

# THE LIVING CHURCH

## House of Bishops Meeting

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## The Good News in Africa

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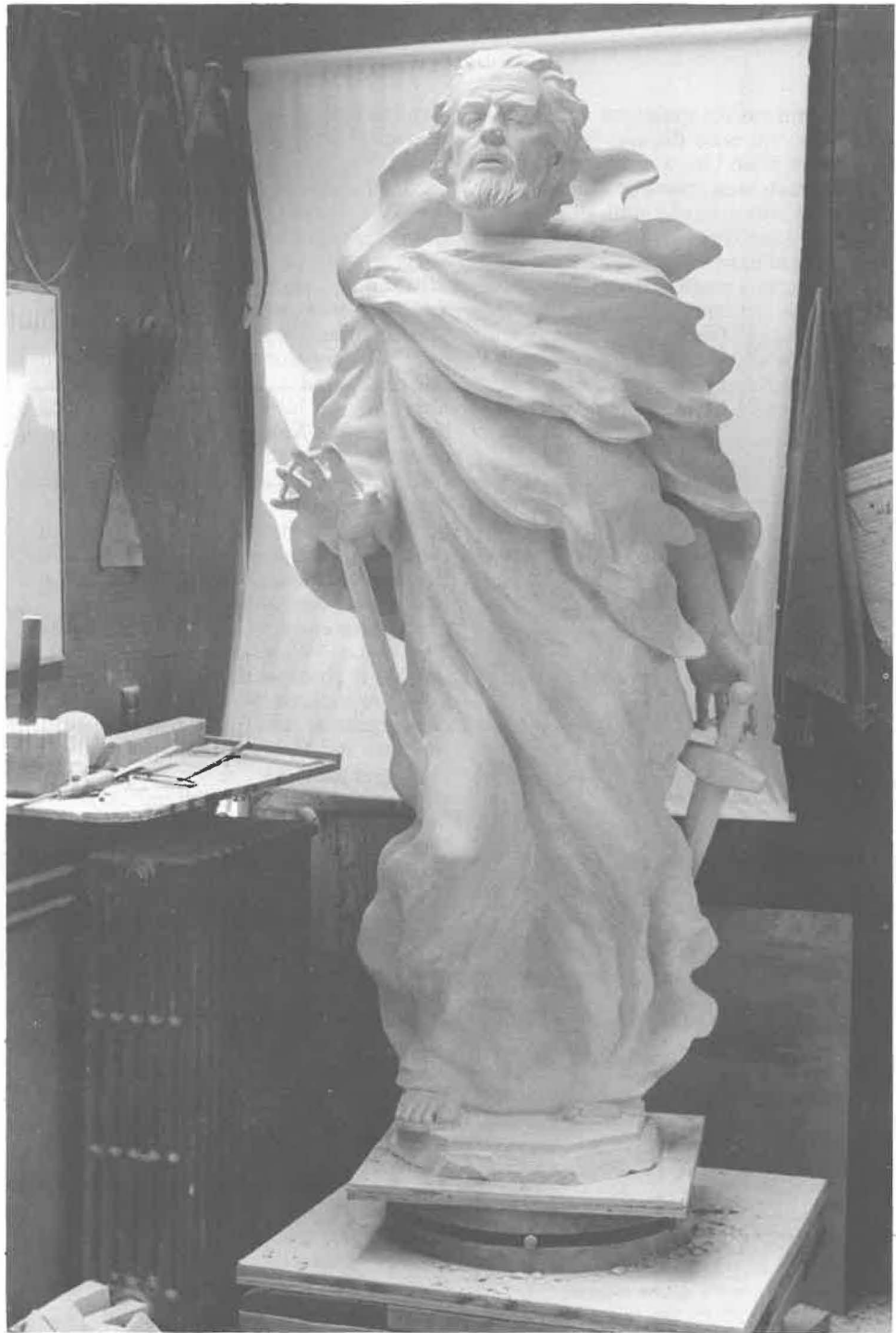


Photo: Broffman

Statue of St. Paul dedicated recently at Washington Cathedral [p. 3].



# THE LIVING CHURCH

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## The Passing Season

Autumn has its gorgeous and golden days, but who did not feel a sense of sadness when the weatherman said a killing frost was coming that night? And so it was time to pull all of one's tomatoes from the vine (including those which would have ripened so beautifully on the vine in a week or two more), time to pick the last remaining zucchini, the last tiny "eggs" from the eggplants, and whatever! Fall has its pleasures, but as the days of November grow shorter and colder, a certain melancholy is in the air.

In the spring, we feel the transition of seasons sharply, but it all seems to point ahead. The days grow longer, lengthening into summer. The sprouting shoots betoken leaves, the buds promise flowers. Spring is full of hope; our sense of time is directed toward the future.

In the fall, on the other hand, there is a change from what is now behind us. The daylight dwindles, pointing to darkness. The gorgeous leaves soon fall and are dissipated into crumbling tatters. Many of the birds go away, the fields become bare. Now our sense of time becomes a loss of the past.

Another summer has gone! Another year has been lived! Another whole cycle of vivid experiences and events, all those recent hopes and fears, have now become only snapshots catalogued in the pages of our memory.

The awareness of all this is probably good for us. Whether we like it or not, our life is lived while we swim through the river of time. Wisdom, sanity, even consciousness itself, is a blend of past, present, and future, of memory, experience, and anticipation. We need our recollections, just as we need our hopes.

Wholeness of mind would seem to call for a harmony of the sense of past and of future, meeting and touching each other in the present. The past, with its memories of joys and sorrows, should balance the future with its hopes and fears. But these obviously do not equal out each day, or each season. Sometimes we sense more of the one, and sometimes more of the other.

Christianity is a religion deeply invested both in the past and in the future. Christians should properly value and literally appreciate — recognize the true value of — this world and this life. Yet, let us gladly learn the lessons of autumn. This world is passing, and our final hopes are placed in a heavenly country, where the trees bear fruit each month, and "the leaves are for the healing of the nations" (Revelation 22:2).

THE EDITOR

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### ARTICLE

The Good News in Africa *Christian Swayne* 10

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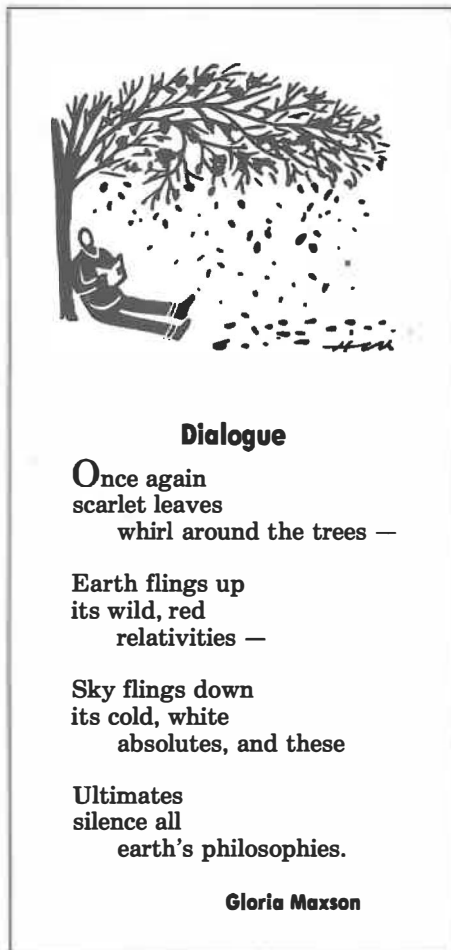
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### Dialogue

Once again  
scarlet leaves  
whirl around the trees —

Earth flings up  
its wild, red  
relativities —

Sky flings down  
its cold, white  
absolutes, and these

Ultimates  
silence all  
earth's philosophies.

