Several diocesan conventions have recently had proposed to them resolutions affirming the accredited theological seminaries as the normal channels for preparation for ordination in the Episcopal Church. By implication, such resolutions seem to deplore the widespread development of diocesan training programs. We think that such resolutions require careful scrutiny.

The unique place of our historic Episcopal seminaries of course requires no parliamentary recognition. It is a fact we all gratefully acknowledge. On the other hand, we may question whether such seminaries should acquire their importance solely from the training of ordinands. Much more of their scholarship, library resources, and opportunities for extended consultation, research, and reflection could well be devoted to solving some of the urgent pastoral and missionary problems facing the church. This could be a great contribution at the present time.

We are also skeptical of the suggestion sometimes made that the ordinands trained in diocesan programs are the cause of the overplus of clergy on the job market in the Episcopal Church today. What is this overplus? It is not among ethnic minority groups, for whom both seminary and diocesan programs together are unable to provide a sufficient number of deacons and priests to meet the needs of their people. It is not among non-stipendiary or tent-making priests, many of whom are trained in diocesan programs, since they are not seeking salaried church positions and are in some cases actually raising money to help their salaried colleagues [TLC, Nov. 27, 1977]. Nor is it among perpetual deacons, trained in their dioceses, who generally serve with no pay and often with little recognition. The real clergy hassle concerns theologially and professionally educated priests who depend on the church for full time employment, and who have no other occupation or profession. In other words, the problem is primarily among seminary graduates although it indirectly affects the church as a whole.

During the past dozen years, class after class of graduates have been launched into the crowded ecclesiastical waters, in spite of the very clear danger signals. In most cases these institutions have given their students no encouragement or practical assistance in acquiring a secondary secular profession or trade. Today we see the results, as many well qualified and experienced clergy are unable to find suitable positions.

Our accredited seminaries and our diocesan schools are both part of a complex problem, involving not only the training of future clergy, but also the carrying on of scholarship and research for the church as a whole, and the dissemination of theological learning among lay people. With a drastic re-examination and redeployment of their resources, we believe these two kinds of institutions together have within them the keys for solving the problem.

Letters to the Editor

For the past several years, THE LIVING CHURCH has received a fairly consistent flow of Letters to the Editor. Although there was sometimes a delay of many weeks before a letter was actually published, in most cases the letter, or at least part of it, did eventually appear in our pages. More recently, the number of letters received has substantially increased. We are grateful to our readers for the interest which this reflects. On the other hand, we must face the fact that it is no longer possible for us to continue to print the vast majority of letters received. We understand that some correspondents will be disappointed that their letters cannot appear; please be assured, however, that all letters are indeed read, and it is very helpful for us to know the interest, opinions, and reactions of our readers.

Among the many good letters we receive, we will choose for publication those which are especially well written, or which reflect a wide range of views, or which are particularly stimulating, humorous, or informative. Those of moderate length will usually be preferred over longer ones.

We continue to be surprised that many readers assume that the letters printed reflect the opinions or convictions of the editor. In fact we try to give our readers a reasonable sample of the wide variety of views expressed.

Anonymity, the withholding of the author's name, seems to be a problem. We will consider no letter for publication unless the author signs it and gives us his or her address. It has been our custom to withhold a name



from the printed letter when requested to do so because we have recognized that some topics were of a very personal sort, or involved controversies in which the giving of the writer's name puts the writer at a disadvantage. Recently, however, we have received letters about perfectly matter-of-fact topics in which the writers have requested that their names be withheld. We have not published such letters. If a letter invades no one's privacy and involves no controversy, then if it is not worthy of the author's signature, we must respectfully question whether it is worthy of our readers' attention.

In the past we have also respected the fact that some religious orders did not wish their members to submit signed letters to the public press. We wonder how many orders now have any such rule. We will be grateful if the members of such communities, who wish anonymity for this reason, would be good enough to state, in their letter, that this is the policy of their order. Where this rule exists, we are more than happy to cooperate with our friends and readers who belong to those communities.

BOOKS

Amoeba and Man

ON THE FIFTH DAY: Animal Rights and Human Ethics. Edited by Richard Knowles Morris and Michael W. Fox. Acropolis Books. Pp. 240. \$12.50.

