

THE LIVING CHURCH

Four Against the World

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Ecumenism in Ireland

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Irish Crucifixion Plaque, early Christian period, late seventh century, found at Rinnagan, St. John's, County Roscommon, near Athlone, County Westmeath. Photo courtesy the Metropolitan Museum of Art, on loan from the National Museum of Ireland. Photographer Lee Boltin.



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We can always learn things by observing the world about us. Both the similarities and dissimilarities between ourselves and other creatures are instructive. From your window observe the robin getting his breakfast. It is implausible that a bird, standing in grass, should hear a worm working in the earth beneath and be able to stick its beak in at the right spot, grab the worm, and immediately have a palatable and high-protein meal. There are billions of worms and millions of robins, and this operation has been going on for millions of years. The arrangement is no doubt painful to worms, but they have learned to reproduce quickly enough to maintain their numbers—probably they would overpopulate their habitat if robins ceased eating them. For robins the arrangement is excellent. They like worms; they can secure plenty of them; and worms suit their digestion and nutritive needs.

How different this is from our human life! Human beings such as ourselves, and the sort of robins we see, have probably been on this earth about the same length of time. In this span of history, we have not yet learned to obtain an adequate breakfast for much of our race—probably most men, women, and children on this planet still begin the average day hungry. Those of us who get good breakfasts perhaps often eat too much, and many of the things eaten (such as a vast amount of sugar with coffee, on cereals, or in preserves) are of questionable dietary merit. It is obvious that instinct, observation, and common sense have left us very far from solving such a simple problem as how to eat breakfast. Meanwhile robins go on, happily using their worm-catching skill to obtain an adequate and nutritious meal

which they seem to like very much. The contrast is striking.

It seems that human beings need information to cope with the problems of life, and this information has to be authoritative. It is not enough to suggest to us that we not eat too much sugar: people need stern warnings. Yet if we are given stern warnings at breakfast, and continued authoritative pronouncements about every other act during the day, life becomes intolerable and we reject being dictated to. For human existence to be acceptable, there has to be a balance between freedom and social pressure, with coercion as a last resort to uphold certain rules necessary for society as a whole. Unlike robins, which apparently wish to do what they need to do, human beings cannot live without rules and regulations which have to be accepted by the mind, even when they conflict with our immediate desires, and which have to be accepted by society even if they are opposed by some individuals. Law is in this sense natural to human life; it is appropriate to our nature.

The Ten Commandments emerge with a good record. They provide basic ground rules within which communities and individuals can live wholesome lives. None of us can be free if we are constantly subject to slander or envy, or if our belongings, our spouse, or our life itself is constantly in jeopardy. A society can scarcely function if the persons and families of which it is made up cannot have their integrity respected. Ultimately, furthermore, life will only make sense if we recognize that we are accountable not simply to the law or to our fellow citizens, but to the God who is the source of all things, in whose purposes we find our ultimate fulfillment. THE EDITOR

Acrostic

All act is endless interchange,
Reasoned wind and starlight fall;
Ice upon a windowpane
Shares substance with the summer's rain,
Takes motion from the mountain's wall.
Oval olives on the hills
Tap sap and form from seed and stones,
Lovers crushed in Hymen's thrills
Enfold to rhythms of God's groans.

James Barfoot

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March

- 18. Lent 3/World Relief Octave
- 19. St. Joseph
- 20. St. Cuthbert
- 21. Thomas Ken

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LETTERS

Bishop Page Collection

I would like to find out if there is any library or individual doing study in church architecture who might be interested in having my grandfather's collection of pictures and slides of English churches. My grandfather, the late Rt. Rev. Herman Page, Bishop of Michigan, made several trips to England and brought back an assortment of pictures, inside and outside of English churches, including chancel and carving detail, which I would be glad to donate to any institution (preferably) or person who could use them in study. There is also a set of 3 x 4 glass slides, b/w positives made from some of the pictures—probably historically interesting, which I would also include.

Anyone interested is invited to write to me about these slides and pictures, including what use might be made of them. I would like to get them into a good place where they might be used.

(The Rev.) HERMAN PAGE
St. Andrew's Church
Post Office Drawer E

Liberal, Kan.

Lampe on the Trinity

Dr. Geoffrey Lampe's challenge to the historic doctrine of the Trinity [TLC, Jan. 14], asserting that it has "not much future," should itself not go unchallenged. Dr. Lampe states that "under the traditional doctrine God is simultaneously one Person and three Persons. . . ." This is nowhere stated to be the case in any official formula of the catholic faith—in none of the creeds, not in the 39 Articles, nor in the liturgical Preface of the Trinity. This is a clear misrepresentation by Prof. Lampe. The "three Persons" share the "oneness of the Godhead" (cf. the Athanasian Creed and the 39 Articles), or, as the Preface puts it, "unity of substance (1928 Prayer Book), or better, 'unity of Being' (1976 Prayer Book); but nowhere is God described as 'one Person.'"

The professor seems to be caught in the kind of confusion that entrapped Arius in the fourth century, who failed to realize that we can speak only by *analogy* when we deal with "God" or other transcendental concepts. Because for human experience a father "precedes" a son, he argued that there must have been "a time when the Son was not," so that Jesus could not have been divine ("eternal with the Father"). This may also affect Lampe's difficulty with "generation" and "procession"; but is it not fairly evident that the Son appeared in human form, whereas the Spirit indwells us by inspiration ("in-breathing"), and that the two technical words

suitably express the distinction?

One might be shocked that so eminent a theologian as Prof. Lampe appears not to understand theological basics, but in view of some of his questionable positions some 20 years ago in debates with Dom Gregory Dix, OSB, on baptism and confirmation, perhaps we should not be too surprised.

(The Rev.) JOHN R. RAMSEY
Marblehead, Mass.

• • •

I am not familiar with Lampe's work and therefore I do not speak to his arguments. I have noticed that we are in a season of reruns on ancient heresies, often billed as new insights.

There are problems with language and philosophy in reference to the doctrine of the Trinity. The Church Councils found it so. There have been strong unitarian arguments since Nicea. The doctrine has resisted rather than advanced the notion that God can "be bound by precise doctrinal definitions."

When we begin to look at our human response to the Almighty, then the doctrine of the Trinity is quite practical as well as revealed. The Spirit draws us into Christ. In Christ we glorify the One God, serve our fellow creatures and find our own fulfillment. This is not just a theological statement which takes seriously the clear sense and authority of Scripture: it also makes sense of our response. As I work with people who are responding to Jesus and becoming new creatures, I see them drawn by the Spirit into Christ, and in him glorify God, serving others and finding new life and happiness. The doctrine of the Trinity is the foundation of the creeds, the doctrine of Christ, the church and salvation. Lampe, I don't know. How we become new, I do know. The doctrine of the Trinity accurately expresses that. The even deeper issue, which lies behind language or understanding or our ability to communicate, is the issue of whether or not we can trust God's revelation of himself.

The question I ask about any theologian, regardless of his credentials or scholarly acclaim, is "Does he know the One of whom he writes"?

(The Rev.) JOHN I. KILBY
Clinton, Iowa Grace Church

• • •

There came a voice from England saying "that although on this basis Christ could no longer be called the Son of God it could certainly be said that God was in him." The voice belonged to the Rev. Geoffrey Lampe, Regius Professor of Divinity at Cambridge.

And, "there came a voice from heaven saying, 'Thou art my beloved Son, in whom I am well pleased.'" These words came from the Gospel for the Second Sunday after the Epiphany in the Book of Common Prayer. They may also be

found in the book known as the Holy Bible, in the Gospel of Mark, chapter 1, verse 11.

