

THE LIVING CHURCH



"Jesus at the Festival of Shelters," a mural by Bo Bartlett dedicated at St. Luke's Church, Philadelphia: In contemporary Kensington [p. 6].



“With My Body I Thee Worship”

By SALLY CAMPBELL

When I was a child I gleaned the impression from my exposure to institutional Christianity (Episcopal church version) that the things of the body were considered a little shameful, a little dirty, a little to be avoided in favor of things of the spirit. The body was something to put up with and deplore, rather than anything, and to be really holy, you had to be as un-bodily as you could manage to be.

And when I became an adolescent and began to examine everything more critically, I just couldn't accept that premise that it was proper to ignore the body as much as possible and cultivate the spirit — and so, with a certain amount of bravado, I rejected Christianity. As far as I could see, it was not conveying the truth.

Reasoned that if God gave us bodies, I never stopped believing in dear God, he must have had a very good purpose in mind, and it would be better to question, or disregard, his wisdom than to do nothing.

Not too many years later, I was helping my brother dig a garden, while our neighbor played nearby, and as we talked and mucked about in the dirt, I was drawn into Christianity once more by something he said. This was a true conversion experience from which I have never recovered. I was smitten — and

remain smitten. Isn't it glorious when it happens?

And consequent to that, I fortunately began to be exposed to a somewhat less heretical doctrine than that encountered in my youth. For the truth of the matter is that Christianity, at its most profound and pristine level, extols and celebrates the body and its physical phenomena as being an essential, inseparable, and magnificent part of the human entity.

And for a very good reason, which is, that the body is our initial way of connecting with reality — a reality, which, too, is a compound of physical and spiritual and must be experienced on both these levels. But first on the physical level.

Paul says, “The spiritual did not come first, but the natural, and after that the spiritual. The first man was earthy out of earth; the second man is out of heaven” (I Corinthians 15: 46-47). It is well to remember that though we are in Christ, we never stop being in Adam; and Adam never stops being in Christ, either.

Christianity understands this, and in its purest form it always insists on the indissoluble bond between physical and spiritual — that there is never one without the other, and that it is with our bodies that we learn.

The church says, “Through Christ's acts, the sins of the whole world are forgiven. Come and be baptized, and we'll show you what that feels like: as your body gets clean by washing with water, that's what it feels like to be forgiven.”

And the church also says, “We are all filled with Christ, in whom is all fullness; come and have some bread and wine, and be satisfied in your body; that's what it feels like to be one with Christ, and one with everyone else.”

In both these sacraments, we see institutionalized two of the most important and constantly repeated events of our lives (in fact, of all life) — getting clean and being fed. But even without this official pointing out, we learn things all the time with our bodies which relate to our spirits.

Informed and instructed by our senses, we work through a rich gamut — pain and pleasure, alienation and union, disease and peace, and all the way stations in between. If we do not enter into these experiences physically, there is very little chance that we are going to recognize them as ours spiritually, and plumb them inwardly, where the meanings are.

Mark that the physical events do not create the spiritual conditions; those are there already. But our bodies, and all the marvelous senses and faculties we have been given, are a way in to gaining some understanding of our spiritual depths. This is the corollary of Christ's being the Way, through which we gain some understanding of the total reality of God, of life.

So don't let anyone tell you that Christianity despises the body and invites you to leave it behind on your journey towards spiritual perfection. It just isn't so. Who wants to be half human?

Guest columnist this week is Sally Campbell of Cold Spring Harbor, N.Y., a frequent contributor to our pages.

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LETTERS

All the Young Men

Bishop Swing's article, "Where Have All the Young Men Gone?" [TLC, Dec. 2], raises a question which is interesting and worth being asked. It cannot be answered, however, until some other questions have also been asked.

Where are all the college chaplains, who might encourage the "young men" toward seminary at the time when they are making their initial career decisions? Where are all the bishops who take an active role in the placement of their clergy, both initially and later on?

Furthermore, where are all the parishes that are willing to take a chance on a single priest who prefers to postpone marriage until gainfully employed, rather than automatically assuming he must be homosexual? And where is the level of giving that would support the programs that would employ the missing "young men"?

When I entered seminary 26 years ago, all the students were men and almost all were young; at 21, I was the youngest in the community, although some upperclassmen had been as young or younger when they entered. And where have all those young men gone, in

Many are rectors or vicars, and on even a bishop.

But many others have not been d with so kindly by the church's pl ment system or lack thereof. Some l been deposed — not for heresy or im rality, but for the kind of mistakes w/ Bishop Swing describes as a valu learning experience for young cle Others, still in holy orders, have dri into secular employment when inqui to a number of bishops in different p of the country all brought the unif response, "There are no openings for gle clergy."

Where have all the young men (o day) gone?" Perhaps they have : what happened to many of the yo men of a generation ago, and have found the picture encouraging.

(The Rev.) LAWRENCE N. CR
The Lib
University of Ore

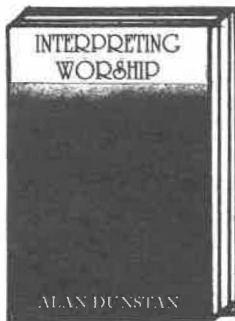
Eugene, Ore.

Consumer Religion

I must confess that I have much t ble with many of the Episcopal Ch agencies, organizations, and periodi which talk about our heritage.

The church at large, and not onl this nation but also abroad, seems t

new books

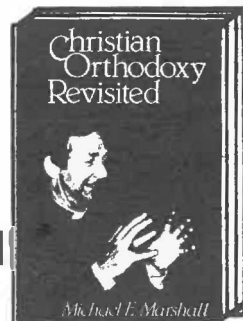


Dunstan looks at some biblical concepts of God and enquires how these might be expressed practically in Christian worship.

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Marshall considers the place of the Church today and discusses Christian unity.

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...ing very much to abandon all as-
 pects of heritage and to solidify not only
 a new church, but indeed a new religion.
 We continue to plunge deeper and deeper
 into a sort of consumer religion that is
 difficult to relate to the biblical faith I
 grew up in.

While I am aware that TLC wants to be a
 periodical for the whole church, I urge you
 nonetheless to come down much more
 heavily on the orthodox (not Eastern) side
 of issues and controversies.

(The Rev.) WILLIAM L. LAHEY
 St. Paul's Church

Winter Haven, Fla.

Posthumous Promotion

The committee for the pastoral letter
 in the House of Bishops has been
 pleased with the positive response the
 letter received in the church, and I write
 as chairman of that committee.

We have, however, from several legal
 experts, had a mistake drawn to our at-
 tention and that is that Joseph Story
 was described as "the successor of John
 Marshall as Chief Justice," and indeed
 he wasn't.

As one of our correspondents wrote,
 "While I am sure that Justice Story will
 be pleased to learn of this posthumous
 promotion by the House of Bishops,
 while he was yet here on earth he served
 out his tenure as a simple Associate
 Justice."

We apologize for our error, and are
 grateful that it was called to our
 attention.

(The Rt. Rev.) PHILIP A. SMITH
 Bishop of New Hampshire
 Concord, N.H.

The CDO

From time to time comments are made
 about deployment, some of which refer
 to things far beyond the Deployment Of-
 fice but others which may have a bearing
 on our work. It occurs to me that it
 might be useful to review just what it is
 that we can do and to indicate thereby
 those things that we are unable to do.

First, the CDO has in its files more
 than 10,000 clergy and laity who have
 indicated what their gifts, ministries,
 talents, skills, and abilities are, by virtue
 of registration with our office on a volun-
 tary basis.

Second, parishes have undergone
 search processes over the past ten years
 which, when done thoughtfully, prayer-
 fully, and with appropriate guidance
 from the diocese and its consultants,
 have resulted in a definition of their mis-
 sion and ministry into and outside of the
 place in which they reside.

Third, the CDO process of supplying
 personal profiles is only one avenue of
 many by which responses are obtained
 for parishes. The CDO has made no
 claim to be the only way, but responds as

one hopefully calling and helping way to
 meet parishes' needs and the ministry of
 the clergy where the two may meet to
 advance the church's mission.

Fourth, infallibility is not claimed by
 CDO, nor for its computerized system.
 In fact, we frequently revise and redo
 searches for positions when the first
 search doesn't produce appropriate re-
 sponses, or where errors have occurred.