Gloria Maxson

# LETTERS

## Spanish-Speaking P.B.

In reference to the third point in your editorial, "Three Points for Our Next P.B." [TLC, Sept. 18], I agree that a Presiding Bishop's knowledge of Spanish will be helpful in our missionary effort among Hispanics.

Perhaps you can add to that suggestion one that seems to me even more important, namely, the need for parish clergy, particularly in areas where there are many Hispanics, to know their language and culture. I have said to my bishops that a functional knowledge of the Spanish language should be made a requisite for ordination in the Diocese of New Jersey.

(The Rev.) RAUL H. MATTEI  
St. Michael's Church

Trenton, N.J.

## Mysticism and the Brain

Dr. Tomlinson of Tulane University is undoubtedly correct when he says that the theory which has been extrapolated from medical studies of right brain/left brain aphasia patients covers more ground than it was meant to and is altogether too popular in certain Jungian circles [TLC, Sept. 25].

Nevertheless, it remains a most interesting theory and is the only one I know of that attempts to understand the psychological basis of the mystical experience. Perhaps that is why it has become so popular.

As the theory goes, it suggests that in prayer, meditation, and deep concentration, the energy passes from the left side, where the speech apparatus is located, to the right side, where visual concepts are dominant. This would explain certain things about mysticism up to this era unexplained — *i.e.*, the "new," rose-colored appearance of the world infused with the glory of God; the abundance of dreams and visions sup-

### The Cover

The statue of the Apostle Paul in the south tower entrance of Washington Cathedral's southwest portal was dedicated recently at the cathedral's annual open house. The statue and its tympanum are the work of Washington sculptor Frederick Hart, who also created the statue of Adam and the carving of the Creation which were dedicated last year. St. Paul is depicted at the moment of his conversion on the road to Damascus. The carving in the tympanum represents the creation of night.

*"I think  
early  
Christians  
knew  
something  
we have  
forgotten . . .  
or have  
yet  
to learn."*

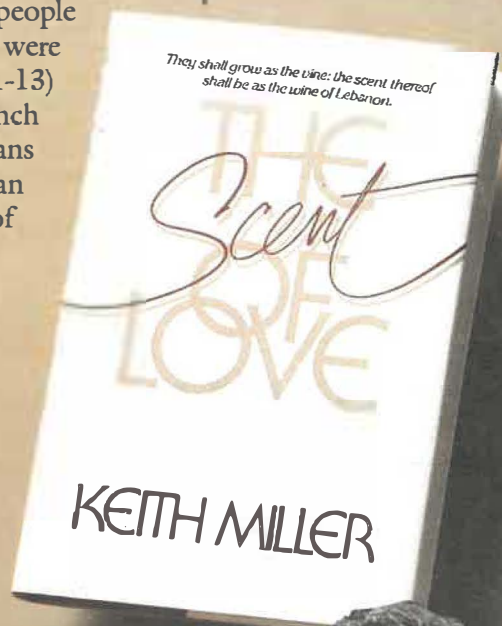
"Imagine grown men and women so happy at 9 a.m. that people thought they were drunk. (Acts 2:1-13) This little bunch of new Christians gave off an aura — a kind of

spiritual scent which was haunting and drew people to them.

Evangelism was not a program to these early Christians, it was the Gospel message overflowing from their adventure with Christ and *each other*.

*The dream I have in writing this book is that you and I may take a walk together for a few hours in God's story, and may catch again the scent of His love."*

WORD BOOKS

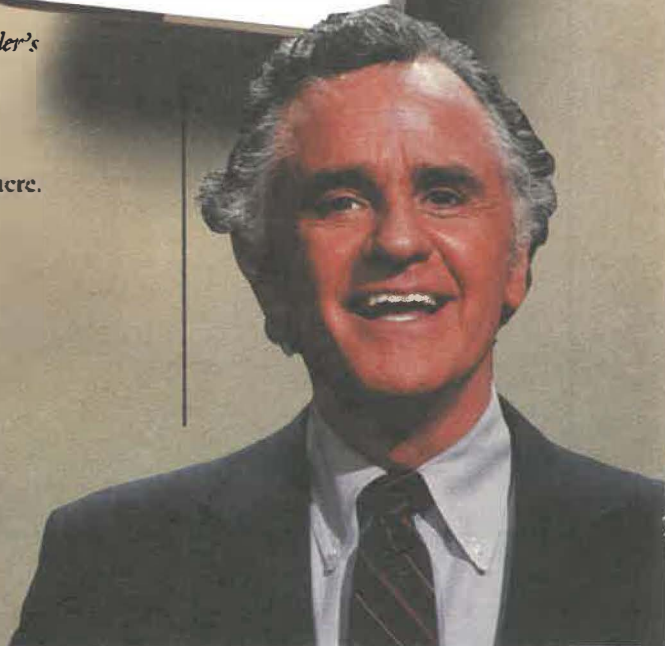


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porting and guiding the mystic; the plethora of metaphors, symbols, and allegories that occur to the mystic, as to the poet; and lastly, the strange fascination with oxymorons — those expressions composed of direct opposing qualities.

One descriptive, such as pain, might be the suggestion of the logical part of the brain, while the other side, caught up with emotional expansiveness of "quiet," might use the adjective "sweet" for the same phenomena. Therefore, you get the expression St. Teresa of Avila used: "savory, sweet torment."

As the energy passes away from the speech apparatus, the voice of the stream of consciousness, the control of our actions and sometimes critic of our activities, is lessened. Our sense of well-being improves, and our mind is able to drop hackneyed, customary ways of thinking. New patterns of thought can be formed, producing puns and those metaphors mentioned before.

This theory explains how new creative energy and enthusiasm can develop. If the energy passes away entirely from the speech area, then the mind is unable to form even silently the words of speech and that would explain how the extreme mystical experience is ineffable.

The only other psychological explanation for mysticism I know of was pro-

posed by James Henry Leuba, a turn of the century disciple of Freud. He suggested that mystics were only hysterical persons who repressed their sexuality and thus indulged in dreams and fancies.

This in no way explains the assured maturity of a person like Teresa of Avila, nor the gifts she offered to her order and her country. Leuba cannot explain how she could do it. The new theory does in part, keeping in mind the discipline, the mind-set, and the obedience to God and to the church which served to prevent heresy or fanaticism from occurring while reason was in abeyance.

LOU HALE SMITHERAM  
Santa Barbara, Calif.

### Roland Allen's Methods

Thank you for the news story and editorial on Roland Allen [TLC, July 17 and July 31] and the continuing letters concerning Allen and his methods.

When I arrived in Ecuador in December, 1960, I was introduced to Robert Reed, whose father, a Congregational minister, had established a church in Guayaquil. The Rev. Mr. Reed had followed the methods of Roland Allen in the parish which he began. Subsequently, he ordained his son Robert, who commended Allen's writings to me and lent me his books until I was able to

obtain copies from England. They were just being republished at that time.

During the five years I was in Ecuador, I was conscious of Allen's methods and attempted insofar as possible to follow those methods in the establishing of several parishes.

I am delighted with the leadership you are giving THE LIVING CHURCH and send you all good wishes.

(The Rev.) CHARLES PICKETT  
St. Mary's at the Cathedral  
Philadelphia

### Seeing the Consequences

Far from being "a matter of church discipline and not of doctrine," as Pierre Whalon asserts [TLC, Oct. 2], the question of the ordination of women touches on a deep matter of doctrine, that of the authority of the church. The very problems caused by this question have arisen because the Episcopal Church (and only two other provinces of the Anglican Communion) have treated it as a matter of discipline.

