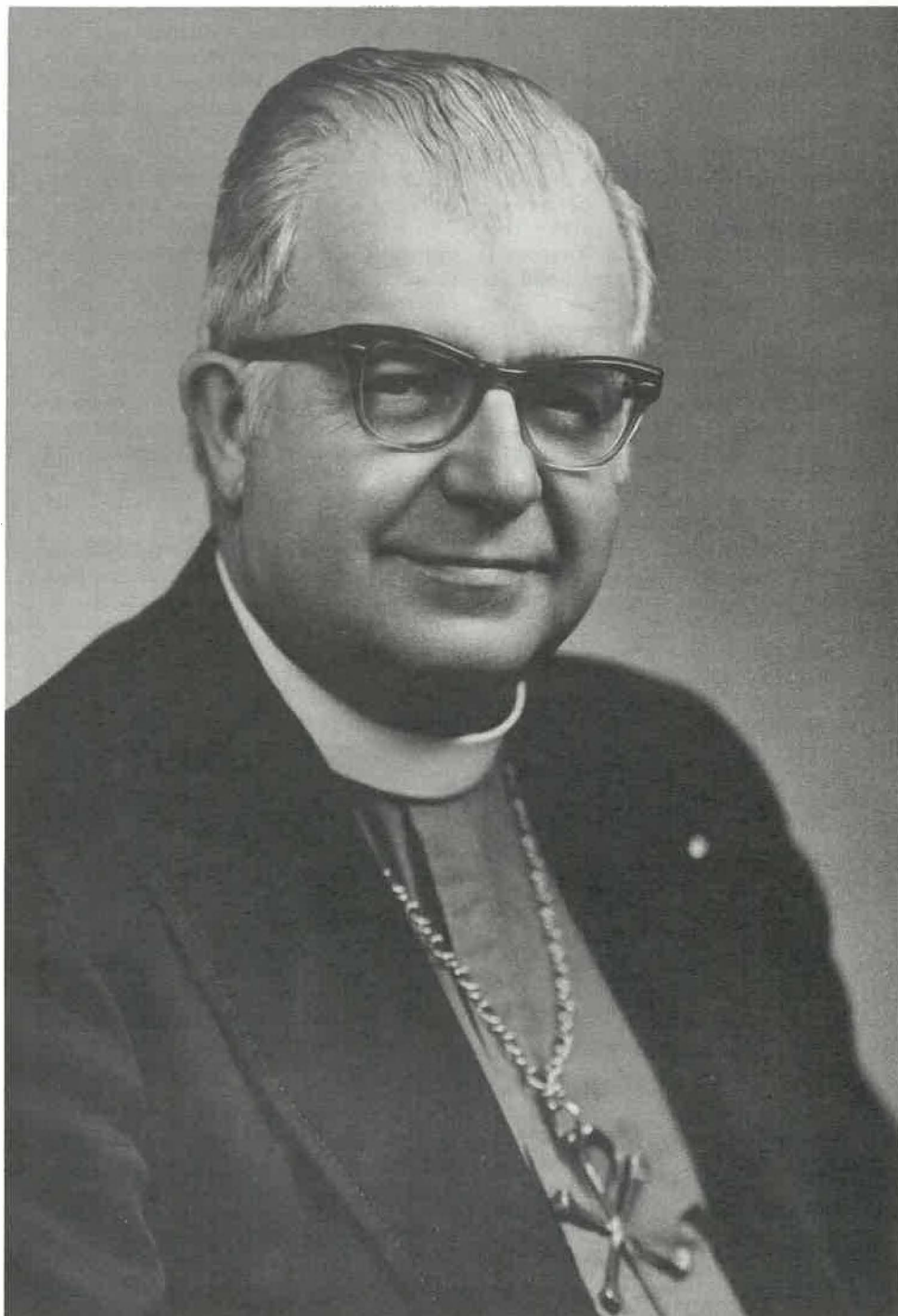


# THE LIVING CHURCH

**An Interview  
with a  
Cardiologist-  
Priest**

• page 9



The Rt. Rev. Frederick W. Putnam: From Oklahoma to Navajoland [see page 8].



# THE LIVING CHURCH

Volume 178 Established 1878 Number 7

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

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

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## CALENDAR

February

- 18. Epiphany 7/Sexagesima
- 23. St. Polycarp
- 24. St. Matthias
- 25. Last Sunday after Epiphany/Quinquagesima

NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

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

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

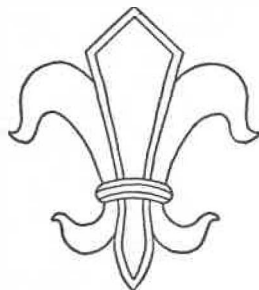
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The great early Christian champion of the doctrine of creation, St. Irenaeus of Lyons, devoted most of his writings to basic Christian doctrines, and he said little about the sacramental practices or the worship of the church. In his book, the *Proof of Apostolic Preaching*, there are, however, a few sentences devoted to baptism, and these sentences are precious.

Near the beginning of the book he summarizes the Christian faith in terms similar to what we know as the creeds: we believe in one God and Father, the maker of all, "this is the first and foremost article of our faith"; and in Jesus Christ, Word of God, Son of God, through whom all things were made (a doctrine discussed last week); and thirdly in the Holy Spirit through whom the prophets prophesied. "Therefore the baptism for our rebirth comes through these three articles, granting us rebirth unto God the father, through his Son, by the Holy Spirit. For those who are the bearers of the Spirit of God are led to the Word, that is to the Son; but the Son takes them and presents them to the Father; and the Father confers incorruptibility" (*Proof*, 6, 7).

So often, Christians have referred to baptism, "in the name of the Father, and of the Son, and of the Holy Spirit" (quoting St. Matthew 28:19) as if these words were simply an arbitrary legal formula: if they were said the baptism was valid, if they were omitted it was invalid. Irenaeus, on the other hand, points to



what these words mean. In fact they are a brief summary of our faith. We know that in ancient times, people being baptized did not simply have these words said over them: the candidates standing in the water had to affirm their belief first in God the Father, then in Jesus Christ his Son, and then in the Holy

Spirit. After each of these three affirmations they were pushed under the water. Hence, as Irenaeus says, it is through these articles of belief that baptism takes place. Furthermore, each person of the Holy Trinity has a distinct role. We are reborn to God the Father. That is to say we become his children: he becomes in a new sense our Father. This takes place *through his Son*: it is on the basis of our union with Christ that we are made partakers of his sonship and hence become the adopted children of the Father. Thirdly, this is *by the Holy Spirit* who unites us to Christ. Thus baptism is not simply in the name of the Trinity, but is carried out in a distinctive manner by the three divine persons. Irenaeus sums this up with great simplicity in his brief statement that the bearers of the Spirit are led to the Son who presents them to the Father. For me, it was St. Irenaeus who first made sense out of baptism and enabled me to see how it related to so many other aspects of Christian belief and practice.

Those who have followed this discussion during the past weeks will see how beautifully this view of baptism fits in with what Irenaeus has said about creation and redemption. We were first created, he says (TLC, Feb. 4) by the "two hands" of God. The Son or Word of God gave us shape and stamped God's image on us. The Spirit made us alive and brought us God's likeness. As we were first created by God's "hands," so we are recreated in baptism. Through the Son and by the Holy Ghost, we are brought back to what we were created to be in the first place. Thus baptism is not intended to abolish our humanity, but to restore it. Fallen, sinful, dying mankind is not complete or really "natural." It is in redemption that we discover what men and women and children are meant to be. (Irenaeus never forgets that Adam and Eve, and Jesus afterwards, were first children.)