Finally, our experience shows that the
 most successful searches occur when
 there is cooperation among the diocesan
 deployment officer, consultants, and the
 parish.

Thank you for the opportunity to
 share this information.

WILLIAM A. THOMPSON
 Church Deployment Office
 Episcopal Church Center

New York City

No Prayer Book

In regard to the letter, "Doing the Lit-
 urgy in Bali" [TLC, Dec. 16], there was
 no Prayer Book, so we have the absurd-
 ity of two properly ordained priests, An-
 glican and Episcopal, unable to share
 the Eucharist together because they had
 no book.

I fervently hope that the absurdity of
 the non-action is shock enough to bring
 the church to its senses. What are we to
 be about in the 21st century?

JOHN CLARK
 Poughkeepsie, N. Y.

Inappropriate Liturgies

Your recent article on Morning Prayer
 [TLC, Nov. 4] with its comments on the
 conduct of worship during conferences,
 brought back many memories of inap-
 propriate liturgies.

One Sunday last spring, for example, I
 visited an Episcopal church in a univer-
 sity town in a distant state. The Eucha-
 rist was celebrated in a manner that may
 charitably be characterized as idiosyn-
 cratic, rather than rubrical.

As I was recovering from hearing the
 Passion Chorale sung during the Great
 50 Days, I was astonished, following the
 dismissal, to hear the rector invite us all
 to remain for Holy Baptism!

He began by using, for the second
 time, the wrong salutation. The service
 was somewhat abbreviated, omitting
 such "inconsequential" matters as the
 Baptismal Covenant and the sealing,
 but at least it was public.

My jaw really dropped when the rector
 begged members of the congregation to
 return that afternoon, as the bishop was
 coming "for confirmations." I honestly
 believe that it never occurred to the re-
 ctor, a seminary graduate, to schedule the
 baptism for the time of the bishop's
 visit, incorporate the confirmations, and
 preferably treat the occasion as the prin-
 cipal Sunday service.

Creed should be omitted from the Daily Office (as directed on p. 142) when the Eucharist with its own creed is to follow. My experience is that the more common blunder is to include the Nicene Creed in Eucharists celebrated on ferias or lesser feasts.

I believe you would agree that it would be unfair to fault the officiant at Morning Prayer for the subsequent error of the celebrant at the Holy Eucharist. At conferences, as elsewhere, advance planning by a small committee or worship coordinator is always helpful in reducing liturgical infelicities.

NIGEL RENTON

Oakland, Calif.

Drawing the Fangs

Our present Prayer Book encourages variety in worship and the General Convention has authorized the use of the 1928 Book on special occasions and for good reason.

Why then cannot the bishops of the church be loving enough to stretch a point by permitting the use of the 1928 Book by those whose consciences seem to demand it? Is not all worship a special occasion and is not the demand of conscience a good reason?

This strategy would tend to draw the fangs of the die-hards and heal what at least gives the appearance of a sad wound in the body of the church.

If the traditionalists are wrong in their judgment of the present book, gentle and permissive treatment may lead them to realize this. Opposition will make them dig in their heels and continue the present unedifying situation. The counsel of Nicodemus to the Sanhedrin seems applicable here.

(The Rev. Canon) ROBERT S. S. WHITMAN
St. Martin's Church
Pittsfield, Mass.

Women Priests

I have read with interest several letters that have appeared lately in THE LIVING CHURCH concerning the non-radical atmosphere surrounding the advent of women as priests and rectors in local parishes.

Some have stated why they believe there has been little overt resistance from parishioners, and others propose that a time will come when that negative energy will emerge. I believe, though, that both of these reactions have essentially missed the point on which the radicalism of the ordination of women is founded.

Whether we approve of it or not, we must look upon the ordination of women as a radical move. In feminist terminology, it is a break with 2,000 years (at least) of "patriarchal bias" and oppression. Some speak of "the death of God

sis on Christ our Mother (using Dame Julian's words). This now, is a very radical change in perspective.

But for some reason, this doesn't seem to have much impact on parishes which have female priests in their midst. They don't seem very "radicalized." Why?

The answer to this question reveals a reason why I am so hesitant to approve of the ordination of women to the priesthood. Most parishioners just aren't aware of the complex theological and psychological implications. They see the sociological side, the cultural aspect, and in the name of justice and goodwill accept it.

I deeply respect the feminist scholarship, the hard work, thought, and prayer that has gone into pondering and considering this issue at the institutional, intellectual level. With some concepts and ideas I am in agreement; from other elements of feminist theologies I must hold back.

But I am frustrated by the fact that this scholarship and study has often not been included in the average parishioner's discernment of and approach to this issue. Do they realize that (right or wrong) it is a challenge to traditional concepts of revelation?

If patriarchy is an aberration, what has the entire Judeo-Christian revelation

of power-hungry men? Is it no more than that?

God as Father, God as Bridegroom. Do we reject these symbols? Can we reject them without bringing into question the whole of our symbolic and theological tradition? How far can one, or one go? And who will discern that us?

And the philosophical and psychological implications? This is not a mere sociological or a theological area. We're talking about mystery and the experience of numinous, life-changing rituals and ceremonies. Does the ordination of women to the priesthood correspond and relate to our deepest needs and archetypal patterns of our collective consciousness?

Recent letters have indicated that the number of men in the pews is dwindling (with the exception of a few Anglican Catholic parishes which seem to have almost exclusively single men). Is there any relationship?

No, the average layperson doesn't ask these questions. At least I have heard them. But I wish they would. Let me give it the depth of thought which is due.

(Sr.) CONSTANCE
All Saints' Conv

Catonsville, Md.



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Mural Unveiled

Mural by artist Bo Bartlett entitled "Jesus at the Festival of Shelters" was unveiled at St. Luke's Church in Philadelphia on December 20. The painting depicts Jesus in today's Kensington area of Philadelphia.

Jesus is portrayed facing a crowd in a temporary Kensington during the Festival of Shelters, a Jewish harvest festival more often known as Succoth or tabernacles, when those attending sought for rain to ensure good crops. In the seventh chapter of St. John's Gospel, Jesus proclaims himself living water, God's answer to people's prayers for

water. The 11 by 12 foot mural, pools of water reflect the people of Kensington, and find their true image, the answer to their prayers, reflected in the living water of Christ. Some of the Philadelphia Church's parishioners posed for the unveiling last February at the site of an old textile mill.

Jesus, shown standing on a mound of earth in a now-empty lot, holds forth the promise and hope of new life for the Kensington of today. In the foreground of the painting, construction workers labor on the project. Against an industrial backdrop of smokestacks and rowhouses, a group of neighborhood people strive to come to a decision about who this Jesus

is. Bartlett, 28, is a graduate of the University of Pennsylvania School of Fine Arts. Rev. Clifford E. Cutler is rector of St. Luke's Church.

From Indianapolis to London

Dr. Rev. Robert T. Browne, rector of St. Paul's Church in Indianapolis since 1977, has accepted an appointment as general assistant to the Rev. Samuel Van Hook, secretary general of the Anglican Consultative Council in London.

In his new post, Dr. Browne will be responsible for the development of radio/television ministry for the council, especially in preparation for the 1988 Lambeth Conference, the meeting which convenes together the bishops of the world-episcopal Anglican Communion every ten years in England.

The Anglican Consultative Council was set up in 1969 as a vehicle to provide closer communication among the world's Anglican churches. It represents an estimated 65 million people.



Dr. Browne: Appointment with the Anglican Consultative Council.

Dr. Browne spent part of a sabbatical leave in the British Isles last year, researching and producing a film to commemorate the 200th anniversary of the consecration of the Rt. Rev. Samuel Seabury (TLC, Nov. 4). In a letter to St. Paul's parishioners, however, he said that the film had not contributed to his selection for the coveted communication position.

"Ironically, 'The Steps of Seabury' was not a contributing factor in the offer," Dr. Browne wrote in part. "They haven't even seen it. I'm sure my three year chairmanship of an Executive Council task force on telecommunications had a great deal to do with the invitation to develop this new ministry."

The *Church Militant*, the Indianapolis diocesan newspaper, reported that Dr. Browne plans to stay on as chairman of that task force as it continues to "develop data, locate interest, and explore responsible ways for the church to use electronic communications."