The church has *power* to legislate in matters of rites and ceremonies, restricted only by Holy Scripture (Article XX of the Thirty Nine Articles). But its *authority* in matters of the faith is of a different kind. It is that of a witness, testifying to the truth of those things written. It is also judicial; as a judge is

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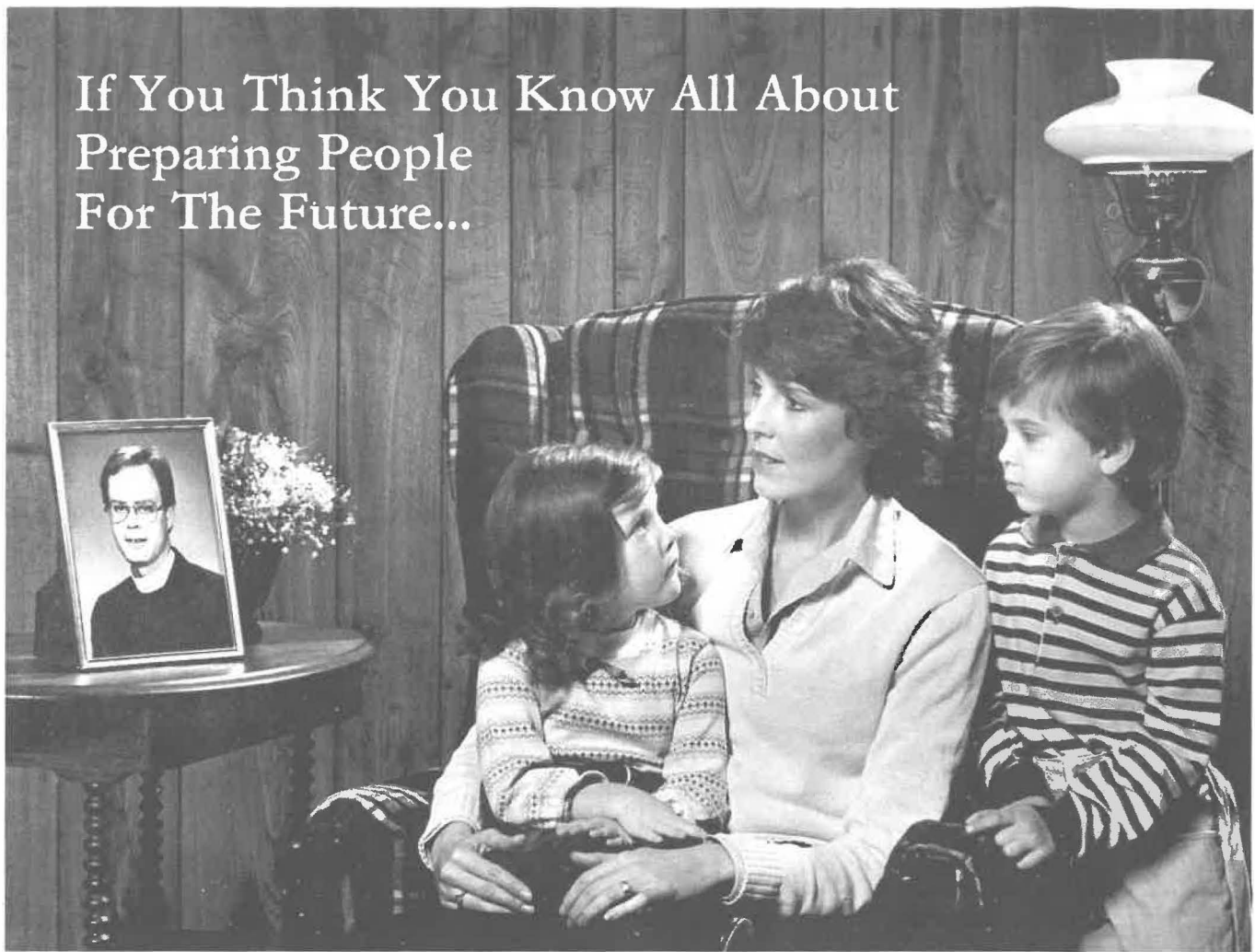
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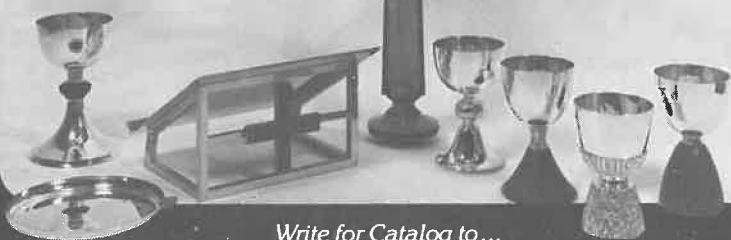
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not supposed to create new laws, so the church has no authority to decree new doctrines, but only declare what the truth has always been.

In matters of doctrine, the part cannot usurp the authority of the whole. As regards women's ordination, only three provinces (perhaps ten percent of the Anglican Communion) have attempted to legislate this novel change in doctrine. This small group has taken that which belongs to the whole church — the historic priesthood — and made claim to be able to change it to conform to its own views.

The Roman Catholic Church may come to the ordination of women in time, but I find it difficult to believe that any bishops of that communion would be so irresponsible as to "take matters into their own hands, unmindful of the consequences for their church." If they need an example of the consequences, they need look no further than to observe what has happened to the Episcopal Church.

DOROTHY W. SPAULDING  
McLean, Va.

### Orthodox Relations

As an Orthodox Christian, I found the Rev. William H. Baar's article on Anglican and Orthodox relations most enlightening [TLC, Sept. 25]. Your magazine always carries items about the Orthodox Church. The Orthodox Church is indebted to the Episcopal Church for its understanding, support, and encouragement.

I wish that our two churches could be nearer, but some Episcopal churches, which I think are in the majority, are so "low church" that we find it very difficult to have common grounds of cooperation. You find more Anglo-Catholic churches on the east coast and in some of the larger metropolitan areas, but in other parts of the country, Episcopalians know very little and seem to care less about the Orthodox Church.

I was national president of the Orthodox-Anglican Fellowship in New York City and truly found that the theological students were more interested in these relations. Once they are ordained and go into parishes, they must adapt to conditions there. The parishes are usually "low" or at the most "broad."

(The Rev.) VASILE HATEGAN  
Cleveland, Ohio

### Correction

The Rev. Thomas C.H. Scott, who wrote the article, "Institutional Parish Teas" [TLC, Oct. 16], was identified as rector of Calvary Church, Pittsburgh. The Rev. John M. Baiz has been the rector of Calvary Church for more than 20 years. Fr. Scott is one of his assistants.

# BOOKS

## Christianity and Other Religions

**THE MEANING OF OTHER FAITHS.**  
By William G. Oxtoby. Westminster. Pp. 120. \$5.95 paper.

This small and very readable book, written for laypeople by the professor of religious studies at the University of Toronto, explores the meaning of the diversity of religions for Christians today. The author does not provide ready-made answers to this difficult question, but points readers in helpful directions.

As Hans Küng says in the preface, this book tells you what the Bible says about other religions; how the Christian church has viewed Jews, Muslims, and adherents of other faiths; why the traditional Christian approach to other religions, including the Christian mission, must be rethought; and in what manner interreligious dialogue should proceed, especially in dealing with truth claims of various religions. This is a timely book and should be read by many.