Thus we may say that baptism summarizes in brief form what the Christian faith is, but also summarizes in a sacramental action what salvation is. In every respect, it rests on the reality of God who is the maker of all things. Next week we will conclude our thoughts on Irenaeus with a consideration of his rich doctrine of the Holy Eucharist. THE EDITOR

# LETTERS

## A Shared Community

Thank you for the excellent "The Year in Review" [TLC, Jan. 14].

When reviewing the happenings of the last year, I think it is important to note that the Church of the Holy Apostles in Norfolk, Virginia, the first Episcopal and Roman Catholic congregation in the United States, celebrated the first year of its life together. Liturgical worship began at the end of 1977, and the year 1978 has proven this to be a viable, working community.

We have been duly established by the Episcopal Diocese of Southern Virginia and the Roman Catholic Diocese of Richmond. Having developed a shared community in all aspects except the celebration of sacraments, we give witness to the unity that is possible within the body of Christ.

We sincerely hope that the whole church might rejoice in this hope.

(The Rev.) RAYMOND A. BARTON

(The Rev.) DONALD W. GROSS

Church of the Holy Apostles

Norfolk, Va.

## Options for Laity

My heart beats in unison with the Christian charity expressed in the letter of Eldon C. Johnston [TLC, Dec. 31]. We should not condemn people because they hold, in all sincerity, a different view; and I am very sorry to see any schism such as has led to the fragmentation of Christendom. When each party believes it has heard the voice of the Holy Spirit, who is to say which has heard aright? It is told of Abraham Lincoln that, when he was asked, "Do you think that God is on our side?" replied, "I don't know about that. But what I would really like to know is whether we are on God's side." It would appear that to be on the Holy Spirit's side, one should be filled with love.

In response to Mr. Johnston's letter, I feel encouraged to suggest a crazy plan that recently occurred to me. I believe the purpose of the "conscience resolution" of the House of Bishops was to avoid forcing people to accept the ministrations of women priests if their consciences forbade. The difficulty is that, as a practical matter, options and choices are for the clergy. The communicant has no choice. If the rector engages or invites a female priest, and there is a parishioner who feels that women priests are impossible, and objects as a matter of conscience, either he must absent himself from Communion, or violate his conscience; and in the reverse situation, where no female priests are en-

gaged, the communicant might feel that he was being deprived of an enrichment of his worship.

My plan would be to extend and formalize the distinction possible under the "conscience resolution." Let there be some parishes where female priests officiate, and parishes where they do not, and dioceses made up of parishes where they do and other dioceses made up of parishes where they do not. That is all. The communicant would then attend the church of his choice, and the bishops, priests, and deacons would officiate in accordance with their consciences.

I don't think any change at all in constitution or canons would be necessary. And I don't think there would be any practical difficulties if the communicants and clergy would treat each other with ordinary Christian charity. Women would, of course, continue to be eligible for all other duties and positions in all the churches and dioceses.

Among other advantages such a plan would have the merit of a fair trial of each system. If the ordination of women were the way of the Holy Spirit, the other parishes and dioceses would gradually fade away. And if the ordination of women should turn out to be the swing of the pendulum too far, though in the right direction, the number of parishes where women officiated as priests would gradually become less and less.

But this is a crazy plan, quite unlike anything that has ever been done before. Perhaps it is even crazy to think about it.

F. BRUCE GERHARD

Summit, N.J.

## Mixed Reactions

This past week, well into the Epiphany season, I received a Christmas/New Year's greeting from the Church Insurance Company which included an attractive vinyl-type covered "1979 Personal Pocket Diary." It was not well received for two reasons:

1. Cost. I assume my fellow clergy received this also, and perhaps thousands of others on the company's mailing list, costing a tidy sum. I had been led to believe that the Church Insurance Company's profits went to the Church Pension Fund, and believe that is where the cost of this mailing, and enclosure, should have gone.

2. Service. I assume there was considerable expenditure of staff time on this mailing. This could better have been spent on improving the company's service. For example, on January 30, 1978, I submitted our 1977 family claim on the Church Insurance Company medical-hospital insurance program, handled in this part of the church by Liberty Mutual. Now, a year later, having last heard from Liberty Mutual in April, I am still waiting for the final payment on my claim. Meanwhile, I continue to pay in-



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terest to my creditors and build up my "slow pay" credit rating.

Oh well, perhaps I can use my "1979 Personal Pocket Diary" to record what might have gone to the Church Pension Fund, and my expenditures for daily interest charges.

(The Rev.) GORDON R. PLOWE  
St. Mary's Church

Mitchell, S.D.



The letter from Fr. Elliott [TLC, Jan. 7] — in which he railed the Church Pension Fund for sending him (and maybe 13,000 others) a printed Christmas card — reminded me of an incident that happened to me years ago.

I was a college sophomore. I was in the process of changing from the Engineering School (at Harvard University) to classical college studies because I had



been deeply moved toward preparing for the Christian ministry instead of electrical engineering. While making these changes, I told my college roommate what was on my mind. His reply was blunt and direct, "Louis, you damned fool! Don't you know that there is no money in that game!" My reply, I think, was, "Jim, I know that. But God help the man who thinks of the ministry in terms of money, or as a game" (even in retirement).

O.K., then, the Pension Fund sent us all a printed Christmas card—to every beneficiary. But they didn't do it with a hidden agenda to sell us something. My car insurance company sent me at the same time a Christmas card, but really with the purpose of trying to sell me some more insurance. No, the Pension Fund did it out of a personal sense of greeting to its many beneficiaries.

When I got *my* Pension Fund Christmas card I said, "Thank God for the Pension Fund!" And next my thoughts shifted to something I had once seen in the official vestry minutes of St. James' Church, Derby, Conn. It runs something like this. "March 1, 1820. The Rev. Richard Mansfield, our rector for the past 72 years, died last night at the advanced age of 96. Now, we are grate-

fully relieved of the burden of paying his salary any further!" Ouch! Yet there was no way out for the church in those days—nor for 97 years further, until Bishop Lawrence set up the Pension Fund on March 1, 1917.

So a salute to the Pension Fund. A *thrill* in place of former *chills*.

(The Rev.) LOUIS L. PERKINS (ret.)  
Cove, Ore.

## No Thrills

As a subscriber, I am disappointed to find such articles as "Thrills and Chills" [TLC, Jan. 7]. It seems so silly to take up valuable space. Why did you have to print it? A Christmas card is a thought at Christmas and should be appreciated, regardless. Especially such comments coming from a *priest*—going into such silly detail. As for another article in the same issue, "A Rose by Any Other Name," do you not have more edifying articles to print for us to read?

ELSIEM. WILLIAMS

Philadelphia, Pa.

*Our correspondent has every right to disagree with the material she refers to, but they are not articles. They are letters to the editor. We do not choose the topics which people desire to write about. Ed.*

## First Use in America?

Just for fun, and because my name is John Hawkins, I enclose two references: "on the feast of St. John the Baptist, June 24, 1579. Drake's chaplain, Fr. Fletcher, came ashore at Drake's Bay (near San Francisco) and celebrated the Holy Communion according to the Book of Common Prayer . . . the first use of the Prayer Book in this country" [TLC, Dec. 10, 1978], ". . . the first use of the Book of the Common Prayer in the Western Hemisphere by Sir John Hawkins in 1565 near the mouth of St. Johns River (near Jacksonville, Florida)" [St. John's Cathedral, Jacksonville]. Can these statements be reconciled? My namesake taught his younger cousin, Drake, how to sail, but of course Sir Francis is more famous than Sir John.

(The Rev.) JOHN J. HAWKINS  
Southport, Conn.

## Shriners and Islam

In TLC of December 17 a letter of mine was published in response to a much earlier news report [TLC, Sept. 17] that an Episcopal priest had been named "Imperial Chaplain" of the Shriners. He was pictured in his clerical collar while wearing the Shriner fez.