Since Dr. Lampe says that "no one has ever ventured to suggest what the difference is between generation and procession," I looked up each word in Webster's Daily Use Dictionary. For "generation" there was given "the art or process of generating"; and for "procession" was given "a train of persons in a formal march." For each word this was the first definition given. There is a difference!

Does the Holy Spirit enlighten only those with the latest and most extensive dictionaries? Contrary to a remark in the Bible, does he enlighten scholars exclusively? According to Matthew 11:25 Jesus said, "I thank thee, O *Father*, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Probably the "babes" who repeat the Nicene Creed do so by the doctrine and the faith revealed to them by the Holy Spirit. He, in formal procession in each one of the believers in the triune God all down through history. He speaks to, in, and by them with authority.

M.B. ABRAHAMS

Trumansburg, N.Y.

Final Word

I write to join my voice with the others who found the Rev. S.H.N. Elliott's letter about the Pension Fund [TLC, Jan. 7] offensive and fear that it may have hurt Robert A. Robinson about whom I would like to say a few words.

I was granted a disability pension by the fund over which he presides just one month after suffering a severe myocardial infarction. The check was larger than I thought possible, and has been followed by others which arrive regularly one or two days before the first of the month. On one occasion, when a mail strike threatened a delay, the check was sent two weeks ahead (of the intended strike date) to make certain that we who have retired would not be in want were the strike to occur.

Bob Robinson is finally responsible for a very large sum of money, and he manages an extremely efficient organization. It took the Social Security people six months to accomplish what his administrative ability made a case of "Instant Pension." I hold him in high regard, and am very grateful for the concern he shows for the welfare of retired clergy. I was very pleased to have the Christmas card and hope it arrives again next year. Bob Robinson now stands in loco parentis to me quite similar to my bishop—not Reverend Father in God but certainly Respected Father of Finance.

His card indicated that he is aware of that fact, and made a link between myself and the church which I no longer

serve actively, but which I continue to love. It was good to know that the church cares about me too.

An interesting figure is the sum of my retirement pensions which exceeds the cash remuneration from the salary the year of my heart attack, and I was in the upper quarter—well above average. I had read so much in your Letters section from various clergy who sought to "reform" the Church Pension Fund that I had begun to wonder if perhaps it might need some change. Fortunately the pension people have been allowed to do their thing according to their talents, and they do it extremely well. This is no picayune operation and I do not begrudge the tiny cost of postage for a Christmas greeting, nor do I want the account sheets blotched on mimeograph paper as one person has suggested. The printed review presents a good picture of the Fund and its glossy pages express efficient and up-to-date business techniques.

(The Rev.) FRANCIS BAYARD RHEIN
Winchester, Va.

We do not anticipate carrying any further letters about this matter. We thank those who have expressed opinions.
Ed.

Military Schools

In response to the Rev. Jack Altman's letter [TLC, Jan. 14] on the issue of military schools and peace, the choice is not between war and submission as he seems to suggest. There are other alternatives, such as teaching our children how to resolve conflicts non-violently.

The commitment of the early Christian Church to the means of non-violence, even at the price of martyrdom, is a commendable example that we might choose to emulate.

(The Rev.) NATHANIEL W. PIERCE
Grace Church
Nampa, Idaho

Responsible Sexuality

THE LIVING CHURCH [Jan. 7] reports that the convention of the Diocese of Southern Ohio voted to "rid itself of sexist and anti-homosexual positions."

It reports also that "the convention voted overwhelmingly to invite men and women into church membership without regard to their sexual orientation as long as they pursue their sexuality responsibly."

Would someone care to enlighten me on the "do's" and "don'ts" of a homosexual pursuing his sexuality responsibly?

W. EDWARD ASHWELL
Evanston, Ill.

Celibacy, chastity, and continence are generally believed to be somewhere among the options. Ed.

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THE LIVING CHURCH

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Bishop Urges End to World Council Membership

The Rt. Rev. Joseph Harte, Bishop of Arizona, proposed recently that the Episcopal Church withdraw from membership in the World Council of Churches.

He plans to introduce a resolution at the April diocesan convention which says in part that the Patriotic Front of Zimbabwe, to which the World Council of Churches gave a highly controversial \$85,000 grant last August, "is known to be a terrorist group of guerrillas attempting to overthrow the interim black-white coalition government in Salisbury, Rhodesia, and has committed acts of murder against innocent people."

If adopted, Bishop Harte's proposed resolution would ask the Presiding Bishop to recommend to General Convention that the church withdraw from the council entirely.

More Boat People Coming

Religious relief agencies, which have resettled the bulk of the 180,000 Indochinese refugees admitted to the U.S. since 1975, are now preparing for a new influx. About 75 percent of all refugees admitted have been resettled under the auspices of Roman Catholic, Lutheran, and National Council of Churches agencies. Roman Catholics have resettled about 45 percent of the total.

As many as 70,000 to 100,000 refugees may be admitted by the end of the year, and sponsors are being sought nationwide by the cooperating agencies. The government provides a subsidy of \$350 per person in the Indochinese refugee program, and cost of resettlement averages about \$1,000 per person.

Church World Service, the relief arm of the National Council of Churches, has taken about 15 percent of the total caseload. In a January report, the agency stated that the percentage had fallen to 11. The report said that of the 18 churches active in CWS resettlement, the leading three were the Episcopal Church, the American Baptist Church, and the United Methodists.

More help is needed urgently. John Tenhula of the CWS immigration and refugee program said persons or groups considering sponsorship, or having questions concerning the process, may contact their local church or clergy, local or state Council of Churches, or the CWS

office in New York City, located at 475 Riverside Drive, 10027.

An article in the January *Pacific Churchman*, published by the Diocese of California, asks that more parishes join in this work, and points out that no refugee can come to the U.S. without a sponsorship. The article says in part:

"What does this sponsorship entail? In general, it means taking responsibility for assisting refugees in adjusting to the new environment of this country. More specifically, sponsors are asked to provide temporary housing, with minimal furniture and limited supplies of other basic necessities, such as food, clothing, housewares, and bedding. We are not responsible for travel expenses.

"A sponsor's role is an important one in providing guidance in community life resources and opportunities. This includes advising and assisting in enrolling children in school, introducing the family to a church community of their choice, and arranging for job interviews.

"In all of our efforts as sponsors, we are backed by our diocesan and national church offices, by Church World Service, and by the federal government."

Methodist Board Contributes to Patriotic Front

The World Division of the United Methodist Board of Global Ministries has approved a \$4,000 grant to one of the two groups comprising the Patriotic Front of Zimbabwe (Rhodesia).

The money will go to Robert Mugabe's Zimbabwe African National Union (ZANU), and is to be used to help maintain an information office in New York City. The other organization fighting the Rhodesian government of Premier Ian Smith is ZAPU (Zimbabwe African Peoples Union), headed by Joshua Nkomo.

According to Dr. Isaac Bivens, coordinator of the World Division's Africa regional team, "Our commitment is to the total liberation of the people of Zimbabwe. We leave the ideological struggle to the people themselves, just as we leave the fighting to them. They must liberate themselves. Our commitment is to the cause of liberation, which we feel is deeply rooted in the Gospel of Jesus Christ."

The grant was denounced by Dr. Robert D. Wood, administrator of the unofficial Evangelical Missions Council in the United Methodist Church. "At a

time when the World Division is concerned with its lack of credibility with UM churches across America, and in view of the uproar over the World Council of Churches grants to African Marxist guerrilla groups, it is incredible that the World Division would make a grant of UM money to ZANU," he said.

British Evangelism Drive Begun

What has been described as the most significant ecumenical venture since the Reformation was launched in Britain in January, following a simple, one-hour service in Lambeth Palace Chapel. The long-planned and awaited National Initiative in Evangelism is on the move.

