

THE LIVING CHURCH



A column section for the Cathedral of St. John the Divine, New York City, turning into the cathedral close in 1903: And every manhole cover broke [see p. 8].

Eight Columns of Worship • *page 8*



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AROUND & ABOUT

With the Editor

Several weeks ago a reader chided me for what he called my conspiracy theory of history. He was unhappy about it and thought I should be too. It was a thoughtful letter and it moved me to thoughtful response. I have thought my way through the matter as well as I could, and have come to a conclusion that rather surprises me. It is that my correspondent is right on the point of fact, but wrong in his judgment of the fact. I do indeed have a conspiracy theory of history. It holds that absolutely everything that happens is conspiratorial in origin: everything with no ex-



ceptions. But far from feeling guilty and ashamed of my theory I feel strangely moved rather to make my own some words from the old Prayer Book Catechism: "And I heartily thank our heavenly Father, that he hath called me to this state of salvation. . . ." Of course it isn't a state of salvation in any total and final sense; it's only a state of mental clarity and understanding. My conclusion is that if one is to have a sound theory of history it had better be a conspiracy theory fundamentally, because no non-conspiracy theory can explain or account for anything at all.

Our theory of history is our notion of what causes things to happen in the world. Agreed? And a conspiracy is a common plan and enterprise between two or more rational substances — human, divine, or demonic. Agreed? The airplane was the result of the conspiracy of the Wright brothers to produce a heavier-than-air flying contraption. The foundation of the United States of America resulted from a conspiracy of some American colonial subjects of the British crown. The birth of a baby in Bethlehem resulted from a conspiracy between God and a Jewish girl. Can anybody give us an example of a happening that had a non-conspiratorial cause?

What I'm saying is intended as a word of comfort to any reader whose theory of history is conspiratorial. It may have been suggested to you that you are sick in the head and you need help. Don't panic. On the contrary, if

you are afflicted with a non-conspiratorial theory of history you might be well advised to talk to your physician, or your pastor, or somebody who might be able to help you to get re-united with reality. (Don't dawdle over this; these conditions can worsen when neglected.)

Of course there are conspiracies and conspiracies. If one believes that everything, or almost everything, that happens is the direct result of some single conspiratorial cabal, e.g. the men in the Kremlin or those people at 815, it can reasonably be said that he's making the matter out to be much simpler than it probably is in truth. As a not very expert Kremlinologist, even for an amateur, I have marveled for years at how some people can believe with such fearful seriousness that those few Muscovite conspirators can manage such utterly superhuman control of even such things as the appointment of the dog-catcher in Gopher Prairie. If Marxist-Leninist communism makes people that hideously intelligent and resourceful it may indeed be the irresistibly coming thing. But I speak as a fool.

"Conspiracy" — a perfectly innocent word in itself — has become (like "propaganda," another innocent word) a dirty word, in some people's minds. It isn't so in my mind. I see no reason why I should be ashamed either to believe in conspiracies or to participate in them. As Christians we are called to conspire with God, angels, archangels, all the company of heaven, and all the saints on earth, to do whatever the divine Chief Conspirator wants done.

If we feel as so many people unfortunately do about the word, we can only say that when we good guys collaborate we aren't, of course, conspiring, we're simply pledging our lives, our fortunes, and our sacred honor in a noble enterprise for the common cosmic good; but when we see something we don't like we will see there a base conspiracy by the bad guys whose arch-conspirator is You Know Whom.

There is a conspiracy at work to turn the Anglican portion of Christ's one holy catholic and apostolic church into an ethical-culture sect with no dangerously high level of either ethics or culture. I confess to belonging to a counter-conspiracy. Wherever I look, in church, state, or universe, I see conspiracies — conspirators behind every tree, under every bed. Sometimes I'm one of them myself. And why not? Or how else?

The Living Church

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CALENDAR

February

6. Fifth Sunday after Epiphany/Septuagesima
13. Sixth Sunday after Epiphany/Sexagesima
14. Cyril, Monk, and Methodius, B.
15. Thomas Bray, P.

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

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LETTERS

Majority Rights

I agree that majority opinion does not always reflect a Christian moral stance (as expressed in your editorial "A Time for Right Reasons," *TLC*, Jan. 9); however, based upon your quotation of the Bishop of Chelmsford, I believe that you have missed his point. We hear considerable talk about how we would do well to accept homosexuals as they are, as people having the freedom and right to live as they wish. Yet, I hear the bishop saying that homosexuals need to be tolerant of the other person's opinion (in this case, the heterosexual majority) and his right to follow the dictates of his conscience in determining his own life style. After all, tolerance is a two way street.

I do underscore your statements that the time is here for finding and declaring the right reasons for calling some things wrong.

(The Rev.) ELLIOTT W. MARSHALL, III
Christ Church

Buena Vista, Va.

Is Schism Inevitable?

The Episcopal Church has no court to decide whether a canon is constitutional or not. And it is a legal principle that no one can be judge in his own case, so neither the House of Bishops nor the General Convention can make such a decision legitimately. But I understand that it is the prerogative of the civil courts to decide whether a private society acts in accordance with its own rules and regulations. Might it not be well for those who could afford appeals to get such a ruling on the canons concerning the ordination of women to the diaconate and to the priesthood and episcopate? And would this not determine whether a bishop purporting to ordain a woman under such a canon can do so and whether, therefore, such a woman is actually ordained or not?

Or would it suffice for the Presiding Bishop to appoint an ad hoc court of disinterested eminent jurists?

Or is schism inevitable?

(The Rev.) F. S. NORTH
The Tuller School
Sag Harbor, L. I., N. Y.

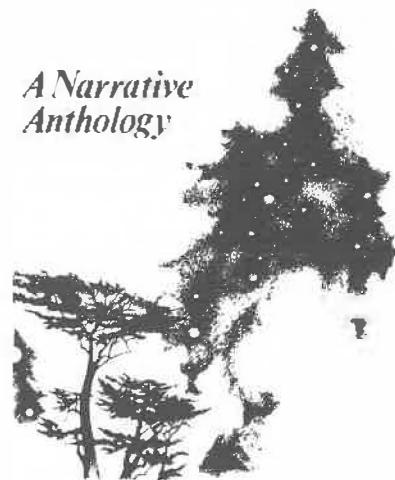
Cranmer's Legacy

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deed which outmatched even the last noble words of Latimer to Ridley. His death is the watershed in the reign of Mary, a turning point in the story of the English Reformation. We who go, four hundred years after, 'the holy blissful martir for to seek,' know where to look for his memorial. It lies not in some be-decked shrine in his great cathedral, but in that other fabric, not made with hands but not less real, and not without its jewels, of which the liturgy is but the outward frame. That was no mean workmanship, quarried from many sources, yet fitly framed together which through four centuries bore, as it still bears, the heavy burden of a people's prayers."

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(The Rt. Rev.) JOHN SEVILLE HIGGINS
Retired Bishop of Rhode Island
Wichford, R.I.

This Costly "Relevance"

Comes now our weekly parish newsletter, from which I quote as follows: "... Our budget makes no provision for buying new (Prayer) Books, but we are confident that many people of the par-

ish would like to share in this expense. The cost of the books delivered will be approximately \$3 per copy. . . ."

Assuming that several hundred parishioners get into this program, as they will, you can multiply by \$3 and get some idea of how such funds could be better applied toward immediate help for the alcoholics, the addicts, the imprisoned, and those millions who are just plain indigent. And all of these right under our Episcopal noses! And while stacks and stacks of perfectly good Common Prayer Books lie awaiting the trash truck.

I cannot believe that Jesus approves such. The 1928 Book's revisions were timely. The new "relevance" with its concomitant millions of dollars of wasteful expense is indefensible on a purely Christian basis.