My letter had a major and a minor premise. The major premise was that for our clergy to be publicized as leaders of a secret, para-religious fraternal organization is confusing to the faithful. A minor

premise of the letter was that for an Episcopal priest to be a leader of the Shriners is offensive because much of their symbolism is deliberately pseudo-Moslem.

My own responses to the article are running about 50-50 on my major premise, but nobody has attacked the veracity of my *minor* premise except your correspondent, Robert J. Poorman [TLC, Jan. 14]. I will only answer Mr. Poorman that some Shriners' meeting places are called "mosques," that they wear the fez, that they use the crescent (the symbol of Moslem power) in their trappings, and that the real name of the organization is "Ancient Arabic Order of Nobles of the Mystic Shrine." A Turkish scientist who is studying with me says that most Moslems would regard these usages by non-Moslems as at best in questionable taste.

(The Rev.) ALFRED TRAVERSE  
 (Professor of Palynology,  
 The Pennsylvania State University)  
 St. John's Church

Huntingdon, Pa.

### The Anglican Catholic Church

I feel much disposed to take my very valuable study time away from my collegiate homework to reply—yes, even compelled flatly and unequivocally irresistibly—to TLC, in particular to the letter from Mr. Lewis E. Bobler [TLC, Jan. 7].

I take issue with Mr. Bobler's remark that the Anglican Catholic Church, whose postulant I happen to be, is a "somewhat gauche new name. . ."

In A.D. 1535, when the *Catholic* Archbishops of York and Canterbury severed communion under royal authority from the Roman Communion and its pope, the Anglican Catholic Church was re-established.

Yes, re-established—not "founded by Henry VIII" as *Newsweek*, *Time*, *U.S. News*, and other "theological journals"

(?!?) are always wont—but erroneous—to say.

The Catholic Church *in* England was established circa A.D. 200 by Roman settlers who had been converted to the "one, true, and only, holy, Christian, catholic, and apostolic church and faith . . ." (*Liber Concordiae*, A.D. 1580) which church (with priests, bishops, etc.) St. Augustine of Canterbury was surprised to witness was thriving when he landed in England in the 6th century.

Although St. Augustine consecrated many bishops and was first *Roman Catholic* Archbishop of Canterbury, it was not until four decades later at the Synod of Whitby, A.D. 641, that the Catholic Church of England became integral with the papal See of Rome.

"Protestant" when adopted in 1797 meant exactly the same thing it did in 1535 and especially in 1580 when on the continent the Evangelical Catholics—or Lutherans—affirmed as did their brethren in England of the Anglican Catholic Church: "We protest, declare, confess, preach, and defend the one, true, and only holy, Christian, catholic and apostolic church and faith. . ."

"Protestant," therefore, meant one who witnessed and testified to the *Catholic faith*—and none other—the "true faith once and for all time delivered unto the saints." It did *not* mean a dissenter or schismatic or secessionist or non-Conformist or convenanter or whatever.

FREDRICK MAUNCY  
 Fort Lauderdale, Fla.

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## Dr. Lawrence Addresses ECS Directors

"One of the awful things about the moment is that the poor no longer have hope they formerly had," Dr. Charles Lawrence told directors of Episcopal Community Services and Episcopal Agencies at a national meeting in New Orleans January 18 and 19.

Sponsored by the Diocese of Louisiana and the Commission on Social and Specialized Ministries of the Executive Council of the Episcopal Church, the Conference brought agency heads together to exchange ideas and to build relationships which might culminate in a formal network of communications.

The Rev. A. W. Powers, ECS Executive Director, Diocese of Connecticut, was moderator, and Dr. Lawrence was keynote speaker.

"In the '60s, social agencies were able to get much money from the public coffers," he told the 44 conference participants, "but today that is changed. Now we have to do the things that the public approves of."

Dr. Lawrence called on the directors to seek out "the soft underbellies of our social organizations" and to continue to hold out hope to the poor.

Participants heard the Rev. James A. Gusweller of the Episcopal Mission Society, Diocese of New York, talk about policies and politics in Christian agencies. Renewing our Christian heritage in caring for the elderly and children was the subject of an address by the Rev. Herbert C. Lazenby, President of the Episcopal Society for Ministry on Aging, Diocese of San Diego.

Mr. David Cramer, Director of ECS of Louisiana, was conference coordinator.

## Seabury House Annex Destroyed by Fire

Fire destroyed "The Annex," one of the buildings on the Seabury Conference Center property in Greenwich, Conn., on Tuesday, January 23. The fire started in the wood frame structure about 8:00 p.m. and burned until controlled about 11:00 p.m.

"The Annex" was the old carriage house of the original estate and was about 70 years old. It had been used as auxiliary lodging and meeting space during conferences at Seabury House and contained sleeping and meeting rooms,

an apartment, kitchen, garage and basement.

No cause has been determined as to the start of the fire. No one was in the building at the time.

Concern was being voiced by Deputy Fire Chief William Paffidl about the wells and pumps located in the Annex basement. The wells contain water which is pumped to the other buildings on the property. Electricity for the pumps has been turned off because of the fire and runoff from the water used to put out the fire may contaminate the water supply, he said. However health officials from the town of Greenwich have examined the water and will make sure it is safe before the pumps are reactivated and the water used.

Dumitru and Elizabeth Capata and their daughter Katrina, 9, lived in the apartment in The Annex but were in New York City at the time of the fire. Most of their belongings were destroyed by the fire, though important papers and some valuables were saved. The Capatas are from Rumania and have worked for Seabury for three years and have lived in the Annex since March.

Eli Saleeby, the conference center's manager, said there were several fire extinguishers in the house and quite possibly the fire could have been contained or put out had someone been in the house at the time. The smoke detectors were still sounding after the fire broke out, he said.

SANDRA ANDERSON

## Confusion and Competition Attend Publishing of Pontiff's Works

Brenno Bucciarelli, director of Libreria Editrice Vaticana, the Vatican's publishing house, declared recently that an "editorial war" has broken out over the publication rights to Pope John Paul's works.

In question are the rights to publish the half-dozen books and over 100 articles plus a collection of poems written by Karol Cardinal Wojtyla before his election to the pontificate.

In this country, for example, both Seabury Press in New York and March Enterprises in California have claimed exclusive North American rights to *Love and Responsibility*, Cardinal Wojtyla's treatise on married love. Originally published in Poland in 1960, the 280-page

book was translated and published in France in 1965, in Italy in 1968, and in a revised Italian edition last year.

Religious News Service comments that despite its "ponderous philosophical, rather than popular style, the book's perceptive analysis of marital relations helped fuel the short-lived rumor that the new pope was a widower."

Werner Mark Linz, president of Seabury, the publishing house of the Episcopal Church, won the right to publish several of Cardinal Wojtyla's books, including *Love and Responsibility*, in a spirited auction at Frankfurt's international book fair last October, a bidding sparked by the news that the author had just been elected to the papacy.

Meanwhile, back at the Vatican, Mr. March convinced Mr. Bucciarelli through unnamed "Vatican connections" that he was qualified because of his Polish background (his surname was originally Marchlewski), his Jesuit training (Le Moyne College), his business experience (a mail order distributor), and his offer to submit to the Vatican a "Jesuit-approved" translation of his manuscript (purchased from a Polish woman in England).

Mr. March told RNS that he intended to comply with his assurance to the Vatican of a "sensitive and professional marketing effort," but he admitted that he was running into difficulties in getting Jesuit cooperation on the reportedly amateurishly translated manuscript.

Mr. March did succeed in persuading John Cardinal Krol of Philadelphia to write a foreword for the as yet unpublished work.

Mr. Linz told RNS, "It's up in the air right now. I hope that a confused and unfortunate misunderstanding will be settled soon in the interests of both the Vatican and responsible publishing."