Led by the Most Rev. Donald Coggan, Archbishop of Canterbury, 97 senior churchmen representing all the major churches and other bodies such as the British Council of Churches and the Evangelical Alliance knelt and prayed in the chapel and heard an address by the Rev. Donald English, president of the Methodist Conference and chairman of the Initiative.

Among those present were George Basil Cardinal Hume, Roman Catholic Archbishop of Westminster, the Rev. Harry O. Morton, Methodist leader and general secretary of the BCC, and the Rev. Tom Houston, executive director of the Bible Society. A number of Anglican bishops were also there.

The aim of the NIE has been defined as "to encourage and stimulate effective and intelligent evangelism throughout the country" with its major concentration to be at the local level. It is in this light that the Roman Catholic Church, not a member of the BCC, nor officially involved as a church, is encouraging cooperation by its priests and people at the parish level.

There is some speculation that American evangelist Billy Graham may become involved.

"Holocaust" Has Great Impact on Germans

According to Rabbi Marc H. Tannenbaum, National Interreligious Affairs Director of the American Jewish Committee, "Nothing—no book, no TV documentary, no film, no lecture—has touched the soul of modern Germany... as has the NBC-TV series, 'Holocaust.'"

Rabbi Tannenbaum, who served as a

consultant to the network when the series was made, has monitored the German response to the tale of WW II tragedy. American newspapers reported that the number of viewers for a regional program (the series was not shown on national TV) was unprecedented. One official, referring to the great number of phone calls made to television offices concerning the program, told Rabbi Tannenbaum that it had created "a moral and psychological earthquake. . . ."

Several people in the village of Oberammergau who are involved in the effort to revise the reputedly anti-Semitic version of the famed Passion Play spoke with the AJC official, and said that the television series' impact "has been tremendous. There is a feeling of shock . . . many people are walking around the streets . . . shaking their heads in disbelief. How did we let that happen?" They expressed the hope that the reaction to the "Holocaust" will play an important role in influencing the choice of which version to present next year.

Rabbi Tannenbaum said that perhaps the most significant response of all came from Chancellor Helmut Schmidt, who said that the series was a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. The statute of limitations is due to expire this year.

A deputation of 16 American Jewish leaders and representatives of the National Council of Churches and the National Conference of Catholic Bishops met with Berndt von Staden, West Germany's ambassador to the U.S., in Washington recently. The group asked the ambassador to urge extension of the time limit. Tuvia Friedman, the Israeli Nazi-hunter, has warned that unless the deadline is extended, some 50,000 war criminals will escape prosecution.

Simon Wiesenthal, director of the Jewish Documentation Center in Vienna, disclosed that the showing of "Holocaust" in West Germany has resulted in a flood of leads on Nazi war criminals from Germans who say they can be silent no longer.

New Marriage Rules Issued in Adelaide

The Most Rev. Keith Rayner, Archbishop of Adelaide, has issued a revised set of regulations on marriage, according to *Church Scene*, Australia's Anglican newspaper.

Two of the key points are an emphasis on better preparation before marriage, and a possibility of remarrying divorced people in the church.

The regulations follow the report made last year by the archbishop's Commission on Marriage.

On the first point, the prelate stated,

"A good and lasting marriage requires understanding of what marriage is meant to be—awareness of the possibilities and pitfalls and readiness to seek the grace of God by which alone a true Christian marriage can be built. . . . It is hoped to provide at diocesan level resources and training to assist the clergy in this work [marriage preparation]. . . ."

On remarriage after divorce, Dr. Rayner said, "The rule in this diocese hitherto has been: no remarriage after divorce in any circumstances. That rule will now be changed. Normally there will be no remarriage with the rites of the church after divorce. In exceptional cases, however, remarriage with the rites of the church may be allowed, but only with the express permission of the archbishop in each case."

Referring to mixed marriages, the archbishop encouraged "the joint participation of the priests or ministers of both churches in the marriage service itself (and in the preparation for it). . . ."

He added the proviso, however, that "an Anglican clergyman should only participate in a joint service if he is satisfied that no promise has been imposed by the other church which might damage the faith of the Anglican party or the future harmony of the marriage."

Executive Council Actions

Last week [March 11] THE LIVING CHURCH carried a report of the most important actions taken by Executive Council at their recent meeting. The council also:

Suggested that Sunday, May 6, be observed as Senior Citizens' Day in the parishes; expressed its appreciation and gratitude to Jane Hargate, co-editor of AWARE Religious Education Resource Notebook and her staff on its fifth year of publication; requested that parishes and dioceses commemorate the birthday of the Rev. Martin Luther King, Jr., on January 15; voted not to increase the funds for evangelism beyond the 32 percent increase proposed in the 1980 budget, and commended the Rev. Wayne Schwab for his effectiveness; supported the covenant between the church in the U.S. and the Episcopal Church in Liberia, as the latter becomes part of the Province of West Africa and ceases to be a part of the U.S. church; adopted the "Companion Diocese Handbook, 1979—a Guide for the Development of a Companion Diocese Relationship" as the official handbook on the subject; approved the Lambeth Conference's resolution on war and violence, and its resolution on human rights; and endorsed the use of the Boy Scouts of America's St. George Award to recognize outstanding adult achievement through service to the church in the scouting program.

SANDRA ANDERSON

BRIEFLY . . .

The Ford Foundation has awarded a grant of \$47,500 to the **Community of the Peace People of Nor' . . . Ireland**, which will use the money to pay staff for community development and education programs. The Peace People began in the summer of 1976 after three small children were killed by a car that went out of control when its driver, a member of a paramilitary group, was shot by a British soldier. A neighbor, Betty Williams, and the children's aunt, Mairead Corrigan, pleaded for an end to the fighting. They later shared the Nobel Peace Prize.

The *New York Times* reported recently that John Godfrey, president of King's College, Halifax, Nova Scotia has asked **Columbia University** for \$460 million. Describing his request as "perfectly reasonable," Dr. Godfrey pointed out that King's College has remained faithful to the intention of its founder, the Church of England, and remained Anglican, and Columbia, originally established as King's College in New York, has not. Besides, said Dr. Godfrey, such a contribution would quickly end King College's \$2.5 million fund raising campaign.

According to *The Record*, the Diocese of Michigan's editorially independent newspaper, the Rev. **James Groppi**, former Roman Catholic priest and nationally known civil rights leader, will join the staff of St. Andrew's Memorial Church on the Wayne State University campus. The announcement was made by the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, who received both Fr. Groppi and his wife last October. The priest's title will be "parish outreach worker and assistant to the Episcopal chaplain," said the Rev. William James Wood, priest-in-charge of St. Andrew's and WSU's Episcopal chaplain.

A group of Italian archeologists, led by Dr. Roberto Giordani, a teacher of Christian archeology at the University of Perugia, has uncovered what appears to be the **remains of a fourth-century basilica in Ostia**, a beach resort outside Rome. Ostia was a key seaport in classical Roman times. Dr. Giordani said that most of the objects that belonged in the ancient church have been looted over the centuries, but a carved marble table, which may have served as the basilica's main altar, has been found. About 100 tombs have also been discovered in and around the church.

FOUR AGAINST THE WORLD

Can the Church of Ireland survive?

By SAMUEL R. DAVENPORT

On May 12, 1978, my wife and I landed at Dublin Airport. We had lived in the Irish Republic during the year 1969-1970. During this time we had attended the Church of Ireland on our block while retaining our membership in our American Episcopal Church.

Had the Church of Ireland changed in eight years?

This portion of an article, the first thing I read after our arrival, said it had.

"The Church of Ireland population of the Diocese of Dublin had diminished from about 43,000 persons in 1949 to about 30,000 in 1977, and there has been a large scale movement of population from the city area to the suburbs.

"The number of clergymen engaged whole time in the ministry in the same period has fallen from 103 to 59.

"The number of benefices has fallen from 70 to 45.

