

THE LIVING CHURCH

**The War Against
Everyone**

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Church of Ireland

• page 12



The Rt. Rev. Harold Louis
Wright II [see page 5].

The First Article



Last night the moon was full. I walked along the shore of the lake near which I live. The water was still and mirrored the clear sky above. Here and there a light gleamed from a window of a house in the distance and cast a little flicker on the water. I stepped out onto a wooden raft moored to the shore. Across the bay from me, the trees rose in dark irregular shapes, casting their dark reflection on much of the water before me.

Although there was no sound, the water seemed to be stirring in this shadow. Ripples spread out into the clear water nearer me. The movement stopped, then began again, just at the edge of the dark shadow of the trees. Was it a duck or some other water bird? Finally a small dark creature emerged into the moonlight, swimming round and round in a small circle. It was a muskrat. Why it kept going around I could not tell, but I stood stone-still on the raft. Our black

and white cat who was following me was also fascinated and flattened herself into near invisibility on the shore.

Finally the swimming animal stopped going in circles and wove its way closer to me. In the bright moonlight, it was now clearly visible. With its head, shoulders, and back largely out of the water, it seemed about the size of the cat. It came very close to me and disappeared, evidently without any alarm, under the raft.

The disturbance subsided, and the waters were still again. The creamy white globe of the moon was climbing higher in the sky, touching some little ripples in the water with brilliant silver. The songs of frogs could be heard, so too could the sound of a distant train. The night reigned in its splendor.

When such a scene unfolds before us, we see the world in different terms. The world is different, and at such a time we

are different too. The constant activities which take up our days have stopped. The television, telephone, and small talk which usually take up our evenings are far away also. We have a different feeling of time and place, and a different feeling about ourselves. At such a time it is easy to pray, easy to see that this is God's world, easy to see that beauty and harmony are dominating realities.

All of this is not to say that other times or other places are not beautiful also, or that God's presence is not equally real somewhere else, or that Christians cannot pray at less pleasant moments. But it is to say that this kind of vision of the world is an important reality. After all, 50 percent of the time is indeed night, whether we like it or not. Inland lakes are highly important not only to the natural economy but also to man's need for fresh water. Other animals, both domestic ones like cats and wild ones like muskrats, are fellow citizens with us on this planet. Not only is the visible landscape important, but to me, as a human being, it is important to be silent, to see and listen to the universe with repose and detachment, without haste, without preoccupation, without mercenary intent or ulterior motives. Looking at a full moon over a Wisconsin lake does not tell us how long it will take a rocket to travel to the moon, or how many industrially useful minerals it has, or whether lunar light could be used as a source of energy. What it does tell us is something about the worth of the universe, the worth of life, and the worth of being a human able to perceive what is around us.

Where have all the wise people gone? Where have all the men and women of spirituality, of prayer, of holy wisdom gone? I do not know where they have gone, but if we are to join their company we must be willing to sacrifice our time, our convenience, and our diversions, in order to look, to listen, to smell, to feel, to open all our perceptions to the reality of which the Lord God has made us a part.

THE EDITOR

"The Earth Is the Lord's"

All loveliness is His—the glow
Of distant stars; and little things
Like butterflies with fragile wings,
A stark tree lightly etched with snow.

The arching splendor of the sky,
Jungles festooned with drooping trees,
The long slow swell of all the seas,
The cadence of the night wind's sigh.

Streams that in moonlight wind and run
Like silver ribbons through the plain,
Lilacs perfuming April rain,
The dreamlike dusk when day is done.

The fragrant breeze by summer fanned,
Autumnal flame, spring's vibrant mood,
The woods in winter solitude—
All fashioned for us by His hand.

Kay Wissinger

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CALENDAR

July

9. Eighth Sunday after Pentecost/Seventh Sunday after Trinity
11. Benedict of Nursia, Abt.

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

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LETTERS

T. S. Eliot

Your first T. S. Eliot "The First Article" [TLC, May 28] was excellent and I look forward to the others. Thank heaven you are letting the poetry speak for itself and not turning it (and him!) into theological fodder. Good for you.

(The Rev.) WILLIAM J. RALSTON
St. John's Church

Savannah, Ga.

• • •

While a student in 1933 at Harvard Graduate School of Arts and Sciences I had the pleasure of hearing T. S. Eliot give the Norton Lectures in "The Use of Poetry." I met him briefly—he was at first shy, somewhat ill at ease. During the first lectures (there were eight) he seemed "nervous" because he said he felt ill equipped to discuss S. T. Coleridge in the presence of John Livingston Lowes, who introduced him. He also alluded to Irving Babbitt with warmth and affection. I shall never forget the Charles Eliot Norton lectures of that year (later published by Harvard University Press).

Of course some persons objected to Eliot's 1927 declaration that he was "classicist, royalist, and Anglo-Catholic." So much the worse for them.

One thing disturbs me about us Anglicans: we fail to honor our greatest treasure—our writers and poets. Anglican reserve? Perhaps so, but don't we overdo it a bit? I am happy that you are honoring T.S.E. in *THE LIVING CHURCH*, which grows better and better.

(Prof.) KENNETH D. LONGSDORF
Lancaster, Pa.

Replies to Thad Barnum

I am not at all sure if Thad Barnum's piece "As Others See It" [TLC, May 7] is supposed to make a point. But isn't it a bit odd to tell us the church ought not take the *risk* of having candidates for orders wait patiently, and then to tell us that "Jesus' message to us is centered on the word 'risk' "? And what of the proposition "... if the Spirit is guiding us ... it does not need to be tested"? The purpose of the testing is, is it not, to determine precisely that: whether or not the Spirit is guiding. And most puzzling is his seemingly unfounded hope that the church will find "strong leaders" among those who, Mr. Barnum admits, "will be lost" because a waiting period is "a tempting time for young people."

Now, of course, one sees the problem: the orders of the church succeed from the Apostles whom Jesus told to get up to Jerusalem and *wait*. The implication of



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Mr. Barnum's views is that the Lord has obviously found better material in Mr. Barnum, who hears this same Lord "call for me to prepare myself for entering seminary by September, 1978." "Even gold passes through the assayer's fire, and more precious than perishable gold is faith which has stood the test."

(The Rev. Dr.) C. A. PEEK
Parish of St. Luke

Kearney, Nebr.

• • •

I should like to try to speak to Thad Barnum's article in which he says of the people who feel a vocation to the priesthood of our branch of the church and are being turned away, "Grab us, brethren. Hold fast to those who come. . . Give thanks and praise." My response is *Amen*.

Is there, in any of our seminaries, training for the non-stipendiary ministry? As Mr. Barnum says, "Missions, parishes, hospitals and every possible secular job need committed Christians." In the 1920s and '30s, it seems to me it was said that the worker priests in France were doing a wonderful work of meeting people and their needs by getting to know them in secular jobs.

This flowering of vocations among many should be met with thanks and praise and a type of training that will open ways for them to serve and pay for their needs by giving a different type of life style and service that is more like that of St. Paul.

LILLIAN CAMPBELL LONG
Demopolis, Ala.

The French worker priests developed after World War II, but they certainly were remarkable. Ed.

Rubricatiousness

I would like to share some observations concerning the rubrics of the PBCP and their subsequent interpretation by churchmen. I hope my concerns will evoke some responses from fellow readers of TLC.

I have begun to detect among some of my fellow clergy a strong tendency towards literalism and excessive legalism with regard to the PBCP which is disturbing me. This seems to be very uncharacteristic of Anglicans—being faithful to the "letter-of-the-law" in matters liturgical, and particularly in matters of adiaphora as concerns the mass. I have been hearing statements to the effect that "if it is not in the rubrics of the PBCP don't do it, period!" Frankly I find myself laughing; once again, that most basic of human vices, pretention, has reared its lofty and arrogant head. Unless we are careful a pretention to "eternity" and absolutism is lurking in the shadows of liturgical revision. We have a splendid proposed BCP which I

pray will become the authorized book in '79. But let us beware of our own enthusiasm which can quickly degenerate into fooling ourselves that the rubrics of the PBCP are the Alpha and Omega of liturgical excellence, to the exclusion of all traditional rubrical and ceremonial embellishment (adiaphora).