Seabury Press has announced the February publication of *Sign of Contradiction*, written by Cardinal Wojtyla in 1976, and *Fruitful and Responsible Love*, a paper the cardinal originally presented at a Milan family life conference last summer.

*Easter Vigil*, a collection of Cardinal Wojtyla's poetry, will be published by Random House in March.

Ignatius Press in San Francisco, a new Roman Catholic publishing house, has announced Vatican permission to publish some of the pope's more than 100 theological and philosophical essays.

"But first of all," said Ignatius Press

editor Fr. Joseph Fessio, S.J., "we're checking to see if some other publisher is doing the same thing."

## Dr. Coggan: Strikes Are Pitiless

Responding to requests from Britons interested in what the church has to say about the worsening industrial problems facing their nation, the Archbishop of Canterbury, the Most Rev. Donald Coggan, told a congregation in Kent, according to the *Church Times*, "I want to say three things which may be helpful.

"First, the right to strike is a right to be prized. But to use that right irresponsibly, or too readily, is to cause suffering and even death to innocent people and helpless animals. It can be a pitiless weapon, and against this pitilessness, we Christians must protest. Perhaps our voices have not been loud enough in this respect.

"Second, Christians must pray for, and support any way they can, those who are trying to discover ways of reaching settlements without resort to strikes, and of keeping inflation under control.

"Third, each of us . . . must remember that we are only part of a larger community. We need to be more concerned with what is right and less concerned with our rights. Duty, and responsibility to the community at large, must be the watchword of management workers and all of us alike. Actions which may be justifiable in themselves assume a different character when seen in the light of their effect upon other people."

The Rev. Paul Brett, secretary of the Board for Social Responsibility's Industrial Committee, said that the subject of the morality of industrial action is on the agenda. A strike that hits at the weaker members of the community—the sick, the aged, and the children—is a strike "inappropriately directed," said Mr. Brett.



The Rev. Bert Hatch

The New York *Times* reports that the chaos in Britain is the "most severe concentration of labor unrest since the government imposed a temporary three-day work week five years ago." Union after union has joined the strike, which was begun early in January by truck drivers. The *Times* reports that "waves of indignation rolled through the society . . . in reaction to a widely publicized interview with an ambulance worker who indicated that he did not particularly care if his strike caused someone's death. 'Our strikers were not like that in the old days,' said a Londoner . . . 'Everything has become brutish; everyone's become selfish. It is not the civilized way it used to be.'"

## Fr. Hatch Joins Staff of Radio-TV Foundation

The Rev. Bert H. Hatch, who from 1970-75 served as executive director of the Georgia Association of Broadcasters, is the new associate director of the Episcopal Radio-TV Foundation in Atlanta.

A native of Augusta, Ga., Fr. Hatch, 47, is a graduate of the University of the South. He did graduate work in journalism at the University of Georgia, and is the editor of *Diocese*, the monthly paper of the Diocese of Georgia. Until taking up his new position on January 1, Fr. Hatch served as rector of St. Mark's Church, Dalton, Ga.

The Episcopal Radio-TV Foundation produces TV and radio programs designed for the mass audience, and, through its Catacomb Cassettes division, produces and distributes audio-visual materials for personal or church group use. The foundation is not endowed, and receives no support from the national Episcopal Church. It is dependent upon voluntary contributions and income from the sale of cassettes.

According to the foundation's executive director, Caroline Rakestraw, Fr. Hatch's primary responsibilities will be in the areas of marketing, development, and public relations.

## Roman Catholic Leaders Accused of Demagoguery

Three Episcopal priests were among 40 ministers and rabbis who led 300 men and women on a march to St. Patrick's Cathedral in New York City recently to protest against what they called the "demagoguery" of Roman Catholic leaders on the issue of abortion.

The Rev. Canon Walter Dennis from the Cathedral of St. John the Divine, the Rev. Beatrice Blair of the Church of the Heavenly Rest, Manhattan, and the Rev. Barbara Schlachter from St. Bartholomew's Church, White Plains, N.Y. took

*Continued on page 14*

## BRIEFLY . . .

The Rev. Michael Hamilton of the Washington Cathedral chaired a session on "Political and Ethical Implications of the Disposal of High Level Radioactive Wastes" at a Nuclear Regulatory Commission Conference in Denver, Colo., in December. Canon Hamilton, a native of Belfast, Northern Ireland, came to the cathedral in 1964. He has long been involved in the consideration of ethical issues connected with many of today's problems, and edited a book on nuclear weapons policy, *To Avoid Catastrophe*, which was published in 1977.

One of the first women priests in the Anglican Communion, the Rev. Joyce Bennett of Hong Kong, was named a Member of the Most Excellent Order of the British Empire (OBE) by Queen Elizabeth II for her services to education and the community. The award was announced in the New Year's Honors List. Miss Bennett has been principal of St. Catherine's Girls' School on the Portuguese island of Macao, near Hong Kong, since 1968. She was one of two women ordained to the priesthood in 1971 by the Rt. Rev. Gilbert Baker, Bishop of Hong Kong.

Regents of the University of Minnesota followed the recommendation of president C. Peter Magrath, and voted not to sell stocks and bonds of **companies doing business in South Africa**. Value of the university's holding in such securities is estimated to be \$22 million. The university's standing committee on social responsibility had recommended divestiture to the regents. The University of Wisconsin, in contrast, has been ordered by the state's attorney general to divest its stock in such firms. A state law prohibiting investments in companies that practice or condone discrimination was cited in the decision.

Sr. Eileen Hogan, a Roman Catholic Sister of Mercy, is believed to be the only female, full-time Roman Catholic chaplain at a major U.S. prison. Sr. Eileen is the new chaplain at the New York Correctional Institute for Women on Rikers Island. Her concern over the children of prison inmates brought her to the city in the first place, and resulted in the popular Sesame Street Program at New York's Bedford Prison for Women, which is designed to provide more contact between inmates and their children. "I find God in poor people," says the nun. "They are a gift to me."

# EVENTS and COMMENTS...

## BISHOP PUTNAM BECOMES BISHOP OF NAVAJOLAND

On Saturday, January 27, the desert was white beneath a covering of snow, contrasting with the huge formations of red rocks which characterize the landscape, as Navajo Episcopalians and their friends assembled at Fort Defiance, Ariz. The occasion was the installation of the Rt. Rev. Frederick W. Putnam as Bishop of the Episcopal Church in Navajoland.

The colorful two-hour ceremony was held in the Church of the Good Shepherd, a striking building incorporating the style and artistry of the southwest. The Rt. Rev. Joseph M. Harte, Bishop of Arizona; the Rt. Rev. Joseph T. Heistand, Bishop Coadjutor of Arizona; the Rt. Rev. Richard M. Trelease, Jr., Bishop of the Rio Grande; and the Rt. Rev. Otis Charles, Bishop of Utah (the dioceses surrounding the Navajo area) all participated. Symbolic gifts presented to Bishop Putnam included two stoles (one woven in the manner of the Navajo sash and one made by friends in Oklahoma), a rustic pastoral staff fashioned from a sapling, a silver pectoral cross made by a Navajo churchman, chee (an herbal substance used in traditional Navajo ceremonies), and an unusual Navajo rug woven for the occasion, depicting the altar of St. Christopher's Mission in Bluff, Utah. The editor of The Living Church preached the sermon which was translated paragraph by paragraph into the Navajo tongue. The Holy Eucharist was celebrated by Bishop Putnam, together with the priests and deacons of the Navajo churches. Mr. Thomas Jackson, Dr. Lloyd House, and other Navajo leaders took part. After the service, everyone was invited to a hearty dinner which included traditional Navajo mutton stew and fried bread.

The Navajo standing committee met subsequently, and on the two following days the National Committee on Indian Work (NCIW), policy-setting body for Indian work throughout the Episcopal Church, held its winter meeting in the nearby city of Gallup, N.M.