"The number of churches in use for public worship has been reduced from 95 to 70."

What this article did not say was that a staggering proportion of these losses had occurred in eight years.

Was this article from a publication of a group opposed to the Church of Ireland?

No. It was from the Church of Ireland *Gazette* of May 12, 1978, quoting the final report to the General Synod of the City and Town Parishes Commission.

The General Synod was currently in session in Dublin.

The Bishop of Limerick and Killaloe, Dr. Edwin Owen, told that body that Clonfert Cathedral (where St. Brendan-the-Voyager had once been abbot) had a congregation of seven people, that 200 people in Killaloe were supporting five churches and a cathedral.

The Synod delegates argued over whether the re-marriage of divorced Christians should take place in a church. They heatedly debated whether ordained

women should be called "women priests" or "priestesses." They split down the middle on the question of whether women should be ordained at all. This latter crisis was the more dangerous because of the delegates' real fear that ecumenical talks with Roman Catholics might be broken off due to the Synod's stand.

This was the mist of words which was obscuring our mental vision when we attended our Church of Ireland on May 14, 1978.

Scattered about the seemingly vast interior were around 100 communicants. Most of them were women; few, if any, under 60 years of age. The assistant rector, acting in place of his superior, was the youngest person there. We learned the rector was leading the worship in one of his "other" parishes.

We occupied our former pew in the annex, designed to accommodate the overflow from the main area during 1969-1970. We were alone in the annex. There was no overflow.

There was a new ritual. There were new hymns. One hymn only was familiar to the aging worshipers. That one, written in 1848, was by Cecil Frances Alexander, wife of one of our Ulster bishops.

"There is a green hill far away,

"Without a city wall,

"Where our dear Lord was crucified,

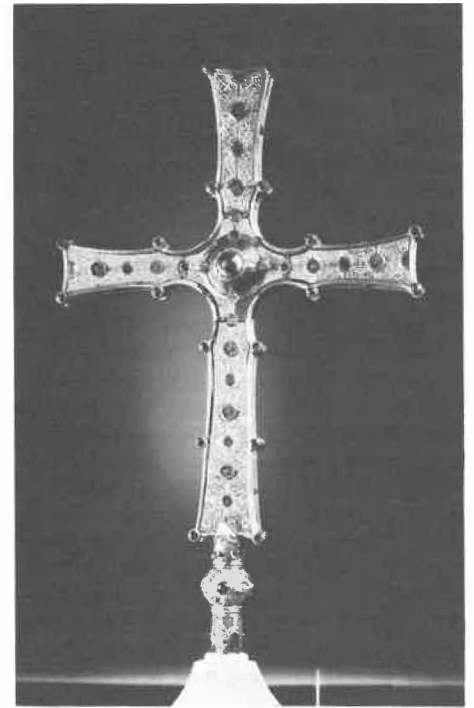
"Who died to save us all."

The simple truth of that song restored our love for our one-time church-home.

At the door we were warmly greeted by a very special man. He had been a vestry member. As such, he had been an organizer. He had created a club for teenagers. He had bucked the trend which told this group, "Don't date Catholics. They'll take you out of the church."

We talked about that.

"I know it seems that I lost," he said. "I'm the only one who don't believe our young folks have gone from us. Most of them haven't changed religions. Most of them have given up *all* religion. We can still get them back. I haven't stopped fighting for them. I never will."



The Processional Cross of Cong, Hiberno-Viking period (bronze phase) early 12th century.*

His words forcibly recalled to us an experience on our trip to Ireland in 1977.

We had gone to a County Longford village. The parents of our present American rector had once lived there. We visited that village on other trips just to take snapshots of the church and to send our priest cards postmarked from there. We had met the local rector.

Now, the manse was closed. Now, the gate in the iron picket fence surrounding the churchyard was padlocked.

We asked the lone man in his 40s who stood beside that gate about this situation.

His reply, "Our rector has been sent to Blackrock (a suburb of Dublin). He had three parishes here. Two score people in all. All three parish churches have been shut down."

"Are you the caretaker?" we inquired. "Why do you come here?"

"No," he answered, "I'm not the caretaker. I was christened here. I was confirmed here. I was married here. I come here to pray. This is a holy place."

When the Church of Ireland was "disestablished" from the Church of England in 1870, it retained its place in the Anglican Communion. However, it did become on its own financially. Wise investments, especially in land, added to its solvency. Wealthy families, such as the Guinnesses of brewery fame, further stabilized it through their contributions.

The 1978 Synod could afford increases in pay and allowances of all clergy from curate assistants to archbishops. They

Samuel R. Davenport, of Falls Church, Va., was formerly senior editor of the Office of Coordinator of Information of the U.S. House of Representatives.

*Photo courtesy the Metropolitan Museum of Art, on loan from the National Museum of Ireland. Photographer Lee Bolton.

could afford like increases in their original estimate of the cost of the Church of Ireland's part in the Lambeth Conference.

In fact, the General Synod upped all items on its agenda with the exception of the amount allocated for divinity students.

Yes. As of today, the Church of Ireland appears to be on a financially sound basis.

It is not so fortunate in other areas. In moral, social and liturgical matters it is badly split. The previously quoted Church of Ireland *Gazette* acidly comments on its recent actions, "The Church of Ireland is traditionally quite adept at going in opposite directions at the same time."

Divinity students think the church is abandoning them. They are cynical.

Communicants whose church buildings have been closed are bitter.

Although all bonds have not as yet been severed, youth is withdrawn from the Church influence.

Lifetime members are confused. Doubts grow. Faith recedes.

The entries immediately above were written during the week of May 12-May 19, 1978. On the following morning I was forced to enter Dublin's Mater Hospital for a major operation.

During my stay there three rectors visited me. They were pleasant conversationalists. None of them volunteered to pray for my recovery. I asked one to do that. He did.

Yet, it is the words of a non-prayer which I shall long remember, "Ours is a church of grandparents; some children; so few grandchildren."

I was not cheered by that particular caller.

What is my educated guess about the survival of the Church of Ireland?

Oddly enough, I am optimistic about its surviving. This—in the face of strong evidence to the contrary.

"It would take a miracle," you observe. Why not a miracle?

On May 14, 1978, a dedicated person said, "I haven't stopped fighting for them [the youth of the church]. I never will."

A year before that another dedicated person declared, "This [a padlocked church compound] is a holy place. I come here to pray."

Christ and his disciples were a pitifully small group in his time. Yet, they changed the world.

In our time this is also possible. I have cited two people who have faith that the Church of Ireland will continue to live. No. Make it three. Include me in.

Jesus said (St. Matthew, Chapter XVIII, Verse 20), "For where two or three are gathered together in my name, there am I in the midst of them."

"Four against the world?" you say.

Why not? Our Lord is with us.

ECUMENISM IN IRELAND

*A report on different aspects
of the Irish ecumenical
scene by TLC's
Ireland correspondent.*

By CHARLES GRAY-STACK

The Irish Council of Churches meets twice each year, once in Dublin the capital of the Republic and once in Belfast, which is the administrative centre of Northern Ireland. The autumn meeting (which in 1978 met on November 9th) was as usual in Belfast. We met in the minor hall of St. John's Presbyterian Church, under the shadow of a special Assembly which had been called to consider the possibility of the Presbyterian Church in Ireland suspending its membership in the World Council of Churches. It was widely feared that this might lead to a subsequent Assembly bringing that church out of the World Council altogether. For example the Rev. D. Gillies, who was at one time an opponent of ecumenism and the author of a work entitled *Reunion in the Dark*, was at some pains to defend WCC. Actually the Assembly did suspend Presbyterian membership in WCC, but that happened later.