To those who would advocate a "strict adherence" to the rubrical directions of the PBCP I would like an answer to my question: how often have the rubrics of the 1928 BCP been *strictly* followed? How many parishes observed the most exact details in the 1928 Book? I am sure there are some, but history tells us otherwise.



Recently I supplied in a local parish where a devout churchwoman told me the eucharist in that parish was celebrated "with strict obedience to the 1928 Prayer Book." Mea Culpa, for I had to smother a broad smile. Before I supplied for the rector, I was given instructions as to the parish's customary, with which I gladly conformed. But there was, in reality, no "strict obedience" to the 1928 rite! There were two extra salutations in the eucharist: one before the Collect for Purity, the other before the post-communion thanksgiving. The "Pax Domini" and Commingling were observed in the *Missal* position (i.e., after the Lord's Prayer). TARPing was also observed, instead of following the BCP 28 rubric on page 84 to consume the elements reverently after the blessing.

And we all know the rest of the story, a very common one in the American and English church since the Oxford Movement's successors gave rise to the ritualist controversies. The 1928 eucharist since its authorization 50 years ago, has been packed, troped, interpolated, embellished, dressed up, dressed down, with chants, missal prayers, bells, elevations, incense, ablutions, ad infinitum. So why this sudden fondness for liturgical literalism in the Proposed BCP? The majority of parishes will continue to observe their own traditions within the norms of authorized liturgies and, as in the past, wide variations in ceremonial and musical additions will continue to characterize Anglican masses. As a further example, many catholic churchmen were disappointed if not angered when the Reproaches were dropped from the earlier version of the PBCP. However, I knew of at least 30 parishes within my diocese who used them this year on Good Friday. Ritual Notes still draws large audiences, whether we like it or not.

To those who find themselves becoming obsessive over rubrical and ceremonial norms, I would suggest that we are

fiddling while Canterbury burns. Our task is to preach the gospel of Christ and to evangelize; otherwise the only element of liturgy which will remain in our half-filled churches will be the Reproaches, the only hymn being the Dies Irae!

(The Rev.) STEVEN GIOVANGELO
St. Mary's Church

Park Ridge, Ill.

Travesty of Justice

I was dismayed (and yet I suppose I should have expected something of the sort) to open my copy of TLC [May 14] and read in the lead story that the Presiding Bishop, the Rt. Rev. John M. Allin, had asked the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, to resign not only as a bishop but as a communicant of the Episcopal Church.

Your account goes on to say that "a majority of the House of Bishops reportedly signed a letter concurring with the Presiding Bishop . . ." in this action. If this latter is also true, then I think everyone in the church has a right to an answer to these two questions:

1. Did Bishop Allin also write in like terms to the five bishops who, before the priesting of women was even (supposedly) authorized by General Convention, went through the motions of ordaining a number of women to the priesthood? And if not, why not? In my opinion these bishops were guilty of at least as great (I would say a far greater) breach of church order than was Bishop Chambers.

2. Who were the bishops who "reportedly signed a letter concurring with the Presiding Bishop . . ."? I hope that you will print the full list of names.

If this is as you report it, I regard it (as I am sure many others do) as the biggest travesty of justice perpetrated by the House of Bishops.

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

We have no further information about the Presiding Bishop's mail. Ed.

Saints Good and Bad

In TLC of April 30 there appeared a fine article on St. Adalbert. It was especially interesting to me and a real inspiration. Could I suggest that you do more such articles? I have always enjoyed reading about the saints because of their triumph in grace. Sometimes they were "good" saints and at other times just the opposite. But God's grace and power in their lives won out. Such a regular study of hagiography in TLC would be a fine addition to a fine periodical. Hope you will do more such "saint studies."

(The Rt. Rev.) M. DEAN STEPHENS
Presiding Bishop, The Episcopal Church (Evangelical)
Wilmington, N.C.

THE LIVING CHURCH

July 9, 1978
Pentecost 8/Trinity 7

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Bishop Wright of New York Dies

The Rt. Rev. Harold Louis Wright II, Suffragan Bishop of New York, died suddenly on June 11. He was 48 years old.

Bishop Wright was visiting friends in the parish of the Church of the Resurrection, East Elmhurst, Queens, which he had served from 1957-69, first as vicar, then as rector, when he collapsed. He was pronounced dead from a heart attack at a nearby hospital.

He was an alumnus of the New England Conservatory of Music, Boston University, and General Theological Seminary. At Boston University a counselor told him in 1952 that there was "no place for blacks in the Episcopal Church." When he was consecrated suffragan in 1974, three other black bishops took part in the ceremony: the Rt. Rev. John M. Burgess, then Bishop of Massachusetts, the Rt. Rev. Quentin E. Primo, Jr., Suffragan Bishop of Chicago, and the Rt. Rev. John T. Walker, then suffragan, now Bishop of Washington.

In his post as suffragan, Bishop Wright was responsible for placement of clergy in the diocese's 200 parishes. This is a task which he performed, to a lesser extent, as assistant to the bishop for ministries from 1970-74.

Bishop Wright's remains lay in state at the East Elmhurst Church and the Cathedral of St. John the Divine, and were buried at Holy Cross Monastery, West Park, N.Y.

He leaves four sons, Harold Louis III, Christopher, Geoffrey, and Peter, and his parents, Mr. and Mrs. Harold L. Wright of Boston.

Canterbury Reconsecrates Medieval Chapel

Leeds Castle, sometimes described as the loveliest castle in the world, stands on two islands in the middle of a lake near Maidstone, England. In 857 A.D. the castle was built there of wood; it was rebuilt in stone in 1119. Eleanor of Castile, queen of King Edward I, bought the castle in 1278, and many royal couples subsequently used its chapel for private prayer and religious services.

It has not been used thus for centuries, but through the efforts of the Leeds Castle Foundation, the chapel has once again become a place of worship. Anglican services will be held there for doctors attending medical research seminars held in the castle.

On the feast day of his great predecessor, St. Augustine, the first Archbishop of Canterbury, the Most Rev. Donald Coggan came to the chapel at Leeds Castle. He struck the door three times with his crozier, and called on the Holy Trinity to send peace to the house. After the chapel was rededicated to the glory of God under the patronage of St. Mary the Virgin, St. Luke and St. Nicholas, the archbishop consecrated the altar, tracing on it with his finger five crosses, and saying, "To the glory of God we consecrate this holy table for the celebration of the blessed sacrament of the body and blood of Christ." St. Mary and St. Nicholas were the two patrons of the ancient Priory of Leeds, founded in 1119, and St. Luke is the patron of both physicians and artists. In a commemorative prayer, Dr. Coggan recalled the names of the Plantagenet kings and queens who once worshiped in the chapel, and used a prayer said daily in the household of Catherine Parr, the last queen-consort to live at Leeds.

The Bishop of Southern Virginia, the Rt. Rev. David S. Rose, and many other Americans were present at the ceremony. Bishop Rose reminded the congregation of the purposes of the Charitable Foundation established by Lady Baillie, whose mother was a member of the Whitney family in the U.S. Lady Baillie bought the castle in 1926, and bequeathed it to the Leeds Castle Foundation for the nation in 1974. It was

her wish that the castle should become a meeting and discussion place for the world's leading physicians and that it should also be a center for the arts. Bishop Rose prayed that Lady Baillie's "vision may be truly blessed," and added special intercessions for the work of the Foundation in Medical Research and the Arts.

The "Veni Creator" as translated by the Rt. Rev. John Cosin, and the 7th century "Urbs Beata" as translated by John Mason Neale were sung during the service.