Bishop Putnam, who formerly served as Suffragan Bishop in the Diocese of Oklahoma, will make his home for the next year in Farmington, N.M. With a bishop in residence, the Navajo Area Mission will be equipped to function in much the manner of a diocese. The area mission structure, although implied in the Constitution of the Episcopal Church, Article VI, has not before been used in recent years. The other clergy serving Navajoland are the Rev. Yazzie Mason and the Rev. Eloise L. Martinez, deacons, and the Rev. Henry L. Bird, the Rev. Harold B. Liebler, the Rev. Steven Tsosie Plummer, and the Rev. Luke Titus, priests.

H.B.P.



# CARDIOLOGIST—PRIEST

*A Living Church interview with the Rev. Charles B. Moore, M.D.*

**D**r. Moore was recently visited by our editor at the Ochsner Clinic (pronounced "Oxner"), on the campus of the Ochsner Medical Institutions on the outskirts of New Orleans, in an office lined with framed diplomas and testimonials from many parts of North and Central America, and at a desk heaped with bundles of electrocardiograms. The editor expresses his gratitude to the Rev. John D. Lane, of the Church of the Holy Comforter, New Orleans, for arranging this interview.

*It is a great pleasure to meet you, Dr. Moore, and I very much appreciate your taking time for this interview in the midst of your very busy schedule.*

I am very pleased to meet you too, and am glad we can have this time together. I am happy to answer any questions I can about my work.

*First of all, let me say how impressed I am with this vast complex of medical buildings here. Perhaps we could talk first about the framework within which your rather specialized medical practice takes place, and then you could explain the Christian ministry you have developed within this setting.*

The Ochsner Medical Institutions were founded by the distinguished physician Alton Ochsner and four Tulane Medical School colleagues. Dr. Ochsner is perhaps best known to the general public because, way back in 1938, he was the first doctor to call attention to a connection between cigarette smoking and lung cancer. Now in his 80s, Dr. Ochsner is still very active. The Ochsner Clinic, where we now are, was founded in 1941. Here our staff practices a great variety of medical and surgical specialties. We have been recently rated by *Medical Economics* number one among the big comprehensive care clinics in the United States. We serve over 150,000 patients a year.

*How does this fit in with the large Ochsner Foundation Hospital next door?*

The doctors here work in both institutions. We are proud that Ochsner Hospital has been recently listed by the American Hospital Association as one of the top ten in the U.S. There is also the Richard W. Freeman Research Institute here and the affiliated Eye and Ear Institute of Louisiana downtown. Ochsner Hospital treats resident patients and also

over a hundred emergency cases each day. Patients who come in for tests, consultations, and non-resident treatment come to the Clinic. Our own hotel, Brent House, provides facilities for clinic patients who come from out of town, and for families of patients in the hospital.

*Does a larger percentage of your patients come from other places?*

We have patients from all over the country, especially from the Gulf Coast area, and from the Caribbean and Central America. We have a heliport here for emergency patients arriving by helicopter—usually from the nearby offshore oil fields.

*I notice that many of the documents on your walls are in Spanish.*

I learned Spanish in 1959 because 15 percent of our clinic patients are from Venezuela, Ecuador, Colombia, and Central America. I have since visited all of these countries and worked with their physicians and hospitals.

*Now, tell me about your own specialty.*

I am a cardiologist, which means that I diagnose heart disease and design the treatment of it. Many of the people who come here because of alleged heart disease turn out to have some other malady instead. Some have heart disease in conjunction with other difficulties. Here at Ochsner we emphasize team work. Our rates are so arranged that one of the cheapest things here is consultation. Too often, in the past in some other institutions, it has been one of the most expensive things. As I said before, I practice both in the clinic and in the hospital. I have devoted a fair amount of time to the American Heart Association and have held most volunteer physician positions in the Louisiana affiliate and am now serving on the regional level for the Southern region and at the national level as consultant to the Ethics Committee of



**Dr. Moore: A specialized practice and a Christian ministry.**

the American Heart Association.

*This glimpse of a specialized medical practice, here within this highly international and sophisticated scientific setting, is indeed fascinating. Let us now turn to some of your spiritual concerns. I understand you are especially interested in the field of medical ethics. Will you tell us something about that?*

Yes. I have been involved in this for 20 years. In the late 1950s I was a research fellow in medicine at the Peter Bent Brigham Hospital in Boston. I was actually working in cardiology, but they had done early work in Boston with the artificial kidney and when I returned here to Ochsner in 1958 I brought with me the first artificial kidney machine to be installed in Louisiana. Immediately we faced a problem. Here was one



Ochsner Medical Institutions, New Orleans: The emphasis is on teamwork.

machine which could only serve three-four patients out of the many who could benefit from it. Who was to be chosen? I was appointed to the triage committee to deal with this.

*What is a triage committee?*

I think the term originally was used in times of war, when they had to decide which of the wounded they would treat first. A triage committee in a hospital considers the condition of each patient, the likelihood of treatment being effective, the age and family status of the individual, and other factors. I served on this committee for the kidney machine for several years, and of course we faced many difficult decisions.

*You do not do so now?*

Three years ago, the U.S. government assumed the cost of this equipment and it is now widely available. Triage is no longer the issue in that case. But then the question arose with transplants. Who gets the available organs? Other questions arise with the use of new drugs or new prosthetics. What constitutes informed consent for the use of a new method of treatment? There are also moral questions of great significance that have to be faced in the area of research and experimentation. These kinds of questions are faced by our ethics committee of which I am chairman.

*Besides this practical experience, have you done academic study in the field of ethics?*

Yes. As I will explain in a few minutes, I had begun theological studies some years ago in New Orleans at Notre Dame Seminary. Then I applied for a Joseph P. Kennedy Fellowship in Medical Ethics at the Catholic University of America in Washington, D.C. I was interviewed for two days in Washington and did not know whether I had a chance of getting it. It was exciting the next week to

receive a phone call from Sargeant Shriver informing me that I was chosen. Our children were already in college, so Mrs. Moore and I moved to Washington for the academic year 1973-74 and I completed a Master of Arts degree in moral theology. As you will see, this fitted in with my other theological studies. The clinic was generous to me in allowing this leave of absence.

*Besides the practical application of medical ethics here at Ochsner, are there other ways you pursue your interest in this field?*

Yes, since studying in Washington, each spring I have taught an elective course in medical ethics at the School of Medicine of Tulane University, where I am an associate professor of clinical medicine. I work with two others in this course, a Roman Catholic priest, Val McInnis, and another Episcopal priest, Prim B. Smith, who has a background in the field of law.

*This sounds like an interesting course. Is there a fixed pattern for teaching this subject in medical schools today?*

No, there is not. It is a relatively new field. Perhaps 50 percent of the medical schools have some such course today. There is no adequate textbook. In our course we deal with a number of specific topics each year which the students themselves select—genetic engineering, abortion, triage, death, to name a few. We try to nourish and sustain the moral sensitivity of the students in the face of the suffering, death, and insoluble problems which they must encounter in medical work. Most specialists in ethics do not have personal medical experience and doctors are not satisfied with purely textbook answers. Yet few doctors have had specialized training in ethics. Here is where I feel I have a useful contribu-

tion, both as a physician and a priest.

*Do you do any teaching elsewhere?*

Here at Ochsner the Foundation sponsors many educational programs each year in which my colleagues and I take part. These are usually three to four day seminars or workshops on selected special medical topics. About 100 people come at a time, and stay in Brent House. We also have courses of a more popular nature open to the general public. Currently, for instance, we are planning one on the topic of grief. I have also taught in the Center for Christian Learning of which Father Joe Morris Doss is director [TLC, Dec. 18, 1977].