Undoubtedly the action of WCC in supporting the "Patriotic Front" in Rhodesia has stirred feeling in Northern Ireland for there are certain rather uncomfortable parallels. The fact is of course

The Very Rev. Charles M. Gray-Stack is Dean of Ardfert, Kenmare, County Kerry, Ireland.

that Irish Presbyterianism is fundamentally a Northern religion with only a few congregations in the Republic. Some money has been channeled from the USA to various para-military groups—notably the Provisional IRA (Irish Republican Army). In some cases this has been stated to be for social work only. As you will see this is just what the WCC is saying about the grant from the "special fund" to the "Patriotic Front." Even when such money is used for social purposes and relief, it may free other money for less admirable purposes, and thus help to keep the fighting going either in Africa or Ireland.

The Secretary of the Irish Council at present is an Anglican priest trained in the theological college of the Scottish Episcopal Church, which is rather an unusual background for one of the clergy of the Church of Ireland. He spoke about "the future of Protestantism in this island." Generally in Ireland a "Protestant" is any Christian who is not a Roman Catholic. Obviously the majority of people in Northern Ireland are Protestant in this sense and indeed very often bitterly anti-Roman. Bill Arlow argued that the Northern statelet "has been built on sand which time will wash away." He thought that Northern Protestants should now "from a position of strength" make their terms with the

Irish majority. So of course they should, but will they? Bill's views got plenty of press coverage for Protestants do not say things like that. But will anyone listen to him? The Unionist Party, which is the one most Protestants belong to, is still hoping to get back its "democratic rights" to govern the area continuously because it has a majority of the votes. Counting heads may be an admirable system when some of them think enough to change politics from time to time. Northern Irish "democracy" kept the same Party in power for half a century till Britain dissolved their Parliament. So I am afraid they will go on looking back. There is indeed some hope because a new party called Alliance has been formed which includes members of all denominations and the Nationalist Party has been replaced by the SDLP (Socialist, Democratic and Labour Party), which is less clericalist than its predecessor.

Now I must return to ICC and Rhodesia. Dr. Barkley, the principal of the Presbyterian College, where men for their ministry are trained, was able to throw some rather unexpected light on the situation. He has an official link with BCC and told us about WCC documents that were circulated in the British Council. Money had been provided to go to Bishop Muzorewa but when he joined the interim government this made him "ineligible" to receive it. It would follow that an effort to create fair conditions for the Africans without a bloodbath did not meet with WCC's approval. John Barkley has actually heard N'komo say "we intend to have Rhodesia by force." He pointed out that while the "special fund" administers money specially subscribed; those who administered it were paid out of general WCC funds to which all member churches contribute. Canon Elliott said that the Church of Ireland had written to WCC but Mr. Deane, who is one of the lay secretaries of General Synod, corrected him saying we had got an answer, though it was of no value! Subsequently under the chairman of ICC representatives of the Church of Ireland, the Methodists and Presbyterians met with Dr. Potter in Dublin and had an opportunity to put their complaints. Actually I was present at this meeting but the only thing I am free to report is that he promised to bring the matter before the Central Committee. This was on Monday, December 4 and we have not yet heard if there was any result. I think it would be rather unlikely.

Dr. Barkley in addition to this also spoke to ICC about that important new book *Towards Vatican III: The Work That Needs to Be Done*. [This book was reviewed in TLC, Oct. 8, 1978.] In a way this may be of particular interest to our readers since the book took its form out of a "colloquium . . . held at the University of Notre Dame," Indiana. It was pub-

lished in Ireland. Here is part of what the principal said. "The book was: edited by David Tracy (Chicago), Hans Kung (Tubingen) and Johann Metz (Munster). While written by Roman Catholics and addressed to Roman Catholics it is a book all Christians should read for it has much to say to all of us both within our own churches and in our inter-church relations. It also points towards possible reconciliation on many issues."

I should like to quote more of Professor Barkley's absorbing and irenic paper but I just mention it to show that we had



Office of the Irish Council of Churches, the gift of the Evangelical Churches in the Rhineland and Westphalia.

wider interests at ICC than the terrorists of Ireland and Rhodesia, important and frightening as they may be. Yet one other aspect must be noticed. This book was largely the work of the Concilium group and John Barkley made it clear how impressed he was by all they said. Then the only Roman observer present got up to explain that these sorts of writers were not real "Catholic" theologians since they created difficulties instead of serving the "Magisterium"! Perhaps I should explain that Dr. Fraser is a former Anglican who left us in pre-conciliar times. It was a pity on this occasion that the representation of Rome was left exclusively in her hands.

Curiously enough ICC has done rather well out of the troubles in Northern Ireland since we have got help from other councils and churches. On this occasion we heard about a message from the American NCC and some help towards our work. The Evangelical Churches in the Rhineland and Westphalia have been particularly generous. Thanks to

these good friends we have new offices in Belfast, quite near the Church of Ireland university centre. We now have an assistant-secretary—a Methodist Minister with the rather Presbyterian name of John Knox! Although the Methodist Church is suffering from a shortage of ministerial manpower it generously freed him for this task.

Quite naturally the Irish situation, with the undoubted responsibility of all the churches for at least part of our Northern troubles, makes this country an interesting ecumenical laboratory. So it was almost inevitable that we should produce what may well be a first—the "Irish School of Ecumenics." This was got off the ground by the enthusiasm of Fr. Michael Hurley, S.J., who was for some time on the Roman Catholic-Methodist theological conversations. About half the students at present are Roman Catholics and there are both Presbyterians and Baptists from Northern Ireland. The Rev. Austin Masters, SSM, who was secretary of the recent Lambeth Conference, and a Roman Catholic priest with the delightful name of Fr. Devine have both studied here. The latter is now Ecumenical Officer of the Diocese of Dublin, which probably has as many practicing Roman Catholics as any diocese in the western world! At the moment the Irish bishops are paying for a Nigerian Anglican to study here, so we do throw our net fairly wide. I remember being delighted some years ago to find among the students a Roman Catholic priest called Robert E. Lee from the Diocese (as you might expect) of West Virginia! And then I found that despite his name he had been born and brought up in Ireland.

Two courses are followed either for a diploma or a degree of the University of Hull. This year the school organised a consultation on human rights lead largely by Sean MacBride. He is the holder of both the Nobel and Lenin Peace Prizes. At one time he was chief of staff of the IRA. During a brief period in constitutional politics he was responsible for putting pressure on a minister to retire from office after being photographed with an Anglican archbishop! Somehow he seemed to be a surprising choice for such a consultation, but it must be admitted that after the Irish voters had dismissed him from our politics he gained great credit abroad, being closely associated with amnesty. An earlier consultation was devoted to the difficult subject of mixed marriages in 1974 and a report of it has been published in a book entitled *Beyond Tolerance* (edited by Michael Hurley, London, 1975). It was a good title because the Roman Catholic Church's rules on this subject can often be enforced where their people are in an overwhelming majority. Unlike the English Roman hierarchy,

Continued on page 14

EDITORIALS

St. Patrick

Irish Christianity is generally regarded as having been founded by St. Patrick, himself a native of England and son of a British deacon. He died in Ireland as a bishop on or about 461. March 17 is the traditional date of his death. In this issue we are glad to pay tribute to the Irish Church.

The Church of Ireland

The Irish Church underwent many tribulations in the middle ages. At the time of the reformation, the official structure of the Church of Ireland followed much the same course as the Church of England, with which it remained in communion. Meanwhile many of the people adhered to the Latin mass, separated from the ancient parishes of the Church of Ireland, and became Roman Catholics in the modern sense of this expression. The Church of Ireland remains as the Irish sister-church of our Anglican Communion. During the seventeenth and eighteenth centuries, the Irish church shared significantly in the leadership of Anglicanism. Archbishop James Ussher (1581-1656), Archbishop

John Bramhall (1594-1663), and Bishop Jeremy Taylor (1613-1667) were among the luminaries of the Irish Church. In the seventeenth and eighteenth centuries the Church of Ireland enjoyed a flourishing life, and many beautiful churches and small cathedrals were built or rebuilt. In this period Presbyterianism also entrenched itself in Ireland, particularly in the North.