New Life in Tennessee

After 119 years, the dream of the Rt. Rev. Charles Todd Quintard finally came true on January 1. In 1866, the second Bishop of Tennessee proposed to the national Episcopal Church that the Diocese of Tennessee be divided into three, so that the bishops of the smaller dioceses would be closer to the large state's parishes and the people in them. The plan was not approved.

The 1982 General Convention did approve Tennessee's request to divide into three, using a two-step process. Until 1983, the boundaries, of the diocese and the state were contiguous. On January 1, 1983, the Diocese of West Tennessee was formed. It includes all of the state between the Mississippi River and the western part of the Tennessee River, and the Rt. Rev. Alex D. Dickson became the first Bishop of Western Tennessee.

The middle and eastern sections of the state remained as the continuing diocese for another two years. On the first day of 1985, the final step took place. The middle section of the state retains the title of Diocese of Tennessee, and the eastern part has become the new Diocese of East Tennessee.

The Rt. Rev. William E. Sanders, Bishop of Tennessee since 1977, chose to become the first Bishop of East Tennessee. A new bishop for the continuing diocese will be chosen at the end of January at a special convention in Nashville.

RNS Picks Top Ten

The interplay between politics and religion during the 1984 presidential campaign was the unanimous choice of the Religious News Service staff for the year's top religion story, but second billing went to Bishop Tutu.

The awarding of the Nobel Peace Prize to the black Anglican bishop from South Africa and the worldwide protests against apartheid that followed the announcement of the prize was chosen by the service's writers and editors as the second most significant religious news story of 1984.

The Rev. Jesse Jackson's presidential campaign, its support by black churchpeople, and the charges of anti-Semitism that surfaced during it; the continuing influence of the so-called "new Christian right" in the campaigns; the public debate over abortion; the disagreements between Roman Catholic politicians and

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President Reagan's views on Armageddon were major facets of the top story.

Ranking third was the first draft of the U.S. Roman Catholic bishops' pastoral on the U.S. economy, the debate surrounding it, and the release of a competing statement by a committee of Roman Catholic laity.

The other top religion stories for 1984, according to the RNS staff poll, were: the famine in Ethiopia and efforts by religious groups to control it; Vatican crackdown on liberation theology and against other anti-authoritarian moves by Roman Catholic clergy and religious in the Americas; the beginning of a new ecumenical era as new leaders were chosen by the World and National Councils of Churches; the resumption of U.S. diplomatic relations with the Vatican after more than a century, and the lawsuits filed against the move.

Next ranked were the United Methodist Church's action barring ordination of practicing homosexuals; turmoil in the Southern Baptist convention and what many perceive as a continued move to the right; and U.S. church involvement in Central American issues. This last category includes the growing sanctuary movement and related trials of churchworkers, opposition by some churchworkers to U.S. policy in Central America, and criticism of this opposition by various right-wing groups.

Volatile Situation

The Rt. Rev. Desmond Tutu said that it might be "one minute to midnight" for an explosion by blacks in South Africa. The black bishop's comment came as he

preaching at Washington Cathedral on December 23.

"I've said before that I thought it was five minutes to midnight," Bishop Tutu said. "But now the situation is so volatile. . ."

On the other hand, the Bishop-elect of Johannesburg said, the Reagan administration could bring South Africa's apartheid policies to an end "tomorrow" if Mr. Reagan would say to South African Prime Minister Pieter Botha: "You've had it! Unless you end all bannings, detentions and denationalizing of blacks, the cover we have given you against the hostility of the world will be lifted."

Referring to a December 7 meeting with the U.S. President, Bishop Tutu said that "what appeared to be a *pro forma* meeting" turned out to be one "where there was a great deal of listening."

Demonstrations at the South African embassy here and at consulates in other cities have "warmed the cockles of my heart," Bishop Tutu said, and showed "a tremendous amount of solidarity" with the black majority in his country. He laughed at a question asking "whether we will see you" at a demonstration here. "I would not want to steal their thunder," he said.

Asked if he feared for his own safety, he responded, "No, nobody is indispensable. I work on the assumption that if you are doing God's work . . . it's his business to look after you."

He characterized as a "red herring" the suggestion that the U.S. should focus the same attention on human rights violations in the Soviet Union as it does on South Africa.



The Rt. Rev. Paul Moore, Bishop of New York, was arrested on December 18 for taking part in an act of civil disobedience in front of the South African Consulate in New York. Bishop Moore is seen second to left in the above photo. At far left is Rabbi Balfour Brickner, lighting a Hanukkah menorah; Bishop Moore; the Rev. Herbert Daughtry, pastor of the Lord Pentecostal Church in Brooklyn, N.Y.; and the Rev. Avery D. Post, president of the United Church of Christ. The protests were part of a national campaign to oppose South African apartheid. [RNS]

The Rev. Robert Hale, Roman Catholic Camadolese Benedictine and co-pastor of the ecumenical Camadolese Order of the Holy Cross Priory in Berkeley, California, served as resource person for the regional national meeting of the National Association for the Self-Supporting Anglican Ministry. The tentmaker fellowship in Atlanta from November 10-12. Hale gave a presentation on the Benedictine nature of Anglicanism and its relation to the NASSAM type of priest. Rev. Helon Chichester of Berkeley was re-elected the organization's president.

In Colorado, Lutherans and Episcopalians have moved beyond dialogue to sharing action in a social service ministry. St. John's Cathedral in Denver is housing the first non-Lutheran satellite office of Lutheran Social Service to be set up in that state. Counselor Susan Ranheim, a member of the American Lutheran Church and a psychiatric social worker, sees clients at the cathedral and one-half days a week. St. John's dean, the Very Rev. Donald S. McPhee, said he is delighted to add Lutheran services to the cathedral ministries.

The Anglican Centre in Rome announced recently that it is seeking to strengthen relations between Anglicans and Roman Catholics by launching an association of Friends of the Centre. Several categories of membership are available, and the Friends will receive a twice-yearly newsletter, reports on the state of Anglican-Roman Catholic relations; and commentary and reflect from the center's director, the Canon Howard E. Root. "The center is a kind of Anglican embassy to the Holy See, a listening and explaining post," said Sir Mark Heath, British Ambassador to the Vatican, who has agreed to serve as chairman of a council of Friends.

The Rev. Mary Lucas, a priestess, is currently resident in the Diocese of Niagara (Anglican Church of Canada), but she is the administrator of the National Council for the Diaconate in Boston on January 1. Ms. Lucas, who is expected to fill the position for one year, will bring her expertise in computerization and financial development to the job. She also serves as inter-library loan coordinator at Episcopal Divinity School-Westfield and as School of Theology libraries in Westfield, Mass.

The Episcopal Church in Nicaragua

In Nicaragua, the Episcopal Church

is a church of the poor that

has before it a demanding ministry.

By ROBERT W. RENOUF

The Episcopal Church of Nicaragua has elected its first Nicaraguan bishop, the Rev. Sturdie Wyman Downs. He becomes bishop of the largest of the Central American republics, a republic which is bounded by Honduras on the north and Costa Rica on the south. Bishop-elect Downs will have a territory to cover that is slightly smaller than Illinois and somewhat larger than Maryland. He will administer a church composed of three ethnic groups that have developed as a result of the mixing of three types of population: indigenous, European, and African. He will speak three languages, Spanish, English, and Miskito; and he will travel by car, plane, boat, or on foot. The Pacific Coast and central part of the country were influenced by the Spaniards in terms of religion, language, and culture. The Atlantic Coast, however, cut off from the rest of the country, was influenced by England and its language, religion, and culture. In fact, for a time, the Miskito Indians had kings who were crowned in the Anglican Cathedral in London, then British Honduras. Until recently, transportation between the two coasts was practically nonexistent.

Only recently has an effort been made to bring about dialogue between the various ethnic groups and cultures, and the Episcopal Church of Nicaragua reflects this national reality.

Indeed, one characteristic of the Episcopal Church of Nicaragua is its ethnic composition of Mestizos, Creoles, and indigenous peoples. The Mestizo population of Spanish and Indian mixture speaks Spanish and constitutes about 95 percent of the total population. The Creoles are of African origin and speak English as a first language. The indigenous people, the majority of whom are Miskitos, speak their own languages including Miskito, Sumo, Rama, and a Jarifone dialect of the Caribbean. Most of the churches in Nicaragua (Baptist, Moravian, Roman Catholic, etc.) are composed of only one ethnic group or at the most two.