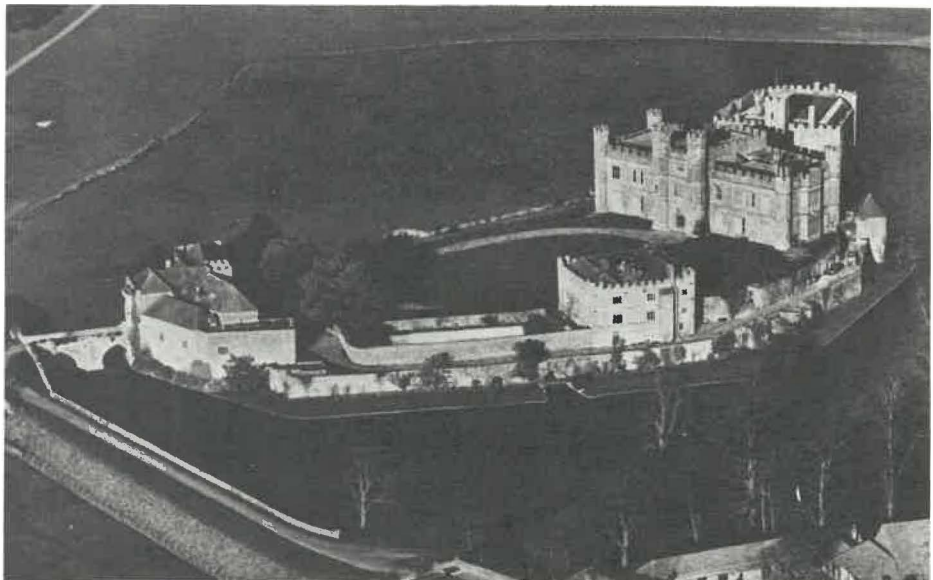
South Dakota: "He Loves Us Too Much"

The Black Hills Deanery has taken a full-page advertisement in the June South Dakota *Churchman* to express concern for the well-being of their bishop, the Rt. Rev. Walter H. Jones.

"To be really blunt about it," the ad says in part, "our bishop loves us too much. He's working himself right into the hospital (and worse) trying to do the work of three people, and if he doesn't get some help soon, we won't have him here to love us any more."

The ad, signed for the deanery by the Rev. John W. Barkley, points out that Bishop Jones, 49, has been hospitalized twice for overwork, and is under doctor's orders to cut his work load in half.

The deanery estimates that paying for



Leeds Castle near Maidstone, England: Its chapel has once again become a place of worship.

RNS

professional people or another bishop to assist Bishop Jones will take about twice the income the diocese now has, and suggests a "Double or Nothing" plan to church members. "We can each double our giving to the local church, which would make it possible to give twice as much to the diocese, or we can each bring one new family into the church who will pledge as much as we are now giving. . . . Either we come up with a way to make this diocese really go, or we will continue to take our toll of bishops."

Fr. Barkley says that if sufficient funds could be collected by October, when the convention meets, "I think Bishop Walter would get the message that we love him as much as he loves us, and that we are willing to put our lives on the line a little bit, too."

ECF Gives Eight Loans, Ten Grants

At its meeting in May, the board of directors of the Episcopal Church Foundation approved eight loans totaling \$129,500 for building projects in seven dioceses. The loans include:

\$15,000 to the Diocese of Alabama to build a new parish hall for St. Stephen's, Birmingham;

\$20,000 to the Diocese of California for a nursery school for St. Ambrose's Mission, Foster City;

\$25,000 to the Diocese of California to construct a shell to house a sanctuary, parish offices and classrooms for St. Stephen's-in-the-Fields, San Jose;

\$7,500 to the Diocese of East Carolina to help build a new church for St. Mary's, Burgaw, N.C.;

\$10,000 to the Diocese of Nevada to help rebuild St. Peter's, Carson City;

\$7,000 to the Diocese of South Carolina to help finance a new church for St. Stephen's, North Myrtle Beach;

\$15,000 to the Diocese of South Dakota to build a new chapel for St. Mary's School for Indian Girls, Springfield; and

\$30,000 to the Diocese of Virginia to help construct a multi-purpose building for St. Andrew's Mission, Burke.

The foundation also approved 10 grants, which are as follows:

\$5,000 to the Episcopal Theological Seminary of the Southwest, Austin, Texas, for its scholarship program for Latin American students;

\$5,000 to St. George's College, Jerusalem, to help bring 10 visiting professors to teach biblical studies to students from all over the world;

\$9,000 to the College of Preachers, Washington, D.C., to arrange a three-week seminar in Rome;

\$9,000 to General Convention's Standing Commission on Ecumenical Relations to hold a national Ecumenical Conference in Detroit;

\$5,500 to FOCUS (Fellowship of Chris-

tians in Universities and Schools) to train new leadership for its evangelical work among students at eastern secondary schools and colleges;

\$6,000 to the National Institute of Campus Ministries, Newton Centre, Mass., to gather data about the extent of and strategies for the involvement of Episcopal parishes in higher education;

\$7,000 to Christ Church Cathedral, Springfield, Mass., to initiate a downtown ministry;

\$5,000 to CLUSTER (Congregations Linked in Urban Strategy to Effect Renewal, Inc.), a joint ministry of seven Episcopal parishes in Yonkers, N.Y., that seeks to supplement and support the programs of other community agencies;

\$20,000 to the new Diocese of Northern Brazil for evangelism in radio broadcasting and the training of lay leaders and future ordinands; and

\$5,000 to the Council for the Development of Ministry of the Executive Council for a study of the office of deacon, with special reference to the role of the perpetual diaconate in the church today.

Director of N.Y. Hospice Receives \$25,000 Award

The Rev. Carleton J. Sweetser, chaplain and director of the hospice program at St. Luke's Hospital in Manhattan, has accepted a \$25,000 Jack C. Massey Foundation Award. This is the first time that the Massey Awards for outstanding achievement in health sciences have been given. They were established in honor of the tenth anniversary of Hospital Corporation of America, of which Mr. Massey is a founder and chairman of the board, and were awarded on the importance of achievements as they relate to the advancement of medical science and health care deliv-

ery or to the reduction of health care costs.

Fr. Sweetser received his award from Sen. Howard Baker of Tennessee at the U.S. Capitol. The hospice at St. Luke's was chosen for its "compassionate and innovative programs for the terminally ill. The hospice program enables patients dying of cancer to live as comfortably and fully as possible during the final months of their lives, and to die in peace and with dignity. The program is based on the belief that when a disease has reached an irreversible point, patterns of care can be changed in the environment of a major medical center to aid the terminally ill and their families," according to the program for the awards ceremonies.

Since 1955, when he became chaplain at Bellevue, Fr. Sweetser has been associated with hospital work in New York. He has been at St. Luke's since 1965.

Secret GM Plan in South Africa Revealed

In New York, Timothy H. Smith, director of the Interfaith Center on Corporate Responsibility (ICCR), has disclosed a secret contingency plan drawn up by General Motors in South Africa to deal with potential riots or civil war. The plan indicated that the automobile company fully expected to be taken over by the government in the event of a national emergency.

ICCR charged that the implication of the secret document is that, while GM has maintained an attitude of public aloofness from the South African government, it is actually cooperating in national defense plans.

Last January, Thomas A. Murphy, chairman of GM, said that if the South African government tried to take over GM plants, the company "would oppose this with every legal measure at our disposal."

In contrast, the plan says, that in the event of a national emergency, "there is very little doubt that control of GM South African facilities already designated a National Key Point industry, would be taken over by an arm of the Ministry of Defence and its production capabilities integrated into the national industrial effort." It goes on to say that a "GM Commando" unit, made up of white South Africans who work at company plants, would protect them, and "fall under the control of the local military authority for the duration of the emergency."

The document also discloses that the South African government has requested that GM South Africa, Ltd., supply several types of trucks for "Defence Force purposes." A GM spokesman confirmed the authenticity of the document, and said that the company has sold the trucks in question to the government.



The Rev. Carleton J. Sweetser

BRIEFLY . . .