Who — as a sincere Christian — can justify this very costly foolishness? Couldn't we somehow have sweated it out a while longer with our poor old archaic Book — and used the money thus saved for Christ's own work?

The Episcopally-nurtured needy in Chicago, Arizona, South Dakota, and elsewhere are getting such funds as I can send them, for their urgent needs. My local parish continues to get what I can afford to give it.

WHIT HILLYER
Evanston, Ill.

BOOKS

Readable Biography

BISMARCK. By Alan Palmer. Charles Scribner's Sons. Pp 271. \$12.50.

Despite its excellent concluding pages, this biography of Bismarck is simply an adequate account — hardly a great one. And when dealing with a giant like Bismarck, the reader expects something great. Although such an expectation is probably unfair to the author, the reader can make the justifiable complaint that a *great* man does not emerge from this biography, merely a man.

The study gives a readable presentation of the events in Bismarck's life but usually does not explain why Bismarck thought, behaved, or acted as he did. For example:

On page 33 and with no preparation the author labels Bismarck in 1848 "too defiantly conservative." Of what does such "conservatism" consist? Will each reader assume correctly what the concomitants of this conservatism are?

In chapters 4 and 5 concerning the German Confederation, events happen, Bismarck acts, but the reader is hard-put to know the "why."

On pages 137-138 the narrow, indeed selfishly-narrow, Prussian patriot Bismarck is depicted as now (1869) showing great interest in German unity. What caused this important change in attitude?

Possibly because the "why" is not brought out, those ingredients of personality and character which make a great man are not brought out either; nor, for the reader, is the great man. All this is especially regrettable in view of the author's statement in the preface that he has "concentrated on the man (Bismarck) himself . . . and less upon the social and economic background of his Germany." Further regarding the man, the reader wishes that he knew more about Bismarck's personal life and affairs. Several times, for instance, the author alludes to Bismarck's personal wealth, his dealing with bankers, or the timberlands (a major source of wealth) on his estates, and such allusions simply whet the reader's curiosity about Bismarck the businessman.

A closing remark in an Anglican magazine: Its readers will be disappointed to find almost no mention of the Old Catholic Church which was encouraged by the Protestant Bismarck during the Kulturkampf but is not even listed in the book's excellent index.

ROBERT W. SHOEMAKER
North Central College
Naperville, Ill.

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February 6, 1977
Fifth Sunday after Epiphany/Septuagesima

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EPISCOPAL CHURCH

"Firsts" Continue

The Rev. Pauli Murray, a lawyer and former professor at Brandeis University, was ordained to the priesthood in Washington Cathedral by the Rt. Rev. William Creighton, Bishop of Washington, for the Bishop of Massachusetts. She is the first black woman priest in the Episcopal Church.

In New York, the Rt. Rev. Paul Moore, Bishop of New York, ordained the first nun to the priesthood. The Rev. Sister Mary Michael Simpson, OSH, is a pastoral counselor on the cathedral staff. A certified psychotherapist, she made her life profession with the Order of St. Helena in 1956.

Illegal Ordinations Regularized

In Newark, the Rev. Nancy Wittig had her orders recognized at a service held in Trinity Cathedral. She said she felt "ambivalent" about the service which she described as being held "for the institution, for the church."

At St. Mark's Cathedral, Minneapolis, the Rt. Rev. Philip McNairy, Bishop of Minnesota, asked the Rev. Alla Bozarth-Campbell and the Rev.



Olean Times Herald

The Very Rev. Richard B. Duncan, dean of the Cattaraugus County Episcopal Churches, and rector of St. Stephen's Church in Olean, N. Y., is shown raising the church flag upside down in protest to the ordination of a lesbian to the priesthood.

Jeannette Piccard: "Is it your wish that we shall recognize the ministry you already have and be accepted as a priest in this church?"

The women responded: "That is my desire." They took the church's oath of conformity and signed documents attesting to their acceptance of it.

In New York, the Rev. Carter Heyward was welcomed formally as a priest in the Diocese of New York and the Episcopal Church by the Bishop of New York. Miss Heyward teaches at the Episcopal Divinity School, Cambridge.

The Bishop of Washington welcomed the Rev. Elizabeth Powell Rosenberg and the Rev. Eleanor Lee McGee, members of the Washington 4, as priests of the church.

Mrs. Wittig, Mrs. Bozarth-Campbell, Dr. Piccard, and Miss Heyward are members of the Philadelphia 11.

NEW YORK

Lesbian Ordained

The Rev. Ellen Barrett of New York was ordained to the priesthood of the Episcopal Church despite an episcopal protest.

Earlier, the Rt. Rev. William C. Frey, Bishop of Colorado, had appealed to the Bishop of New York, the Rt. Rev. Paul Moore, not to proceed with the ordination of Miss Barrett, who is an acknowledged lesbian.

In a telegram to Bishop Moore, Bishop Frey said ordination of "practicing homosexuals does not represent the mind of the church and is plainly contrary to the teachings of scripture which we have all sworn to uphold."

He advised that "there are far more constructive ways to show pastoral concern for homosexuals than by attempting to bless that which God offers to redeem."

"Paul," Bishop Frey continued, "you cannot imagine the tremendous harm it will do to the rest of the church. At the very least, please show consideration for those homosexuals who are seeking more positive solutions to their difficulties, and who will be hurt by the inevitable reaction to this ordination."

"It pains me to write this to a trusted friend," Bishop Frey said, "but I must. Your proposed action appears totally irresponsible."

Bishop Frey indicated that he probably would not have vehemently objected to the ordination of a non-practicing lesbian. He said Miss Barrett's public announcement of her being gay had disturbed him because it may appear that the church "is recommending this as a wholesome Christian life style."

Bishop Moore also received a telegram from the Rt. Rev. Robert Rusack, Bishop of Los Angeles, condemning the ordination of an avowed homosexual in the Diocese of New York as "... totally improper, reflective of contemptible impatience."

After Miss Barrett was ordered a deacon last year, Bishop Moore said: "Ellen has spoken openly about her homosexuality. Historically many of our finest clergy in our church have had this personality structure but only recently has the social climate made it possible for some to be open about it."

"I believe this openness is a healthy development in our culture and in our church. Homosexuality is a condition which one does not choose; it is not a question of morality."

"... The Standing Committee and I felt that her openness was no bar to ordination but rather a credit to her" [TLC Feb. 1, 1976].

The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, said: "We are aware that knowingly or unknowingly, this church has ordained clergy who have been homosexual. It has not been a test of the validity of the ordination."

Miss Barrett served as the first co-president of Integrity, an organization for gay Episcopalians, and has been active in a homosexual community counseling center in the Student Homophile League at New York University.

ROANRIDGE

Center to Close

After many years of providing training for people interested in church work in rural areas or small communities, the Roanridge Training Conference Center in Kansas City, Mo., is being closed.

Trustees of the center have announced the dissolution of the Cochel Trust which was established in 1947 by Wilbur Cochel of Kansas City for the

purpose of training people for town and country leadership and ministries.

With the depletion of income from the trust fund, the trustees secured the transfer of the responsibility for rural church training to the national church.

When the land (where the center stands) is sold, the proceeds will be divided among three beneficiaries: the Domestic and Foreign Missionary Society (Executive Council of the Episcopal Church), and two Kansas City institutions — St. Luke's Hospital and Grace Cathedral.

The intent of the Cochel Trust will be carried on by the staff of the National and World Mission office of the Executive Council in cooperation with the Joint Commission on the Church in Small Communities.

The programs at Roanridge will end on Feb. 28. The Rev. H. Boone Porter, Jr., has been director of the center for the past six years.

ARCHEOLOGY

French Dig Yields Treasures

Priceless medieval church sculptures, believed by experts to be perhaps the finest 12th century Romanesque works of art ever to be found in Europe, have been unearthed in the town of Chalon-sur-Marne in eastern France.