The Anglican Church, like the Republic of Nicaragua itself, is composed of all three groups. At a diocesan convention or workshop, three languages are used — Spanish, English, and Miskito.

Such a varied ethnic membership helps to keep the Episcopal Church sensitive to the needs of all the ethnic groups of the country. It creates a certain amount of tension, to be sure, but it also provides for a richness and depth of experience that would be lacking without such a diverse membership.

The Anglican presence in Nicaragua goes back to the 17th century, when commercial activity was established between the British traders and Miskito Indians of Nicaragua's Atlantic Coast. A number of priests were appointed

from 1746 to 1777 to minister to the Miskitos, but none stayed because of the difficulties of the climate and the living conditions. However, a lay catechist by the name of C.F. Post remained on the Atlantic Coast for 20 years (1765-1785) and ministered to Indians, whites, and slaves.

In 1848, the Rev. John Calm, a Canadian, was sent to minister to the spiritual needs of the British residents in San Juan del Norte (Greytown) in southeast Nicaragua. The same year he visited Bluefields, also on the Atlantic Coast, and held services for the British nationals there.

However, Fr. Calm considered the residents of Bluefields to be "wild and outrageous and incapable of receiving the Gospel." Later he returned to Bluefields as priest of St. Mark's congregation, which was to become the mother church of Anglicanism in Nicaragua. The majority of the Anglicans were blacks from the West Indies who worked on the various plantations that were being developed on the Atlantic Coast.

Despite many obstacles and setbacks, the Anglican Church gradually spread throughout the southern Atlantic Coast and up to Puerto Cabezas in the north. In all instances it was a church of the poor — rooted deeply in the catholic tradition, a church that would baptize children of unmarried parents, a church spread by the efforts of dedicated lay evangelists. This is true to the present day, even with its new Spanish-speaking congregations on the Pacific Coast.

One such lay evangelist was David "Daddy" Green, who was responsible for much of the mission expansion in the Pearl Lagoon area, north of Bluefields. Originally from Jamaica, he served for years as a catechist, and his evangelical work reached throughout the entire Pearl Lagoon area. He was the leading figure in the expansion of Anglicanism, and he served every new mission that was established. He eventually retired and died in one of the villages where he had organized a mission many years before.

Local oral tradition has it that David Green arrived in Nicaragua from his na-

Rev. Robert W. Renouf and his wife, Jeanette Renouf, for the past three years have directed the Anglican Institute of the Episcopal Church of Nicaragua through which he has been engaged in ministry and church development. Earlier this year [TLC, July 15], Fr. Renouf wrote on the problem of alcoholism in Nicaragua.

The story goes that at the age of 12 he was a juvenile delinquent, having wounded another boy with a knife in a brawl.

True or not, the story gives some of the color associated with this great lay evangelist. Always known as "Daddy" Green, he was described as a "very large man of impressive appearance." He wore a clerical collar and a pectoral cross hung from a green cord. He was never ordained but said "he was ordained by God and that's enough!"

Permanent work among the Creoles and Miskito Indians in the Pearl Lagoon area was begun in 1916; Daddy Green played a major role in its development. Being poor himself, he ministered with compassion to the poor throughout the countryside.

The Episcopal Church of Nicaragua itself is a church of the poor. It has been such since its beginnings. Long before it was popular to give the poor priority for ministry, the Anglican Church in Nicaragua carried on a ministry to the lowly and baptized them into her Christian community. It has been said in Nicaragua that if no other church wanted you — because of your poverty of spirit, body, or social condition — you were always welcomed by the Anglicans. So it was then, and so it is today.

Many visitors to Nicaragua from the U.S., Canada, and England are surprised to find that the Episcopal Church, long before the Nicaraguan revolution, was a church of the humble people, a popular church. Recently a zealous workshop leader from outside Nicaragua was exhorting his Nicaraguan audience of Episcopalians to get out and minister to the poor.

After hearing this for several days, one of the Nicaraguan deacons said to the workshop leader, "But we *are* the poor, and we have *always* ministered to the poor." With the exception of one or two Managua congregations, the membership of the Episcopal Church of Nicaragua is generally made up of people from the lowest social and economic levels.

The Episcopal Church of Nicaragua has before it a demanding ministry. It is a church of reconciliation, working for justice and peace in a war-torn nation. But, above all, it is a church of the poor who live in the jungles of Nicaragua's Atlantic Coast, the Creole poor in Bluefields and Puerto Sandino, the Mestizo poor in the mountains of Matagalpa, and the single parents in the barrios of Managua.

The Episcopal Church of Nicaragua is a church that has spread the Gospel through dedicated lay evangelists, catechists, and leaders like "Daddy" Green. The leaders of the diocese, in the spirit of Roland Allen, believe that God has given all the gifts needed for the church's life, growth, and ministry.

The daughter of the Nobel Peace

Prize winner asks,

"God, Am I Your Stepchild?"

By MPHO TUTU

*Give judgment for me, O God,
and defend my cause against an
ungodly people.
Deliver me from the deceitful and the
wicked,
for you are the God of my strength.
Why have you put me from you?
And why do I go so heavily while the
enemy oppresses me? (Psalm 43:1-2)*

God, am I your stepchild? I look at the situation at home in South Africa with growing horror — the draconian laws which leave families fatherless for 11 months of the year, throw hundreds into jail daily for lack of a passbook or the right stamp, call my mother and her children "unnecessary appendages" and dump them, like so much garbage, on barren land; turn my sisters into prostitutes and starve my brothers in economically non-viable homelands,

This article is a revised version of a sermon preached at the Episcopal-Anglican student worship service on November 4 in the small chapel on the campus of Howard University in Washington, D.C. Mpho (pronounced Um-paw), the daughter of Nobel Peace Prize winner Bishop Desmond Tutu, is a senior at Howard and serves as president of the Absalom Jones Student Association. Her sermon was first printed in the Episcopal Chaplaincy at Howard University Newsletter, (volume 12, no. 2) edited by the Rev. E. N. Porter, chaplain. TLC is grateful for permission to publish this piece.

detain my aunts and uncles without to be found battered and dead in t cells.

While my babies starve, South Africa exports food. God, sometimes I am tempted to ask you, am I your stepchild? ". . . For you suffered the same thing from your own countrymen as they from the Jews, who killed both the I Jesus and his prophets and have persecuted us, and they please not God are contrary to all men" (I Thessalonians 2:14-15). Paul is talking here about the church of the Thessalonians and like it to the churches in Judea; but he equally have been describing South Africa and her apartheid regime.

Our leaders — you might call them prophets — have been detained, killed or relocated to the twilight existence of banning order. The laws which govern would be, to quote my father, "the kind of many a fascist state!" South Africa calls itself a Christian country, and government claims to have biblical justification for apartheid. I always wonder which Bible they read!

What I want to do is to prick your conscience, no, to hammer your conscience, until you want to find out not until you ache to act. South Africa is almost Orwellian in character. The color of your skin determines whom you love, where you may live, where you work. The government decides what you may read and what you see in the circles and on TV.

Whom may you love? The Immorality Act and the Mixed Marriages Act that there is to be no love across

"If you are black, you are taught how to be a slave; if you are white, you learn to be a slavemaster."

nor has it changed. We have asked for economic pressure on the South African government to bring the government to the conference table and forestall a bloody confrontation.

Foreign companies in South Africa — General Motors, General Electric, Shell, Mobil, and the gang, to name a few, tell us that if they withdrew from South Africa, blacks would be hardest hit. Considering the profits foreign companies make by operating in South Africa, one can understand their sudden flash of altruism. One percent of black people in South Africa are employed by foreign corporations. Better to starve with the end in sight than to be fettered in padded chains for life.

The Rev. Mr. Sullivan introduced the Sullivan principles for American companies operating in South Africa. The Sullivan Principles cannot be imposed and are not policed. They are really nothing more than a salve for the collective conscience of American corporations. They do nothing to change the system.

It is nothing to me that I can use the same toilet as a white person, or share a meal in the same canteen. I still have to show my pass to a policeman with nothing better to do than to ask for it. I still have to travel endless miles on overcrowded buses to an ugly township at the end of each day. I still have to go back to my cramped three-room house to cook on a smoky coal stove. I still know my children only by candlelight. The white woman still goes home to her servant-filled mansion.

Why do I go so heavily while the enemy oppresses me with the poison that children, both black and white, are fed masquerading as an education? In other parts of the world it's called indoctrination, brainwashing . . . but then white people are past masters at distorting history.