(The Rev.) JOSEPH M. KITAGAWA  
Professor of History of Religions  
University of Chicago

## Changes in Worship

**LITURGY: A CREATIVE TRADITION.** Edited by Mary Collins and David Power. Concilium. Seabury. Pp. 95. \$6.95 paper.

In recent decades, Christians in most branches of the church have been living with both the possibilities and problems created by changes in worship. What are church people to make of these changes?

How can the liturgy serve more effectively as the bridge between God in his changelessness and his people in the constant change of their daily lives?

In a time of liturgical renewal, what principles can we turn to as guides to make sure that that which should not be altered is preserved, and that which should be altered is changed in appropriate ways?

In a series of 11 essays, the February, 1983, issue of *Concilium*, entitled *Liturgy: A Creative Tradition*, addressed these questions. Written, with one exception, from a Roman Catholic perspective, these range widely in subject matter from the primitive church to the church in the Third World today. There is much in them that makes valuable reading for those in our church with a special concern for liturgy.

(The Rev.) PEYTON G. CRAIGHILL  
Episcopal Academy  
Merion, Pa.

## Books Received

**AFTER FUNDAMENTALISM: The Future of Evangelical Theology.** By Bernard L. Ramm. Harper & Row. Pp. viii and 225. \$14.95.

**FAITH AT THE BLACKBOARD: Issues Facing the Christian Teacher.** By Brian Hill. Eerdmans. Pp. viii and 143. \$6.95 paper.

**IN THE HEART OF THE CHRISTIAN MATTER: An Ecumenical Approach.** By John Carmody. Abingdon. Pp. 303. \$11.95 paper.

**IN MY UPSTAIRS ROOM: Daily Thoughts About Answered Prayer.** By Mab Graff Hoover. Zondervan. Pp. 88. \$2.95 paper.

**INQUEST ON THE SHROUD OF TURIN.** By Joe Nickell. Prometheus Books. Pp. 178. \$14.95.

**THE NIGHT HE WAS BETRAYED.** By R. E. O. White. Eerdmans. Pp. vii and 133. \$5.95 paper.

**PEACE RIVER.** By Michael Walton. DeVorss & Co. Pp. unnumbered. \$14.75.

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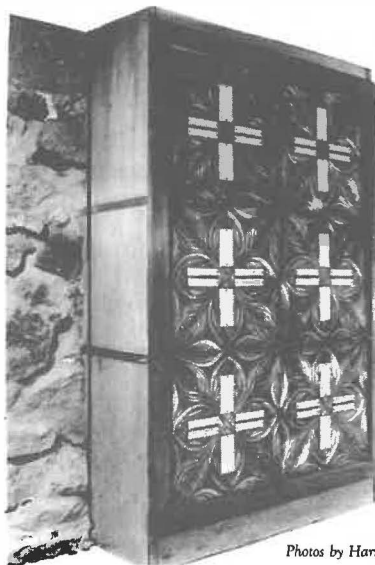
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The Reverend  
Paul Henry Moser  
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# THE LIVING CHURCH

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## House of Bishops

The House of Bishops of the Episcopal Church convened in Spokane, Wash., for its 1983 meeting which extended through the first seven days of October. Over 150 bishops attended. It was a meeting marked by few debates and few resolutions, attention being given instead to the spiritual and pastoral responsibilities which the bishops share as chief pastors of their dioceses. Strong stands, however, were taken on certain questions of international relations and peace.

Interim meetings of the House of Bishops, held on years when the entire General Convention does not meet, cannot legislate for the church, but can express its own mind, regulate its own affairs, and give attention to the concerns of the bishops.

Notable speakers included the Rt. Rev. Kenneth Cragg, former Assistant Bishop of Jerusalem; Roman Catholic Bishop John O'Connor of Scranton, Pa.; Betty Thomas Baker, president of the Church Periodical Club, and Dr. James E. Royce, S.J., specialist in alcohol rehabilitation.

Apart from two trips to the cathedral and an outing on Sunday afternoon to St. George's School, the meeting was held entirely in the facilities of the Davenport Hotel, a vintage hotel in downtown Spokane. The bishops met in an impressive hall with, as is customary, a platform with three desks, that of the Presiding Bishop and Primate, the Most Rev. John M. Allin, being in the middle, that of the Rt. Rev. Scott Field Bailey, Bishop of West Texas and secretary of the house, on Bishop Allin's right, and that of the Rev. Claude E. Payne of St. Martin's Church, Houston, assistant secretary, on his left.

A balcony accommodated visitors (mostly wives of the bishops) and representatives of the press. Arrangements were made by Karl Fischer of New York, who is serving as General Convention manager at this time, and Lori Arnold, convention coordinator at the Episcopal Church Center in New York.

Putting worship first, the schedule of each day, except Sunday, began with the Holy Eucharist and sermon at seven, celebrated at a handsomely appointed altar set up in a large meeting room. After breakfast, the bishops convened in their regular meeting hall at nine, and

Bishop Allin led the recitation of Morning Prayer, which was followed by a biblical and theological lecture by Bishop Cragg. These talks moved at a lofty level and were considered a high point in each day's program.

Bishop Cragg's continuing attention was on the consecration of all humanity to God, as indicated in the next to the last chapter of the Epistle to the Romans. Amplifying thoughts of William Temple, he declared, "What we do intensively in liturgy we mean extensively in the outer world. The sacramental Eucharist confesses a sacramental universe, making all our human action priestly."

An authority on Middle Eastern religion, Kenneth Cragg has held many academic posts. He served as Assistant Bishop of Jerusalem from 1970-73. He currently serves as Assistant Bishop in the Diocese of Oxford.

### SWEEP

Successive days of the meeting followed emphases of the "Second Step" adapted by the last General Convention, expressed in the acronym, SWEEP, for service, worship, education, evangelism, and pastoral care. Thus Saturday was especially concerned with service, Monday with worship, and so on. Each day's program was planned by a team of bishops. The prayers and sermons for the Eucharist, and Bishop Cragg's talks were coordinated with the daily topics. The middle of the mornings included one or more presentations by bishops on the day's topic, sometimes a panel discussion.

Among the more substantial presentations were a paper by the Rt. Rev. Bennett J. Sims, Bishop of Atlanta, on the concept of the ministry of service, a videotape on service prepared by Margaret (Magee) Anderson of the Episcopal Church Center, and a paper by the Rt. Rev. John S. Spong of Newark on worship in today's world.

During breaks, the bishops munched on apples, baskets of which had been provided by different parishes in this fruit-growing area. At lunch and at other free times, certain special groups of bishops, such as those of the Evangelical and Catholic Mission, and of the Urban Bishops' Coalition, held meetings.

In the late afternoons the bishops assembled from the small groups for a plenary session of two hours or more. The first such session on Saturday evening was devoted to parliamentary business of the house. The Rt. Rev. James W. Montgomery, Bishop of Chicago, was re-elected as vice president of the house, although this involved no parliamentary duties during this session.

Two bishops from other parts of the Anglican Communion now living in the U.S. were accorded collegial membership in the house, with seat, voice, and the right to sit on committees, but not to vote. They are the Rt. Rev. Brother John-Charles (Vockler), of the Society of St. Francis in Mt. Sinai, N.Y., former Bishop of Polynesia, and the Rt. Rev. Jose Gonzalez, former Bishop of Cuba, now residing in New Jersey. Brother John-Charles frequently reviews books for THE LIVING CHURCH.

Welcome was extended to new members: Bishops J.M. Mark Dyer, Coadjutor of Bethlehem, C. Dickley Morton of San Diego, Alex D. Dickson of West Tennessee, and James Moody, Coadjutor of Ohio. Bishop Elliott L. Sorge moved from collegial to full membership with his election as Bishop of Eaton.