The board of directors of the **Presiding Bishop's Fund for World Relief** has approved a \$9,000 grant for the establishment of an ad hoc committee on Immigration and World Relief. It will sponsor a series of conferences across the country to deal with the problems of immigrants and refugees in the U.S., and serve as a starting point for the development of a church-wide network to aid in refugee and immigrant placement.

The annual meeting of the **Historical Society of the Episcopal Church**, held in Austin, Texas, in May, heard from Dr. V. Nelle Bellamy, archivist of the Episcopal Church. She reported that during 1977 the archives and historical collections had been used by 37 researchers, and that the staff had responded to 119 requests for information. Eight hundred forty three individuals and 606 institutions hold membership in the society, which adopted a budget of \$71,500 for 1979. A \$50,000 grant comes from General Convention for maintenance of the official records of the church, and other collections. Membership dues are expected to bring in \$18,000, and a majority of this income is needed for the publication of *The Historical Magazine*, acclaimed by scholars as one of the best publications in the field of church history. The society's office and the archives of the Episcopal Church are located in space provided by the Episcopal Theological Seminary of the Southwest in Austin.

In San Bernadino, Calif., First Congregational Church, a United Church of Christ congregation, has honored **Rabbi Norman Feldheim** by installing an eternal lamp in its sanctuary. Rabbi Feldheim, who retired in 1971 from nearby Temple Emmanuel-El, has worked with the church's congregation since 1937, and frequently exchanged pulpits with its pastors.

Victor Kugler, the man who hid Anne Frank and her family from the Nazis, became the first recipient of the \$10,000 Roger E. Joseph Prize at Hebrew Union College-Jewish Institute of Religion in New York. Mr. Kugler, 78, hid the eight refugees in the "secret annex" for two years, and smuggled food to them. They were betrayed in 1944, and all the inhabitants of the hiding place save Mr. Frank, died in concentration

camp. Mr. Kugler was taken to a camp, too, but managed to escape. He has been living quietly in Toronto with his wife, Loes. In *The Diary of Anne Frank*, Mr. Kugler is referred to as "Kraler."

The **Rhode Island Council of Churches** has urged its member congregations to make donations only to fund appeals which "commence after 1 p.m. on Sunday." The Newport County Clergy Association said the council has become concerned about Sunday morning parades and sports activities, and now notes that "further encroachment on the traditional worship hour is made by . . . various fund appeals." "Walk-a-Thons" and "Bike-a-Thons," a fund raising device used by many charitable groups, are popular in Rhode Island, as they are in many other places. These activities involve young people, which particularly concerns the churchmen. "Some may argue that one or two absences from Sunday school won't make much difference," the council said, but in most cases each absence represents the loss of a week's worth of religious education.

The Most Rev. Henry R. McAdoo, Archbishop of Dublin, led a delegation which met with Ireland's Minister for Health, Charles Haughey, to inform him of the **Anglican position on contraception**. The delegation told Mr. Haughey that the church is in favor of legally available contraceptives in Ireland—but it wants them confined to married couples, and said that it is opposed to the "vulgarization" of sex that it feels would occur should advertising of contraceptives take place. It said that advice on all aspects of family planning should be made available. Mr. Haughey is expected to introduce family planning legislation before the end of the year.

The Congress of Deputies, Spain's lower house, has voted to lift a 40-year ban on the sale and advertising of **contraceptives**. The Senate is expected to approve the action. Under Spain's current laws, it is illegal to make, sell, supply or use contraceptives except on strictly defined health grounds. Conviction results in jail sentences and heavy fines (from \$125 to \$2,500).

An English vicar is believed to be the first clergyman in England to obtain **sick pay** for an "industrial injury" sustained while on parish duty. The Rev. A. Edward Bland, vicar of Immanuel

Church, Feniscowles, Lancashire, had to use crutches for several weeks when he hurt an Achilles tendon after conducting an open-air service at a farm, and he is still dependent on a cane. Mr. Bland wrote to the Department of Health, claiming loss of income for six funerals (@ \$12.75) and a wedding (\$10), at which he was unable to officiate. David Dunderdale, secretary of the Diocese of Blackburn, suggested to Mr. Bland that he file a claim, and commented, "Since April 1, 1978, clergy have been recognized in England as employees, rather than as self-employed, in terms of industrial injury."

The Rev. E. Lynn Brown, an official of the predominantly black **Christian Methodist Episcopal Church**, and pastor of Mt. Pisgah CME Church in Memphis, Tenn., said that members of his denomination who were "originally skeptical" now are expressing a willingness to learn more about a proposed reconciliation with the Roman Catholic Church. Mr. Brown credits the leadership of Roman Catholic Bishop Carroll T. Dozier and CME Bishop John Madison Exum for the reconciliation proposal. Mr. Brown explained that black people feared the reconciliation with the predominantly white Roman Catholic Church in Tennessee because of its size. "We didn't want engulfment by the big, powerful Catholic church," he said. "We didn't want to be swallowed up. We need the black church as a forum . . . what this reconciliation could eventually bring about is a unity in diversity."

Joseph Howard Starkey, 20, of Wilmington, Del., is accused of having inflicted an estimated \$50,000 worth of damage to **Corpus Christi Cathedral**, Corpus Christi, Tex. Witnesses said the man had gone "berserk." The sanctuary was strewn with broken glass, fragments of marble statues, torn books and scattered vestments. Small statues adorning the pulpit were torn from their stands and smashed, three brass tabernacles were torn open, and two large statues, reportedly Italian, and valued at \$9,000 each, were totally destroyed. The rector reported that Mr. Starkey, who has a history of mental illness, had been hanging about the Roman Catholic cathedral for about a week.

Things to Come

August

16-18: Annual conference-workshop of diocesan and parish historians, Diocese of Northwest Texas Conference Center, Amarillo, Texas. Convenor is the Rev. James Mock, rector of St. Mark's Church, Plainview, Texas.

THE WAR AGAINST EVERYONE

By MICHAEL HEFNER

There is something literally unspeakable about the Nazi extermination of Jews and others during World War II. The facts are familiar: Six million Jews perished in camps along with 6 to 8 million non-Jews, whose numbers included Russians and Poles; Czechs, Slovaks and French; Gypsies; Christian clergy and Masons; Jehovah's Witnesses; communists, socialists and trade unionists; homosexuals; the aged, the incurably ill and the chronically disturbed.

Not only the enormity itself but the methods of Hitler and his commandants were of an obscenity that defies comprehension and mocks any attempt at moral utterance. But for the heroism of those who died and the courage of the survivors, the lessons, moreover, are almost all negative. In the words of an Auden poem: "We shan't, not since Stalin and Hitler, trust ourselves ever again."

Yet the urge to speak the unspeakable about Hitler's terror, and to make the incomprehensible plain, continues, even though the central mystery—*How could they do it?*—remains as abysmal as before. There are two reasons, I believe, for this urge: The first, and less noble, is our fascination with evil; the second is the hope that by exposing the monstrousness, we can prevent a recurrence. The latter is the stated rationale behind the recent NBC presentation *Holocaust*, a serial dramatization of the Final Solution. The former is implicit not just to this enterprise but goes to the very heart of drama.

It scarcely needs saying that without evil, and the fascination it holds, there would be no drama, or at least none that we can imagine. A film, the major theme

Michael Hefner, who makes his home in Lincoln Park, Mich., is TLC's film reviewer.

of which is depravity, however, can only be judged according to the steadiness or truthfulness of its gaze into the abyss. Yet a film about an actual depravity of the human and historical proportions of the Holocaust raises moral-aesthetic problems of the most difficult kind. But first, the movie.

Its main device is obvious enough. Directed by Marvin J. Chomsky from a script by Gerald Green, *Holocaust* sets the fictional stories of two German families—one Jewish, the other Nazi—against the backdrop of the war and its prelude. The Jewish family, the Weisses, are bourgeois-perfect: Josef (Fritz Weaver) is a prosperous physician and devoted family man, his wife Berta (Rosemary Harris), cultivated and loving, their three children, bright and promising.