The results of a 12-year search by French archeologist Leon Pressouyre, the sculptures were found among the remains of a ruined cloister of the restored 12th century church of Notre Dame de Vaux. The church was destroyed in 1759.

At least two-thirds of the cloister has been unearthed, including 50 statues of kings, saints, prophets, and monsters, along with sculptures depicting biblical themes.

Experts claim that most of the pieces cannot be matched by any medieval works of art found elsewhere in Europe.

CAPITAL PUNISHMENT

Chaplain Recalls Crowds at Executions

Retiring after 23 years as a Protestant chaplain at the state prison in Somers, Conn., the Rev. Russell E. Camp recalled that capital punishment sparked strange behavior in those outside the prison walls.

Moments after an electrocution at the old Wethersfield Prison, he would find a large crowd milling around outside the prison.

"I never got over it," he said. "I'd come out and the streets would be jammed with people. Perhaps they regarded him [the man executed] as a sac-

rificial lamb, that he was taking their sins with him."

The United Church of Christ minister said he was opposed to the death penalty because most murders are crimes of passion.

In the 1950s, when he entered the prison chaplaincy, inmates were usually in their 40s and convicted of such crimes as theft and robbery. Today's criminals are much younger, often convicted on drug and sex charges and warped by their environment.

"We've got a bunch of kids in there and they're sour and bitter and vindictive," Mr. Camp declared.

RELIGIOUS FREEDOM

Communism Held a Continuing Danger

Communism is no longer monolithic, but it still presents a danger for religious and other freedoms, according to Dr. Blahoslav Hruby, editor of *Religion in Communist Dominated Areas (RCDA)*.

"I am concerned and sometimes alarmed and appalled by the lack of concern on the part of Christians in the USA and the Free World for the plight of believers in the Soviet Union and other Communist countries," said Dr. Hruby, a Czech born Presbyterian minister.

In his address to the Cincinnati and Northern Kentucky chapters of Americans United for the Separation of Church and State, he said: "Sometimes I almost envy our Jewish friends for their activities, public protests and marches against the harassment and persecution of Soviet Jews while it is so difficult to arouse the Christian public opinion in the USA in support of harassed and persecuted Christians and other believers in Communist-dominated nations."

He said "we hear so much about the violation of human rights in Chile, Argentina, Brazil, Uruguay, South Africa, Rhodesia, and South Korea — but we hear little if anything, about the Communist violation of religious and other human rights and their drive to eradicate all religion."

Dr. Hruby held that religious and other human rights in the USSR and other Communist nations have deteriorated rather than improved since the signing of the Helsinki Agreement. The declaration, signed in 1975 by 35 heads of state, including those of Soviet bloc nations, pledged freedom of thought, conscience, religion or belief.

The U.S. and other free nations who signed the accord should now use it in a most effective way as a yardstick to measure the performance of the USSR

and its satellites regarding religious freedom and other human rights, Dr. Hruby said.

He said he welcomed visits of church delegations from Communist countries but felt press conferences with them could be "counterproductive because they could create a feeling among some uninformed local churches that the situation in the churches in Communist countries is not bad."

He stressed that these Soviet churchmen "are not at liberty to say what they really know about the situation in their respective countries."

"If we really want to enjoy religious freedom and all other freedoms and human rights, we must resolutely oppose the communism of Soviet, Chinese, Cuban, and of any other brand," and any other totalitarian system, Dr. Hruby declared.

Soviet police arrested organizers of a planned three-day symposium on Jewish culture as they left their apartments to gather at Moscow's only synagogue.

Some 50 others, including the 1975 Nobel Peace Prize winner Dr. Andrei Sakharov, managed to meet for one day in a suburban apartment.

Organizers were questioned by the KGB (Secret Police) and their apartments searched. Jewish sources said all but seven of the 54 papers scheduled to be given were seized. Invited foreign speakers, who arrived in Moscow, were not allowed to stay.

Prof. Edward Alexander of the University of Washington in Seattle and his wife, Leah, on arrival, were told by Soviet police to leave. He was an invited speaker.

Jewish activists claim that Soviet Jews' efforts to revive their culture are sanctioned by the 1975 Helsinki declaration and other such agreements.

CHURCH AND STATE

Moonies Seek Tax Exemption

The Unification Church of the Rev. Sun Myung Moon has applied to the New York City Property Tax Commission for exemption from \$228,670 in taxes on three pieces of property said to be worth \$2.6 million.

Supportive documents presented at the hearing by church officials included warm praise from Jimmy Carter and Abraham Beame on the church's nationwide evangelical crusade.

Both statements were reportedly four years old, issued when Mr. Carter was Governor of Georgia and Mr. Beame was beginning his term as mayor of New York City.

An argument arose when commission president Marshall Kaplan asked

church president, Neil Salonen, how many trustees of the Freedom Leadership Foundation belong to the Moon church. The foundation has been under investigation for alleged involvement in illegal lobbying on behalf of South Korea.

Mr. Salonen said he did not think it was "a proper question" and after conferring with lawyers, declined to reply.

Mr. Kaplan responded: "I can't make the witness answer my question and we don't have to give you a tax exemption."

Elsewhere, the Unification Church announced it had bought a mansion near the State House in Boston for \$500,000. It will be used for "church activities."

CONGRESS

40 Human Rights Hearings Held

During the 94th Congress, 40 hearings on human rights in 18 countries were held by the Subcommittee on International Organizations of the House Committee on International Relations.

Among the 18 governments considered, three are Communist (the Soviet Union, Cuba, and North Korea), two are neutral (India and Indonesia), two are controlled by white minorities (South Africa and Rhodesia), and eleven have some form of alliance with the U.S. (Chile, Philippines, South Korea, Argentina, Uruguay, Paraguay, El Salvador, Guatemala, Nicaragua, Haiti, and Iran).

"Most of these countries have received U.S. military assistance or bilateral economic assistance during the period of the hearings," said the United States Catholic Mission Council in making note of this in its monthly newsletter, *Mission Intercom*.

"Violations include torture, arbitrary arrest, racial or ethnic discrimination, religious persecution, denial of right to emigrate, of representative government and of press freedom," it stated.

Transcripts of many of the hearings, including prepared testimony, are available at cost from the U.S. Government Printing Office, Washington, D.C. 20402, or from the International Relations Committee, the U.S. House of Representatives, Washington, D.C. 20515.

ENGLAND

Anglicans, Methodists Still Push for Unity

Progress made toward unity between the Church of England and the British Methodist Church since 1973 was the subject of discussion at an unofficial

Continued on page 14

BRIEFLY...

Celebrant of the requiem solemn high mass for the combined societies of the **Guild of All Souls and the Confraternity of the Blessed Sacrament** was the Rev. Richard Kunkel, Superior General of the Guild. The preacher was the Rev. Frank C. Irvin, rector of St. James' Church, Cleveland. Approximately 100 people attended the service held in St. Alban's Church, Olney, Philadelphia.

After 38 years as organist and choir-master of Washington Cathedral, Dr. **Paul Callaway** has announced his retirement on Sept. 1. The cathedral chapter has established the Paul Callaway Fund for Music Endowment, the income from which will be used to "support and enhance the ministry of music as part of the worship and program of the cathedral." Contributions to the fund will be matched from an unnamed source.

The local council of **Port Elizabeth, South Africa**, has decided to take down signs which marked separate beaches along the Indian Ocean for whites and coloreds and which banned blacks.

A shower stall, a hot water heater, and a twisted furnace were among the very few recognizable objects left after a December fire destroyed St. Luke's Building of the Bement Center belonging to the **Diocese of Western Massachusetts**. St. Luke's was the winter conference building and the camp infirmary each summer. It will be replaced.