If you are black, you are taught how to be a slave; if you are white, you learn to be a slavemaster. In some black schools overcrowding has reached such proportion that split sessions had to be introduced: half the students attend morning classes, the other half go in the afternoon. It is astonishing that any black child manages to complete elementary school, let alone high school.

The riots that exploded across South Africa in 1976 and have simmered angrily since are no surprise. The anger is there; it will continue to be there until the system changes. If the system does not change peacefully now, it will change violently later.

In South Africa, peaceful protest has become virtually impossible. The riots of 1976 began as a peaceful protest. Children marching to protest a poisonous education. Children carrying placards and singing freedom songs, children fleeing from tear gas and police dogs, children

Bantustans "work," blithely ignoring the abject poverty outside the gates. Where white South Africans go to find black prostitutes — what is immoral a few miles away suddenly becomes perfectly moral, prostitutes and all.

Where black South Africans go because inside those gates — if they have the money, they can become people. Where black South Africans go because the acid fumes of an evil system have become unbearable and they allow themselves to forget that what smells like fresh air is the smell of hunger.

O God, give judgment for me and defend my cause against an ungodly people. Deliver me from the deceitful and the wicked. Give judgment for me, O God.

And the Homeland policy feeds the migrant labor policy, which feeds the Homeland policy. For 11 months of the year, a father and a husband becomes less than that. He lives, five or six or 11 to a room in a single-sex hostel that denies his manhood. He lives five or six or 11 to a room in a compound of many such hostels, locked in at night like a prisoner.

His visitors may not enter the compound. It is like a dormitory with a curfew. . . . A curfew on a 30-year-old man? His family may not visit — where would they stay? "Those whom God has joined together, let no man put asunder. . . ."

You don't have to tell that to the woman clutching her baby against the bitter cold of Cape wind. . . . Is this the tenth time the police have come in the middle of the night to bring the roof crashing down about your head? Is this the 20th time you'll be rebuilding in the morning? Is this the 100th time you're walking back — baby, household goods, and all — from the Transkei, Ciskei, Venda, or wherever it is you were left waterless, destitute, hungry, and cold? And how many times more?

"For you are the God of my strength."

America invests heavily in South Africa. The Reagan administration last year pushed through an IMF loan to South Africa that is almost equal to the increase in South Africa's military budget for last year. The Reagan administration is "constructively engaged" purportedly to bring about peaceful

line. "Apart-hate": the correct pronunciation of the word summarizes the essence of the system — keep them apart so they may hate each other. The essence of my God is love. Give judgment for me, O God.

The Group Areas Act leaves houses standing empty in areas designated "white," while in the areas designated "black," "colored," or "Indian," people spend years on a waiting list in the hope new houses will be built.

The Group Areas Act forces families out of homes they have built over generations because the area has been redesignated "white." One hopes one can buy a house in the township with a garage to let. A family which once had a house now lives in somebody's backyard, squeezed into one small room to cook, sleep, wash, study — a family displaced by the arbitrariness of South African law.

Give judgment for me, O God: the old laws, which tell me, from the township turn 16, where I may work, where I may sleep, where I may live. One stamp a little brown book and I am "endorsed out" of the city of my birth; "endorsed out" of everything that has defined my existence, "endorsed out" of the possibility of a job.

My pass no pass; I do not exist. The stamp and presence in the township where I was born becomes a criminal record. A democratically elected government, which neither I nor my parents had any part in democratically electing, tells that I have no right to live in the land of my forefathers. Give judgment for me, O God. And defend my cause. . . . The Homeland or Bantustan policy declared black women and children unnecessary appendages to their husbands and fathers and has therefore displaced them — it's called relocation in South Africa — in a "homeland" far from any place that they've ever called home. These homelands, as a South African government study has shown, are economically non-viable, arid areas with no opportunities for work range from nonexistent. Subsistence is barely possible.

As you've heard of Sun City — South Africa's Soho — where white South Africans go to convince themselves that the

igniting automatic weapons and ignored trucks with jeers, stones, and generations of rage, children lying dead in the streets:

Hector Peterson was eight years old. He died on June 16, 1976, on a street in Soweto. Hector Peterson was shot in the back. Hector Peterson was running from the police. Hector Peterson was eight years old. The policeman who killed him shot him in self-defense.

I pray that you understand what a gift your education is. I pray that you under-

stand how important your education is for black people the world over. I pray that you understand that you're not in school because your father is a doctor or your mother is a lawyer or you were so brilliant that you won a scholarship.

You see, black people, from slavery on up, have been paying for your education; they have paid for it in blood. "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (I Thessalonians 2:12). That is all we ask.

And why art thou disquieted within? Hope in God: for I shall yet praise him who is the help of my countenance, O my God" (Psalm 43:5).

My belief keeps me from despair for my country. My Bible tells me that without number that justice will prevail. I am created in God's own image, for God is in me. I am a child of God; I pray for the strength to act like one.

"*Hope in God . . . Who is the help of my countenance, and my God.*"

A Primary Mission

The sermon is a vital and important part of the liturgy of the Word.

By HENRY A. CHAN

As a priest and baptized member of the Christian community, there are several reasons why I preach. Theologically, these reasons are grounded in scripture, history and tradition.

As a baptized member of the Body of Christ, the church, I have a duty to obey the command of the Lord Jesus Christ given to the Christian community through the apostles to "Go into all the world and preach the Gospel to the whole creation" (Mark 16:15). This is a direct, explicit instruction from the Risen Christ himself, and it is the responsibility of all those who are faithful to him to ensure that this primary mission of the church is carried out.

The Book of Common Prayer embodies scripture, history, and tradition in the Episcopal Church. In the Rite for the Ordination of a Priest, the bishop addresses the ordinand, "My brother, the church is the family of God, the body of Christ, and the temple of the Holy Spirit. All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world." This, to my mind, is another way of stating the command that our Lord had issued in Mark 16:15.

In the same address to the ordinand, the bishop continues, "As a priest, it will

be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.

"You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you."

Therefore, as a priest of God and a baptized member of the church, I have made a promise and commitment to my Lord to proclaim his Word, to preach his Gospel to all people. This is one of several of my priestly functions.

As with every other task, preaching is also a process. In a book called *Lectures on Preaching*, published in 1877 by E. P. Dutton & Company, Bishop Phillips Brooks described this process accurately in his definition of preaching as "communication of truth by man to men."

First of all, there is the "truth," the truth of God himself, as revealed in Christ Jesus, which has to be preached. The truth is at the heart of the Gospel, for Jesus is the Way, the Truth, and the Life.

There is also suggested in this definition the reality of a personality who is the conveyor or medium by which the Gospel is propagated. As a servant of the Word, I am the medium by which the

Gospel is proclaimed. This is an awesome but necessary responsibility. God's people are to be nourished by grace of his Word.

There are also those to whom the message must be proclaimed, that is, "men" or as St. Mark puts it, "to the whole creation." Therefore, the thrust of my preaching is to tell about the redeeming love of God in Jesus Christ and to stir up the conscience of all people to respond to the love which is divine, all loves excelling.

But preaching is not done in a vacuum. It is done within the context of the life of the ecclesial community, the Body of Christ, the church. It is incorporated formally into the services of worship. The sermon is a vital and important part of the liturgy of the Word.

Now the liturgy of the Word cannot be separated from the sacraments. I agree wholeheartedly with Frank Colquhoun's view of the relationship between preaching and sacraments.

In his book, *Christ's Ambassador: The Priority of Preaching*, which was published by Westminster Press in 1961, Frank Colquhoun wrote, "It must be emphasized that both preaching and sacraments, as divine means of grace, derive all their efficacy from the Word of God. Just as, apart from the Word, preaching has no spiritual value but is mere talk, so likewise the sacraments, apart from the Word, are but a display, empty signs. Preaching is the Word of God made vocal, the sacraments are the same Word of God made visible."

This same connection between preaching and the sacraments is emphasized in the bishop's address to the ordinand in the Rite for the Ordination of a Priest. As a priest, it is my duty to ensure that the channels of God's grace, Word and sacrament, are always kept open so that the gifts of God are made available to the people of God.

Preaching, therefore, is a significant function of my ministry as a priest and baptized member of the Christian community. Consequently, I must constantly look for ways to hone my preaching skills in order to perform my function as fully as I possibly can.