The gentile Dorfs, younger and petty bourgeois, are beset by insecurity and ambition, which is why Erik (Michael Moriarty), an unemployed attorney, takes a job with Hitler's shock troops, the SS. Prompted by his steely mate Marta (Deborah Norton), he consolidates his position as aide to SS General Heydrich (David Warner) by applying cool intelligence to ever more efficient disposal of the Jewish question.

The most ambitious thing in *Holocaust* is Moriarty's concentrated performance. Given a deeper script, or the chance to improvise, this actor might have defined the banality of evil, but his portrayal is limited by a screenplay that allows the character no will of his own and has him entirely directed by wife and Party. If Dorf's emptiness is itself the point, this isn't made clear: the character is insufficiently drawn. Moriarty carefully avoids the glamorously wicked stereotype; but his cruelty lacks edge and believability because motivations are fuzzy.

The film opens on the wedding celebration of the eldest of the Weiss children, Karl (James Woods), to the Roman Catholic Inga (Meryl Streep). The festivities—an idyll in the Weiss's garden—are stained by the presence of a Nazi guest, the devil in Eden. It is only months before marriages between Jew and "Aryan" were outlawed; terror hangs thick in the air, and, perhaps on account of its very ubiquity, is only fitfully perceived, rather like a dull ache one would prefer to ignore.

A small confrontation between the groom's grandfather and the Nazi is smoothed over by the gracious Josef, who believes that goodwill must overcome what he and his wife still regard as a temporary aberration in their cultured Germany. Some might call this the easy irony of infallible hindsight, yet this early scene is the best in the film.

The more complex vision of actors and director are able here to overcome the incessant, over-simplified point-making of Green's script so that the human capacity for self-deception is indicated with some depth, and at least a partial answer provided to the persistent question as to why more Jews did not escape before it was too late: We are asked to imagine ourselves the happy citizens of a beloved country, endowed with a reasonable and necessary measure of hope. What, then, if we were warned, gradually or all at once, that our trusted environment must now be regarded as wholly malevolent? Not many of any group would be psychologically prepared to accept such a proposition. The scene in the garden, incidentally, is the only one in which the domestic perfection of the Weisses serves any true dramatic purpose, by enabling us to see them as archetypal.

Unfortunately, the remainder of the film is not up to this level. The usual trip



Scene from Holocaust: By exposing the monstrousness, can we prevent a recurrence?

RNS

into which movie historical epics fall is that of allowing spectacle to overwhelm character. It is nature of TV, however, that spectacle is unlikely to be overwhelming; and *Holocaust* falls into the opposite trap of allowing its large cast to blunt a ferocious period, reducing it at times to soap opera. Thus when the Weisses are forced from their home, the loss of a piano is treated with the same solemnity as, later, the horror of Babi Yar, where tens of thousands of peaceful Russian Jews were murdered by special German killer units.

The Weiss family are quickly dispersed: Josef is deported to Poland and Karl sent to Buchenwald, while his brother Rudi (Joseph Bottoms) runs away from the poor rooms in Berlin where mother and young sister Anna are hiding. Enraged at their stultifying situation, and by her mother's grating hopefulness, Anna herself flees and is raped in the street by soldiers.

Anna's desperation, as enacted by Blanche Baker, comes across as authentic, and rape was a frequent pastime of Nazi troops. But coming in the wake of her rebellion, the rape may seem more the screenwriter's revenge for Anna's disobeying her unerringly noble mother than an attempt to dramatize history. When Anna, reduced to catatonia, is subjected to euthanasia at a government sanatorium, the filmmakers are so anxious to avoid sensationalism that the scene is without dramatic resonance, flat.

Lack of resonance is the biggest problem with this film: some necessary illuminating tension between uncontrollable events and their effect on individual lives, and the life of a society, is

missing. The re-enactment of *Kristallnacht*, or night of shattered glass; the unending executions; the mass deportations: the staging of all these is by turns too tasteful or imply awkward, sometimes both, to produce the real juice of terror. In *Holocaust*, even the camps are tasteful.

As if aware of this, the director has, at strategic points, inserted documentary footage depicting real executions and, near the end, we are shown photographs of actual camp victims. This material is as invaluable as historical record as it is horrifying, but I would suggest that it must never be used in film drama because it puts the audience in the unacceptable position of what Auden has called the aesthetic enjoyment of true horror. By virtue of their subject, these pictures are as starkly, bitterly moving as any ever taken; but they are not to be exploited as a director's crutch, no matter how sincere his intent.

The adventurous Rudi is the only Weiss to survive, and at the end he is recruited by Zionists to smuggle orphans into Palestine. In the last scene, he and the kids are deliriously happy, playing soccer in a field; the future, it is inferred, is theirs. But it is hard to respond with much optimism to this upbeat conclusion.

As the closing credits rolled by, one could only think of Muggeridge's harsh judgment on the outcome of the war, that in the highest sense, and consequently in a few more mundane ways as well, it liberated no one and nothing. Not only the great powers but practically the entire world is armed to the teeth. Israel is a fortress state. There are different slaughters, other camps.

As did some Jews, some homosexuals collaborated, in the worst possible ways, with Nazis. Nevertheless, the Nazis liquidated an estimated 220,000 homosexuals. Sources consulted by the reviewer failed to turn up the number killed or imprisoned by Italian Fascists; but *A Special Day*, directed by Ettore Scola, is the fictional story of one such victim.

An old-fashioned realist drama with poetic overtones, *A Special Day* is set in a Rome apartment house in the spring of 1938, during Mussolini's extravagant reception of Hitler. Most citizens are attending a military parade to cheer the Fuehrer, and the building is nearly deserted except for an overworked housewife (Sophia Loren) and, across the courtyard, a radio announcer (Marcello Mastroianni), who has recently been fired on grounds that he is "subversive, useless and tending toward depravity," that is, a homosexual.

Both these people are victims of loneliness, but Mastroianni seems to be drowning in it. They meet, make awkward gestures toward friendliness, discuss their problems over coffee. When Loren remarks that because he isn't married he must pay a celibacy tax, Mastroianni replies, "As if solitude were valuable."

Each reveals a gnawing secret, Mastroianni his homosexuality, Loren her bitter marriage. They make love. When celebrating crowds return in the evening, Loren goes back to her routine as wife and mother; Mastroianni ends his special day being led away by Fascist thugs to a fate he (and the audience) would rather not guess.

This film has been derided for the condescension inherent in casting two international stars in a kitchen sink drama about "little people." Loren is reserved but touching; in Mastroianni's performance, there is not a trace of condescension. He has the baffled air of a man who has never quite understood his situation or recovered from some awful trauma. With a face that registers experience with an ease that must be the envy of every actor, and timing so immaculate it's invisible, he swings from suicidal despair to giddy hysteria with never the slightest overstatement. This portrayal is a small masterpiece.

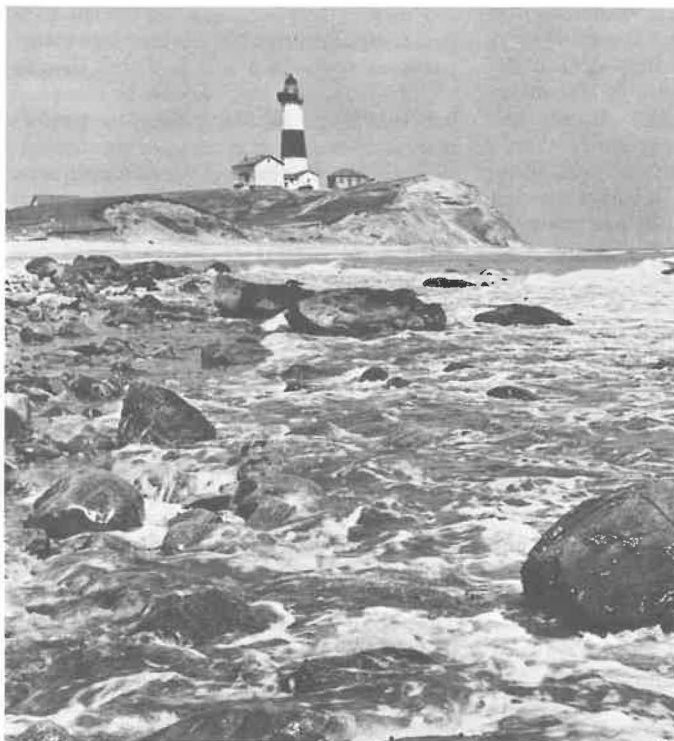
Hitler's mania for limitless destruction is well documented. Biographer Robert Payne has concluded that, "If necessary for his own fortunes, he would have killed half the inhabitants of the globe and thought nothing of it" (*The Life and Death of Adolph Hitler*, 1973). That the Fuehrer did not have quite the technological nor social means of control to accomplish so vast a crime we may be grateful. We do; and this is our worst nightmare. But that Hitler got as far as he did is more than enough reason for grief, and for vigilance.