Roland Hayes, 89, internationally known tenor, died Jan. 1, in Boston. The son of a former slave, he was accepted as a singer in his own country only after several years of successful tours in Europe. When he was able, he bought the 600-acre Georgia farm where his mother had worked as a slave and leased it to black tenant farmers "hoping to stir their initiative."

Officials of the Roman Catholic Archdiocese of New York, the National Council of Churches, and the American Jewish Committee have denounced the

Unification Church led by the Rev. Sun Myung Moon as "anti-Christian, anti-Semitic, and anti-democratic." Statements and supportive evidence were offered by the three religious organizations as "empirical evidence" that the Moon movement is a "deceptive" and "dangerous" organization and that it employs some 60 "front organizations."

Rhodesian Radio announced that a **black nationalist guerrilla** identified as a member of the Zimbabwe (Rhodesia) African People's Union has been arrested for the murder of seven people, including a Roman Catholic bishop (who was a U.S. naturalized citizen), a priest, and a nun. The latter three were held up and killed on a road between Bulawayo and Victoria Falls National Park.

Israel has refused permission for Danish film-maker **Jens Joergen Thorsen** to produce a pornographic movie on the sex life of Jesus Christ. Earlier, Denmark, Sweden, France, and Italy had denied a similar request from Mr. Thorsen. In England, his request met with opposition from the Queen, government and church officials, and from numerous non-Christian groups.

In a position paper on penal and court reforms that included data from inmates in city, state, and federal prisons, the **National Coalition of American Nuns (NCAN)** had called for broad recognition and defense of the human rights of convicts, ranging from protection against assault to just wages for work done in prison.

Joan Barker, a missionary of the United Society for the Propagation of the Gospel, one of the oldest Anglican missionary societies, and superintendent of Maranghada Hostel at Bihar, India, was shot while in the village of Maranghada, Dec. 22. She died before reaching a hospital.

"**Armed Groups for European Liberty**" has claimed responsibility for a Christmas Eve bombing at Madrid's synagogue. The group allegedly made a statement which said it had no intention of causing any deaths . . . "Our enemy is Zionism and Capitalism. It is against them that our actions are directed. Long live Free Europe."

EIGHT COLUMNS OF WORSHIP

*In an ever changing megalopolis such as
New York, we desperately need evident expressions
of our ultimate aspirations.*

By GEORGE W. WICKERSHAM

They were quarried in Vinalhaven, Maine, and shipped down the coast by barge. Nothing comparable had been attempted in this country or, perhaps, in any country, before. Eight great columns had been ordered, each over 55 feet high and each consisting of one solid piece of stone. They were to guard the high altar of the majestic new cathedral rising on Morningside Heights in New York. Alas, the rugged Yankees who quarried them on that faraway island saw the first three crack on the polishing lathe and found it necessary to obtain permission to forward all eight, each in two pieces.

They came ashore over a Hudson River dock at 134th Street during the summer of 1903. Loaded singly on huge solid-wheeled cradles, they were winched down Amsterdam Avenue by steam-power. They could not come down Broadway because the subway was

coming up it that very summer. At any rate, they broke every manhole cover over which they passed.

Setting up these giants was a feat of rigging par excellence. Not one of the 16 enormous pieces was chipped in the process. Nevertheless the Yankees of Vinalhaven believe to this day that the columns were shipped each in one piece and that it was those stupid city riggers who broke every one of them in two.

For about a year you could see them from Central Park, before the rising walls of the choir finally enclosed them. To walk beneath them has always been an experience most moving to me. Each one is a noble monument in itself. The effect of all eight together is overpowering.

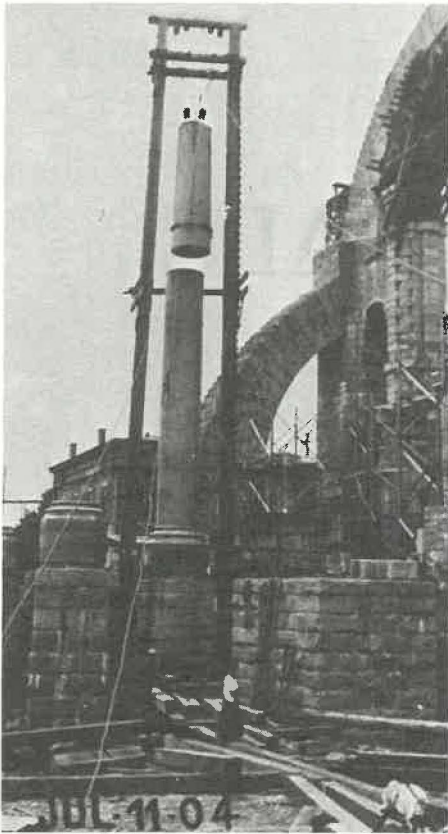
Well, the columns constitute but a small portion of the thought, talent, labor and love which went into the cathedral between the years 1892, when the cornerstone was laid, and 1941, when the full length was opened. Virtually half a century of painstaking work, all of it of the highest quality, is

represented in what stands today.

In spite of all this, and, in fact, because of it, by far the most noticeable characteristic of the Cathedral is its unfinished condition. The eight great columns were all in place by November of 1904, but today, more than seven decades later, the Cathedral is yet to be completed. One can hardly avoid recalling the words of the parable: "This man began to build, and was not able to finish."

Since the chartering of the Cathedral in 1873, the city of New York — the crossroads of the world — has been built, rebuilt and built again. Just by way of reminders: the Singer Building, the tallest in the world in 1908, has come and gone; two Madison Square Gardens have come and gone; Penn Station, for better or for worse, has come and gone; the Polo Grounds, God bless them, have come and gone; the entire history of the late-lamented Brooklyn Dodgers, dropped third strike and all, has been played out; the original Metropolitan Opera House has staged its first

The Rev. George W. Wickersham II is rector of St. Luke's Church, Hot Springs, Va.



Setting of the first great column at the New York cathedral July 11, 1904.

performance and run down the great gold curtain on its last. And the Cathedral is still unfinished.

These examples are as nothing compared with the thousands upon thousands of houses, buildings and industrial structures which have risen and fallen on and around that concrete isle. The dollar count would have to be astronomical. No city anywhere could possibly compete with New York in the matter of personal and corporate wealth made and spent over the past 103 years. But the Cathedral is still unfinished.

All right, we say, but all of these other buildings employed people, created wealth, kept the economy going. Granted. But cathedrals employ people also, both during construction and after. The real difference is that when you put money into a cathedral, you do not get any back. The ideal of worship, which is what a cathedral is all about, just is not worth hard, cold cash to us. This is simply the way that we think in a materialistic world.

And worship is the reason for a cathedral. We should be quick to point out that this does not imply only corporate worship at stated times. A cathedral should be a work of art, expressing human response to the divine Spirit. The objective is clearly that all who look upon it be caught up in its mood. Thus a cathedral stands as a force towards worship 24 hours a day, seven days a week, 365 days a year. Its exteri-

or is as important as its interior. In a city dominated by buildings for business and pleasure, it would seem that a few buildings dedicated to reminding us of our ultimate aspirations — or what should be our ultimate aspirations — would hardly be amiss. In a city of the magnitude of New York certainly there should be one or two such buildings which by their very quality say that worship is still of prime importance.

Of course the Cathedral has been criticized — from the very beginning. It is pulpit-fodder: "bricks and mortar," "arrogant display," "fire escape," "pious obscenity." What an obvious target for righteous rhetoric!

Actually, there is only one argument, as far as I am concerned, which carries any force. It is this: "With all of the starving peoples in the world, how can you spend one cent on a cathedral?" And this is an argument to be reckoned with, especially when it is sincere (which, I might add, is not always the case).

Truth is, not many of us would want to live in a world devoid of Salisbury Cathedral or Notre Dame de Paris or Notre Dame de Chartres. And yet were we to build no cathedrals until every man and woman on earth had plenty, we would never build any cathedrals at all.