The chapters of this essay on animal rights are written by 11 contributors and all from various points of view so that any specific consensus is indeed difficult. A number of background philosophies are also embedded. There is process philosophy following Whitehead's lead. One chapter is based on phenomenology, leaning heavily upon the work of Merleau-Ponty.

The logical support for the rights of animals is, for the most part, founded upon what the scholastics would have called "proportional analogy," that is that animals are like people, who are also animals, and animals have fear, emotion, anxiety, and the capacity to suffer and bear pain. This analogy is supported by the evolutionary facts of biological history and by comparative biology and neurology. There is a con-

tinuity in animal life, including the life of man. The Aristotelian hierarchy of sentient beings, which trembled upon the verge of an evolutionary doctrine, was, so to speak, on shelves separating biological types; but modern hierarchical arrangements are on a slope. There is unity, continuity and progressive unfolding between amoeba and man. Not all of the essayists agree with this analogic method (see page 227); some, rather, deplore its use as anthropocentric.

Animal rights are also established by convention, that is by humane laws forbidding ill treatment of animals. This legal, non-philosophical foundation is based upon compassion and empathy.

Many of the essays of this book carry a scathing humanistic criticism of the Judeo-Christian tradition as being one source of man's stimulus to exploit other animals. In the myths of Genesis, so they see it, man is given dominion over all sensate beings and rather than becoming a steward over the earth, he becomes its greedy exploiter. Furthermore, Christianity creates a barrier distinction between man and his fellow creatures by insisting upon the capacity of the human soul for life immortal. It is man who is redeemed, an inheritor of heavenly mansions. So the God who watches the spar-

rows and who commands that oxen and asses in entrapping pits be drawn out even on his sacred day of rest, is disregarded. God, according to some of these authors, is the original sin of ecological disaster. There is a whiff of incense from Zen altras, however. Gautama, the Buddha, because of his recognition of suffering in all living things, is given a high niche in the humanist temple. It is interesting that Teilhard de Chardin is not mentioned in this book. His radical evolutionary eschatology solved, at least by implication, many of these problems.

Outside of Teilhard's eschatology, Christian apologetic has not squared up to the problem of the continuity of vital forms and the theological distinction of man required by the Christian kerygma. Modern apologetic might undertake the task. Our hoary theological tradition now confronts a humanistic evolutionary, science-nourished bioethic. That is why this book is of critical importance.

(The Rev.) WILFORD O. CROSS
Professor Emeritus
Nashotah House

This book review was written for TLC just before Fr. Cross's death, September 12. Ed.

POET'S PROPER

Meditation on Invitations

(Matt. 22:1-14)

When I talked with him about church
And said dinner was ready, come,
He didn't say he would
And he didn't say he wouldn't,
He said a man could do and would
Just about what he wanted.

And that's an honest man, an honest answer,
Though I never served him pie,
He gave me food for invitations,
He asked for a demanded reply,
That when you tear the invitation up
You drop your soul in the sky.

The crucial point is not the dinner,
It's not a decision about what kind of tie,
It has to do with making invitations edible,
Distasteful enough to throw the nausea up,
And set a table inside: ah, then I want —
Feasts to share my dinner guests.

Albert S. Newton

English Eucharistic Revision

HOLY COMMUNION SERIES 3 REVISED: A Report by the Liturgical Commission of the General Synod of the Church of England. London: SPCK. Pp. 38. 95p paper.

In the Church of England, Series 3 is the modern-language equivalent of Rite II in the Episcopal Church.

In structure, it generally resembles the proposed rites of the Episcopal Church and almost all the other revised liturgies. Like our own American revision, it follows the Pan-Anglican recommendations of 1968 in its arrangement.

The first half of the rite, centering in the Ministry of the Word, offers a variety of options.

There is also wide latitude in "Intercessions and Thanksgivings." The prayers printed in the text resemble our Form IV (which is derived from the 1973 Series 3), but the rubrics permit other choices. To an Episcopalian the prayers for the dead will seem weak indeed: "We commemorate the departed, especially. . . We commend all men to your unfailing love. . ." The minimal statement reflects a doctrinal area more sensitive in England than here. (Compare it with our Form IV: "We commend to your mercy all who have died.")