Deaths reported for the past year included those of retired Bishops George M. Alexander of Upper South Carolina, Henry W. Hobson of Southern Ohio, and Percy Goddard of Texas (Suffragan), and of Suffragan Bishop John A. Baden of Virginia.

In accordance with provisions of canon law, the bishops consented to the retirements of Bishops Lemuel Shirley of Panama, Lloyd Gressle of Bethlehem, and John Burt of Ohio. The house affirmed the elections of the Rev. Robert Longid as Suffragan in the Northern Philippines, of the Rev. Donis D. Patterson as Bishop of Dallas, and of Suffragan Bishop C. Judson Child to be diocesan of Atlanta. The Presiding Bishop's appointment of Wesley Frensdorff, Bishop of Nevada, as interim bishop in Navajoland was also affirmed. Bishop Frensdorff reported that 35 percent of his time is currently devoted to the Navajo jurisdiction.

Controversial items introduced for consideration were resolutions relating to Nicaragua and to the election of the next Presiding Bishop. The first opposed U.S. support of those seeking the overthrow of the present government of Nicaragua. Bishop Charles Gaskell of



Milwaukee, who has visited the country and has many contacts there, called attention to strong indigenous church support of the present regime.

The Rt. Rev. C. Joshua Wilson, Bishop of Costa Rica and acting Bishop of Nicaragua, said that there were mixed feelings about the Sandinistas, but that he would support the resolution. "Basically, what we need is peace for the people," he declared. It was decided that the resolution should be rewritten and it was taken up again on Tuesday.

Resolutions relating to the election of the next Presiding Bishop had been prepared by the Rt. Rev. Walter D. Dennis, Suffragan of New York, who felt that there were unresolved features in the procedures adopted at the last General Convention, and that the right to have a confidential discussion of the nominees by the houses of the convention had not been safeguarded. As Bishop Dennis had not yet arrived in Spokane, further discussion was delayed until the next week. At that time, after some further discussion, the matter was tabled.

A resolution proposed by Bishop Donald Davis of Northwestern Pennsylvania dealt with collegial members of the house, distinguishing between the "working collegial members," who may serve on committees of the house, and "honorary collegial members," who do not. All collegial members (generally bishops who have resigned their see before retirement, or bishops from foreign countries who reside in the U.S.) have seat and voice but no vote.

The session late Monday afternoon was devoted to Bishop John O'Connor, Roman Catholic Bishop of Scranton, Pa., and former chief of chaplains with the rank of rear admiral. Bishop O'Connor was invited to speak as a member of the committee which had drafted the recent and widely publicized pastoral letter on peace of the American Roman Catholic Bishops' Conference.

He described the long process of nearly two years of study and inquiry, involving innumerable interviews with theologians, military experts, and people of every viewpoint, and a vast volume of correspondence, with the writing and rewriting of successive drafts of the sensitive and controversial document. Ultimately, overwhelming approval by the bishops was given.

Bishop O'Connor readily admitted that ambiguities and areas of uncertainty remain in the document — for instance, whether the reduction or elimination of nuclear weapons should lead to a corresponding increase of conventional weapons and the probable use of the draft to secure necessary increases of personnel. A constructive result of the lengthy drafting process, in his opinion, was that civilian and military officials were drawn into it and induced to engage in careful moral reflection. This

*Continued on page 12*

## Central American Protest

A coalition of church, labor, and peace activists has called for a national day of protest against U.S. intervention in Central America on November 12.

In Washington, D.C., an Episcopal contingent plans to assemble at St. Paul's Church, K Street, and march as a group to the State Department. Other protests will take place at the Department of Health and Human Services and the Immigration and Naturalization Service.

According to Andrew Lang, Episcopal layman and director of research at Christic Institute, an ecumenical center for public policy in Washington, Episcopalians taking part in the protest are especially mindful that on November 20, a year will have gone by since seven unarmed workers were murdered on an Episcopal cooperative farm in Honduras. Despite the Presiding Bishop's demand for a full investigation into the brutal slayings, none of several suspects has been charged.

"The Episcopal Church of El Salvador is a small community," the "Call to Episcopalians" says in part. "The massacre of several *campesinos* living under its protection represents only a fraction of the organized terror that has claimed the lives of priests, nuns, missionaries, lay evangelists, and the Archbishop of San Salvador."

Among the sponsors of the event are the Rt. Rev. Robert Spears, Bishop of Rochester; Dr. Joseph Lowery, president of the Southern Christian Leadership Conference; the Fellowship of Reconciliation; Clergy and Laity Concerned, and the Sojourners community.

## Healing Ceremony for AIDS Victims

More than a dozen persons with AIDS (Acquired Immune Deficiency Syndrome) were anointed at a New York Roman Catholic church during a special service that was attended by nearly 500 people. The service was sponsored by Dignity, an organization of gay and lesbian Roman Catholics and their friends.

The homily at the Mass was given by the Rev. Mills Omalý, an Episcopal priest who is suffering from AIDS. "I'm still on a journey," he said, "and I want to tell you this evening how far I got." Fr. Omalý's illness became apparent several months ago, he said, and the diagnosis caused problems with his wife and family and with the officials at his church, who asked for his resignation. At that time, he said, he could pray only, "God, let me die now."

He was persuaded to take part in a healing service which a friend, who is also a priest, was conducting in a California parish. During the anointing, Fr. Omalý said he became convinced that he

had been "exorcised of the demon of premature death." He encouraged all who had AIDS or any other ailment to participate in the sacramental anointing and to become open to the possibility of God acting in their lives.

## Atlantic City Church Closes

St. James Church, located a block from the Resorts International Casino in Atlantic City, N.J., will be closed forever after the present rector, the Rev. Russell Gale, retires at the end of the year. According to the *Philadelphia Daily News*, residents and tourists know Fr. Gale as "the white-haired priest who dispenses blessings and counseling along with fresh baked goods."

Fr. Gale's congregation dwindled to about 20 after the advent of the casinos in the New Jersey seaside resort, and four years ago, the priest began selling cakes and cookies on the church steps to help pay the bills. The outdoor bakery really did help — it made about \$100 a week, Fr. Gale estimated — and he believes that his presence on the corner every day at least made people think about God. He also fell in love with the baker, and when he retires to Ontario in December, Dorothy Arasi, whose recipes and companionship at the cupcake stand never failed, will go with him as his wife.

"I'm really anxious to get out of Atlantic City," Fr. Gale said recently. "We have tried everything." The church property has become a haven for drunks, vagrants, vandals, prostitutes who ply their trade in the bushes, and tourists who eat their lunches on the grounds and toss bottles on the lawn.

Four years ago, after legalized gambling began changing the city's character, Fr. Gale predicted that none of the city's churches would survive the gambling era. According to the *Daily News*, his prediction is coming true. Although the 116-year-old church always had a small year-round congregation, it served tourists and summer visitors. The Atlantic City of today attracts few families and fewer individuals interested in attending church.

Although a high-rise condominium is going up near the church, Fr. Gale sees little hope that the residents will be church-goers. Most people who come to live in Atlantic City now "are more interested in making money and in greed than in building up the community," he declared. "There's nothing that lends itself to cohesiveness in any sense."

The church may be torn down and the land used for a parking lot, but it is hoped that many of the building's architectural features, such as the stained glass, which is valued at about \$3 million, will be saved. Another Atlantic City church has been turned into a popular nightclub.

# The Good News in Africa

After 60 years of ministry in West Africa,  
the Order of the Holy Cross is still seeking to respond  
to the requests of the people.