The Rev. Henry A. Chan is curate at the Church of the Transfiguration, Freeport, N.Y. His article is the third in a series on preaching which began in TLC, January 13.

Question of Nicaragua

From time to time there are great issues which claim major portions of our national attention. We think of the struggle for racial desegregation, the Vietnam war, Watergate, and the Iranian crisis. Will our relationship with Nicaragua become a major problem for the people of the U.S. to wrestle with during the next few years?

We hesitate to say that it may be the Vietnam of the future because that implies a similarity which does not exist. Vietnam was a land situated on the other side of this planet, with which we had never had significant ties, whose language was unknown except to a few specialists, and where the enemy was a well-organized force explicitly committed to advancing the cause of Communism.

The situation in Nicaragua is quite different. It is a country with which we have had close historic ties, and in which many of the citizens have customarily looked upon us as friends. Their national language, Spanish, is not the primary tongue of many North Americans, but as our national language, English, is the primary tongue of many Central Americans. Nicaragua is in no sense a totalitarian Marxist state. It is a land seeking to develop in what seems, by all evidence, to be a friendly and cooperative manner with its neighbors.

How does this concern the Episcopal Church, and what do Episcopalians know about this? The answer is, simply, that Anglicanism has had a significant presence in Central America for generations. English-speaking peoples from Jamaica and elsewhere in the Caribbean come from families which have been Anglican for centuries.

Unlike any other church in Nicaragua, our constituency is evenly divided between this largely English-speaking group, and the Misquito Indians (also on the coast) and the Hispanics. The Episcopal Church is the only church which can speak for the whole population of this tripartite nation as no other body can.

O Ye winter . . . Bless Ye the Lord

The brilliant colors are gone now
Followed by the dull, empty leaf.
It seems a shame.

But one can acclaim
This melancholy purpose —
The cycle has fallen every year —
Because the spring will come
Ringing
In months ahead.

Clearing the branches is winter work;
Filling the silhouette is spring hope.

Mark Lawson Cannaday

The Episcopal Church has substantial communications with Nicaragua. Native Episcopal clergy and laypeople are constantly involved in all aspects of national life. Contrary to some rumors, our people experience no government resistance to their faith or church life. We also have had missionaries living in the country varying numbers of years in daily contact with Nicaraguan people of many classes and backgrounds.

As a result of the current situation, furthermore, many other responsible members of our church, from the Presiding Bishop on down, have recently visited the country, talked to many people, gone wherever they wished, and observed many aspects of the life of the country. Linkage with Milwaukee is especially close, because the Diocese of Nicaragua is the companion diocese to Milwaukee. During recent years, many from each diocese have visited the other.

Nicaraguan church leaders visiting us and our people visiting them repeatedly say the same thing: the North American news media are giving the public in the U.S. a very strange view. The Nicaraguan people seek peaceful coexistence and friendship with us. They are at a loss to understand why the U.S. supports "Contras" in skirmishes and atrocities on their borders.

The largest religious body in that nation, the Roman Catholic Church, is radically divided in Nicaragua. Many are enthusiastic about the Sandinista government, and one complaint from the Vatican is precisely that some priests are employed within the government. On the other hand, conservative Roman Catholics are opposed to the present government.

This is scarcely surprising. Under the dictatorship of Somoza, the Roman Catholic Church and its hierarchy enjoyed unique privileges and advantages. Today some of the bishops say they are "persecuted" because they are no longer given such special privileges.

The alliance of Hispanic Roman Catholicism with oppressive governments is an old and familiar story, and there is no reason for the U.S. to be seduced by it. We do not allow the Roman Church special privileges here, and there is no reason why we should support their pretensions in other nations. Many Roman Catholics in the U.S. would agree.

Churches like our own, ministering to our own people and also attracting many newcomers, are allowed freedom to do so in Nicaragua. In spite of the negative stand of the U.S. government toward the government of that nation, Episcopalians coming from this country to Nicaragua have been treated with respect and allowed to pursue the church's business as they see fit. We have no reason to ask any more.

Members of other non-Roman churches apparently have had similar experiences. The secular media in the U.S. have no right to say that churches are persecuted when the members of the churches report nothing of the sort.

THE LIVING CHURCH is not concerned with whether Democrats or Republicans, liberals or conservatives, happen to like or dislike Nicaragua or its government or its people. We are concerned with fairness to our own people who are citizens of that nation. We are also concerned with fairness to ourselves in the U.S. We do not need to be hoodwinked.

If the secular press is giving a distorted view of a situation, it is the duty and the obligation of the church press to try to set the record straight. It is one of the

privileges of a free democracy that we are at liberty to do so.

Meanwhile, neither this, nor anything else, is the last word on the subject. The situation may change rapidly in Central America. Many observers feel current U.S. policies are weakening U.S. influence and inevitably encouraging Nicaragua to make other ties.

The worst things said about Nicaragua can easily become self-fulfilling prophecies. Hence, it is urgently important for citizens of our own country to demand accurate information so that we can take an appropriate and constructive stance while we still have the opportunity to do so. Such an opportunity may not last indefinitely.

Continuing Education

As parishes, dioceses, and individuals in the church look to the months ahead, continuing education is a matter to be considered. Continuing education is a term that can be used in many ways, and one hopes that one's whole life is a continuing education.

As commonly used in church circles, however, "C.E." refers to further training and education for the clergy and lay church professionals. The formal enhancement of their skills should be a serious concern for these individuals. At the same time, parishes, dioceses, and church-related institutions should be concerned about maintaining and nourishing the effectiveness of those who serve them.

In a period of history when the life of the church faces many obstacles, and when the clergy and others employed by the church experience a diminishing secu-

ment of professional skills should have a high priority. Yes, it should, and many religious and educational leaders have been pointing this out for a number of years.

The fact is, however, that the response has often been lukewarm. Parishes have not seen the importance of urging clergy to engage in C.E., even though members of the vestry may work in secular businesses in which continued training for the staff has long been mandatory.

Clergy have been shy about enrolling in programs which will place them in unfamiliar settings. Episcopal clergy are notoriously reluctant to enroll in ecumenical programs, even when generous scholarship aid is offered to them.

We bring this topic up now because many programs occur in the late spring and summer, and it is not too soon to look ahead to those months. There is a multitude of programs, courses, and study conferences available, some of them at state universities. In most dioceses, there are one or more individuals who have detailed information.

For the past dozen years, your editor has worked with one such program, the Leadership Academy of New Directions, which is today the oldest program of its kind operating continuously within the Episcopal Church. He can say without hesitation that the kind of people who enroll in such a course, men and women, lay and ordained, are almost always individuals of high caliber who respond to challenges in creative ways, and with whom it is a privilege to work.

Others can say the same about other programs. The church as a whole, and its professional personnel in particular, would do well to take fuller advantage of the resources which are available.

BOOKS

Secular Beauty

WATERCOLORS: From Dürer to Balbus. By Jean Leymarie. Rizzoli International Publications. Pp. 139. \$35.00.

The watercolor, in the sense of the translucent, delicate, and lightly painted picture on white or at least light paper, is one of the most delightful media of pictorial art. In this form, the watercolor has depended on the manufacture of suitable paper, and did not become popular in western civilization until the 16th century.

Soon watercolors were widely used for sketches of landscape, and also for the exact delineation of plants, birds, butterflies, and other items of combined scientific and aesthetic interest. All of this is abundantly presented in the text and fine illustrations of this beautiful volume. Meanwhile, religious art stuck to the more monumental and imposing media of oil paint, frescoes, and tempera.

In the romantic era, beginning in the

late 18th century, churches were regarded not only as repositories of art, but, in their picturesque, quaint, or ancient exteriors, the subject matter for art. Many became favorite subjects for watercolorists, but only a few examples appear here.

To some extent a British speciality, watercolor found in William Blake a major painter of religious subjects. Subsequently, modern watercolor developed in many directions.

This volume will delight art lovers, but unlike what is in most books on the old masters, one will find no biblical scenes or saints here.

H.B.P.

Demanding and Rewarding

I BELIEVE IN THE HOLY SPIRIT: Volumes II and III. By Yves Congar. Seabury/Geoffrey Chapman. Volume II, Pp. x and 230. Volume III, Pp. xxi and 274. \$60.00 (the set of three volumes).