The Supertanker and the Law

At the time of this writing, your editor has heard of no recent cases of so-called supertanker ships breaking up at sea and spilling their cargo of oil on the surface of the ocean. This is, therefore, a good time to think of the principle of the thing, without reference to any specific ship, its captain, or its owners.

The unpleasant fact is that such accidents do occur, contaminating the surface of the ocean on a vast scale and making the shore unbearable for man or beast. It is said in defense of these vessels that a great deal of oil is indeed transported, and that on the average trip the supertanker usually gets to its port without mishap. Is this record adequate?

If you enter a tall building and wish to take the elevator to the top floor, you would not be satisfied to learn that the elevator in that building actually makes it to the top floor 99 out of 100 times without crashing! You expect it to do so 100 out of 100 times, and 1,000 out of 1,000 times. If ever it cannot make it, you expect lights to flash, bells to ring, and safety mechanisms to hold the elevator in place, *in every case*. The public accepts no less, the safety inspector accepts no less, and the insurance company accepts no less.



RNS

We can set the standards for our own coastal waters.

It may be that sailing the high seas is intrinsically more hazardous than riding elevators. Yet rigorous safety standards, constantly available weather information, and other modern aids to navigation have had their effect. Conventional sea-going ships sailing under the American flag rarely go down nowadays. Of course we cannot legislate the safety requirements of other maritime nations. We can, however, set the standards to be observed in our own coastal waters. It is an affront to those who are our citizens, our taxpayers, and our voters, to permit vessels to enter our ports regularly which pose grave threats to our coastal environment. A sterner stand on the part of this country will no doubt encourage other nations likewise to take more responsible positions.

A New Column

Many of the poems which THE LIVING CHURCH receives are related to Christmas, Epiphany, Holy Week, Easter or other specific times of the Christian Year. If we accept such poems for publication, we generally try to use them at the appropriate times. A large number of other poems are to some extent based on biblical themes or incidents. Rather than publish these at arbitrary times, we have tried, when convenient, to use them on weeks when the biblical matter referred to will be read, either in the liturgy of the Sunday for which the magazine is issued, or on a Holy Day occurring during the week. Several poets contributing to THE LIVING CHURCH have had this in mind and have written poems specifically for certain days. We hope that this has been of interest to readers and has placed these verses in a helpful context. On the other hand we are not sure that the relation of the poem to the day has always been perceived. In some cases, the reference has been subtle. Some of our readers, in the middle part of the country, receive the magazine some days before the date of issue, and may not think of the reference. In order to underscore the connection with the liturgical cycle, we are beginning a new column for poems related to particular times or related to particular passages used in public worship.

Biblical readings, prayers, and other material assigned to different days are traditionally known as *proprs*. The collection of such material for a particular Sunday, feast, or other occasion is "the proper." Our column, providing a poetic expansion or interpretation of the proper or of some part of it, will be known as "Poet's Proper." We are happy to inaugurate it this week. It will appear in many future issues.

Our readers should understand that we continue to carry poems which do not have such seasonal references, but they will not be included in this particular column.

BOOKS

The Latter Day Saints

THE MORMON PAPERS. By Harry L. Ropp. InterVarsity Press. Pp. 118. \$2.95.

The passage of time has alleviated some of the hateful fervor which people once directed toward the Church of Jesus Christ of Latter Day Saints; but along with the fervor, many have also lost the ability to understand why this group, the fifth largest religious body in the United States, is not Christian.

Harry Ropp has turned his master's thesis into a short and highly respectable work which addresses itself to the incompatibility of Mormonism with Christianity as well as the internal textual problems of the Mormon scriptures.

"Many Christians today accept Mormons as brothers and sisters in the faith," because, Ropp reports, "Mormonism has been trying to gain acceptance as a Christian denomination . . . by down-playing strong doctrinal teaching and inaugurating extensive television and radio campaigns, the Mormons have reached their goals in the minds of many."

Ropp is not hateful towards the Mormons, as some earlier works have been; this is one of his strong points. The chapter "Is Mormonism Christian?" gives a brief and lucid exposition of Mormon theology relative to God, Christ and salvation, and the Bible. The author notes, for example, that Article Eight of the Articles of Faith states that "We believe the Bible to be the word of God as far as it is translated correctly." While Mormons use Christian scriptures extensively, the author demonstrates that they really do not trust its authority by quoting Joseph Smith, Mormonism's founder, himself: "I believe the Bible as

it is read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors." In spite of this distrust, Mormons will freely quote scriptures until confronted with a contradiction between the Bible and Mormon doctrine, then they will state that such contradictions are caused by incorrect translations of the Bible.

While Ropp gives convincing evidence that the sources of Mormon scripture could not be divine because of the textual alterations made since 1830 which reflect evolutions in doctrinal positions, the most obviously questionable Mormon scripture is *The Pearl of Great Price*, one of the four standard works of Mormonism. A part of this work is the "Book of Abraham," which Mormons consider "a Translation of some Ancient Records, that have fallen into our hands from the Catacombs of Egypt, the Writings of Abraham while he was in Egypt. . . written by his own hand, upon Papyrus. Translated from the Papyrus by Joseph Smith." By using the research of a prominent Mormon Egyptologist, Dee Jay Nelson, Ropp shows that the manuscript Smith translated is actually a typical Egyptian Book of the Dead which bears no relationship to Smith's alleged translation. Ropp shows that honest scholarship, sponsored by the Mormons and then rejected by them, has proven that Smith's "translation" was nothing more than a product of his fertile imagination.

The author approaches another vexing question: How do we present the truth of the Gospel to a Mormon? While calling for both boldness and kindness, Ropp rightly points out that "it does no good to pistol-whip a Mormon with the Bible." His primary approach is to outline valid Christian responses for the objections which Mormons raise about the Bible and to offer a format for creating doubt in a Mormon's mind about both the divine authority and the internal consistency of their scriptures.

All in all, this book is soundly constructed, with good scholarship presented in an easily readable style. It is not only interesting but also a real eye-opener for any Christian who blindly accepts the Mormon claim to Christianity.

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To Ordain or Not

WOMEN PRIESTS: A Catholic Commentary on the Vatican Declaration. Ed. by Leonard Swidler and Arlene Swidler. Paulist Press. Pp. 313. \$9.95, paper.

Women Priests is a collection of 46 brief notes written by scholars critical of the Vatican *Declaration on the Question of the Admission of Women to the Minis-*

POET'S PROPER

Meditation in the Prison of Hope

(Zechariah 9:9-12)

There are no bars in the prison of hope;
"I hope" can never drink quite alone,
Though kings march by my window;
Still, still, there is a chill,
Stealing the prison of hope.

Every word has a double meaning in the prison of hope;
At least double, and sometimes a tripling measure—
Bared hands take hold in feigned firmness,
Warming the steel, not grasping it,
But holding on—hope.

The hanging of hope is two-sided:
One like the side of a beef in the freezer,
Raw red and skinned but waiting;
And the other knows a turning but not yet a yielding,
A movement not yet a motion.

Moving into motion
Given a whirl
Taking a spin
It ceases being itself
Into becoming
Its twin.