By CHRISTIAN SWAYNE

As a member of the Order of the Holy Cross, a monastic community for men in the Anglican Communion headquartered in New York, I had been assigned to the order's work in Bolahun, Liberia, and I was filling out a form in the immigration office in Monrovia, when I came to the question, "Occupation?" I asked the brother sent to meet me what answer I should give.

"Put down missionary," he said, "that is what you are." I was shocked. I had always thought of missionaries as people who went about interfering in other people's lives, imposing foreign ideas on a reluctant population. Was that what I had become?

How wrong I was. At the Holy Cross Mission in Bolahun, Liberia, which is located in the northeast corner of the nation, the monks, far from imposing their ideas on a reluctant population, spend much of their time refusing to preach to people who beg them to do so.

Refuse to bring the good news of Jesus Christ to people who beg to hear it? Yes. But it is unavoidable. With 43 outstations already in operation, it is not possible to fit in more. "Please, father, come and say Mass for us; please, father, come baptize us; please, father, come teach us. . . ."

The monks never go anywhere they have not literally been begged to come

by the people. Everyone we preach to is not, of course, instantly converted, but all want to hear more. All want to hear the good news and understand it, and all want to find the courage and the grace to dare to accept it.

Recently a young Muslim came to Holy Cross Mission to ask the monks to come and preach in his village too. "We Muslims also want to hear about Jesus," he said. "Islam is holding us back. Please come and help us." But there was no one to send.

In his enthronement address last year, the Archbishop of West Africa, the Most Rev. George D. Browne of Liberia, said that West Africa is about one quarter Christian, one quarter Muslim, and one half pagan. But paganism is not able to sustain itself in emerging Africa, not because missionaries are destroying it, but because as enlightened governments bring modern education, science, and technology to the remote parts of their nations, the people find the new learning incompatible with the old theology. So they must find a new theology of life, for man cannot live by bread alone.

There are in Africa basically two choices: Muhammed or Christ. The next generation will make that choice — Christ or Muhammed. The old anti-missionary prejudice is wont to say, "Let them decide. Why should we impose our ideas on them?" But experience shows it is not that simple. If there was a famine, and we knew there was free food available, and we would not tell anyone, could we claim to be innocent of the deaths of those who starved?

The fact is that people will decide for themselves. No missionary can force anyone to accept Christ. Certainly not in these times. If it were true that Africans just became Christians, as opponents have tried to claim, so as to gain favor with foreigners for schooling or other material benefits, they would not remain faithful even to martyrdom, as thousands of modern day Africans have. No, Africans choose Christ because they rejoice in the Gospel.

But they cannot have that choice if no one will come and tell them where the bread is. Too often Africans become Muslims not because that is their preference, but because that is all that is available to them locally. Muslims too will choose Christ if given the opportunity, as two former Muslim brothers in the Order of the Holy Cross can testify.

The Order of the Holy Cross is not concerned with changing people's religion. The order's concern is that there are 9 million people who are actively begging to hear the good news, who want someone to come and tell them of Jesus. And strange as it may seem to Episcopalians in America, many of them want to be Anglicans.

Recently one pagan chief called his people together and informed them that changing times made it imperative that the people change too. "We must give up the old ways," he said, "and become either Christians or Muslims." Holy Cross responded to the request for someone to come preach the Gospel. The brother who was sent reported after the first meeting that a group of pentecostal preachers had also come and largely taken over the meeting.

The monks decided that such competition was unseemly and decided to leave that station quietly and go elsewhere. But the people sent an urgent delegation begging them not to give up. "We want

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*The Rev. Christian Swayne, OHC, is prior of the Philip Quaque Monastery and provost of the cathedral at Cape Coast.*

to be Anglicans," they said, "not pentecostals." So the brother went again, still determined not to engage in unseemly arguments. But the people kept on insisting that the monks keep coming. And in a little while the pentecostals gave up; the village is solidly Anglican.

The old chief explained why. "Holy Cross," he said, "never puts down our old beliefs. They never attack anyone or make fun of anyone. They leave us free to choose for ourselves." The policy of the order is to state the faith clearly and simply, so as not to undermine the authority of the family by making fun of what the parents believe.

When the Order of the Holy Cross first went to the interior of Liberia in 1922, the area was almost totally isolated from the rest of the nation and the world. There were no roads, and it was a ten day walk to the capital through heavy forest. Contact with the outside world was minimal, and the culture was late Iron Age. Today Lofa County is generally said to be second only to the capital district in development, due in no small measure to the efforts of the early monks and the leadership given to the area by the many graduates of Holy Cross Mission schools.

Today, isolation is largely ended, and modern amenities are increasingly provided by the government: electricity, city water, good schools, and medical care. The work is not over yet, and there are still thousands of people waiting to hear the good news; but a solid foundation has been laid and increasingly Liberians are taking up the task of evangelism. Still the people beg Holy Cross to stay yet a while, and so the order remains.

More and more, young men have come forward to offer themselves for the monastic life. The order responded in the 1960s by opening the novitiate to Africans. At first, aspirants were sent to America for training at the novitiate in West Park, N.Y., an experiment not entirely successful due to problems of cultural adjustment.

In 1975, the order opened a novitiate in Holy Cross Mission, Bolahun, and for seven years young Africans have come to test their vocations. Significant numbers have gone on to profession. With this slow but steady increase in numbers, combined with a need to provide facilities for seminary and other academic training, it became necessary to find a less isolated location for the novitiate.

Accordingly, the order transferred the African novitiate to a new location in Cape Coast, Ghana, at the invitation of the Rt. Rev. John Ackon, Bishop of Cape Coast. The Holy Cross Mission in Liberia continues in operation as before. Only the novitiate program has been moved.

The new monastery in Cape Coast,

dedicated to Philip Quaake (pronounced Kwáy-Koo), the first African to be ordained in the Anglican Communion (1765), will be located on open land on the outskirts of the city, adjacent to the Cape Coast University campus. The complex will consist of three units: the monastery, St. Nicholas Seminary, and an extensive guesthouse.

The monastery will be a single story quadrangular building made of concrete blocks in an attractive modern design of very simple construction. It will include individual rooms for about 20 monks, a chapel, dining room, library, and common room.

St. Nicholas Seminary will be adjacent to the monastery and will also be of simple concrete block construction, with two stories. St. Nicholas, a new foundation operated jointly by all the Anglican dioceses of Ghana, is the only Anglican seminary in Ghana. It has 12 first year students, but has no buildings, so the students are temporarily housed in space made available in an Anglican high school in the center of the city.

The guesthouse will be located about 100 yards from the main complex on the side of a hill. It is to be built as a collection of independent chalets, designed for maximum flexibility of use, so that groups of various types can be accommodated.

Some of the Holy Cross monks will teach in the seminary, and the order will provide spiritual formation to the future priests. As the majority of the present bishops of Ghana are themselves products of monastic-related seminaries (Nashdom Abbey and the Society of the

Sacred Mission, England) there is much support for such a seminary discipline.

As well as teaching in the seminary, the order will use its facilities for the training of its own members. The nearby facilities of Cape Coast University will further increase the available academic resources, making the complex a highly valuable resource to the whole West African Church.

The ecumenical climate in Ghana is very open and friendly, and the seminary operates ecumenically, in that many of the professors have joint appointments with the Cape Coast University department of religion and the local Roman Catholic regional seminary. St. Nicholas is accredited with the West African Association of Theological Colleges, and admits students at the high school equivalency level.

The monks of Holy Cross took up residence in Cape Coast in August of 1982. Three members of the order are living in temporary housing in a former Anglican convent in Cape Coast. They have been joined by two Ghanaian brothers who undertook special studies in North America. One of the Ghanaians will be the novice master. A class of five postulants has been received, and several Holy Cross monks will join the work soon to teach in the seminary.