Human beings need the spirit of worship every bit as much as they need bread. If they are going to live at all, they need something to live for. It is not a case, therefore, of *either/or*, but of *both/and*. Without bread people indeed perish, but without the bread of life they perish doubly.

When it comes to material plenty, the greatest hope of rich and poor, overfed and underfed, is the urge towards human familyhood which is found only beyond human resources. To quote Deuteronomy: "Man does not live by bread alone, but . . . by everything that proceeds out of the mouth of the Lord." When we try to live otherwise, we plunder each other despicably. Starvation is bound to ensue.

Thus in an ever-changing megalopolis like New York we desperately need evident expressions of our ultimate aspirations, which, pray God, do not change. The Cathedral of St. John the Divine is precisely such an expression and, in my opinion, potentially the noblest.

The Cathedral does not belong simply to the Episcopal Church, which has had the inspiration to build it. It does not belong to any segment of the Christian communion. It does not even belong to Christians only. It belongs to the human race, a race distinguished by a long history of reaching out beyond itself — a history which extends from Stonehenge to St. John the Divine. For all of its treachery and evil, our race

has nevertheless cried out, and continues to cry out, for help. The chorus rises from all points of the globe: "We have no power of ourselves to help ourselves!" And might we add? Here and there, now and then, our cries have been heard. Response has come, blessings, yes, and even goodness.

Walking through the glorious edifice one day I met an earnest lady who asked me about its cost. After my reply, she queried, "And do you really think that all this is necessary?" This is, after all, *the* question. Is the Cathedral necessary? Taking the bit in my teeth, I ventured to reply, "It depends on what you want. Shall we devote all of our wealth, energy and art to everything but worship?" The good lady hesitated — and well she might.

Every few minutes a jet wings its way over the Cathedral enroute to LaGuardia Airport. For the price of one such plane the Cathedral could virtually be finished. And nobody questions the price of a jet.

Thus it all boils down to a matter of values. What do we want for our money?

Looking back to the summer of 1903, I would say that those 16 pieces of polished granite which came ashore at 134th Street represented one of the soundest investments ever made on Manhattan Island. I see no reason why our generation cannot finish what was then so superbly begun.



The columns today provide the majestic setting for the cathedral's high altar.

JOHN MASON NEALE

*The genius of John Mason Neale
is partly responsible for the panoply
of Anglican worship we enjoy today.*

By ALBERT J. MENENDEZ

One of the sterling though largely unheralded heroes of the Oxford Movement was the gentle scholar, priest and music lover, John Mason Neale. The panoply of Anglican worship which we enjoy today is partly the work of the genius of this great and holy man.

The son of an evangelical vicar who died when John was only five years old, Neale was a precocious child who entered Cambridge University in 1836. He had received a scholarship at Trinity College, largely owing to the excellent education he had received from tutors. He won a number of academic honors and was one of the founders of the Cambridge Camden Society. After graduation he married a clergyman's daugh-

ter and was himself ordained deacon at St. Margaret's Westminster in 1841 and priest in 1842.

He was named vicar of a tiny village in Sussex, but his fragile health obliged him to retire to the Portuguese island of Madeira where he and his wife lived until the summer of 1844. His health being improved, he returned to England and accepted the post of warden of Sackville College at East Grinstead in Sussex. Sackville College was an almshouse for old men and women founded by the Earl of Dorset in 1608, and its warden (chaplain) was paid the niggardly stipend of £28 a year plus a house. Hardly an assignment befitting a man of such talent. There, however, Neale spent the remainder of his short life, dividing his time between pastoral duties and his impressive literary work.

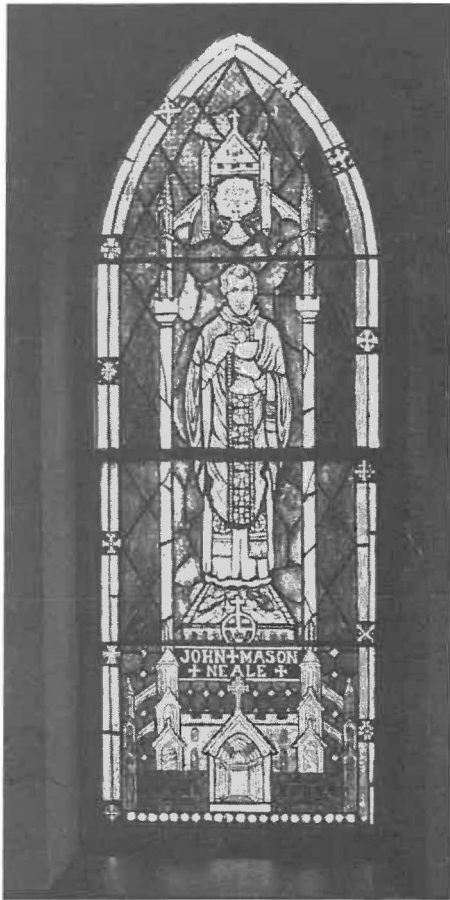
His tender solicitude for the care of souls animated his work, and he never allowed his scholarly endeavors to detract from his priestly calling. He soon founded the Sisterhood of St. Margaret, the first religious order for women in the Anglican Communion since the Reformation. This act made him subject to bitter and petty attacks by bigots, and even his bishop was less than supportive.

His preaching was noted far and wide. Seven volumes of his sermons were published during his lifetime. In addition his *Medieval Preaching* was a scholarly presentation of a virtually unknown subject. His delightful *Sermons to Children* show another side of his character — his extraordinary understanding of the mind of children. His volumes of stories for children, e.g. *Christian Heroism* and *Christian Endurance* went through many editions and were immediately translated into German, French, Flemish, and Russian. He was loved by all in his little parish. John Julian says, "His charity, both in the popular and in the truer Christian sense of the word, was unbounded; he was liberal and almost lavish with his money, and his liberality extended to men of all creeds and opinions."

But it is as church historian and hymnologist that his great contribution to the advancement of Christianity was made. He had a long held dream of the restoration of the visible catholic and apostolic church and to that goal he devoted many of his scholarly endeavors. His fascination with Eastern Christendom led him to labor for the dissemination of more information about the ancient Christian churches of the East.

His *History of the Holy Eastern Church*, published in five volumes from 1847 to 1873, is a masterful achievement. Additional works flowed from his prolific pen, *A History of the Church of Holland*, *Voices From the East*, several studies of the ancient liturgies of the church, a monumental biography of a Scottish bishop, written to awaken sympathy for the struggling Scottish Episcopal Church, and a *Commentary on the Psalms*. In 1851 Czar Nicholas I sent

Albert J. Menendez, of Silver Spring, Md., is assistant editor of Church and State. The following books by John Mason Neale are available as reprints from AMS Press: A History of the So-Called Jansenist Church of Holland (\$20); A Commentary on the Psalms, 4 vols. (\$145); Hymns of the Eastern Church (\$9.50); Voices from the East (\$12.50); A History of the Holy Eastern Church, 5 vols. (\$125).



John Mason Neale window at Grace Church, Hartford, Conn.

him a gift of £100, and in 1860 the Metropolitan of Moscow, Archbishop Philaret, sent him icons and a rare book in appreciation of his scholarly researches into Eastern Church history. "I had no idea till now how big a man I was in Russia," the startled and modest scholar told a friend.

His greatest achievement was still to come, for his concern for the dignity and beauty of sacred worship would lead him to embark on a systematic study of ancient Christian music. "He was," says Canon Ollard, "the first man who unlocked the door of that wonderful treasure house of the ancient hymns of the church. . . . Had he done nothing else but adapt and translate the medieval Latin and Greek hymns Neale would have imposed upon us all an incalculable debt."