The careful readers of these two volumes — volume one was reviewed in TLC, April 22 — will undertake a demanding and eminently rewarding task.

The author desires to share the fruit of his powerful intellect, his learning, his long experience, and his deeply felt communal and irenic concerns which bear on the work of the Holy Spirit.

Volume II is entitled *He Is the Lord and Giver of Life* and deals with Spirit and church in part one, Spirit and person(s) in part two, and Spirit and renewal movements in part three. Volume III is called *The River of Life Flows in East and in the West*. The bulk of it is the Spirit in the Trinity as set forth by the Fathers, in the undivided and in the divided church. The series concludes with a brief study of the Spirit and sacraments, with special focus on Confirmation and the role of the eucharistic epiclesis.

Most readers will find Congar's description and evaluation of renewal movements balanced and appreciative but not uncritical, and therefore helpful. He confesses to feeling "rather like a lexicographer in the presence of an inspired poet" (II, p. 205), since his "style is that of the theologian" (II, p. 205). But only those who are willing to follow the church or unwilling "to accept the Christological criterion for the aut-

TURK SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the request of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

CALIFORNIA
JOSE STATE UNIV. San Jose
 St. John Street at Second on St. James Sq.
 ev. David A. Cooling, r (408) 293-7953
 Eu 8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

UNIV. OF CALIF.—SANTA CRUZ Santa Cruz
TRINITY CHURCH Center and Lincoln
 ev. Judith Aln, chap
 C 8, 10; Thurs HC & HS 10; Wkdys ex Thurs MP 8:30

DELAWARE
UNIVERSITY OF DELAWARE Newark
THOMAS'S PARISH IN NEWARK
 ev. Robert Wm. Duncan, Jr., r; the Rev. Jack W.
 ton, TSF, Univ. v
 10, 5:30. EP daily, Mon 7, Wed 12:10. Anglican Student
 ship Wed 7

FLORIDA
FLORIDA SOUTHERN COLLEGE
WILSON COMMUNITY COLLEGE
 WILSON'S 145 Edgewood Dr., Lakeland
 ev. Robert B. Cook, Jr., r; the Rev. James P. Coleman,
 the Rev. Dr. John Santosuosso, d
 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and
 g

GEORGIA
EMORY UNIVERSITY Atlanta
ST. CATHARINE'S 1790 Lavista Rd., N.E.
 ev. J. Chester Grey, r; the Rev. Nancy Baxter Sibley,
 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
SOUTHERN ILLINOIS UNIV. Charleston
OPAL CAMPUS MINISTRY
 ev. Donald J. Schroeder, chap
 dweek & holidays as announced. 345-8191

E FOREST COLLEGE Lake Forest
CHURCH OF THE HOLY SPIRIT
 ev. J. Clark Grew, r
 30, 9, 11; Tues 7; Wed 9:30; Thurs 6:15

SOUTHERN ILLINOIS UNIV. DeKalb
ST. MARY'S EPISCOPAL COMMUNITY
 Lucinda Ave.
 ev. Charles E. Hoffacker, chap
 lays as anno. Full-time active program

INDIANA
WELLS COLLEGE Grinnell
S. JAMES CHURCH & STUDENT CENTER
 ev. Bob Towner, chap
 Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5; Wed 12:10; HD 7

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

MARYLAND
UNIV. OF MARYLAND College Park
MEMORIAL CHAPEL Canon Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the
 Diocese of Washington

MISSISSIPPI
UNIV. OF MISSISSIPPI Oxford
ST. PETER'S 9th and Jackson
 The Rev. Paul E. Stricklin, chap
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

NEW YORK
SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL-ANGLICAN CAMPUS MINISTRY
 The Rev. Canon K. Dennis Winslow, chap
 Hendricks Chapel Syracuse, N.Y. 13210
 Mon-Fri 8:10 MP; Thurs 5:10 H Eu

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10:30. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c
 Sun H Eu 8, 10:30; Wed 7:15

OKLAHOMA
OKLAHOMA STATE UNIV. Stillwater
ST. ANDREW'S 516 N. Third
 The Rev. William V. Powell, r; the Rev. David Ottsen, chap
 Sun: HC 8, 10:30, 5. Wed 10

TEXAS
SAM HOUSTON STATE UNIV. Huntsville
ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Canterbury 6.
 Fri 12:05.

VIRGINIA
WASHINGTON AND LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE The Rev. Peter J. Bunder
R.E. LEE CHURCH 123 W. Washington St.
 Sun 8:30 & 10:30. Wed 4. Sun Even. 6:30

WEST VIRGINIA
MARSHALL UNIVERSITY Huntington
CAMPUS CHRISTIAN CTR.—Canterbury Fellowship
 Fifth Ave. & 17th St. 25701
 The Rev. Philip G. Browne, chap

WEST VIRGINIA UNIV. Morgantown
CAMPUS MINISTRY CTR.—Canterbury Fellowship
 293 Willey St. 26505
 The Rev. George D. Moses, chap

WISCONSIN
UNIV. OF WISCONSIN—PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. J.R. Hector (608) 987-3019

will be put off.

In his effort to contribute to the Roman Catholic-Orthodox dialogue, Congar labors mightily with the *filiogue* controversy and uses all his learning and wisdom and charity to demonstrate the truth of the "double procession" of the Spirit, the validity of the Eastern Churches' approach to Trinitarianism, which excludes it, and the desirability of dropping it from our Nicene Creed — after the necessary explanations to our constituencies.

Those who stick with Congar's argument will marvel at how their own theology and devotion are enriched and strengthened by this French catholic, whose massive knowledge of the Fathers and the Scholastics, as well as contemporary European and English scholars and theologians, resulted in almost 1,000 notes in one volume and almost as many different bibliographical indications. The absence of an index and a bibliography hinders the series' usefulness for reference, but the detailed tables of contents partly offset this defect.

We have singled out only two of Congar's major emphases; the reader, scholar or not, will find a host of related byways opened up or at least pointed out for those eager to explore, with a minimum of Gallicisms and a modicum of technical expressions to impede them. In a variety of ways, then, the faithful reader will perceive more clearly how the Creation is completed and fulfilled as we move "in the Spirit through the Son to the Father" (Irenaeus).

(The Rev.) T. HALL PARTRICK
 North Carolina A. & T. State University
 Greensboro, N.C.

Books Received

- RIDERS OF THE LONG ROAD.** By Stephen Bransford. Doubleday. Pp. 304. \$15.95.
- CHRISTMAS LESSONS: A Novel.** By Janine Boisard. Little, Brown. Pp. 243. \$15.95.
- HOW TO SAVE THE CATHOLIC CHURCH.** By Andrew M. Greeley and Mary Greeley Durkin. Viking. Pp. 258. \$16.95.
- PRAYER: Key to Revival.** By Paul Y. Cho, with R. Whitney Manzano. Word. Pp. 177. \$8.95.
- THE LAST, LONG JOURNEY.** By Roger Cleeve. University of Chicago Press. Pp. 271. \$7.95 paper.
- GENETIC ENGINEERING: Social and Ethical Consequences.** Prepared by the Panel of Bioethical Concerns NCC/USA. Pilgrim. Pp. ix and 81. \$5.95 paper.
- AMBITION: Friend or Enemy?** By Frederick C. Van Tatenhove. Westminster. Pp. 120. \$7.95 paper.
- 1 and 2 TIMOTHY, TITUS.** By Gordon D. Fee. Harper & Row. Pp. 273. \$9.95 paper.
- THE COMING PEACE IN THE MIDDLE EAST.** By Tim LaHaye. Zondervan. Pp. 189. No price given. Paper.
- THE COMING GREAT REVIVAL: Recovering the Full Evangelical Tradition.** By William J. Abraham. Harper & Row. Pp. 125. \$12.95.
- THE WHISPER OF CHRISTMAS.** By Joe E. Pennel, Jr. Abingdon. Pp. 128. \$4.95 paper.

PEOPLE and places

Appointments

The Rev. Clifford Buzard is a member of the team of non-stipendiary clergy at St. Matthew's Church, Evanston, Ill. Add: 122 17th St., Wilmette 60091.

The Rev. Caryl A. Marsh now serves as director of Christian growth and development, Diocese of Spokane.

The Rev. Peter R. Powell, Jr., will become rector of Emmanuel Church, Wilton, Conn., on February 1. Add: 285 Lyons Plains Rd., Weston 06883.