*Perhaps we should turn now to your position as a priest. I seem to have been skirting around it. By what route did you reach ordination?*

I had been an active layman in our parish for several years when I began to study for holy orders. As I said before, I went to Notre Dame Seminary here in New Orleans on a part-time basis, and I took both Greek and Hebrew. When I spent the year in Washington, I also took church history and liturgics at Virginia Theological Seminary in Alexandria. I was ordained deacon in 1974, and priest the next year. I have worked in nearby parishes on an intermittent basis when assistance is needed or when there is a vacancy. I enjoy doing it, but parish work is probably not essential to what I feel is my vocation within the medical field.

*Apart from the area of ethics which we have been discussing, where the need is obvious, I should suppose that any specifically religious witness would be very difficult in this kind of secular scientific setting.*

No, not if you are an M.D., which is the point I am trying to make.

*Do your colleagues here have any objection to your ordained status?*

Everyone here has always been most cooperative. Two of the leading members of the staff happen to be parishioners of a church where I have been serving on Sundays, and we are good friends. I might add that on Sundays, when it is my turn to make hospital rounds, I keep my clerical collar on. The response has been very positive. There is no doubt as to what I am. Perhaps twice a week a patient will specifically ask me to talk to him or her as a priest, but this is only one part of the picture.

*What are some of the other parts?*

Over the years a considerable change has been taking place here at Ochsner. Originally there was no hospital chaplaincy here. I and others were instrumental recently in securing a qualified chaplain as part of the hospital staff. Incidentally, he happens to be a Baptist. We are establishing a clinical pastoral education program here. We welcome clergy of different churches and a group

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# The Shrine of Our Lady of the Manzano Mountains



The Shrine of Our Lady of the Manzano Mountains, a new chapel of the Order of Agape and Reconciliation.



Statue of the Blessed Virgin on rock base surrounded by votive candles.

**A** new chapel of the Order of Agape and Reconciliation in Tajique, New Mexico, brings together a traditional architectural style and a striking sculpture in a creative contemporary composition.

This shrine chapel, situated in a beautiful natural setting at 7,000 feet elevation, is built of adobe—the dried mud brick characteristic of the southwest. It was designed by Mr. David Wright, an architect originally from the region, who specializes in solar heated buildings. With its major windows and doors (of thermal glass) facing south, the building takes in the sun's heat which is retained by the adobe walls. The shrine, a member of the community reports, "stays remarkable warm even in the cold winter weather we have been having." The building was erected during the summer of 1978.

Inside, the shrine reflects the traditional style of the Spanish southwest, with exposed beams supporting the ceiling and an Indian beehive type fireplace.

In the center of the shrine is the statue of St. Mary. Over four feet high, it was carved from solid cedar wood from the Pecos Mountains in northern New Mexico. It was executed by Vienna-born sculptor John Tatschl, retired professor of art at the University of New Mexico. His works can be seen in a number of places in the southwest. He personally presented this statue to the shrine, and also a stained glass window.

The base of the statue is a native granite rock. Following the custom of the old Spanish mission churches,

around the base there is sand, into which lighted candles can be set by worshipers.

The chapel was dedicated and consecrated by the Rt. Rev. Richard M. Trelease, Jr., Bishop of the Rio Grande, on December 31, 1978. It is situated on the property of St. Michael's Forest Valley Priory of the Order of Agape and Reconciliation, a religious community of ecumenical membership. The prior is the Rev. Canon Enrico S. Molnar, O.A.R., well-known Episcopal priest and frequent contributor to *THE LIVING CHURCH*.

H.B.P.



Sister Patricia Ann, OAR, Priorress, Bishop Trelease, Canon Molnar, and guests approach the chapel for the consecration ceremony.

# EDITORIALS

## Christians in Taiwan

Ever since the American people were surprised in December by the announcement of the recognition of the government of mainland China, the topic has been a tempting one for editorial utterance. It was first said that President Carter had forgotten Taiwan. It soon became apparent that this was not entirely true. Bit by bit further information has emerged. We still do not really know enough to make a firm judgment.

Obvious topics of church concern are whether significant contact can be reestablished with any remaining Anglicans on the mainland, and what will ultimately become of Anglicans on Taiwan. The latter (like other Christian groups on the island) include a number of commercial and professional people, many of whom have had a partially Westernized education. They would of course be easily identifiable in the event of a communist conquest. On the other hand, surprising as it seems to many Americans, the Republic of China (i.e., the government of Taiwan) is a severe and restrictive regime, quite unlike democracy or capitalism as we know them—as those of us who have visited this fascinating and beautiful island are aware. Christians there have suffered many restrictions and indignities. Christians have been among the most articulate critics of the Republic. This is obviously a very delicate situa-

tion. Christians in Taiwan should not only have our support but also our sensitive understanding for the peculiar position in which they find themselves.

## Too Much Snow

During these days of extraordinary winter in the Northern states, we hope that we in Milwaukee have the sympathy of people enjoying more temperate climates. All miscellaneous objects left out of doors, including immobilized automobiles, are so covered with snow that they now only cause slight bulges on the surface. Where heavy equipment has plowed and pushed the snow, it forms veritable mountains. Those sports which normally liven up the winter—skating, skiing, sledding, snowshoeing—are largely impossible because of the depth of snow. How do you make a snowman when your front yard is four feet deep in snow?

Does all this keep cars off the road? Not very much. Your editor normally rides to work in a bus. It has few patrons. Meanwhile, one sees thousands of cars on the highway. Most of them adhere to the good old American rule of one man/one car. A few have two persons in them; very few have three or more. It is evident that Americans are still far from recognizing that fuel shortages will require some changes in our way of life.

## BOOKS

### Liturgical Worship

**WORD, BREAD, CUP. Consultation on Church Union.** Forward Movement Publications. Pp. 44. \$1.00.

In the 16 years since COCU began, there has been an interesting series of publications addressed to a wide audience. This booklet shows an amazing amount of agreement about the nature and theology of liturgical worship; it is all the more remarkable in light of the wide variety of worship found in the participating churches. In its 44 pages one finds a description and explanation of the shape of the eucharist not unlike that found in the more traditional, liturgical churches. Some of the comments will seem strange to Anglicans, e.g., "A custom to be strongly discouraged is that of 'drop in' communion, when people are invited to come to the church during a stated interval to receive the elements individually or in groups." We do, however, agree with the point being made. The sample eucharistic prayers (and for some of the churches such sample prayers might make problems) stand more or less within the Christian tradition. The third is the euc-

menical text found as Prayer D in the Proposed BCP.

It is hard for me to be excited by what is said here, but how it is said, and for whom it is said, merit the attention of many people.

(The Rev.) RONALD H. MILLER  
St. Alban's Church  
Murrysville, Pa.

### Spirit and Mind

**VLADIMIR SOLOVIEV: RUSSIAN MYSTIC.** By Paul M. Allen. Steinerbooks affiliate of Multimedia Publishing Corp. Blauvelt, N.Y. \$15.00

The name of Vladimir Soloviev is associated with the most stimulating trends in Russian philosophy and theology of the 19th century. His was a philosophy of the spirit and of the mind. As a theologian he sought to exemplify the unity of the Christian Churches in his own personal being through sharing Holy Communion with Roman Catholics at a Catholic mass. When this took place, Catholics and Russian Orthodox were not speaking to each other. Yet Soloviev felt that he could thus identify in himself the unity of the Body of Christ in His Church Universal. Some Catholics have claimed him as a convert. "Soloviev the Russian Newman" is the title of a book by a distinguished Roman Catholic writer.