For the April fool the world is more than it seems.

Albert S. Newton

terial Priesthood. Forty-four scholars in all are represented: 28 women, 16 men, 17 laywomen, 11 sisters, 12 priests, and four laymen. The approach is scholarly and reflects a diversity of backgrounds and approaches, but with a common agreement about what they feel to be the wrongheadedness and defectiveness of the Vatican document. John L. McKenzie, professor of Old Testament at De Paul University and former president of the Society for Biblical Literature, is perhaps the most outspoken in his judgments: "Let me add a personal note. The contributors to the commentary were asked not to show in their tone the anger which they may feel. I wish to assure readers that the objective and dispassionate tone of this note does not disclose my whole mind about the *Declaration*. The church is never served well by bad scholarship. I cannot think of any pontifical document which departed so far from the methods of sound learning as this document."

While McKenzie's criticism is most extreme, there is a clear sense of indignation which pervades the collection as a whole. Much of this indignation is centered on the claim that the prohibition of female ordination possesses dominical and Pauline authority. This view is at variance with the unanimous decision of the Pontifical Biblical Commission . . . "a unanimous (17-0) vote that the New Testament does not settle in a clear way and once and for all whether women can be ordained priests." As the argument of the *Declaration* appeals to biblical authority in order to establish the normative character of the church's practice in refusing to ordain females, this criticism has considerable weight.

Of special interest to Anglicans is the note "Ecumenism and the Lack Thereof" by Arlene Anderson Swidler. Ms. Swidler argues that female ordination is a long-standing concern both within and outside the Roman Communion and therefore recent decisions cannot be represented as precipitous or ill-considered. Evidence cited by Ms. Swidler includes the Rev. Canon C.C. Raven's work, *Women and Holy Orders* (1928), the inclusion of this question on Lambeth Conference agendas since 1920, and the beginning of deliberation on the question of a female diaconate in the Episcopal Church dating back to 1871. The *Declaration* is further held to be in error in not recognizing that the Church of Sweden, which claims apostolic succession, ordained females to the priesthood prior to the decision to do so by the Episcopal Church. It is also a fact that the *Declaration* was composed without consulting the Secretariat on Christian Unity.

While accepting the substance of the criticism leveled against the *Declaration*, I found my sympathies drawn toward the Sacred Congregation for the Doctrine of the Faith. Statements of the Congrega-

tion are more than contributions to an ongoing theological debate; they are institutional positions of a more or less binding kind. Such positions must be definite, appropriate, timely and so forth as well as having good arguments in their support. *Women Priests* is right in criticizing the arguments, but it is at least arguable that the Commission was right in refusing to ordain women priests at this time and in the present historic situation of the Roman Church. It would help in future discussions if the various levels of responsibility operative in a decision of this kind were more clearly delineated.

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Psalms Excellently Introduced

THE PSALTER: A New Version for Public Worship and Private Devotion. Introduced by Charles Mortimer Guilbert. Seabury. Pp. xxviii-228. \$3.50 paper.

This separate printing of the revised Psalter reached Milwaukee too late for inclusion in THE LIVING CHURCH roundup of material pertaining to the Proposed Prayer Book which appeared May

14. The principal contents of this handy volume with bright red and gold cover are the 150 psalms. They are given substantially as in pp. 585-808 in PBCP. The pages are approximately the same size as those in the pew edition of the latter, although the number of verses per page occasionally differs slightly, and the old division into 30 days is not indicated.

What is distinctive in this publication is the introduction by Canon Guilbert, Custodian of the Book of Common Prayer, who shares his vast knowledge of the devotional, the literary, and the scholarly aspects of the Psalter with us in 26 pages. This essay is a condensed and highly informative summary of the history and background of the psalms in the Hebrew Bible, of the English Psalter, and of the interpretation and significance of the psalms in the public and private worship of Christians. The serious student of the Bible will find this introduction very helpful. It is especially welcome at this time when the use of psalms in the Holy Eucharist is becoming more widespread in the Episcopal Church and when there is renewed attention to the daily recitation of Morning and Evening Prayer in which the psalms are such an important element.

H.B.P.

Church of Ireland General Synod

By CHARLES GRAY-STACK



courtesy Irish Independent

The Very Rev. Charles M. Gray-Stack

The General Synod of the Church of Ireland held a three-day meeting in May, which was chaired by the Most Rev. George Otto Simms, Archbishop of Armagh. Our correspondent, the Very Rev. Charles M. Gray-Stack, Dean of Ardfert, County Kerry, was present, and sent the following report:

The Select Committee on Remarriage of Divorced Persons proposed regulations covering remarriage after divorce. I raised a "point of order" and on the advice of the legal "assessor" the primate ruled the resolution out of order. It is still in consequence illegal to use the church's marriage service when either partner has a former spouse alive. This was quite a shock to the country. A good

many people were advocating facilities for divorce to be provided in the Republic to meet the needs of our minority. (Northern Ireland, being in the United Kingdom, has some divorce legislation.) When the largest minority church [the Church of Ireland] ruled out divorce our more liberal fellow citizens had to think again. At any rate, they will not find it so easy to use "Protestant" rights to justify a change in the laws that some of them want for other reasons. Synod in fact has gone back to the idea of a "Service of Blessing" for those who cannot take part in the church's marriage service and asked its committee to look at this again. We were told that the church in Wales has also rejected the idea of marrying divorcees; possibly we might influence England!

The first part of our new Prayer Book—Morning and Evening Prayer—came in front of Synod in the form of a resolution. Under our constitution it must be passed in this form one year and as part of a bill the next year. In order to pass, both resolution and bill require a 2/3 majority of each order (the voting by orders means priests and people vote separately). Some amendments were moved and carried. Among others Dean Wilson¹ wished to replace the ecumenically agreed form of the Apostles' Creed by the version in the Prayer Book; however, he had replaced the word "hell" by "hades." Some conservatives demanded hell and the dean said, "I am quite happy to accept hell." Perhaps some members of the Liturgy Committee would not have objected.

For some time we have had a Role of the Church Committee to express the church's views on the political scene. This year its report spoke of the "absence of a positive realistic and honest approach by the Republic to the issue of Irish unity." Many of us think, and some said, that this committee was not as objective as anything of this kind ought to be and was in fact rather biased in favor of Britain and the North. At least all the dishonesty seemed in Dublin.

Those who are interested in how we organize our church's Synod and other structures, and educate our children, might do worse than to subscribe to *Search*, the new Church of Ireland journal which will come out twice a year and costs £3 (available from R.E. Resource Centre, Mount Argus Road, Dublin 6). At least its appearance at this Synod reminded us that we have some more important interests than the finance that (as it suggests) dominates many of our discussions. Since this is a first issue, some of the reviews may seem rather out of date. No doubt that will be ironed out in the future.

We learned that Lambeth in Canter-

bury is going to be asked to allow us to extend the Province of Armagh. For almost a century the Church of Ireland has been looking after the small Episcopal churches in Spain and Portugal [TLC, August 7, 1977]. Up to date these churches have counted as part of the Wider Episcopal Fellowship. Now they want to become fully Anglican and have asked us to make room for them under our blanket. Obviously this is a decision for the Lambeth Conference, but at least our General Synod has shown its readiness to go along with it if the whole Anglican Communion approves. It is a little amusing to consider that the English bishop for continental chaplaincies is the Bishop of Gibraltar and the Irish bishop will be just across the border in Spain, though of course he will be a Spaniard.

When we first went into Spain and Portugal our relations with Rome were very strained indeed. At this Synod the principal Roman observer told us we had moved from "anathema to dialogue" and seemed ready at least to discuss the healing effects of intercommunion.

Our new Committee on the Ordination of Women had really nothing to report but some of its members complained that they were not being allowed to discuss the theology of this problem. The secre-

taries of the General Synod had ruled that as the bishops had stated there was no theological objection to the ordination of women, that settled the matter. As the committee had actually been appointed by General Synod 1977 "to consider the theological, practical and other implications of the ordination of women" this seemed rather peculiar. The House of Bishops is part of General Synod and must be assumed to have approved last year's resolution.