It often amuses me when some people talk about "that old time religion" or "the old hymns" of the church—hymns, anthems, and canticles that go back to 1875 or so. John Neale, however, wanted to restore the truly ancient and majestic music of the early patristic church of the fourth through the eighth centuries. He translated, studied and listened to (in monasteries and Orthodox and Roman churches) the hymns of John of Damascus, Prudentius, Venantius Fortunatus, Stephen the Sabaite,

St. Ambrose, St. Hilary of Poitiers, and the unknown but serenely beautiful Greek and Latin hymnists and lyric poets. Their objective, rather than subjective and emotional, expressions of divine truths, their universality and sound theology awakened his deepest respect. This was the real "old time religion."

Neale's contribution to the Oxford Movement, that revitalizing and spiritually uplifting movement emphasizing sacramental worship, systematic theology, and the historic faith "once delivered unto the saints," was primarily in this realm of sacred music. His translations of ancient hymns and his own original poetic offerings helped to transform Anglican worship. The Lutheran hymnologist E. E. Ryden said that the Oxford Movement "may be said to have completely revolutionized Christian worship in England. It created a deeper reverence for the sanctuary, it enriched and embellished every part of its service, it raised the standards of church music, and, above all, it finally broke the tyrannical rule of psalmody which a Calvinistic Puritanism had imposed on the worship life of the English people."

But above all, says Ryden, "The Oxford Movement sent its poets and scholars back to those pristine springs from which flowed the first offerings of praise to the Triune God, namely the Greek and Latin liturgies and lyrics, to recover some of their choicest hymns and to give them to the Christian world in the most widely used of all modern languages."

Neale's interest in hymnology led him to Greece, where he celebrated Easter in Athens and heard "the glorious old hymns of victory." He sat down and translated John of Damascus's hymn into his majestic prose:

The Day of Resurrection!
Earth, tell it out abroad!
The Passover of gladness,
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
with hymns of victory.

Neale was primarily responsible for the translations and selections in the great hymnal, *Hymns Ancient and Modern*, published in 1861. This was the first hymnal ever published in England for the use of the Church of England, and its beauty and ecumenicity of choice have never been surpassed.

His hymns are sung by Christians of every tradition. Who has not sung "Jerusalem the Golden," "Jesus, Name of All Names Above," "O Come, O Come, Emmanuel," "Good Christian Men, Rejoice," "All Glory, Laud, and

Honor," "Come, Ye Faithful, Raise the Strain," "O Sons and Daughters of the King," and that incomparable mystical lyric,

Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending he,
of the things that are, that have been,
And that future years shall see,
Evermore and Evermore.

Neale loved Latin hymnology, and among the more than 200 Greek and Latin hymns he translated are "O Trinity of Blessed Light" (*O Lux Beata Trinitas*), and "The Royal Banners Forward Go" (*Vexilla Regis*).

He wrote a number of his own hymns, though many admirers believe his translations ought to be considered "originals" also. Most of these hymns were written for the holy days and seasons of the church year, but are not sung today.

Neale knew scorn, neglect, and persecution in life. He lived and died a poor man. He was without honor in his own land. An American university's honorary doctorate in 1860 was his only temporal recognition.

His fervent religious convictions provoked the wrath of fury from his enemies. In November, 1848, rioters attempted to burn the college down. In 1851 a "No Popery" mob, which hated Anglo-Catholics also, smashed the windows, attempted to set the college aflame and attacked Neale and his wife and children. In November, 1857, a riot at Lewes, during the burial of a nun, almost took his life. In 1866, after preaching a sermon in Liverpool, he was set upon by a rabble of Protestant extremists.

Neale ignored the assaults, confident that his cause would triumph. However, his always delicate constitution had given out. A chill contracted on a preaching tour to raise money for his Sisterhood of St. Margaret proved fatal.

It was perhaps singularly appropriate that the scholar who loved the Eastern Church and its music would die on that transcendently mystical holy day, the Feast of the Transfiguration, August 6, 1866.

He was laid to rest in the little churchyard at East Grinstead in a tomb embossed with a cross, chalice, and book, and a Latin inscription testifying to his illimitable faith. If today we think of the bitter persecution and neglect of this saintly man, we are likely to recall the words "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee." But when we read his books or sing his hymns, we remember another passage, "Our feet shall stand in thy gates, O Jerusalem."

EDITORIALS

We Change Music Editors

One of the less conspicuous, but we think valuable, departments of this magazine is the music department. Several times each year we provide our readers with reports on recently published church music materials.

In 1968 we engaged as a man-and-wife editorial team Harry and Christine Tomlinson, of Palm Springs, California, both highly talented church musicians. But Harry died untimely a year ago, and Christine finds herself with full-time teaching and other responsibilities, and is no longer able to continue her work for us. We shall always remember with gratitude, as will many of our readers, the critical review service that Harry and Christine Tomlinson provided over the past eight years.

Fortunately, we have found a highly qualified new music editor who lives here in Milwaukee: J. A. Kucharski, organist and choir director at St. Mark's Church in this city. Though a young man in his twenties, he has demonstrated superior ability as an organist, choirmaster and composer. He has written and published several anthems, introits, and a setting for the eucharist. We are confident that he will successfully carry on the good work of his predecessors, and we are happy to introduce him to our readers.

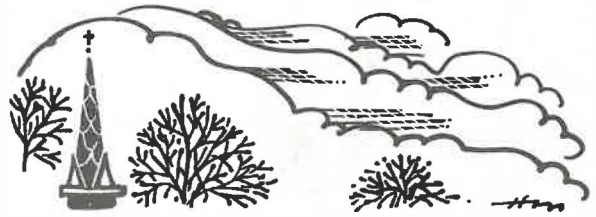
Is Church "Decline" Good News?

A recent reviewer of Paul Johnson's *A History of Christianity* (Philip Toynbee in *The Critic*) kept this line from it (which we have seen thanks to Martin Marty, who in turn quoted it in *Context*): "By the 1970s Catholicism appeared to have joined Protestantism and Orthodoxy in a posture of decline. Yet it must be asked: is the expression 'decline' appropriate? If the claims of Christianity are true, the number of those who publicly acknowledge them is of small importance: if they are not true, the matter is scarcely worth discussing. In religion, quantitative judgments do not apply."

Presumably, Philip Toynbee and Martin Marty both agree with and endorse Johnson's interpretation of statistical decline as an index of the church's spiritual health, or unhealth. And they may be right. We ourselves have thus thought and thus spoken about the matter very often, and are not really prepared to do a 180-degree spin and say that we were wrong. But we think a caveat to us all may be in order — specifically, that the church of Jesus Christ is in this world to *grow*; it is in this world to draw people into saving communion and fellowship with the Lord who is the divine head of that very human body known as the church. As the Father has sent him, even so he sends his church; and if the church is faithful in that mission it can never be

content or even comfortable with itself if its membership is not growing. For its membership is Christ's membership; and it is only as human beings are made members of Christ by adoption and grace that the church can be said to be fulfilling its high mission — or even justifying its existence in the world.

No, the statistical yardstick is not *the* criterion by which the church should judge itself. *The* criterion is that of faithfulness in mission. But when a church is



declining in membership, as, for example, the Episcopal Church in the U.S. has been over the past decade, its leaders and its members together must avoid as one of the deceits of the Devil — which it is — the sweet but tainted comfort that says "Numbers aren't everything; it's quality, not quantity, that counts."

When a church's own members are falling away, and non-members are not knocking at its doors, it may be because it is preaching and practicing a rigorously pure and austere high Christianity, and the world is rejecting it because the world is not worthy of it. But there is also the possibility that what the church is offering to people is so weakened by what Lippmann called "the acids of modernity," or so submissive to the spirit of the age in its anxiety to appear "with it" to those within and without it, that people look at what is offered and say either "I can't figure out precisely what this precious 'gospel' really consists of!" or "If that's what the church calls the Christian faith and religion, what is there in it that I don't already have — or at least that I can't easily get, if I want it, outside the church?"