The Rev. Donald A. Seeks is now vicar of St. Stephen's Church, Stockton, Calif. Add: 3832 Plymouth Rd., Stockton 95204.

Ordinations

Priests

Alabama—Caryl Jean Altizer; add: Holy Cross Church, 90 Parkway Dr., Trussville 35173. Robert Hunter Blackwell; add: St. Joseph's Church, Box 42, Mentone 35984. Francis Thomas Crittenden; add: Christ Church, 605 25th Ave., Tuscaloosa 35401. Patricia Wing Srinivas; add: St. John's Church, 202 Gordon Dr. S.E., Decatur 35601. David Jewson Stoner; add: Church of the Ascension, 315 Lantano Ave., Montgomery 36116.

Chicago—Gordon Lee Morrison; add: St.

tis Gustav Alquist, curate, St. Simon's Church, 717 W. Kirchoff Rd., Arlington Heights, Ill. 60005. Michael Eddie Anderson, curate, St. Gregory's Church, Wilmet and Deerfield Rds., Deerfield, Ill. 60015. William George Beasley, assistant at the Church of Christo Rey, 1333 W. Argyle, Chicago 60640. John Mark Graham, curate, Church of the Advent, 2900 Logan Blvd., Chicago 60647. Wayne Ronald Hanson, II, curate, Grace Church, 924 Lake, Oak Park, Ill. 60301. Steven William Lawler, continuing his education at the Yale Divinity School, New Haven, Conn. Joe McClatchey, assistant, St. Barnabas' Church, 22 W. 415 Butterfield Rd., Glen Ellyn, Ill. 60137.

Fort Worth—Charles Thomas Williams, curate, St. Mark's Church, Box 933, 2024 S. Collins, Arlington, Texas 76010.

Kansas—Richard Alden Wagner, curate, Trinity Church, 130 N. West, Wheaton, Ill. 60187.

Montana—Edwin Speare, vicar, St. Alban's Church, Laurel; add: 705 E. Fifth, Laurel 59044. Joseph Galligan, vicar, St. John's Church, Townsend; add: Box 977, Townsend 59644. Robert Honeychurch, vicar, St. Luke's Church, Libby, and Holy Trinity Church, Troy; add: Route 4, Box 204, Libby, 59923. Priscilla Inman, assistant, St. Andrew's Church, Polson; add: Box 752, Polson 59860. Mary Jacques, vicar, Christ Church, Sheridan, and St. Paul's, Virginia City; add: Box 246, Sheridan 59749.

Nebraska—Jeffrey Mac Knight, curate, St. Matthew's Church 2325 S. 24th, Lincoln 68502.

Northwestern Pennsylvania—William B. Hobbs, to serve St. Matthew's, Eldred, and St. Joseph's, Port Allegany; add: 36 Chautauqua Pl., Bradford 16701.

Rochester—Carol Wharton Hull, vicar, Church of

Sts., Savona, N.Y. 14879.

Southern Ohio—John Wesley Rafter, Jr.; add: Michael's Church, 1014 Fourth Ave. N.W., Faye Ala. 35555.

Resignations

The Rev. William T. Lawson has resigned as pastor of the Church of the Annunciation of Our Lad Waukegan, Ill., and may now be addressed at Theological College, Catholic University of America 401 Michigan Ave., N.E., Washington, D.C. 200

The Rev. H. Paul Osborne has resigned as interactor of St. Paul's on-the-Plains, Lubbock, Tex. and returned to his home. Add: Box 577, Garri Ky. 41141-0577.

Deaths

The Rev. John H. Philbrick, retired priest since 1972 of the Diocese of Western Massachusetts, died at his home in Duxbury, Mass. on December 10 at the age of 74.

A graduate of Hobart College and Episcopal Theological School, Fr. Philbrick served several parishes in Massachusetts during his ministry, the last being St. John's, Wilkinsonville, from 1962-72. For 15 years in the 50s, Fr. Philbrick served at National Town and Country Church Institute Parkville, Mo.; and for 15 years he was president of the Bio-Dynamic Farm and Garden Association America. An avid farmer and member of Plymouth County Wildlands Trust, Fr. Philbrick — along with his wife, the former Helen L. Porter, who survived him — wrote two books, *The Bug Book* and *Point Priest Keeps Pigs*.

CLASSIFIED

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

FOR THE CARING CLERGYMAN. A perfect gift from the parish to a member ill at home or hospital. A slender volume of Meditations, ideal for Lent, Holy Week, or other times — *Weep Not for Me* by Moultrie Guerry, D.D. Order from University Press, Sewanee, Tenn. 37375. One copy \$5.00 including postage, 20 copies \$50.00 including postage.

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OLDER, experienced pastor and teacher with strong pastoral and counseling skills to work in a multi-staff parish. Send references and resume to: Trinity Episcopal Church, 611 W. Berry St., Ft. Wayne, Ind. 46802.

CURATE/ASSISTANT to rector of eucharistic-centered suburban NYC parish to share all aspects of parish ministry with responsibility for Christian education. Send resume to: David Hoag, 1415 Pelhamdale Ave., Pelham, N.Y. 10803.

SERVICES OFFERED

RENOVATION, restoration, repair, finishing, refinishing of pews, panels, altars, and other wood fixtures in churches and associated buildings. Ten years experience in restoration and refinishing of valued wood articles and areas. Throughout the United States. For further information and quotations write: James Frederick and Associates, 7208 S. 66th E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No interest, long term financing available.

WANTED

ONE COPY American Missal (not Anglican) in good condition. Willing to buy or borrow for one week at reasonable expense. The Rev. Roy B. Davis, Jr., P.O. Box 18056, Louisville, Ky. 40218.

BRASS or wooden altar cross. For new Boy Scout chapel. Write: St. Paul's Church, 390 Main, North Andover, Mass. 01845.

AMERICAN PRAYER BOOKS before 1897. American Hymnals before 1940. Also collecting Anglican breviaries and missals. Please send titles, dates, condition and (reasonable) asking price. The Rev. Robert Norton, 3312 Descanso Dr., Los Angeles, CA 90026.

THORNTON'S *English Spirituality*. Contact: Fr. Mills, 945 Main St., Barboursville, W. Va. 25504.

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

WANTED

BIOGRAPHICAL material on Bishop Francis Dur and the Episcopal Church. Bishop Hodur I raphy Commission, Polish National Catl Church, 278 E. Main St., Plymouth, Pa. 18651.

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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
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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.

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

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

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12, MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

DALLAS, TEXAS
GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

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Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS
ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
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 Comings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.
SAINT DUNSTAN'S 6201 University Ave
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.
ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7715
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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

WASHINGTON, D.C.

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

CONOUT GROVE, MIAMI, FLA.

EPHEN'S 2750 McFarlane Road
P & HC 8, HC 10 & 5; Daily 7:15

INGFIELD, ILL.

DRAL CHURCH OF ST. PAUL 2nd and Lawrence
ary Rev. Richard A. Pugliese Near the Capitol
lass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
ues, Thurs, Fri. 5:15 Wed

ANAPOLIS, IND.

T CHURCH CATHEDRAL
ment Circle, Downtown
ary Rev. Roger Scott Gray, dean & r
u 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
d 12:05, Sat 8). HD 12:05

ON ROUGE, LA.

KE'S 8833 Goodwood Blvd., 70806
ev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu
s 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

IRCHVILLE, MD.

CH OF THE HOLY TRINITY 2929 Level Rd.
ev. James A. Hammond, r; the Rev. Nancy B. Foote, d
orship: 8, 9:15 & 11

STON, MASS.

CH OF THE ADVENT 30 Brimmer St.
ev. Donald R. Woodward, priest-in-charge
lasses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

AINTS 209 Ashmont St., Ashmont, Dorchester
omont Station on the Red Line (436-6370; 825-8456)
ev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
30 Low Mass, 10 Solemn Mass. Daily Mass 7

HN THE EVANGELIST 35 Bowdoin St.
ev. Emmett Jarrett, v; the Rev. Margaret Rose, c
ol Eu 10:30. Daily as announced

PAUL, MINN.

UL'S CHURCH ON-THE-HILL Summit & Saratoga
ev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Low Mass, 10 High Mass. Wkdy as anno

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Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultraya 1st Fri 7

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Sun The Holy Communion 8 & 10

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Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall W.
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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
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10. Eu scheduled with all services

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

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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

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