One change from 1973 has been to add two alternate eucharistic prayers. Prayers A and B, printed in the appendix, are the "you" versions of the Series 1 and 2 Thanksgivings. In all three

prayers the epiclesis occurs in the so-called Alexandrine or Western position, just before the institution narrative. The brief post-Sanctus of C (like that of B) contains a strong petition: "grant that by the power of your Spirit these gifts of bread and wine may be to us his body and his blood."

In the Church of England the anamnesis is the most critical section of the great thanksgiving because of doctrinal objections to sacrifice or the offering of gifts to God. Thus, in Prayer C, "We proclaim his offering of himself made once for all upon the cross, his mighty resurrection and glorious ascension; and, as we celebrate his one perfect sacrifice with this bread and this cup, we look for his coming in glory." Since the Liturgical Commission hopes for the authorization of other eucharistic prayers "in the near future," there remains time for revision and improvement.

Finally, it is desirable to say something about the notes and rubrics on ministerial roles. There is no mention of bishops. There is only one mention of deacons and lay persons—how they are to say the Absolution in a service without Communion. There is only one mention of priests. A note on "The President" cites Canon B12 that "only those who have been episcopally ordained priest shall consecrate the holy sacra-

ment of the Lord's Supper." In their long and delicate work the English revisers have paid close heed to nuances of language and dogma and to the ecumenical implications of their liturgy. What a shame they ignored the careful and grand directions in American Rites I and II concerning the prerogatives and duties of bishops, priests, deacons, and lay persons. In an episcopal church who does what is at least as vital as what is done.

(The Rev. Deacon) ORMODE PLATER
St. Anna's Church
New Orleans, La.

Books Received

MONEY: Christ's Perspective on the Use and Abuse of Money by Andrew Murray. Bethany Fellowship. Pp. 71. \$1.50.

COMING HOME TO CHINA by Creighton Lacy. Westminster Press. Pp. 156. \$4.95.

TEACHING YOUR CHILD TO PRAY by Colleen T. Evans. Doubleday/Galilee. Pp. unnumbered. \$6.95.

THE SELF-ANOINTED by Gladis Lenore DePree. Harper & Row. Pp. 282. \$8.95.

THE REAL FOOD COOKBOOK by Ethel H. Renwick. Zondervan. Pp. 272. \$6.95.

FROM POWER TO PEACE by Jeb Stuart Magruder. Word. Pp. 224. \$7.95.

MY MAGNIFICENT MACHINE by William L. Coleman. Bethany Fellowship. Pp. 134. \$2.95.

AGENCY EXECUTIVE

Continued from page 11

which is fully in the ecclesiastical institution. And most bishops (with some sterling exceptions) are rather at sea in dealing with secularly-employed clergy or tentmakers, whose first allegiance must always be to a non-ecclesiastically related job, but who may have a real religious ministry there, as well as in a given community. They are doing a church job for little or no remuneration, and are therefore not at all in the usual church career track.

How about some good words for the church at this point!

I really have some high words of praise for her. And especially our own Episcopal Church. To begin with, as I look at the ecumenical scene, I am supremely grateful that we have the good sense to elect bishops *because they have been good pastors*. Second, my experience with Episcopalians in general and the Recovered Alcoholic Clergy Association in particular, leads me to state that the Episcopal Church's individual-person recovery rate from alcoholism leads the pack. This is especially evident versus Mormons and Southern Baptists because we have a more accepting pastoral climate and a positive incarnational theology of alcohol, drugs, and the whole of creation. And lastly, the Episcopal Church has come solidly to grips with three issues. We have by no means solved them, but we have not been afraid to come to grips with them, and to struggle mightily. These are the areas of women in ordained ministry, divorce, and the renewal of liturgical worship. We do not sweep our difficulties under the rug in the Episcopal Church, and there is powerful strength in this fact.

David, I'd like to hear more about the uniqueness of the church's strength in general, and then some more about the prophetic role.

First the church in the wide view. In our Anglican heritage, we see that revelation is received in a threefold way—scripture, tradition, and reason, in that order. From scripture we receive a certain positive and respectful view of all creation, as THE LIVING CHURCH's recent series of "The First Article" has explained very beautifully. From tradition comes the understanding of created things, such as the fruits of the grape or of the corn and barley as being fine in themselves. It is human beings who misuse them and therefore have to make a choice either of using them responsibly or abstaining from their use. From reason comes the openness to the resources throughout society.