In the book under review Vladimir Soloviev is portrayed chiefly as a mystic. And with reason. Already as a boy of nine years he had a vision of Sophia the Wisdom of God appearing before him as a person. The author says that this experience took place in the Moscow University chapel (his father was professor of church history) during the divine liturgy. It was the most solemn moment when the deacon and the celebrant came from the sanctuary at the Great Entrance. The deacon cries out "Wisdom!" The celebrant places the holy elements on the altar. The choir sings the Cherubic Hymn, "We who implicitly image the Cherubim", as the whole congregation feels itself transported in mystical devotion. "In the radiance, penetrating into the very center of the boy's soul stands a Figure, bearing a heavenly flower in her hands. Gently she smiles upon him, her gaze bathing him in an infinitely soothing tenderness. Then as quietly, as mysteriously as she appeared, she slowly fades from his sight." The same vision came to him more than once in his adult life, for his very being was caught up in the world of the spirit.

Yet his mind worked with equal intensity. The late Clarence Manning of Columbia University is quoted: "Vladimir Soloviev, the outstanding Russian philosopher of the 19th century. . . . From his ideas modern thinkers such as Bulga-

kov, Berdayev and Lossky have taken their rise."

On March 13, 1881, occurred an event which marked the crisis in Soloviev's life. On that day the Tsar Alexander II was assassinated. The three who had perpetrated the deed were placed on trial. In the temper of the new Emperor, Alexander III, the whole country was crying out for the death of those who had robbed them of the Great Emancipator. Soloviev was in agony as he considered the dastardly deed and the attitude which the teaching of Christ demanded of the highest in authority. At a great public meeting he is reported to have declared: "The Tsar can pardon them. . . . The Tsar must pardon them." The audience rose up in furor, as the older ones thought he had become a traitor, while the students with equal fervor shielded the lecturer and escorted him from the hall. Soloviev wrote to Tolstoy, who shared his views and addressed the new Tsar with an appeal for clemency. Mr. Allen writes, "to Tolstoy and Soloviev, Alexander III not only failed himself, his people, his destiny—he failed his Christ." For these two great patriots and for many others it was a turning point in the destiny of Russia.

PAUL B. ANDERSON  
Black Mountain, N.C.

## The Mystical Quest

**THE INNER EYE OF LOVE: Mysticism and Religion.** By William Johnston. Harper & Row. Pp. 195. \$7.95.

William Johnston is a Jesuit and director of the Institute of Oriental Religions at Sophia University in Tokyo. His earlier works, including *Silent Music* and *The Still Point*, have established him as a major writer in the field of Christian prayer and interpreter of the ways of the East to Christians. This present work is sure to establish that reputation even more firmly.

Johnston correctly locates the mystical quest at the very center of Christian concern, and refuses to allow this quest to be relegated to the theological outskirts where it has so often been placed. In doing so he makes available much of the wisdom that the church has gathered out of the often turbulent arena of "religious experience." The book is not only experiential, however, but deeply theological as well; and it is refreshing to discover the theology so firmly rooted in scripture. *The Inner Eye of Love* is, in fact, an extraordinary integration of theology, scripture, history and psychology, seasoned with a living experience of the perspectives of Eastern religions, particularly Buddhism. And all of this is done with a style that often verges on poetry.

Those who seek some concrete guidelines in prayer will find a good deal of

practical material. Johnston includes sections on training and technique and descriptions both of the heights of experience and the depths of frustration that can be encountered in prayer. One of the most useful parts of the book is an excellent section on the blankness encountered in Christian prayer and the "void" often described in Eastern spirituality.

This is not a definitive or comprehensive work, such as Underhill's *Mysticism* (still in print after 50 years), but it is a very good book. It will prove valuable for those who are seeking the core of Christian prayer, and who are not well acquainted with Christian mystical tradition before they set out. And because it is written by a Christian man with a great sympathy for Buddhism, it should be useful for those who need a working knowledge of Christian mysticism in order to minister to people attracted by the spirituality of Eastern religious traditions.

BEDE THOMAS MUDGE, OHC  
Holy Cross Monastery  
West Park, N.Y.

## Triumph or Tragedy

**THE RISK OF LOVE.** By W.H. Vanstone. Oxford. Pp. 120. \$6.95.

This beautiful little book is summarized by the author himself: he began to ask himself why and in what sense the church is important. In six chapters he realizes that "the church offers itself to the triumph of the love of God. The church lives at the point where the love of God is exposed to its final possibility of triumph or tragedy, the triumph of being recognized as love, the tragedy of so passing unrecognized that the gift of love itself is never known."

The author's style makes demanding reading—packed, yet luminous. He includes striking anecdotes: why he suddenly crossed a road and received the answer to his despair, and the story of "Auntie" and the foster child who stole—"If I did not love you, would you have made me so angry?"

H.A. Williams, C.R., in his Foreword foretells, "It is a masterpiece which will become a classic. And certainly it leads us out into the fresh air."

SISTER ELIZABETH MARIAN, C.S.J.B.  
Mendham, N.J.

## Study and Suggestions

**DUAL-ROLE PASTORATES: The Explorations and Learning of CODE** (Clergy Occupational Development and Employment Project). Published by CODE, Rochester, N.Y. Pp. 76 plus appendices. \$4.95.

The Clergy Occupational Development and Employment Project was formed in 1974 in the Rochester, New York, area, sponsored by judicatories from the Epis-

copal, Presbyterian, American Baptist, and United Church of Christ denominations. Its purpose was study of clergy in "dual-role" (secular work plus church employment) situations.

For the purpose of the project, "Dual-role" is defined as a fully trained clergy-person who elects to work at a full-time secular job, and in addition serve a congregation for 20-25 hours a week. CODE studies include a number of clergy in this category, and also devise procedures to help others who wish to try this kind of ministry. Several case studies are included.

The book is a summary of their findings, plus detailed step-by-step suggestions for the clergy, for potential employers, for congregations seeking dual-role clergy, and for judicatories (dioceses, presbyteries, etc.). There is a valuable body of experience here, which should be read by any clergy in, or considering, this form of ministry.

Among the CODE findings: It works better for a clergyperson to be employed full-time, 40 hours a week, rather than part-time, as I once was, working 20 hours. The work should involve fixed scheduling with little overtime demand. The secular work might better be "thing related," more manual, lower-skill, rather than "people-related," such as teaching or counseling positions often sought by clergy as secular work, since "thing-related" work makes less emotional demand on the worker, leaving more available for the church time. A contract will be needed to define carefully the respective duties of clergy and laity in the congregation. Dual-role clergy have less time for work in the diocese or judicatory, but need to have peer support and to feel they have not "left the ministry." There are many other findings, and these are covered in much more detail.

My own three-year experience in partly self-supporting ministry does not entirely agree with all of CODE's findings, but the book is certainly provocative and helpful.

(The Rev.) HERMAN PAGE  
Liberal, Kan.

## Books Received

**BUILDING PEOPLE** by Donald L. Bubna. Tyndale House. Pp. 153. \$3.95 paper.

**ANOTHER KIND OF LOVE: Homosexuality and Spirituality** by Richard Woods. Doubleday. Pp. 155. \$1.95 paper.

**CAUGHT UP INTO PARADISE** by Richard E. Eby. Revell. Pp. 237. \$3.95 paper.

**MINISTRY AND MUSIC** by Robert H. Mitchell. Westminster. Pp. 163. \$5.95.

**THE CHRISTIAN HUSBAND** by Fred Renich. Tyndale House. Pp. 249. \$4.95.

**CRISIS IN MARRIAGE** by George W. Forell and William H. Lazareth. Fortress. Pp. 64. \$1.95.

**YOU CAN WIN OVER WEARINESS** by W. Ross Foley. Gospel Light/Regal. Pp. 176. \$2.95.

## NEWS

*Continued from page 7*

part in the demonstration which culminated in hanging a three-foot-long scroll bearing a "declaration of religious conscience on the spirit of intolerance" on the cathedral's center doorway.