The Order of the Holy Cross, after 60 years of ministry in West Africa, is still seeking to respond to the requests of the people. By God's help, through the novitiate and the seminary, the day may come when Holy Cross monks will no longer be compelled to say, "Sorry, there is no one to carry the good news to you."

## POET'S PROPER

### Martinmas

November 11

*(Isaiah 58:6-12; Psalm 15;  
Matthew 25:34-40)*

Half-naked Chinese elms,  
cherry and maple trees  
drowse in November sunlight,  
sharing their cloak of leaves  
with beggar earth;  
and the Lord, the Giver of Life,  
walking in noonday calm,  
wears the rust habit of Martinmas  
with a curled gift in His palm.

Leon Adams

# EDITORIALS

## House of Bishops

The recent meeting of the House of Bishops in Spokane [p. 8] was not a dramatic or exciting occasion, but perhaps that is as it should be. The assembled prelates gave their time and attention to the things which, quite properly, should be their major concerns, the worship of God and their responsibilities toward the clergy and people of their dioceses. No doubt most of them returned home with their thoughts stirred and with a greater sense of partnership with one another.

The efforts of the present Primate to bring in speakers and preachers of national or world class certainly led to helpful addresses. The public discussions the bishops had and the public conclusions they reached were in most cases very reasonable. That is, in a sense, reassuring. In another sense, it is not. Will our bishops ever say or do anything that is genuinely startling, or challenging, or upsetting? Perhaps some of the small groups did attain great heights, but for the house as a whole, this is a level yet to be reached.

The House of Bishops includes some very experienced, capable, and dedicated men. There are many competent generalists. On the other hand, our American church has not in recent years elevated to its episcopate a Michael Ramsey, or a Trevor Huddleston, or a Kenneth Kirk. When we had a Stephen Bayne, we were not quite sure what to do with him. This is something we might all think about.

### Alcohol Abuse Program

Among the matters of information presented at the recent meeting of the House of Bishops, the program

on alcohol abuse was outstanding. It was helpfully led into by Betty Thomas Baker, expanded on by Bishop Richards and a panel of bishops and one bishop's wife, and then pursued at some length by the Jesuit, Dr. Royce. The subject not only concerns bishops, but all of us, everywhere.

Dr. Royce pointed out that the social and human damage caused by alcohol abuse is much greater than is commonly reckoned, for so many illnesses, accidents, cases of unemployment, crimes, marital problems, and so forth are alcohol-related. Yet the good side of the picture is that A.A. and other responsible programs are, in fact, helping many alcoholics to recover and to be strong and effective persons.

He noted the wide use of the term "recovering" for alcoholics who have acquired sobriety, because in a sense the battle is never over, but he strongly cautioned against the public use of this term. The participle "recovering" suggests that treatment is only partially under way, whereas, in fact, many individuals have mastered their problem and deserve to be called "recovered," with all that connotes. This can make a real difference when being considered, for instance, for employment in a responsible position.

Finally, we endorse Dr. Royce's urging that Episcopal seminaries provide an adequate and uniform program of training for ministry to and with persons with alcohol problems. This field deserves attention because such a large percentage of the personal pastoral problems with which the clergy deal are in fact alcohol-related.

A uniform program with uniform terminology would be helpful so that different priests would deal with an individual in a consistent manner. An intentionally uniform program in all of our seminaries would represent an educational breakthrough as well.

## NEWS

*Continued from page 9*

led to a declaration that it is not U.S. policy to designate Russian population centers as nuclear targets.

On Tuesday, October 4, the late afternoon parliamentary session was the most animated of the entire meeting. Bishop William Weinbauer of Western North Carolina presented a statement on how theological judgments should be made in the house, stressing the historic Anglican reliance on scripture, tradition, and reason. It was generally well-received, although Bishop John Spong of Newark immediately rose to his feet to object to the unqualified designation of God as "he."

Nuclear and peace issues, which had been introduced but not resolved the previous Saturday evening, now came to the fore. A resolution calling for delay in the deployment of the so-called "Euromissiles" provoked energetic debate. Among opponents of the resolu-

tion, Bishop Maurice Benitez of Texas argued that our country must have massive resources in order to bargain with Russia. Bishop William Beckham of Upper South Carolina asked that his vote, which would be against the resolution, be recorded. Finally the resolution was adopted by a three to one majority.

The resolution on Nicaragua, which had been sent back to committee on Saturday, again came forward in revised form, opposing U.S. support of those seeking the overthrow of the present government of Nicaragua. This passed with a strong majority.

Little opposition was expressed to resolutions calling for study of the psychology of deterrence in international relations, and for "compassionate and practical ministry in Christ's name" to victims of AIDS (Acquired Immune Deficiency Syndrome).

Postponed until the next meeting of the bishops was consideration of the request, which some found surprising, from Bishop Anthony Clavier of the

American Episcopal Church, for his church to receive pastoral oversight from the Episcopal Church. The American Episcopal Church is reportedly a conservative body of small numerical membership, mostly in the South, some of whose members were formerly Episcopalians.

The late afternoon session on Wednesday, October 5, was devoted to matters of information. Bishop Cragg spoke on the situation in the Middle East and pointed out that Christian influence was being diminished. The present obsessive concern of the Israelis for their national security he styled "the ultimate tragedy of the state of Israel."

Betty Thomas Baker, president of the Church Periodical Club, spoke of the work of this organization in providing church literature (books as well as periodicals) to missions and isolated congregations since it was founded in the last century by a member of the Church of the Holy Communion in New York. She urged support throughout the church

for the present efforts to improve the effectiveness of CPC. Mrs. Baker, who resides at Lake Quivira, Kan., was the presiding officer of the Triennial of the Women of the Church in New Orleans last year.

A program on alcoholism followed. The Rt. Rev. David E. Richards, director of the Office of Pastoral Development in Coral Gables, Fla., introduced a panel of speakers. A substantial lecture was then given by Dr. James E. Royce, S.J., of Seattle, author and lecturer in this field.

Fr. Royce commended and praised the publications on this topic emanating from the Episcopal Church, but challenged his hearers with the question of how seriously all this is being taken, and wondered how widely this church has followed the General Convention mandate to have a commission on alcoholism in every diocese. He closed by urging an adequate and uniform program of training on this topic in every Episcopal seminary.

Major events of worship at the meeting included a choral Eucharist on Sunday morning in St. John's Cathedral, an imposing 20th century Gothic structure on a hill overlooking the city. The Rt. Rev. Leigh A. Wallace, Bishop of Spokane, was the chief celebrant and Canon Herbert O'Driscoll, warden of the College of Preachers in Washington, D.C., preached, relating the readings of the day to the themes of the bishops' meeting.

The bishops returned to the cathedral Thursday afternoon for the closing service of the meeting. Presiding Bishop Allin officiated at Evensong and the preacher was Methodist Bishop James Armstrong, president of the National Council of Churches, who challenged his hearers with the urgency of their responsibilities in today's world.

Coming back after Evensong, the bishops found the furniture of the stately lobby of the Davenport Hotel rearranged, a country music band playing full blast, additional carpeting installed, and a white fence enclosing a space in the center. Here, the Spokane National Stockshow held its auction of pedigree breeding heifers. The animals were actually led through the hallways into the lobby where a great crowd of cattle breeders and their families assembled.

Meanwhile, on the mezzanine, the bishops held their closing dinner. The Primate read a telegram of greeting from President Reagan, and several bishops retiring this year were honored by short and sometimes humorous speeches.