Many of the Anglican immigrants to America were Irish, and the Church of Ireland, together with the Church of England, the Church of Wales (this was an integral part of the Church of England until the present century), and the Scottish Episcopal Church, is one of the mother churches of the Episcopal Church. There is also a strongly Irish background to the Anglican Church in Canada.

Present Circumstances in Ireland

In fact emigration from poverty-stricken Southern Ireland has for centuries included so many Anglicans that today in some areas in the south the church is depleted of members, a tragic condition described in one article in this issue. Elsewhere there are some small but healthy congregations. It is not generally known in America that some of the leading Irish patriots and participants in the Irish government have been members of the Church of Ireland. In Northern Ireland, the part legally still attached to England, the situation is quite different, with many or most people in some districts belonging to the historic parishes of the Church of Ireland. Church life there is often vigorous, but theologically conservative, rather reminiscent of the Episcopal Church prior to the adoption of the 1928 Prayer Book!

One thing must be understood: the Church of Ireland is a single unified church in spite of the tragic political divisions of this island. Having worked for peace and reconciliation between all parties, it has lost friends on both sides. Such is often the ambiguous position of Anglicanism. In Ireland, where quarrels are so long and so bitter, this position is especially difficult. We urge Americans who visit Ireland not only to attend Church of Ireland parishes and cathedrals, but to talk to people and to seek to understand them.



Jim Shields

The old parish church at Ballinderry, in the Diocese of Connor, built by Bishop Jeremy Taylor, still preserves the atmosphere and furnishings of a seventeenth-century church. As in many colonial American churches, a "three-decker" combines prayer desk, lectern, and pulpit.

The Gift

The earth has lain sterile under snow;
This year the death of Christ
Comes at the end of a winter of deaths . . .
Cold looms the Cross against the sky . . .
Three hours . . . life is darkening . . .
Watch and freeze.

The Word is stilled, but soundlessly proclaims:
I die out My love,
I give it to you,
Go, and wake up to My psalm —
You, the snow-bound, will grow tender green
In My everywhere of Light.

Elizabeth Randall-Mills

EXCHANGE

A grant from the World Council of Churches' Program to Combat Racism to the Popular Front in Zimbabwe (Rhodesia) has been the subject of a number of letters to the editor. We offer here an exchange of views on this topic between the Rev. William C. Forrest and Mrs. Cynthia Wedel. Fr. Forrest writes in reply to a letter to the editor from Mrs. Wedel which appeared in TLC, Dec. 3. Mrs. Wedel's letter is reprinted here for reference.

"I was saddened by the two letters in TLC of October 15 in reference to the grant from the World Council of Churches' Special Fund to Combat Racism to the Popular Front in Zimbabwe.

"I realize, of course, that the news media often print inaccurate and slanted accounts, but I keep hoping that church leaders would not accept such reports at their face value without making an effort to be sure of the facts.

"The New York office of the World Council of Churches at 475 Riverside Drive, New York, N.Y. 10027 will gladly respond to a request for a four-page 'question and answer' paper about this grant. In having to answer many questions about it, I have learned a great deal about the extremely complex situation in Rhodesia and am now more convinced than ever that the grant was right, and a token of real Christian solidarity with the oppressed black majority in that land. I would like to write pages about it, but I am sure you could not give this kind of space to one issue."

From William C. Forrest:

Ms. Wedel seems to say in the second paragraph of her letter that opposition to the \$85,000 grant to the "Popular Front of Zimbabwe" was generated through the slanted views of the media. (Popular Front? Popular with whom? The "Popular Front" could not win an honest election. Also, until changed by the entire population, the name of the country is Rhodesia.) Her supposition that if we only knew the facts as the WCC per-

ceives them, then we would all understand the reason(s) that the WCC funds, in the name of combating racism, a group that has vowed to exterminate all whites in Rhodesia. As I think the media did an excellent job in covering the grant, more facts are available.

Let us look at the history of grants from the WCC's Program to Combat Racism. A WCC publication entitled, "A Small Beginning: An Assessment of the First Five Years of the Program to Combat Racism," published in 1974, lists the following facts which are most revealing. Under the heading, "Liberation Movements," we find that \$176,000 was given to "liberation" groups in Angola, with \$76,000 going to the Marxist MPLA that conquered and controls Angola with Cuban troops armed by the Soviet Union. (Angola's Marxist President Agostinho Neto said recently, "Twenty years from now we expect no churches to exist in Angola.") We next find that \$120,000 was given to Frelimo, the group that controls Mozambique, also aided by Cuban troops aided by the Soviet Union. It has given \$80,000 to "liberation" groups in South-west Africa, \$50,000 to "liberation" groups in South Africa and, as of 1974, \$60,000 to "liberation" forces in Rhodesia.

By the giving of these grants to terrorists, the WCC frees money for the purchase and obtaining of weapons of death and misery that are used to kill unarmed and defenseless men, women, and children. Missionaries are also slaughtered. A letter sent to me by an Anglican priest in Rhodesia states the following: "Both Anglican bishops here are horrified at the WCC grants to the terrorist Patriotic Front. . . . This very week I had to tell a bride that her husband had been killed by a terrorist landmine. . . . And last week, terrorists beat up one African archdeacon in front of 325 children and then tore and burned their books and Bibles and did likewise to the cars. They then burned St. Patrick's Mission." Ms. Wedel states in her letter to TLC, ". . . and [I] am now more convinced than ever that the grant was right, and a token of real Christian solidarity with the oppressed black majority in that land." I am sorry, Ms. Wedel, but I think the grant was wrong and I think the WCC's logic is twisted. Your comments and the publication from the WCC make

me most disgusted. To think that even \$1 of money that I have given to the Lord's work has wound up in the hands of terrorists that kill people and plunder property makes me shudder.

If the WCC is serious about liberation, why doesn't it contribute funds to the persecuted churches behind the iron curtain? Why doesn't it petition the Soviet government to release from prison George Vins and other Christians imprisoned for their faith? Why are Marxist guerrillas routinely funded by the WCC? What funds for printing and distribution of Bibles and other literature designed to evangelize are given by the WCC? Ms. Wedel offered in her letter to write "pages and pages" concerning the situation in South Africa. I wish she would and hope she will. I would like to know the answers to the above questions.

My understanding of Jesus the Christ is that he is the Prince of Peace and Lord of Lords. He offers his love, peace, reconciliation, and redemption to any and all who are willing to accept his presence into their lives and become more like him. He knows no social, economic, or racial differences and expects the same of those who claim to be his followers. All are equal. He never killed. He never plundered. He always forgave. He didn't need a gun to prove his point. Such cannot be the case with anyone needing a gun and terror tactics to achieve one's objectives. "By their fruits shall you know them" (Matt: 7-16).

It is my hope that all member churches will follow the lead of the Salvation Army and dissociate themselves from the World Council of Churches post-haste.

From Cynthia Wedel:

I am grateful for the opportunity to write something about the World Council of Churches' Program to Combat Racism for THE LIVING CHURCH. The problem is how to do justice to so very complex a situation within reasonable space.

First of all, we need to rejoice in the fact that, by the grace of God, the WCC has, in its 30 years of history, become a truly world-wide fellowship of almost 300 Anglican, Orthodox, and Protestant Churches from every continent and more than 100 nations, which does most of its work in close collaboration with the Roman Catholic Church. I say "by the grace of God," because it is a miracle that such a body exists today, when old forms of missionary work are no longer possible, as a place where the "older" and "younger" churches can meet as equals for mutual enrichment and support.