The church cannot force anybody to accept the salvation which Christ offers through the church. And if anybody renounces the church from the inside and falls away from it, or anybody on the outside refuses to enter the church in response to the Lord's gracious invitation to life, it may be that the church is not to be blamed. But when that happens the church ought to weep, and to ask itself if it has done its best and its all in carrying out its mission from the Lord to that lost soul, rather than assuring itself that it is without fault in the matter since "numbers aren't everything."

Repeat: the church is in the world to grow, not to decline; and one test of its quality as the body of Christ is the quantity of the fruits of its labor for the restoration of souls to God.

No Joy

By MICHAEL HEFNER

A surpassingly vulgar movie, Paddy Chayefsky's *Network* wails alarm like sirens on a TV cop show. Faye Dunaway stars as a stridently modern, ambitious TV executive; she wants to gain control of UBS network news division from William Holden, a holdover from TV's golden age of the 50s. Peter Finch is anchorman of the network's unprofitable evening news program; he suffers a breakdown and causes a stir by announcing to a nationwide audience that he will commit suicide on the air.

Dunaway, sensing the main chance, quickly packages Finch as the "Mad Prophet of the Airways." In the atmosphere of a news program that she transforms into what is literally a three-ring circus, Finch delivers nightly tirades that appeal to the frustrations of the mass audience. Show business imperatives prevail over sense; Finch's ratings increase; Dunaway gets Holden's job.

Holden walks out on his aging, sympathetic wife (Beatrice Straight) to live with the woman who has not only stolen his job but represents everything he says he despises. The purpose served by this unlikely affair is in providing a sex interest and keeping Holden, Chayefsky's principal mouthpiece, on screen. When Holden looks at Dunaway with a straight face and says that he has "primal doubts," the movie collapses into May-December soap opera, a pointless retread of Chayefsky's old play, *Middle of the Night*.

A corporate crisis precipitated by Finch reveals that the sinister conglomerate controlling UBS is itself deeply in debt to even more sinister Arab oil interests. The head of the conglomerate (Ned Beatty) enlists the mad newscaster in his own lunacy: para-capitalist ideas of a world order based on greed and instant gratification, and in which the individual becomes worthless.

Finch's new philosophy causes his ratings to sink, but with this high level support, the TV executives can't budge him off the air; so they coolly decide to have him assassinated instead, thus making him the first man to be killed on account of low ratings.

What is meant as a surreal wrap up—a darkly satirical fantasy trip—backfires and leaves the audience unsatisfied. For one thing, Coppola's *The Conversation* and *The Godfather, Part II* (both 1974) have already implied, in re-

alistic terms, that murder may sometimes be an instrument of corporate policy in this country; and recent news about the CIA suggests that murder is an instrument of government policy as well. Are we now to feel shocked when this same idea is presented as a dramatist's fancy? The director, Sidney Lumet, keeps events crashing along and manages to hold the audience, but reality has outstripped Chayefsky's imagination.

The author shows us caricatures—TV and other business executives as corporate monsters. But for all his huffing puffing savagery, he never does get to the point of saying, "Kick the bums out!" He never suggests a sense of lost possibilities, a conviction that things might be different, so we are left with mere sensationalism, and the cynicism that implies.

This movie charges that TV reduces everything to the "common rubble of banality," and not many would disagree. Like others of my generation, I grew up with TV; and most regular programming induces the same sense of stupefaction I felt watching *Network*. It is hard for me to take TV seriously; and this is where I run into a problem because Paddy Chayefsky is hardly alone in working himself into a fit of paranoia about what is invariably termed "the awesome power of the medium."

Chayefsky's film claims that all us dolts out here in TV land are perfect saps for anything sent across the air; and some no doubt are. A great many people are apparently addicted to TV; but is it not possible that many of these are quite contemptuous of much that they see?

More than hoodwinking a gullible public, TV, by its own cynicism, hardens an already cynical populace further into the belief that they live in a world of lies engineered by advertisers and public relations people. The most interesting response to the first moon landing, for example, came from the large numbers who believed that no such landing occurred, that what they saw on their sets was just another hype.

Among the things TV reduces to banality, according to Chayefsky's screenplay, is joy; and for once the author seems near the truth. For TV, as we presently have it, is solitary, desultory, joyless; and, unfortunately, it reflects the national mood now as much as does anything else in American life.

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NEWS

Continued from page 7

meeting of church leaders at Lincoln College, Oxford.

The 1973 conference was in the context of failure of negotiations for reunion between the two churches the previous year.

The recent meeting revolved around the Ten Propositions for unity published a year ago by the Churches' Unity Commission (CUC) and now

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being considered by all major churches in Britain [TLC, Dec. 19].

A covenant with visible unity and with inter-communion, agreement on baptism, and mutual recognition of ministries would be the result of church bodies accepting the Ten Propositions.

The Church of England has accepted nine of the propositions but through its General Synod has asked the CUC for clarification with reference to two points: that all covenanting churches should become episcopally ordered in continuity with the historic episcopate and that agreement should be reached on means whereby mutual recognition of ministries is achieved.

Following the Lincoln conference, the Church of England Information Office released a statement indicating that the Methodist Church's response to the Ten Propositions is "affirmative," and that there "seemed to be real prospects" that the General Synod (C of E) "would be able to commend all Ten Propositions to the dioceses for a final decision in 1978, leading to a definite Covenant for Unity between the Church of England, the Methodist Church, and other churches. . . ."

The Roman Catholic Ecumenical Commission has recommended that the church should not enter the proposed covenant and that it cannot accept the propositions regarding (1) admission to communion without condition, (2) confirmation, and (3) recognition of ministries.

These three propositions lie at the root of the covenant.

ORGANIZATIONS

Disarmament Conference

The current nuclear arms race is "absolute madness" that can never be justified, according to the Rev. John Lucal, S.J., president of SODEPAX, an agency sponsored by the Vatican and the World Council of Churches.

Speaking at a Baltimore conference on disarmament, Fr. Lucal stressed that "the Christian position is in favor of non-violence and peaceful solutions to the problems. Under the influence of the Holy Spirit, we must fulfill our obligation to express our opposition to violence and find new ways to improve communication at every level."

The conference had been called by Roman Catholic Archbishop William Borders of Baltimore at the request of the U.S. branch of Pax Christi, an international peace organization.

Fr. Lucal said that the question of disarmament is related to the question of world community development and international organizations.

But, he asked, "how can we have a world community of any kind until we agree on human rights?" A "desire for

peace," he said, "is shared by all people. We must build on it and correct our social structures, grow in forbearance, and, as Christians, be concerned with peace and justice."

Dr. Joseph J. Fahey of Manhattan College called the armaments competition between nations the "leading form of cultural violence in our time" and said the world will spend about \$300 billion this year "to insure its survival" and the U.S. will spend about one-third of that amount.

Citing Pope Paul's warning that "as our weapons increase, our security decreases," Dr. Fahey said: "God loves all men and wishes our common survival. Our God forgives the prodigal son rather than destroy him. He tells us to forgive our trespassers. He is a God of peace who wants us to work for non-violent reconciliation."

COURTS

From Prison to Bench

Bob Young, a former convict and the son of a Pentecostal missionary, has been sworn in as judge of the Justice Court in Loomis, Calif.

Mr. Young, 36, is believed to be the only ex-convict to become a judge, according to the Judicial Council of California, the American Bar Association, and the National Center for State Courts.

He grew up in a tough Los Angeles neighborhood, served 20 months in a federal prison for stealing a credit card from the mail, and during a four-year parole joined a motorcycle gang and entered California State College-Los Angeles, where his parole officer attended classes.