Another way to look at the situation is to remember the fundamental purposes of religious organization: proclaiming a living faith for now and a vision of life as it is intended to be; making sense out of life and giving it meaning; supplying a

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 Churchpeople who care — who want to be informed, who are not content to let others do their thinking for them about the most important issues of life.

We want many more Churchpeople to get acquainted with it, so we offer this special introduction — a 26 weeks' subscription for only \$7.00, which is far below our regular price of \$19.50 a year. The special introductory offer is for new subscribers only. Foreign postage is \$2.50 additional.

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 26 weeks, at the special introductory rate of \$7.00. This is a new subscription. I enclose my payment of \$7.00.

Name _____

Address _____

City _____ State _____ Zip _____

CLASSIFIED

ALTAR GUILD HANDBOOK

ALTAR GUILD HANDBOOK for use with the PBCP. Deals with changes in altar guild duties occasioned by the PBCP. \$1.50 postpaid. Fr. D.E. Puckle, 1625 Travis, La Crosse, Wis. 54601.

BOOKS

MELCHIZEDEK, WHO? 110 Stewardship Messages to be used as homily starters or reproduced in Newsletters or service leaflets. Each page a complete message. In Biblical order with Appendix for year-round teaching keyed to PBCP Lectionary. Price \$3.50. The Rev. Canon W. David Crockett, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

FOR SALE

NAVY BLUE neckties with embroidered Episcopal Church shield, custom woven in England. \$10 each plus \$1.00 mailing. Exclusive Distributor: Church Ties, Box 1445, Tryon, N.C. 28782.

NOTICE

PRIESTS and bishops interested in establishing an order of discipline within the Episcopal Church, based on the Chicago-Lambeth Quadrilateral as adopted by the House of Bishops in 1886. This order is open to both single and married men. Order of discipline to be established at the first general meeting. Please write for further information. Order of Saint Matthias the Apostle, P.O. Box 302, Oconomowoc, Wis. 53066.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply Box J-391.*

PRIEST, 40, married, hard-working, compassionate, would like position in large parish with main focus on youth, hospitals, and Christian education. Excellent references and CDO profile available. Reply Box D-390.*

POSTAL CARDS

FREE SAMPLES. Christmas Postal Cards save money. Religious Designs. Media Access, 301-A Lake St., Chittenango, N.Y. 13037.

PUBLICATIONS

LEAVEN: Newsletter for and by Episcopal clergy. Articles on mutual support, job changes, skills, retirement, terminations, etc. 20 issues. \$5.00 to: Leaven, Box 8133, New Orleans, La. 70182.

RETREAT

THERE will be room for 6-9 additional parish priests to "share" the Annual Clergy Retreat of the Diocese of Northern Indiana at DeKoven Foundation from November 5th through breakfast November 8th. This is to be a silent, traditional retreat, with opportunities for sacramental confession, etc. If interested, please write to Bishop William C. R. Sheridan at the diocesan offices in South Bend.

life-long round of pastoral services to those within and without; and last but not least, linking us and the world with the transcendent. As a specialist in problem drinking ministry, I plug in especially in several places here; prophetic witness and service because of my dual competency, and also reminding people that religious conversion is the most effective known way to arrest problem drinking. Also offering the vision of God to replace the "stinking thinking" that led to the problem drinking syndrome.

Hasn't the life of a prophet always been difficult?

You bet it is, both because I have to say hard things, and also because support for prophecy is rarely very strong. I have mentioned before the frustrations for people in the problem-drinking business. These have affected many parishes in many denominations. My learning has been that a prophet gets killed if he depends solely on the parish system (and so I am non-parochial) and the denominational system (and so my agency is ecumenical and interfaith).

Increasingly our support comes from persons helped pastorally, whose recovery has been basically spiritual. It comes very little, sadly enough, from denominations and congregations. But with 40 million persons in the country affected by alcoholism indirectly and directly, there is great potential for support here.

There also follows from this situation the importance of a support team, as is true of all religious ministry. For me and the North Conway Institute this means lawyers, bankers, doctors, psychiatrists, educators, etc. with both religious commitment and also knowledge of the resources of the secular society. There is also my bishop in the Diocese of New Hampshire. Above all I find that it is important to have a coordination of ecclesiastical and secular resources, teamwork of people and church and society. I was taught as a Marine never to get myself caught between two fires. Therefore I cannot allow myself to get into a situation where the secular and religious concerns oppose each other. If I do aright, I am a catalyst for them to interpollinate each other instead.