In 1968, at the WCC Assembly in Uppsala, Christians from Africa and Asia called upon the Council to adopt a program to combat racism, which was called "a sin against God and against fellow

The Rev. William C. Forrest is rector of All Saints' Church, Torrington, Wyo. Mrs. Cynthia Wedel, a former president of the WCC, participated in the recent WCC Central Committee meeting in Kingston, Jamaica. She makes her home in Alexandria, Va.

human beings. It is contrary to the justice and the love of God revealed in Jesus Christ. It destroys the racist and the victim. When practiced by Christians it denies the very faith we profess and undoes the credibility of the Church and its witness to Christ" [Report of the Nairobi Assembly, 1975].

There were many WCC programs to



help the victims of racial injustice (over \$6,000,000 in Inter-Church Aid to Southern Africa in recent years), but the gap between helping the victims and becoming involved in their struggle for liberation was felt to be widening. It was to symbolize the involvement of Christians with oppressed racial groups that the "special Fund" was set up within the Program to Combat Racism. It was designed "to administer grants to liberation movements striving to achieve equal rights and opportunities. The grants were given directly to these movements as an expression of confidence and solidarity. It was made clear that the money was to be used for humanitarian purposes only. They have respected this confidence" [Background Paper on Southern Africa, 1979, p. 2].

Aware of the possible controversial nature of such grants, the Special Fund was established. Only money designated for this purpose is used. No general church funds given to the WCC are involved. In August of 1977, on the recommendation of the All-Africa Council of Churches, the Executive Committee of the WCC authorized \$85,000 to be used for Rhodesian liberation movements in 1978. In March, 1978, the leaders of three liberation groups joined Ian Smith in what is called the "Interim Settlement." It did not include the two very large groups which form the Patriotic Front. It is important for us to remember that the governments of the U.S. and Britain, as well as the United Nations, do not accept the "Interim Settlement," since it will leave control in the hands of the four percent of the population who

are white for at least 10 to 20 years.

A WCC official visit to Rhodesia in the spring of 1978 confirmed the fact that there was urgent need for help to 16 refugee camps housing more than 100,000 blacks who had been forced out of their homes and across the border into neighboring countries. There were serious needs within Rhodesia, too, but these were being helped by US churches and by the WCC's Interchurch Aid. The Patriotic Front was the group maintaining the refugee camps across the border, and the only channel for help to them. It was on this basis that the grant was released in late July.

One of the questions raised is that of supporting violence. This has been debated in every WCC meeting when the Program to Combat Racism is discussed. It is one of the ambiguities with which we all have to live. The story of the violence which has been visited upon the black majorities in Southern Africa over the past 100 years is well-known now. Sadly, many Christians have ignored this. The violence which blacks have suffered may not excuse the use of violence by the liberation groups, but it is hard to refuse any help to them on this ground alone. There is no question but what there is violence on both sides, but it is urgent that we realize that the heavily censored press stories play up incidents which involve the freedom fighters, but suppress stories of government violence. There is growing evidence that some of the most highly publicized atrocities may have been committed by government forces in disguise in order to turn world opinion against the liberation groups.

Charges of Communist influences are also difficult to assess. I have little doubt that there are Marxists who would gladly support various liberation movements. If they can get no help from non-Communist sources, they might accept such aid. Even minimal support from Christian sources might counter this.

It has been interesting to discover that the strong reaction against the Rhodesian Grant came almost entirely from North America, Britain, and Germany. Christians from other parts of the world have found it difficult to understand our reactions. In many places it has enhanced respect for Christianity. Many of us, of course, have had long connections with the white people in Southern Africa, and have sympathized with them. It behooves us now to try to understand the frustrations of the great black majorities.

I do not claim that the WCC was right in making the grant. We are all human and fallible. But I have tried to say that we were trying to be obedient to what we honestly—and often painfully—thought was the leading of the Holy Spirit.

For all of us, the basic question is "What does God want us to do?"

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ECUMENISM

Continued from page 10

the Irish one has done nothing to reduce the requirements in these cases.

Beyond Tolerance contains a very interesting address by Dr. FitzGerald. He was then Foreign Minister and is now leader of the main Opposition Party. He is himself the Roman Catholic son of a mixed marriage.

"Protestants in Northern Ireland have observed a continuous decline in the number of their co-religionists in the Republic and because the circumstances leading to this erosion do not exist in Northern Ireland they have . . . attributed this decline . . . to . . . some other more sinister force. . . ."

"There is thus the paradox that the Roman Catholic Church's policy with respect to mixed marriages when it operates in the kind of conditions that exist in the Republic, though presumably having the intended effect of maximising the Roman

Catholic population in that area, also has the effect of helping to threaten the very existence of the Roman Catholic population in parts of Northern Ireland. . . ."

"The question I wish to pose, therefore, is whether the deep and for many people fatal, division of the community in Northern Ireland, and the mutual antipathy of the Roman Catholic and Protestant sections of that community, is not in some degree at least attributable to past and present ecclesiastical legislation and whether if this is so, the problem thus created is one of which theology must take cognisance."

I can imagine some reader saying that this is history, the sort of thing we Irish keep bringing up. After all did not this consultation take place back in 1974? I am sorry to have to tell you that just the other day the Roman bishops made it clear they would not change any legislation bearing on mixed marriages. I should be sorry to try to whitewash any

Irish Church but in the light of this does not Rome carry a heavy responsibility for the continuing troubles and deaths in Northern Ireland? Certainly this very shrewd politician thinks it does.

I should like to think that in reporting these two different aspects of the Irish ecumenical scene I have interested some of you in coming and exploring this island. We have indeed other hopeful developments like the Conference that meets every year in Glenstal Benedictine Abbey and the formal conversations between Roman theologians and those representing ICC. If anyone would like to holiday here and see something of our problems and opportunities, I should be glad to be of help. If he was a priest I might even find him some holiday duty. Or perhaps someone might like to study at the Irish School of Ecumenics. It indeed is in Dublin but there are opportunities for field work in Belfast among the paramilitaries!

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Appointments

The Rev. **Richard M. Babcock** is vicar of St. David's Church, Page, Ariz., Add: Box 636, Page (86040).

The Ven. **Herbert E. Beck** is canon missioner of the Diocese of Southwest Florida, Add: North Biscayne Dr., North Port, Fla. 33595.

The Rev. **David W. Boulton** is rector of Christ Church, New Haven, Conn., Add: 84 Broadway, New Haven, Conn. 06511.

The Rev. **Malcolm P. Brunner** is vicar of St. John's, Shawano, and St. John the Evangelist, New London, Wis. Add: 914 Wyman, New London (54961).

The Rev. **John T. Chewing, Jr.**, is serving in

the Diocese of West Virginia, Add: 388 Dorsey Avenue, Morgantown, W. Va. 26505.

The Rev. **Leo Frade** is priest-in-charge of the Hispanic congregation in the city of New Orleans.

The Rev. **James Furlong** is rector of St. Matthew's, Bogalusa, La.

The Rev. **William L. Galaty** is rector of St. Anne's Church, DePere, Wis., Add: 435 N. Broadway, DePere (54115).

The Rev. **Carlson Gerdau** is deputy for program and pastoral care of the Diocese of Missouri. Add: 1210 Locust St., St. Louis, Mo. 63103.

The Rev. **Wells Newell Graham** is canon to the ordinary of the Diocese of Southwest Florida. Add: P.O. Drawer 20899, St. Petersburg, Fla. 33742.

The Rev. **George E. Hillman** is assistant at All Saints, Ashmont, Mass. Add: 209 Ashmont St., Dorchester, Mass. 02124.

The Rev. **Charles Homeyer** is vicar of Holy Cross Church, Grand Rapids, Mich. Add: Box 8425, Grand Rapids (49058).

The Rev. **Ronald H. Hooks** is assistant, Church of the Redeemer, Sarasota, Fla. Add: 222 South Palm Ave., Sarasota (33577).

The Rev. **G. Markis House** is priest-in-charge, Christ Church, Rocky Mount, N.C.

The Rev. **John A. Lawrence** is rector of St. Augustine's, Metairie, La.

The Rev. **John B. Lockerby** is rector of the Bishop Mason Retreat and Conference Center of the Diocese of Dallas. Add: Rt. 1, Box 56B, Grapevine, Texas 76051.

The Rev. **Melvin L. Low** is rector of St. Mark's, Waupaca, and vicar of St. Olaf's, Amherst, Wis. Add: 420 Jefferson St., Waupaca (54981).

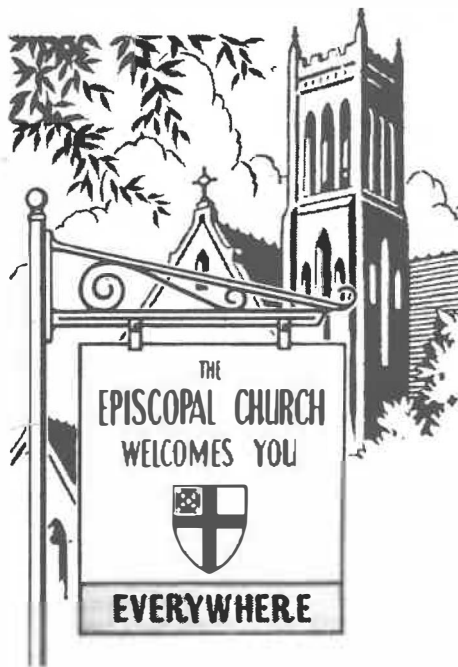
The Rev. **Gary Mathewes-Green** is associate rector of St. Philip's Church, New Orleans.

Change of Address

The Rev. **William R. Brown**, 812 N. 41st St., Philadelphia, Pa. 19104.

Deaths

The Rev. **Harry B. Dalzell**, 54, rector of Ascension Chapel Episcopal Church in Gaithersburg, Md., and a church leader in the Washington, D.C. area died January 18. Fr. Dalzell was president of the Washington Episcopal Clergy Association from 1962-65 and an officer of the Montgomery County Interfaith Clergy Association in 1967.



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DENVER, COLO.

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

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 8; 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

FT. LAUDERDALE, Plantation Fla.

ST. BENEDICT'S 7801 N.W. 5th St.
The Rev. W.L. Stevens, the Rev. D.F. Henderson, Jr.
Sunday Masses 8, 10 (Solemn). 6. Masses daily

ATLANTA, GA.

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

CHICAGO, ILL.

ASCENSION 1133 LaSalle St.
The Rev. E.A. Norris, Jr., r
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 and 6; C Sat 5-6

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

SHAWNEE MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall
Daily Eu. Sun Eu 7:30, 10, noon

BALTIMORE, MD.

CHRIST'S CHURCH Chase and St. Paul Sts.
The Rev. Dr. Winthrop Brainerd, r
Sun HC 9 (said), 11 (sung), EP 5 (sung). Wklys HC 12 noon

GRACE & ST. PETER'S Park & Monument St.
The Rev. E.P. Rementer, r; the Rev. F.S. Thomas, ass't
Sun Masses 7:45, 10 (Sol), 3 (1S & 3S), Mass Mon & Thurs 8;
Tues 11:30 & U; Wed 6; Fri 8:40; Sat 12 & C 12:30. School
chapel daily 8:40; Sta & B Fri 6

ROCKVILLE, MD.

CHRIST CHURCH 109 S. Washington St.
The Rev. E.D. Brown, the Rev. R.J. Vanderau, Jr.
Sun HC 8; HC 10:30 (1S, 3S, 5S), MP 10:30 (2S & 4S)

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ALAMEDA, CALIF.

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Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

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

LENT CHURCH SERVICES

(Continued from previous page)

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Avenue at Holbrook
The Rev. Orris G. Walker, Jr., r; the Rev. James A. Trip-
pensee, assoc; the Rev. Harold J. Topping, d
Sun H Eu 8, Sol Eu 11, Wed Low Mass & healing ser 10; Thurs
6 Stations of the Cross & Mass

TROY, MICH.

ST. STEPHEN'S 5500 N. Adams Rd.
The Rev. Dr. Carl Russell Sayers, r
Sun Eu 8 & 10, Ch S 10. C by appt

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

ATLANTIC CITY, N.J. 08401

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

HACKENSACK, N.J.

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

JERSEY CITY, N.J.

ASCENSION IN THE HEIGHTS New York & South
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& Susy Norris, seminarists
Sun 9:30 High Mass; Thurs 10 Table Mass & Hunger Study

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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

PATERSON, N.J.

HOLY COMMUNION Pearl & Carroll Sts.
The Rev. Donald R. Shearer, r
Sun 8 Low Mass, 10 High Mass & ser. Daily as anno

GARDEN CITY, N.Y.

CHRIST CHURCH 33 Jefferson St.
The Rev. Byron H. Brown, Jr., r
Sun 8 & 10. Daily HC. Wed 8, Bishop Sherman, speaker

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

Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S. 4S, 5S; 4 Ev
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to 6.

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ST. IGNATIUS

87th St. and West End Ave.
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Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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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

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP i, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

TRINITY PARISH

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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

EASTON, PA.

TRINITY 234 Spring Garden St.
Sun HC 8 & 10 (MP 2S); Prayer and praise 7; Wed HC & heal-
ing

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 70 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 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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

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

LANCASTER, TEXAS

ST. MARTIN'S 700 Westridge Ave. at 6th St.
Fr. Victor Hunter
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &
HC 7:30

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

HAYWARD, WIS.

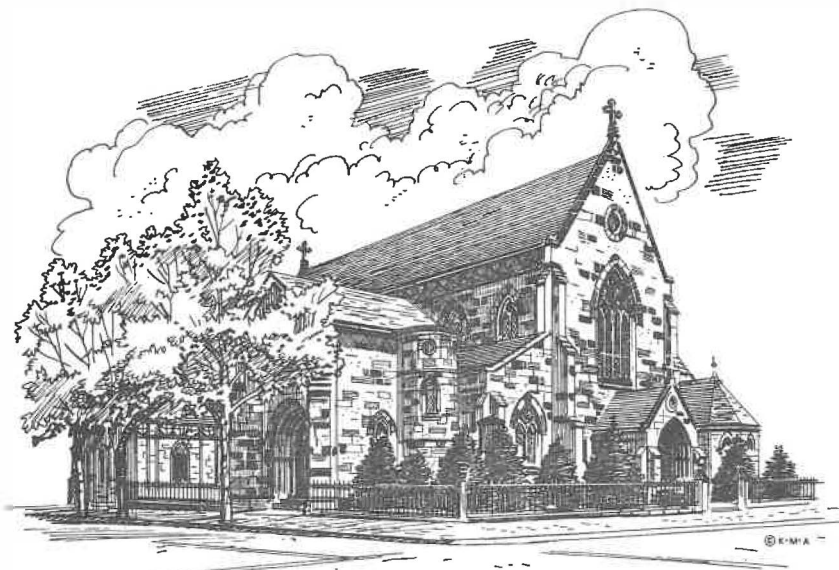
ASCENSION 216 California St.
The Very Rev. Richard C. Nevius, v (715) 634-4768
Sun Sung Mass 10:15; Tues 9:15; Thurs 6

MILWAUKEE, WIS.

ST. PAUL'S E. Knapp & N. Marshall Sts.
The Rev. Murray L. Trelease, r
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon



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