Following a fight, gang members were arrested for attempted murder and assault with a deadly weapon.

That was the turning point for Mr. Young. He was not guilty of anything other than the fact that he was at the wrong place with the wrong people, he said, and was not involved in the fight or the knifings. He recalls that it was much harder to face his parole officer than members of his own family.

After charges were dismissed against him, Mr. Young decided it was time to grow up. He quit the gang and concentrated on college.

Turned down by all 11 law schools to which he had applied, he then visited the schools and finally was accepted at McGeorge School of Law in Sacramento. He was graduated in 1970, passed the bar examination, was accepted by the California Bar Association in 1972, and joined the public defender's staff in Auburn.

Following a door-to-door campaign in which he was often described as an ex-convict, Mr. Young was elected to the judgeship by 52% of the Loomis voters.

PEOPLE and Places

Dioceses

California — St. John the Evangelist, San Francisco, helps keep the "lights burning, soup bones bubbling, bread dough baking, and the beans, tortillas, sugar, and coffee" flowing into Martin De Porres House of Hospitality in the Spanish speaking district of the city, where 200 free meals are served daily to the hungry. The parish recently hired two female carpenters to repair the leaky roof.

St. Paul's, Salinas, has run a food pantry for years in cooperation with "Friends Outside," a state-wide organization working with families of men who are in jails or penitentiaries. Frequently a family, who has gone to Soledad prison to visit a husband or father, needs help before returning home. The pantry answers that need. The pantry is also used to provide food for transients, who sometimes even cook it in the small kitchen of the parish house.

Knit for Lepers

To help lepers, you will need 1 ball of crochet cotton, 1 pair of No. 2 knitting needles. Knit every row, using 20 stitches OR 50 stitches, for 72 inches. Mark package "Medical Supplies" and mail to: Mbalothun Leprosy Rehabilitation Program, Holy Cross Mission, Box 277, Monrovia, Liberia, West Africa.

Organizations

The new chairman of the Coalition for the Apostolic Ministry (CAM) is the Rt. Rev. Stanley Atkins, Bishop of Eau Claire. He succeeds the Rev. R. DeWitt Mallory, Jr.

Episcopal Church

The Rt. Rev. Lloyd E. Gressle of Bethlehem is the new chairman of the Board for Clergy Deployment. Dr. Charity Weymouth continues as vice chairman. Priorities for 1977 include printing an Open Listing of Vacancies for clergy and developing a list of vacancies matching requirements submitted by clergy.

The Rev. Earl A. Neil, associate officer of the Community Action and Human Development program at the Episcopal Church Center, has been named to head the Coalition for Human Needs. This will be the main program for making grants to minority community action groups and is described as having "the flexibility to deal with issues which are not directly accessible through the ethnic groups of the [national] staff."

The Community Action and Human Development program has been renamed Community Leadership and Development and remains under the direction of Howard Quander.

Depositions

On December 15, 1976, the Bishop of San Joaquin, acting in accordance with the requirements of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Max Lois Drake and passed sentence of deposition. This action is taken for causes which do not affect his moral character.

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ill Woodrow Peabody and passed sentence of deposition. This action is taken for causes which do not affect his moral character.

Deaths

The Very Rev. John Warren Day, 88, dean emeritus of Grace Cathedral, Topeka, Kan., died Oct. 20, in Torrelominos, Spain, following a fall on shipboard between Africa and Spain. Services were in Trinity Church, Asheville, N.C., where the Days have lived for many years.

Edith Mary Hansen Ingley, 89, communicant of St. John's Cathedral, Denver, and widow of the Rt. Rev. Fred Ingley, fifth Bishop of Colorado, died Dec. 22 in Denver. The bishop died in 1951. Memorials are suggested for St. John's Cathedral Endowment Fund or St. Luke's Hospital, both in Denver.

The Rev. Ernest E. Bruder, 66, former director of Protestant chaplain activities at St. Elizabeth Hospital, Alexandria, Va., teacher and innovator in the field of clinical pastoral care, and Honorary Fellow of the American Psychiatric Assoc., died Nov. 24 in Alexandria.

The Rev. Bruce H. Campbell, 52, former rector of Epiphany, Richmond, Va., died Nov. 27.

The Rev. James Ford, 70, former vicar of the Church of the Redeemer, Ansted, W.Va., died Dec. 27.

Virginia Chandler Markham Harbour, member of the SLC, and wife of the Rev. Richard Harbour, chaplain at Kenyon College, died Nov. 15 at their home in Gambier, Ohio.

A Prayer of Blessing

When the morning sun rises
may God always bless you
With the dew of his grace.

When the noon sun is high
may God always bless you
With his overflowing love.

When the sun sets at day's end
may God always bless you
With contentment and peace.

When evening finally comes
may God always bless you
With the wealth of his spirit.

When the moon rises high
may God always bless you
With spiritual maturity.

When time comes for rest
may God always bless you
With a peaceful sleep.

John P. Cooper

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POSITIONS OFFERED

ORGANIST-CHOIRMASTER-TEACHER for Massachusetts parish. Applications received until February 15, 1977. Apply with resume to Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

WANTED: Curate, western suburb of Chicago, to share fully in the parish's work, with emphasis on youth and college work. Send resume to Trinity Church, 130 North West St., Wheaton, Ill. 60187.

POSITIONS WANTED

EXPERIENCED Yale graduate seeking full-time organist/choirmaster position. Proficient with boys, girls, youth, and adult choirs. Recitalist. Available May. Reply Box G-301.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-299.*

PRIEST seeking assistantship, sharing full ministry, Eucharistic-centered parish. Single, ordained 20 years. Excellent references. Reply Box B-302.*

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- (D) Copy for advertisements must be received at least 20 days before publication date.

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HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10
HC

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH
1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC, HS; Fri 5:30 HC

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; 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

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serv-
ing the Palm Beaches.

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 &
Fri 7:30, 7:30. C Sat 5

KEY —Light face type denotes AM, black face PM; add, address; 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.

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

BOSTON, MASS.

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

LAS VEGAS, NEV.

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

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex
Tues & Fri 9:30. C by appt.

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

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 anna. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev-
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed 8,
1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP Mon,
Tues, Thurs, Fri & Sat 5:15

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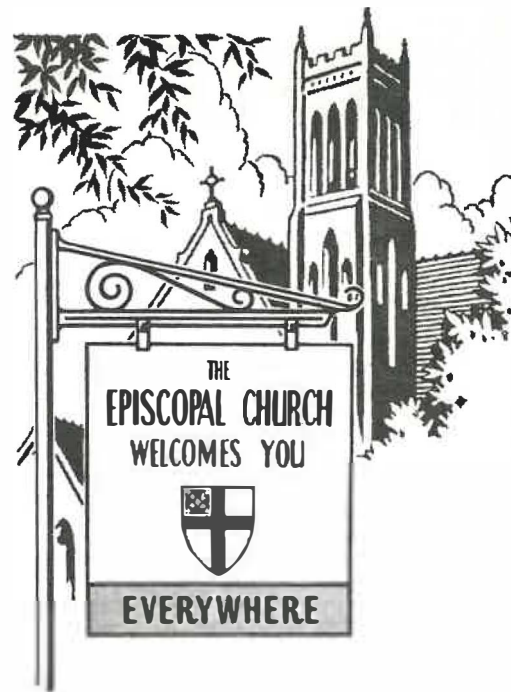
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12:15 HC

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

ST. THOMAS

5th Avenues & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15 & 12:10 EP 5:15; Tues HS 12:30; Wed SM 12:10, HC
5:30; Thurs OR 12:10; Church open daily to 9:30



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

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

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DALLAS, TEXAS

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phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
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Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

ST. LUKE'S
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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

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northup, Canon
Sun 9:30 HC, 11 MP (HCIS), Tues & Thurs 12 noon

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