The declaration said, "We view with alarm the growing escalation of violent language and acts that have the appearance of support of the leadership of the church and the extent to which extreme polarization of the issue has led to the cessation of religious dialogue and political debate . . . in calling those who condone abortion or doctors who perform it 'murderers' and 'Nazis' and likening hospitals and clinics to Auschwitz and Buchenwald through pastoral letters, sermons and public statements, Roman Catholic leaders have opted for a kind of demagoguery that destroys the spirit of dialogue and sows the seeds of bitter religious discord."

In Boston, another coalition of religious leaders favoring abortion rights marched on the statehouse. They lobbied among Massachusetts legislators for reversal of measures passed in the last session restricting medicaid funding for abortions.

After a demonstration in Washington, D.C., by 60,000 people opposed to abor-

tion, Eleanor Smeal, president of the National Organization for Women (NOW), called for both sides to meet and share common concerns, such as birth control and family planning. Concentration on these areas, she said, would help reduce the demand for so many abortions.

"Pro-life people will not negotiate with baby killers," was the answer that came back from Nellie J. Gray, president of the March for Life organization.

### Church Plans Expansion of Refugee Ministry

A priest and refugee expert from the west coast has been named a special consultant to the Presiding Bishop's Fund for World Relief with a mandate to make refugee ministry a normal, continuing part of the Episcopal Church's mission.

The Rev. John A. Huston was retained as a consultant January 1 to serve for four months with an immediate task of helping the church find placement for at least 1,000 Southeast Asian refugees before April 1. That figure represents the Episcopal Church's share of the refugees that the ecumenical agency Church World Service has agreed to place.

While actual placement of refugees

will still be done by Mrs. Isis Brown, Refugee Resettlement Officer at the Episcopal Church Center, Fr. Huston will be working to create the structures and channels that will make refugee work a continuing concern of the church through trained, standing networks.

He has been involved with refugee work since 1975 and currently serves as refugee officer for the Washington (state) Association of Churches. He is a priest associate at the Cathedral Church of St. Mark, Seattle, of the Diocese of Olympia.

While the Episcopal Church has a good record of response to emergency refugee appeals, the work has not become a regular part of its ministry at diocesan and local levels. Both Fr. Huston and the Presiding Bishop's Fund board feel that with the dramatic increase in refugees and the resources now available the time is ripe to enable this change in direction.

Speaking of the assignment, the Fund's executive director, the Rev. Samir J. Habiby, said that "what Huston will be working on will be a critical matter in terms of where we go in this ministry."

Fr. Huston expressed confidence that the resources were in place to help the church engage in this ministry. "The environment is far different from 1975 when parishes stepped forward alone and had to learn it all by themselves. Now there are networks of community-based services, a clearly accessible federal assistance program and cluster groups of established refugees—soon to be full citizens—who now wish to be partners with congregations.

"Our world neighborhood has changed and more people are now in motion than perhaps at any point in history," he said. "A refugee is a person in motion seeking a place, a sense of home, seeking hope, seeking new life, seeking healing and those themes and notes are deep in the whole biblical story."

He hopes to build on that theme to "enable people to see refugee ministry as a normal form of ongoing pastoral service and mission.

"If we can get ten dioceses to establish refugee ministry as a component of the department of mission, of evangelism," Fr. Huston concluded, "then the church will be moving into a new level of commitment and awareness."

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## CARDIOLOGIST

Continued from page 10

of nine meet here once a month for discussions. Their suggestions to the hospital are heard. We have a non-denominational chapel here, and regular Roman Catholic services began to be held in it in 1978. These have been very successful. The Roman Catholics also have a team of 14 lay ministers of communion. Two of them come daily and visit every patient of their church. An Episcopal priest from the nearby parish comes Mondays and Thursdays, and on Tuesdays and Fridays trained lay visitors come. These Episcopal visitors are participants in the diocesan program of Theological Education by Extension [TLC, May 21, 1978]. I have also arranged for both clergymen and psychiatrists to be part of the team when we set up cardiac rehabilitation programs. Another program we hope to have here is the providing of Christian and Jewish services of worship on the closed circuit TVs which our patients have in their rooms now, so that those who are not ambulatory may participate. I believe, these are all useful developments. I continue to feel, however, that there is a special value in the full-time hospital chaplain. He gets "blood on his shirt" and is a full member of the hospital community.

*Are you saying in effect that the hospital must treat the whole person and therefore religious concerns are an integral part of it?*

Exactly, I also wish to say that a hospital is an institution including many people. I have a ministry to many employees of all ranks. Many face personal crises, and have no church or pastor of their own to whom to turn. Many look to me for weddings and funerals as well as for counseling. This is of course a ministry outside the framework of our own church.

*I find this very often the case with non-stipendiary clergy.*

The trouble is that it is not always so well understood by priests who do work entirely within the structure. I am the only non-stipendiary priest in the diocese.

*It often seems that lay people, or people who do not belong to the church, are more cooperative and more supportive than one's fellow clergy.*

I do not wish to be misunderstood, because some of the other priests have been very helpful. On the other hand, I feel somewhat of an outsider at diocesan gatherings. In fact I am rarely able to go to such meetings. I get 21 days of vacation a year, and attendance at all the church meetings would take it all. The one day I usually do have free is Satur-

day, and nothing in the church seems to happen then.

*I have heard lay volunteers, deacons, and other non-stipendiary priests make this same point many times.*

This is a serious problem for me which I try to deal with, although, as I say, I feel my main ministry is within the medical and health care community where there is so much to be done and so many questions are arising that are of importance to society as a whole.

*I am impressed that you, as an individual, have been able to serve as a catalyst for so many developments in this vast complex of institutions. Often in life, we find an individual's spiritual motivations are opposed by those around him.*

Here we are very much a community of specialists. I can speak for certain concerns because on the one hand I am a physician and, on the other hand, I am accredited by the church through ordination and have also done professional work in the moral-ethical field. The people I work with here recognize this and I am grateful for their encouragement.

*Dr. Moore, I believe that all Episcopalians should be grateful to you and others like you, who have been willing to blaze solitary trails into new fields of Christian mission and service. In behalf of our readers especially I wish to express our gratitude.*

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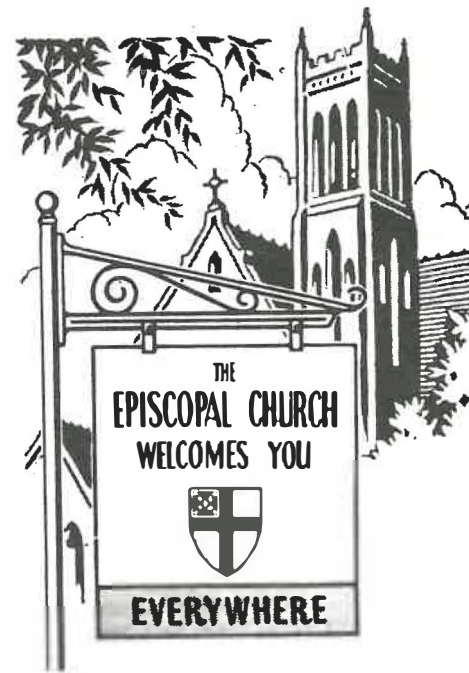
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Sun H Eu 8 & 10, Wed 11 & 7:30

## SANTA CLARA, CALIF.

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

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30 Prayers & Praise Fri 7:30. C Sat 8

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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## BOSTON, MASS.

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Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

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## LAS VEGAS, NEV.

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The Rev. Karl E. Spatz  
Sun 8, 10, 8 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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**ST. MARY THE VIRGIN**  
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7:30, 12:10, 6:15; MP 7, 10, EP 8. C daily 12:40-1, Fri 5-6,  
Sat 2-3, 5-6, Sun 8:40-9

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Sat HC 9; Thurs HS 12:30

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

## TROY, N.Y.

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Wilkes, d  
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