The cattle auction in the lobby, and the meeting of the House of Bishops were both unique first time events for Spokane, and both ended happily on Thursday evening.

H.B.P.

## BRIEFLY...

The courage and compassion of the Danish people, who saved thousands of Jews from extinction during the Holocaust, was commemorated at the Sutton Place Synagogue in Manhattan recently. The event marked the 40th anniversary of a remarkable rescue operation in which more than seven thousand Danish Jews were ferried to neutral Sweden to escape their deportation by the Nazis to extermination camps. The mission was accomplished by the spontaneous actions of their fellow Danes, who overnight developed into highly competent underground workers, by fishermen who became international smugglers of human beings, and by hospitals that accepted an influx of "patients" more in need of hiding places than medical care, according to the American Jewish Committee. The AJC sponsored the anniversary program jointly with another organization, Tribute to the Danes, which commemorates the rescue by providing scholarships for Danes in Israel and the U.S.

At the end of October, a broad-based coalition of Jewish organizations met in New York City to consider specific policy and program suggestions for countering the drop in the Jewish birth rate, which has been declining precipitously over the past few decades. "The synagogue should take the lead in honoring Jewish families by some form of public recognition," said conference chairman Dr. Robert Gordis, professor of religion

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at Jewish Theological Seminary. "Rabbin in the various movements in American Judaism could concentrate on the issue of Jewish family fertility and promote the goal of three children as the basic minimum for every normal Jewish family."

A major fire in a church is usually arson, according to Kirk McDaniel, manager of arson and fraud investiga-

tions for the Aetna Life and Casualty Insurance Company. No figures are available on the number of fires every year, but Mr. McDaniel estimates that several thousand of the approximately 350,000 U.S. churches will experience this trauma in any given year. Accidental fires are few because "most churches are well-maintained," he said. Church arson usually begins with vandalism. Someone breaks in to take what can be found and then sets a fire to cover up the thievery, he said.

## New Hymn Text of the Month

### HYMNAL 1982

1. Comfort, comfort ye my people,  
speak ye peace, thus saith our God;  
comfort those who sit in darkness  
mourning 'neath their sorrows' load.  
Speak ye to Jerusalem  
of the peace that waits for them;  
tell her that her sins I cover,  
and her warfare now is over.
2. Hark, the voice of one that crieth  
in the desert far and near,  
calling us to new repentance  
since the kingdom now is here.  
Oh, that warning cry obey!  
Now prepare for God a way;  
let the valleys rise to meet him  
and the hills bow down to greet him.
3. Make ye straight what long was crooked,  
make the rougher places plain;  
let your hearts be true and humble,  
as befits his holy reign.  
For the glory of the Lord  
now o'er earth is shed abroad;  
and all flesh shall see the token  
that the word is never broken.

Johann G. Olearius (1611-1684)  
Translator, Catherine Winkworth  
(1827-1878), alt.

Metre: 87. 87. 77. 88 — Tune: Psalm 42  
(Bourgeois), Hymns III, H-103.

Sharing the same text with the popular tenor air from the Advent and Christmas section of Handel's "Messiah," this hymn is most appropriate to the Advent season. The text clearly expresses the first five verses of Isaiah 40. The hymn was first introduced to Episcopalians in *Hymns III*.

Johann Olearius received a Doctor of Divinity degree in 1643 from the University of Wittenberg and served as "court preacher" to a duke of that time. The hymn was first included in his *Geistliche Singe-Kunst* (1671), an

important German hymnbook.

Catherine Winkworth was responsible for the introduction of German hymns to England. Her *Chorale Book for England*, published in 1863, included "Comfort, comfort ye." Except for the first stanza, the text is quite faithful to the spirit of the original.

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# Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

## November

- 6 Convention, Diocese of Massachusetts (Boston)
- 7-10 Conference, Association of Diocesan Worship Commissions (Washington, D.C.)
- 9-13 Pewsaction National Conference on Renewal, Ministry, Evangelism (Asheville, N.C.)
- 11-12 Convention, Diocese of Northwestern Pennsylvania (Oil City)
- 11-13 Annual Meeting, National Association for the Self-Supporting Active Ministry (Washington, D.C.)
- 13-16 Province VI Fall Conference on Campus Ministry (Denver)
- 16 National Book Fund Committee of Church Periodical Club (New York)
- 16-18 Executive Council Meeting (New York)
- 18-20 Annual Meeting, Episcopal Society for Ministry on Aging (Washington)
- 24 Thanksgiving Day

## December

- 29-Jan. 3 National College Event, for students, faculty, chaplains, and friends of campus ministry (YMCA camp, Estes Park, Col.)

## January

- 3-6 North American Academy for Liturgy (Chicago)
- 18-25 Week of Prayer for Christian Unity
- 26-28 Convention, Diocese of Atlanta (College Park, Ga.)
- 26-28 Convention, Diocese of North Carolina (Raleigh)
- 27-29 Convention, Diocese of Virginia (Arlington)

## February

- 2-4 Convention, Diocese of West Texas (McAllen)
- 2-4 Convention, Diocese of Central Gulf Coast (Pensacola, Fla.)

## February (Cont'd.)

- 10-12 Convention, Diocese of Southern Virginia (Williamsburg)
- 18 Convention, Diocese of Long Island (Garden City)
- 20 Observance of Washington's Birthday
- 24-25 Convention, Diocese of Arkansas (Little Rock)
- 27-29 Executive Council Meeting (San Antonio, Texas)

## March

- 7 Ash Wednesday
- 24-30 Church Periodical Club Board and National Books Fund (Mendham, N.J.)

## April

- 20 Good Friday
- 22 Easter

## Kairos

Synchronize our watches, Lord,  
That what we call our time  
May be in phase with yours,  
Our hearts in harmony with Truth,  
That we may know your Peace!

G.C. Callahan

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# 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.

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 (Sol); Weekdays as anno

**ST. MARY THE VIRGIN** (212) 889-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the  
Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily:  
MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15,  
EP & C Fri 5-8; Sat 2-3, Sun 10:30-10:50 and daily after 12:15  
Mass. Organ recital Wed 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.  
Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP  
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev  
5:30. Choral Eu 12:10 Wed

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, 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

## SPRING VALLEY, N.Y.

**ST. PAUL'S** So. Madison Ave. & Rt. 59  
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount  
Sun 8 & 10:15

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev,  
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat  
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Dearborn Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8 (Low), 10 (Sol). Daily & C as anno  
"An Anglo-Catholic Parish"

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S.  
Gerth, Jr.; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## 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

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 78054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan  
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.  
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC. Wed Night Life 5-9.

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)

## PHOENIX, ARIZ.

**ST. MARY'S** 39th Ave. & Maryland  
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP  
8:30, HC 9. Mon & Wed HC 8, Thurs 9. EP daily 5

## 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. Frederic W. Meahger,  
Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-2

## WASHINGTON, D.C.

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

## 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. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Rev. Gus L. Franklin, pastor Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70808  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, c  
Sun Worship: 8, 9:15 & 11

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH**  
**OF ST. JOHN THE EVANGELIST** Beacon Hill  
The Rev. Emmett Jarrett, v  
35 Bowdoin St., near Mass. General Hospital  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-  
10:30, Fri 6-7

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,  
H Eu Wed 5:15 (other days as anno)

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trefese, r; the Rev. John H. McCann,  
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),  
MP/H Eu (2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S),  
Mon-Fri H Eu 12:10

## OMAHA, NEB.

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c;  
the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15  
Mon-Fri, Sat 3:30. Cathedral Chorists Tues & Thurs of  
school year. HC and healing Wed 12:15

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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