All for Jesus' Sake

Some love for Jesus' sake
And others hate.

Tonight I heard a man
Tell who the devils are,
But he lives in a deep hole
Where he cannot get over the top
To know the sweet spirits
That inhabit the places
Outside the pit
Where he is.

Bernard Via, Jr.

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1. TLC regrets that it is unable to identify the dean further.

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CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.25 for complete Packet of Priest /Organist / Pew editions: **Music for Eucharist, 6630 Nall Ave., Mission, KS. 66202.**

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ORDER OF ST. VINCENT

THE ORDER OF ST. VINCENT change of address effective immediately. The new address for the Order of St. Vincent will be: **P.O. Box 697, Oconomowoc, Wis. 53066.** **ACOLYTE MASTERS' TRAINING WEEKEND:** August 25-26, \$25 for the weekend includes Friday night lodging, Saturday breakfast and lunch. Registration begins at 8 p.m. Friday, August 25, at Zion Episcopal Church, Oconomowoc, Wis. For further information contact Fr. Rudd at the above new address.

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SUMMER SALE—Christmas Postal Card Assortment at 60% off! Religious Designs. 100 for \$4.25 postpaid. New York State residents add sales tax. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

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WANTED

PRE-1928 BCP (American) wanted, any edition, good condition. **S. Shipman, Box 884, Coleman, TX 76834.**

25 copies: *The English Gradual; Part II (The Proper for the Liturgical Year);* edited by Francis Burgess. State condition and price. Reply **Box P-376.***

1928 BOOK OF COMMON PRAYER in French. **The Rev. Louis O'V. Thomas, 900 Washington St., Natchez, Miss. 39120.**

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

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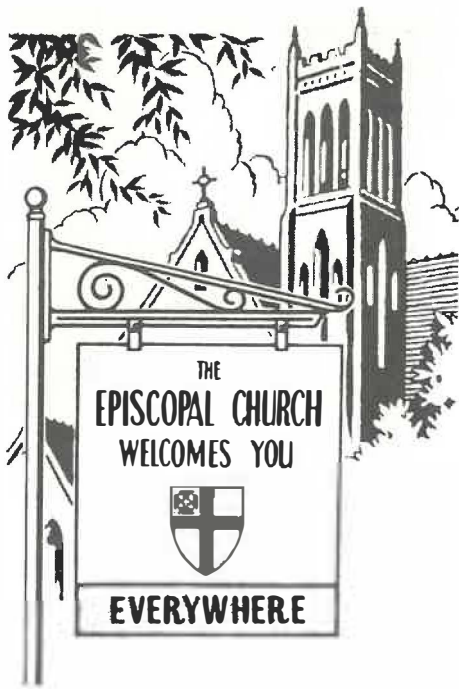
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SUMMER CHURCH SERVICES

DANBURY, CONN.

ST. JAMES'
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Sun 8, 9:15, 11; Thurs 10

CANDLEWOOD LAKE

Downtown West St.

LAS VEGAS, NEV.

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

WASHINGTON, D.C.

ALL SAINTS'
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Informal HC 9:15, Service & Ser 10:30; Daily 10; HC
Wed, HD, 10, 1S & 3S 10:30
Chevy Chase Circle

ATLANTIC CITY, N.J. 08401

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

ST. PAUL'S

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA
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
72 Lodi St.

COCONUT GROVE, MIAMI, FLA.

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

MORRIS PLAINS, N.J.

ST. PAUL'S
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the
Rev. Don McEwan
Sun 8 & 10; Thurs 10
Hillview Ave. at Mt. Way

ATLANTA, GA.

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

NEWARK, N.J.

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

HARRISON, ARK.

ST. JOHN'S
The Rev. Stuart H. Hoke, r
Sun H Eu 8 & 10; Wed H Eu 12
704 W. Stephenson

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11
17th and Spring

ALAMEDA, CALIF.

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

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S
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
1957 Pruneridge, Santa Clara

DENVER, COLO.

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

EPISCOPAL CENTER

HC Mon-Fri 12:10
1300 Washington

DURANGO, COLO.

ST. MARK'S
The Rev. Donald Warner, M.S.M., M.Div., r
Masses: Sun 7,9; Tues 5:30; Wed 9:30; Thurs 6:30
3rd Ave. at 9th St.

CHICAGO, ILL.

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

BAR HARBOR, MAINE

ST. SAVIOUR'S
The Rev. Michael H. Dugan
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP
others
Mt. Desert St.

BALTIMORE, MD.

CHRIST'S CHURCH
The Rev. Dr. Winthrop Brainerd, r; the Rev. Harold O.
Koenig, c; the Rev. W. Bruce McPherson, ass't
June & July: Sun HC 9, HC or MP 11; EP 5. Daily HC 12
noon August: Sun HC 10
St. Paul & Chase

BOSTON, MASS.

ADVENT
The Rev. G. Harris Collingwood, D.D., r
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6
30 Brimmer St.

ALL SAINTS'

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

ST. JOHN THE EVANGELIST

Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10
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Beacon Hill

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S
The Rev. Carl G. Carozzi, D.Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)
Main St.

GREENFIELD, MASS.

ST. JAMES'
The Rev. Peter Chase, r; the Rev. R.G.P. Kukowski
HC Sat 5:30, Sun 8 & 10:30; Wed 10; Daily MP 8:45
Federal & Church Sts.

DETROIT, MICH.

MARINERS'
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10
170 E. Jefferson

VENTNOR, N.J.

EPIPHANY
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Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater
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6500 Atlantic Ave.

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs
10 Eu
4th & Silver SW

BROOKLYN, N.Y.

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

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S
The Rev. Smith L. Lain, r
Sun Masses 8 & 10
Cor. Lewis & Genesee

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S

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Wed 8 & 5:15; Thurs 12:10 & Saints' Days 8. EP Tues &
Thurs 5:15. Church open daily 8 to 6
Park Ave. & 51st St.

EPIPHANY

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

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

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

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. PETER'S (Chelsea) 340 W. 20th St.
The Rev. William D. Stickney
Sun H Eu 10

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel open daily 9:30-4:30

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

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

SHELTER ISLAND, N.Y.

ST. MARY'S
The Rev. Peter D. MacLean
Sun 8 & 10; Wed HC 10

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S, 4S, 5S); Wed H Eu 12:05

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c; the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

CHARLEROI, PA.

ST. MARY'S 8th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 11. Daily: As announced American Shrine of Our Lady of Walsingham.

HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PITTSBURGH, PA.

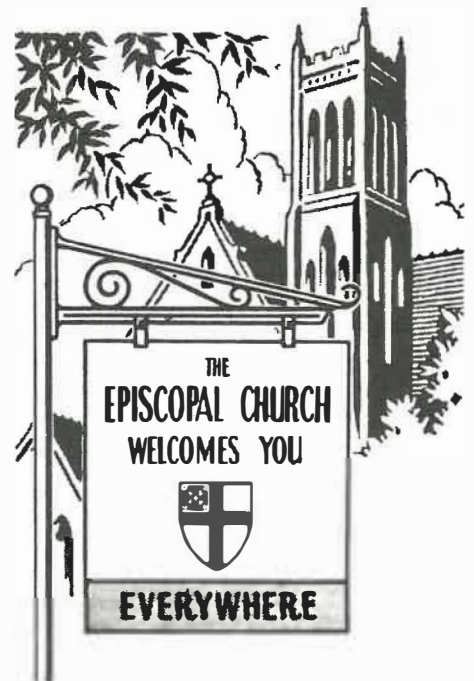
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MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr., ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

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



DALLAS, TEXAS

INCARNATION 3986 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

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

FORT WORTH, TEXAS

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

FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chicster Lane, off Rte 50, 2 miles W. of #495
Fr. Renny Scott, r; Sun HC 10

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

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

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
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HOLY TRINITY Michigan at Iowa
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Sun Mass at 11



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