Finally, let me say this. I am 30 years out of the Virginia Seminary—and I still believe in the church structure. I have no intention of becoming a "church alumnus." I am still learning from her and nourished by her. She offers liturgical, pastoral, and evangelistic services, plus a holistic approach found nowhere else. I only wish more people would have confidence in her, so that we may dialogue with the world and be a catalyst to society. It is in that arena that I find myself, and it is a good life in that place.

Thank you, David Works, for a very moving witness of the ministry of a church-related agency executive in the alcohol and drug problem fields.

CLASSIFIED

STAINED/LEADED GLASS

WALTER W. PYMN worker in stained and leaded glass, church or residence. Studio, 488 Frank, Benton Harbor, Mich. 49022. Since 1938.

STEWARDSHIP

A COMPLETE catalogue of most major denominational resources including some 30 Episcopal dioceses. Listings are by title, author and content including where to order and prices. Commentary identifies nature of material concerning use of time, talent, and treasure. Send \$1.00 with self-addressed, stamped envelope to: **The Rev. W. Gilbert Dent, Box 131, 99 Brattle St., Cambridge, Mass. 02138.**

WANTED

COURAGEOUS young Christian women 18 and over. To give up every person, place, and thing for the sake of Jesus Christ and His broken Church and to become a Sister in Religion to every person. We offer a choice of three life styles, lived under one Rule and one roof: Active, Mixed, Enclosed. On behalf of God we call you. Jesus said, "Go out into the highways and hedges and compel them to come in that my house may be filled" (Luke 14:23). Requirements: Physical, mental, and emotional health. Your reward will be: Self-emptying here; complete fulfillment thereafter. **Mother Superior, CWC, The Community of the Way of the Cross, 4588 South Park Ave., Buffalo, N.Y. 14219. Telephone: (716) 823-8877.**

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 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

Use the classified columns of

**THE LIVING CHURCH
to BUY or SELL**

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four 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

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic)
7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 823-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER

1300 Washington

HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun 7:30 Low Mass. 10 Solemn Mass. Daily as announced

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses 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

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
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

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

NAPOLEONVILLE, LA.

CHRIST CHURCH "An Historic Landmark"
Levee Street (La. 20)
The Rev. Charles S. Womelsdorf, v
Sun 8:45 Sol Mass; HD anno. Oct. 29 Friends Meeting & lunch
1, organ recital 4. Fri, Nov. 3, Shreveport Boy Choir 7:30

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.

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gate
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

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. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S). Wkdy HC
Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints'
Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open
daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15. Wed 6

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

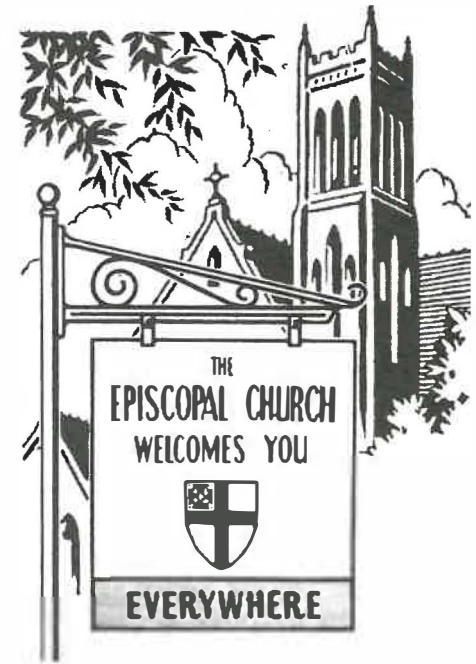
ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

ST. MARY THE VIRGIN
46th St. between 8th 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. Gary Fertig, the Rev. Ronald Lafferty, 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 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10, Church open daily to 6.

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



PITTSBURGH, PA.

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

ST. MARY'S COLLEGIATE CHAPEL Duquesne Univ.
Downtown Pittsburgh Traditional Anglo-Catholic
In St. Luke's Oratory: Enter through Main Chapel, Bluff
and Colbert Streets
Sun MP 12:15. High Mass and Ser 12:30.
The Rev. C. Don Keyes, vicar

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

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. C. V.
Westapher; 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, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.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

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon