



"Simon Takes Over the Cross," by Ben Stahl

Steinmetz

The First Article

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CALENDAR

April
8. Sunday of the Passion/Palm Sunday
9. Monday in Holy Week
10. Tuesday in Holy Week
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Holy Week puts before us in a special way an aspect of creation which is most difficult to accept: the fact of suffering. Pain is apparently felt all over the animal kingdom, and has been felt for millions of years.

At its simplest level, pain is easy to explain. As children, we learn not to put our fingers in the fire and not to stub our toes because it hurts. All our life we take care of ourselves by avoiding pain. Physical pain, at least in small doses, can serve a functional purpose.

At a more complicated level is voluntary suffering for others. The mothers of many species of birds and animals will unhesitatingly risk wounds or death rather than see their offspring attacked. The mature males of herds or flocks will risk their lives to protect the females and young from wolves or other predators.

At an early stage of our history, human beings had to learn to make willing decisions to risk themselves for others, and frequently to lose their lives. Ancient hunters, standing up against primeval beasts with no weapons except sticks, stones, and cunning, risked their lives each time they went to obtain groceries for their families. Women risked


death with every child. Warriors, sailors, and fishermen constantly faced peril.

Humans also have had peculiar sufferings of their own to endure—the bearing of humiliation or insult, anguish at the known suffering of loved ones, the painful recollection of wrongs committed perhaps long before, the painful fear of an unknown future. The capacity to bear these in behalf of others is perhaps even more important and more difficult than bearing physical pain. Yet the two are in fact often closely connected. It is by the willingness to die that heroic souls most effectively bare the distinctive human burdens of others.

This is a small part of what is meant when the Epistle for Palm Sunday says “Christ Jesus . . . emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Philippians 2:5-8).

It is not without importance however, for us to realize that this divine intervention stands at the center of the human enterprise, and that its significance is for the whole span of human history.

THE EDITOR



The Crucifix

A thousand scattered lives
Kneeling each to each
Before this rag of a man
Preserved in brass.
(Divine pain suffers eternally.)
He hears the praying hands that
His wounded hands taught to speak.
His tortured eyes know more suffering
Than Job knew.
The Body of Life leaves
With the love Simon knew.
Alone, He waits as patiently
As an empty church
Until scattered lives return.

Vincent Adkins

LETTERS

Thank You, Mr. Murray

Regularly I record the contents of THE LIVING CHURCH on cassettes for the Episcopal Guild for the Blind. I stop abruptly on page 19 [TLC, March 11] at the conclusion of "Revelations of a Choirboy" by James H. Murray to state: What a splendid piece! Joy of childhood, Joy of church, Joy of life! Mr. Murray must also be splendid to cherish his revelations so long and to share them in such fine writing.

BOB DE HAVEN
Minneapolis, Minn.

Pastoral Myopia?

I am amazed at the pastoral myopia of the new Bishop of Newark, John Spong [TLC, Feb. 11]. He stated that he wished to be in the English tradition of the "scholar bishop." He also wishes to manifest that definition or tradition as he sees it by "reshaping the Christian faith." To be a scholar who wishes to reshape the faith is *not* the role of a bishop in the holy catholic church.

In the tradition of Aquinas, I shall now present my "respondeo" to the good bishop: Should the Christian faith be reshaped or *clarified*? To reshape is to change something from its original form or shape into a different entity; to clarify is to make something more intelligible, clear or pure. To reshape Christian faith is a complete contradiction of the word *orthodoxy* used in this sense.

Again: It is not the principal role of a catholic bishop to be a scholar. "The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God. . ." (Proposed Prayer Book, p. 855).

And merrily the church goes its way, "by schisms rent asunder, by heresies distressed. . ."

Unfortunately, the only tradition I see the new Bishop of Newark following in is the tradition of Robert Browning's bishop who ordered his tomb at St. Praxed's Church.

(The Rev.) STEVEN M. GIOVANVELO
St. Mary's Church

Park Ridge, Ill.

Humanity of the Unborn

I was interested in the article about the three clergy who marched on St. Patrick's Cathedral to accuse the Roman Catholics of demagoguery on the issue of abortion [TLC, Feb. 18]. There are several points to be made.

(1) Roman Catholics, and many

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others, believe that abortion is murder, since what is being killed is a distinct, human life, (perhaps not a full person yet, but then who but Jesus ever has been?).

(2) Is it not demagoguery to speak frankly and openly *out of conviction* for the defense of the helpless.

(3) Would the marchers stand by quietly without protest while uncounted thousands of beings they regard as people are being killed?

(4) Would the marchers have respect for anyone who would?

It is time that those of us who are not Roman Catholic but who share with them the belief that unborn babies are people speak up in defense of the Roman Catholics. It is demagoguery to try to create the impression that the position on abortion held by Roman Catholics is not held by many others of different faiths, who share the conviction of the humanity of the unborn.

(The Rev.) WILLIAM F. GEISLER, CPA
Controller, Diocese of California
San Francisco, Calif.

The Australian Solution

I am somewhat disturbed by the spate of letters which I seem to see weekly in your journal about the status of the Prayer Book of 1928 under the new dispensation.

The Australians have produced a simply stunning job of Prayer Book revision which has on its title page the saving statement: "for use together with the Book of Common Prayer, 1662." This statement obviates all problems of doctrinal changes involved in the new Prayer Book and allows the ordinary layman or priest to continue to use the forms he has been accustomed to.

(The Rev.) C. TOWNSEND RUDDICK, JR.
San Antonio, Texas

An Australian Prayer Book was reviewed in TLC [May 14, 1978]. The arrangement described does not settle our disciplinary problems. The new Australian book, like our 1928 book, forbids reservation of the Blessed Sacrament. BCP permits it. Which shall it be? Ed.

Communion of Communion

THE LIVING CHURCH coverage of the Detroit Report (Jan. 21) was the best in our church. I really am most grateful to you, and also for the comments.

I suppose the number of people who really wish to be reunited with Rome depends on what is meant by the term. If it's absorption into the Roman Church, then I'm not even for it. But we think today of a "communion of communions" (see Detroit Report, definition of goal on p. 1) and of "conciliar fellowship." On that basis, I think a large majority of Episcopalians would be for it. Indeed, the surveys taken by our diocesan ecumeni-

cal officers have shown an overwhelmingly large interest in the dialogue with Roman Catholics. Interest in COCU, Lutherans, and Orthodox is insignificant by comparison. So, I think we are getting over the idea of sister churches in a larger communion of churches.

I grant you that reconciliation with the Roman Catholic Church is not consistent with ordination of women. I do sense, however, that the Episcopal Church leadership feels that this church should not allow other churches to determine its position. How one reconciles that with "conciliar fellowship" is perhaps an important future subject for dialogue among ourselves.

(The Rev.) WILLIAM A. NORGREN
Assistant Ecumenical Officer
Episcopal Church Center
New York City

Books for Lent

I can't tell you how much I enjoyed the Lent Book Number [Feb. 25] of THE LIVING CHURCH. I am always looking for new books to read and pass on to those in this congregation. I really have only one complaint. I would suggest that in future years you try to publish this issue in January, so that those of us who choose to pick up these books and get them read before Lent, might have the opportunity to do so. Thank you very much, and I wish to commend you on your continued quality of work found in THE LIVING CHURCH.

(The Rev.) RON CLINGENPEEL
Trinity Cathedral
Omaha, Neb.

Bearings

Oh Jesus
if you should come again
would you
cause such a
fuss? Your friends
be worried sick
about your health?
This is no laughing
matter. The
politics of life
and death are played
for keeps down here
and a man can lose
his reputation
at the very least
by riding on a donkey
into town
or wearing without shame
a thorny
crown.

Kay B. Gill

BOOKS

Honest History

TAKE A BISHOP LIKE ME. By Paul Moore, Jr. Harper & Row. Pp. 194. \$8.95.

This is a bishop's-eye view of some of the events of the past three years in the Diocese of New York which stirred reactions in a larger arena. Specifically, it is about the ordination of women, of the ordination of Ellen Barrett (a person of avowed homosexual orientation), and about the complicated and emotionally charged issue of human sexuality.

This is an honest book. It is a personal book which identifies people by name on both sides of the issues. It well may be a historical book, setting out as it does in sharp detail fears, prejudices, and beliefs about all these subjects. Readers of these pages may agree or disagree with this or that decision made by the bishop, but I doubt that any fair-minded reader could disagree that these decisions and positions were taken by other than a delicately moral and pastorally oriented man. The book reeks with agonizing responsibility; one to be pondered and reread.

There is an account of the illegal ordination of nine women by three bishops in Philadelphia in August, 1974, and of the inconclusive meeting of the House of Bishops at O'Hare airport which followed. Emotions were high. In perspective Bishop Moore quotes one of the three ordaining bishops, Daniel Corrigan, an old friend. His rule of thumb was: Whenever you are faced with a difficult choice, go with the future, not with the past.

The next major arena was to be the General Convention of 1976 where there would be a vote of both houses on the ordination of women. The background of this issue is described sensitively by Bishop Moore when he says, "The criteria by which I try to test the validity of change in doctrine are: Does this change give us a larger understanding of God and bring us closer to an understanding of him as revealed in Scripture? Does this change liberate our spirit to become more fully human and nearer to the image of Christ? Does it reflect more clearly the image of God in which we are made? Therefore, does this change make us more compassionate, more just, more loving, and more free?" (At the 1976 General Convention in Minneapolis ordination of women was narrowly approved by both houses.)

There follows a chapter about the ministry of Christ in which we all share, and especially about ordaining Ellen Barrett to the priesthood. After an agony of soul-searching the bishop did so, in a blaze of TV coverage, at the Church of the Holy

Apostles in Manhattan. The bishop writes: "I believe that if you go ahead with something after long thought and prayer and with the advice of others whom you respect, it will prove to have been the right thing. Or even if it causes harm, at least God will bring good out of it."

There follows an account of the inevitable emotional storm. In the opinion of this reviewer, the author and the publisher made a wise decision to include actual letters from both sides. Nothing else could have exposed true feelings as well. An illuminating section.

There is also an account of the meeting of the House of Bishops at Port St. Lucie, Fla., in September and October of 1977, a meeting at which the Presiding Bishop said in his address, "I cannot accept women in the priesthood." Bishop Moore's statement (p. 170 ff.) is a gem of clarity and courage. A resolution to censure the Bishop of New York failed. The pastoral letter to the church from the House of Bishops was a rather lengthy attempt to say that the same old church faces serious challenges on new fronts.

The meeting adjourned and Bishop Moore came home to the reality of his own diocese. His address to the diocesan convention (p. 182 ff.) is a refreshing summary weaving together the events of the past three trying years; what we are (under God) and what (under God) we may be. We are still (under God) in process.

I have enormous respect for this book. One of the reasons for reading it is, of course, for the historical data clearly presented. Another reason is its texture; nobody I know could describe the "ethos" of the Episcopal Church better. Still another is the quality of the man himself. He comes through.

(The Rev.) ROBERT N. RODENMAYER
New York City

Renewal at Mount Athos

O HOLY MOUNTAIN! By M. Basil Pennington, O.C.S.O. Doubleday. Pp. xx + 291. \$10.00.

This "Journal of a Retreat on Mount Athos" is a fascinating book which raises profound issues of ecumenism and spirituality. The author, a Cistercian monk of St. Joseph's Abbey, Spencer, Mass., had the unique experience of living for over three months among the monks of Athos. His base was Simonos Petras where he found sympathy for his desire to gain an understanding of Orthodoxy without converting to it. He feels that Mount Athos is moving into a new era led by the renewal at Simonos Petras. The welcome of this monastery contrasted with the exclusiveness that one can discern in Orthodoxy (cf. pp. 119, 120, 127, 149 and particularly

Continued on page 13

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Priest: Make Marriage Harder, Divorce Easier

Michigan State Rep. David H. Evans, an Episcopal priest, noted recently that it is harder to get a driver's license than a marriage license.

Rep. Evans has started a citizen task force to study domestic difficulties and problems caused by illegitimacy, divorce, and co-habitation. Statistics show that the number of broken marriages in Michigan has doubled since 1960.

Pre-marital counseling would help, Rep. Evans believes, as might reunions between adopted children and their natural parents, court-ordered visitation rights for grandparents in event of divorce, and permission for people to live together before marriage. He admits that many people are not ready for legislation requiring counseling before marriage, and opponents argue that the three-day wait between the time licenses are issued and marriage can take place is long enough.

Divorce cases tying up circuit courts are a matter of concern in Michigan, even though the state adopted a "no-fault" divorce law in 1972. Rep. Evans is considering legislation that would remove divorce from the judicial system. He and other supporters of the plan say that most divorces are mutually agreed upon, and simply could be registered in an administrative office.

Under Rep. Evans' proposal, it would be more difficult for people to get married, but dissolving the relationship would be much easier.

Bishop Haynsworth Resigns in Nicaragua

The Rt. Rev. G. Edward Haynsworth, Bishop of Nicaragua since 1969, has submitted his resignation for reasons of "missionary strategy."

Bishop Haynsworth plans to establish residence in nearby San Salvador, El Salvador, where he is Bishop-in-Charge. He will continue to oversee the missionary work of the church in Nicaragua until a new bishop is elected and consecrated.

Bishop Haynsworth, 56, was born in Sumter, S.C., and is a graduate of the School of Theology of the University of the South, Sewanee, Tenn. After serving churches in South Carolina and Georgia for almost 10 years, he went to Central

America in 1958 where he has been a missionary since then.

According to the canons of the Episcopal Church, a majority of the consents of the bishops with jurisdiction is necessary before the resignation can be accepted. The office of the Presiding Bishop John M. Allin, in New York, has reported that such a majority has been received.

The diocesan council of Nicaragua accepted the resignation with "regretful understanding" and praised Bishop Haynsworth for his "untiring leadership" that has made the Episcopal Church in Nicaragua a "viable and permanent diocese in the Latin American Church."

In El Salvador, Bishop Haynsworth plans to continue episcopal oversight and to develop the necessary ministry until a new bishop can be elected for that jurisdiction.

Bishop Haynsworth is the only remaining American bishop in charge of an overseas missionary jurisdiction.

New Bishop for Spokane

The Rt. Rev. Leigh Allen Wallace was consecrated sixth Bishop of Spokane in the Cathedral of St. John the Evangelist, Spokane, late in January. Consecrator was the Rt. Rev. John M. Allin, Presiding Bishop, and co-consecrators were the Rt. Rev. John R. Wyatt, retired Bishop of Spokane, and the Rt. Rev. Jackson E. Gilliam, Bishop of Montana.

Prior to his election, Bishop Wallace, 52, had been rector of the Church of the Holy Spirit, Missoula, Mont. A native of Oklahoma, he is a graduate of the University of Montana and Virginia Theological Seminary.

Bishop Wallace is married to the former Alvira Jean Kinney, and is the father of three children.

Britain Bars Rhodesian Priest

The Rev. Arthur Lewis, who was born in Britain and went to Rhodesia 34 years ago with the Society for the Propagation of the Gospel (SPG, now known as USPG), has been barred from entering Great Britain from Rhodesia.

Fr. Lewis was eliminated from the organization's roster after he became a senator in the Rhodesian Parliament in 1977. He is approaching retirement age, and in February, attempted to join his wife and family who are already living in Britain.

The Rt. Rev. Paul Burrough, Bishop of Mashonaland, and the Archbishop of Canterbury, the Most Rev. Donald Coggan, have involved themselves in the case, and Dr. Coggan is known to have contacted Foreign Secretary David Owen on Fr. Lewis' behalf.

No explanation originally was given for refusing to allow the priest to enter Britain other than that the Foreign Office alleged that he had furthered the "illegal acts of the illegal government" in Rhodesia. That government, under Premier Ian Smith, broke away from Britain in 1965.

The *Church Times*, England's leading Church of England weekly, reported on March 9 that Fr. Lewis, speaking from Salisbury, Rhodesia, now has had a letter from the Foreign Office's Rhodesia Department telling him what it believed he has done: "(a) The writing of articles, which are sympathetic to the regime, on a political theme; (b) the making of public speeches encouraging support and sympathy for the illegal regime; (c) your prominent participation in public meetings whose purpose was to encourage support for the illegal regime; and (d) your organizing and leading role in bodies of an essentially political nature which in fact actively support the illegal regime."

Fr. Lewis called the banning "an inexplicable and indefensible attempt to take away my birthright." He is the holder of a British passport. The Foreign Office suggested that Fr. Lewis appeal the ruling to the Advisory Committee of the government department. He received the same advice from the Archbishop of Canterbury, but refuses at this time to do so.

"They [the Foreign Office] are saying in effect, 'Be a good boy and we might think again,'" said Fr. Lewis. "Exile is preferable to dishonor, and it would be dishonorable to forswear activities in which I have taken part and propose to go on taking part."

Bishop Manguramas Installed

The Rt. Rev. Constancio B. Manguramas, Bishop of the Missionary Diocese of Southern Philippines, was installed in Quezon City, the Philippines, as Prime Bishop of the Philippine Episcopal Church in a ceremony held at the Cathedral of St. Mary and St. John on March 11. Bishop Manguramas, 45, succeeds

the Rt. Rev. Benito Cabanban, who has retired.

The Episcopal Church in the Philippines was divided into three dioceses—Northern, Central, and Southern—in 1972. At present it has 68,927 baptized members served by 124 clergy and many lay readers.

The Rev. Samuel Van Culin, executive for National and World Mission of the Episcopal Church Center staff, and Mr. Matthew Costigan, treasurer of the church, represented the Episcopal Church in this country at the installation.

Virginia Churchman Editor: "Gay Is Not Okay"

The new editor of the Diocese of Virginia's newspaper has made a somewhat startling debut.

In a hard-hitting editorial titled "Gay Is Not Okay," David Virtue explains why the paper will no longer carry an advertisement for Integrity, a supportive group for gay Episcopalians. Mr. Virtue had demanded that the ad be withdrawn as a condition of his acceptance of the editorship.

"Integrity makes no moral judgment against homosexual behavior," wrote Mr. Virtue. "In short, it says gay is okay. Some homosexuals argue that if it is done in the context of meaningful and loving concern for the other person it's alright (sic). . . . Love, we are told, is the over-riding concern, not morality. . . ."

Mr. Virtue's editorial makes the usual distinction between "being" a homosexual, and "practicing" homosexual behavior. He deduces, however, from "the bulk of evidence," that it "is not genetically carried, but rather environmental or learned behavior."

The church must not "succumb to cultural relativity," he continues. "The world's standards are not ours. . . . Our Lord gave us a set of principles to guide us. They were not suggestions for optional amendment."

In its letters-to-the-editor column, the *Virginia Churchman* carried the following message from the Rev. Edward Meeks, chaplain for Integrity:

"In the interest of defusing the surprising controversy which has arisen concerning the Integrity advertisement in the *Virginia Churchman*, we wish to withdraw the ad for the present, understanding that the *Virginia Churchman*, without implication of endorsement or approval, will give notice of our times and places of meeting, and those of Parents of Gays, in a monthly calendar of events."

After the editorial appeared, Mr. Virtue met with several of the diocese's clergy in Richmond. They reportedly questioned him as to the theological stance from which he is viewing the issue. There is considerable range of

theological opinion represented among the diocesan clerics.

Mr. Virtue has been religion news editor of the *Vancouver Province* newspaper in British Columbia for the last five years.

Ethiopia's Christians Harassed by Government

Reports of severe and continuing harassment of Christians in troubled Ethiopia were brought before members of the General Synod of the Church of England at its winter session.

The Rt. Rev. Graham Leonard, Bishop of Truro and chairman of the Board for Social Responsibility, said the agency's Committee on International Affairs was deeply disturbed by reports from the Lutheran World Federation and the Swedish Foreign Ministry concerning persecution of Christians.

"We understand," he said, "that one bishop of the Coptic Church has been murdered, four imprisoned, and nine deposed after being forced at gunpoint to sign a document saying they were too old to continue in office; that Sunday had been abolished as a day of rest or worship that all public officials are compelled to attend Soviet/Marxist indoctrination classes twice a week.

"Eyewitnesses describe this as a campaign to replace an ancient Christian society by a godless one."

Severe harassment and murders, including those of priests, have been reported.

"We deplore these attacks," said Bishop Leonard. "We also deplore attacks on the Muslim community. It is possible that the worst aspects of this persecution are not authorized by the central government, but they are certainly not publicly condemned.

"It is imperative that the Ethiopian government declare publicly to all civil authorities in the country that it condemns all acts of harassment and persecution of the Christian churches."

He concluded, "We ask our fellow Christians throughout the world to protest about the barbarous behavior permitted by the Ethiopian government, which is a scandal to every civilized community by its violation of fundamental human rights."

A World Council of Churches team, however, reported after a three-week visit to Ethiopia that "there is no evidence of systematic, nationally sanctioned persecution of churches and Christians because of their faith or religious practice" there.

At the same time, the group acknowledged that there is evidence of imprisonment without trial and torture inflicted on individuals, and "in isolated cases" actions taken against churches and monasteries.

BRIEFLY . . .

Gov. William P. Clements of Texas told the state Conference of Churches recently that he is "a strong supporter of the church within its intended mission, but . . . not a supporter of it as a political force." Gov. Clements, an Episcopalian, said that the historical Jesus, "as I have come to know him through study, was not on a political mission. His mission was one of offering mankind everlasting life through faith in God."

In response to a resolution passed during the February Executive Council meeting (TLC, March 18) asking that the Episcopal Church join with other groups in marking the first week in May as Senior Citizens Week and designating Sunday, May 6, as ESMA Sunday, the **Episcopal Society for Ministry on Aging** (ESMA) has prepared sermon material, an informational packet, and literature to help dioceses, parishes, and individuals in their observance of this special week and special Sunday. These materials may be obtained by writing ESMA, R.D. #1, Box 28, Milford, N.J. 08848.

The General Synod of the Church of England unanimously accepted that the three Agreed Statements prepared by the **Anglican-Roman Catholic International Commission** (ARCIC) are "sufficiently congruent with Anglican teaching to provide a theological basis for further dialogue." This decision will be forwarded to the Anglican Consultative Council's next meeting in London, Ont., in May, which will consider it along with other views from many parts of the Anglican Communion.

Fr. Colin McLean, a Roman Catholic Columban Father missionary, lives in a wooden crate, a cube of six feet, in the slums of Manila. He once visited the slum every day. "They'd hear me sympathizing with their suffering and poverty, but knew I was living in a comfortable rectory. . . ." So Fr. McLean moved in. He has plenty of neighbors—4,000 crowded in an area about half the ordinary suburban block. Two faucets supply water. One of the first problems the American priest faced was what to do with dead babies. Parents were being victimized by the high charges of local funeral directors. The solution, said Fr. McLean, was "enough to make you cynical. We got a fair deal because funerals are cheaper by the dozen."

CONVENTIONS

The Diocese of Tennessee met in convention in Knoxville, January 25-27. Since it has been 150 years since the diocese was formed, a sesquicentennial theme dominated the convention's opening choral eucharist. Historical highlights, described by the Rt. Rev. William E. Sanders, Bishop of Tennessee, and pictured in a taped documentary, formed a 30-minute telecast carried across the state via the Public Broadcasting System.

The convention postponed for one year action on a proposal to create a new diocese in the western third of the state, which means General Convention's consent cannot be sought until 1982. A series of straw votes showed that although 70 percent of Tennessee's lay and clergy delegates favor making the change now, only 56 percent of those from west Tennessee voted in the affirmative. Bishop Sanders stated that, while he enthusiastically supports the plan, he will approve it only if and when a large majority of west Tennesseans concur. The convention registered, by voice vote, overwhelming approval of the ultimate goal: three dioceses within Tennessee.

The diocese voted to raise \$3,300,000 over the next three years for a Venture in Mission campaign; \$450,000 will be invested in creative uses of the media (chiefly TV), and Tennessee's VIM focus will extend to the French-speaking dioceses in central Africa and include the hoped-for establishment of a companion diocese relationship with Costa Rica, among other goals.

The Rt. Rev. Fred Gates, Jr., Suffragan Bishop of Tennessee, announced that the diocese's 113 churches have committed a record \$1,021,206 to diocesan budget purposes for 1979—an increase of \$85,214 over last year and the largest annual increase by far in diocesan history. The \$1,247,619 budget was oversubscribed by more than \$11,000.

Delegates voted down ten resolutions that asked that General Convention authorize the continued use of the 1928 Book of Common Prayer after the 1976 Book becomes standard, on grounds that concurrent use of two sets of worship rites for an indeterminate period could prove divisive.

An alternative resolution was adopted, supporting the adoption of the 1976 Book and asking General Convention to give bishops authority to permit the use of the 1928 Book during a time of transition "in congregations where the bishop of the diocese judges that such use is necessary for pastoral reasons."

The convention accepted as a mission the congregation of St. Michael and All

Angels on Knoxville's University of Tennessee campus, gave parish status to St. Anne's, Millington, and approved a new Crossville church, St. Raphael's, as a parochial mission.

Increased response to world hunger via diocesan and area task forces was directed by the convention, and it was decided to expand Episcopal ministry on the Chattanooga campus of the University of Tennessee.



Delegates to the 141st annual convention of the Diocese of Louisiana have given their second favorable vote for creation of a new diocese, voting 346 to 40 for division of the present state-wide territory.

Meeting in Alexandria as one body for the last time, the delegates approved a budget of \$890,000 and voted to go forward with Venture in Mission as two separate dioceses. Convention also voted to adopt a statement by the Rt. Rev. Bennett Sims, Bishop of Atlanta, entitled "Sex and Homosexuality: a Pastoral Statement," as a guideline for ministry to homosexuals.

The Rt. Rev. James B. Brown, Bishop of Louisiana, will announce whether he will remain in the continuing diocese following approval of division by General Convention in September. The primary convention of the new diocese is scheduled for October 11 at St. James', Alexandria.



The eighth convention of the Diocese of the Central Gulf Coast met at All Saints' Church, Mobile, Ala., early in February. A 1979 budget of \$667,000 was adopted. The diocese included in its financial planning a grant to Cuttington College, Liberia. \$70,000 has been given previously for this purpose, and the overall goal is \$150,000. In other action, the convention admitted two new parishes, St. Matthew's, Mobile, and St. Paul's, Daphne, Ala., and one new mission, St. Francis', Dauphin Island, Ala. A resolution which would have requested General Convention to authorize continued use of the 1928 Book of Common Prayer as part of the liturgy was rejected. Following the convention, Mrs. W.G. Champlin, Pensacola, was elected the first woman president of the diocesan standing committee.



The 151st annual convention of the Diocese of Kentucky met at the Bluegrass Convention Center in Louisville on February 16-18, with the opening worship service on Friday evening in the host parish, St. Luke's Church, Anchorage. An assessment budget of \$116,893 and a program budget of \$212,000 were adopted. The convention also

adopted a resolution proposed by the trustees and council according to which each congregation is asked to set goals and plans for implementation in terms of growth in numbers, service, and financial resources. St. John's Church, Louisville, a mission established in 1954, was admitted as a parish of the diocese. The convention also adopted a new diocesan canon establishing the category of Aided Parish. The most controversial matter before the convention was a memorial to the General Convention recommending that the texts of the 1928 Book of Common Prayer be authorized for use within the church after the 1979 General Convention. The vote, taken after considerable debate, showed a clear majority in the lay order (45-32), while the vote in the clerical order was tied (16-16) until the bishop, the Rt. Rev. David B. Reed, cast the deciding vote which caused the memorial to pass. Other actions taken included the establishment of a diocesan task force on world hunger and the adoption of a resolution calling for the establishment of an Annual Laymen's Conference.



The Diocese of Virginia met in convention for the 184th time in January. While declining to take a stand on ordination of homosexuals, the convention went on record as recognizing that "many homosexual persons can and do live together in faithful, loving, and sometimes lifelong pairings or unions."

It urged Episcopalians to reject "homophobia," which it described as fear, hatred, and hostility toward homosexuals, but rejected church sanction of homosexual "marriage." The resolution added that the ordination issue "is essentially pastoral, and must be dealt with in that context."

By a vote of 169-148, the council defeated a proposal to support the Equal Rights Amendment, but it urged that the 1979 General Convention authorize the national clergy deployment office to formulate a non-discriminatory employment policy.

A resolution was passed criticizing the World Council of Churches \$85,000 grant to the Patriotic Front of Zimbabwe (Rhodesia), and which urged the WCC to "be more selective in the use of its special Fund to Combat Racism."

The council asked the Rt. Rev. Robert B. Hall, Bishop of Virginia, to appoint a committee which would assist parishes in establishing educational programs on the subject of whether life should be sustained by extraordinary medical techniques beyond certain points.

80 percent of the diocese's congregations plan to participate in a VIM campaign, and a goal of \$5 million has been set.

A 1979 budget of \$1,083,457 was passed.

COMMENTS AND REFLECTIONS ON PUEBLA 1979

By JOSÉ G. SAUCEDO

I was deeply delighted when I received the invitation from Rome to attend the meeting of the III General Conference of the Latin American Episcopate at Puebla as the only Anglican from Latin America, together with Antonio Skhedrouy, Orthodox Exarch of Central America; Bertold Weber, Brazilian Lutheran; Paulo Ayres Mattos, Methodist bishop; and Paul Warszawsky, secretary of the Latin American Jewish Congress. From the beginning we were kept fully informed and were given all the documents and workbooks.

On Friday the 26th of January (the day John Paul II arrived in Mexico) we were taken to Puebla for registration and a chance to meet one another. The first thing that struck me was how much like our House of Bishops the group of Latin American bishops appeared, both physically and in manner. Perhaps I also thought I would find great solemnity, but the bishops displayed humor and joviality. I did find then and throughout the conference great ignorance of and/or general indifference to the Anglican Church and spent a great deal of time explaining who I was.

On Saturday we were taken by bus from Puebla to Mexico City to attend the Mass at the Basilica of Guadalupe. During the ride two or three bishops gave meditations from passages on the Virgin Mary in our Lord's life. There was hymn singing and silence. I was impressed as I remembered something Massey Shepherd had told me following a meeting he attended in Rome. There the conference

room had been lined with small altars which, during the sessions, had been continuously occupied.

There was general confusion at the basilica with regard to the procession, and I suddenly found myself in front among the cardinals. Being in the midst of such a group I was within a few feet of the Pope, and I joined in the concelebration. Afterwards one of the bishops asked what I thought of the service, and I had to reply that the contrast between the well-dressed people in the basilica and the crowds outside was very strong. The Pope's gift of a pure gold crown to the brown Virgin also added to my general impression.

At the basilica and throughout his visit the Pope gave strong emphasis to the Virgin. This caused a great deal of comment among people who feel that our Lord takes a background role here in Mexico. The Pope, it appeared to me, talked of the different Virgins as attributes of the one Virgin, the Mother of Jesus the Man and Jesus the Christ, and the Mother of God. And the story of the Wedding at Cana was used over and over again at Puebla regarding her words: "Do as the Lord commands you."

On Sunday, following the Mass at the Palafoxiano Seminary, the Pope passed before me, and I took the opportunity to introduce myself and to give him the greetings of the bishops, priests and faithful of the Anglican Church in Mexico, and also of the Archbishop of Canterbury. He took me in both his hands and smilingly repeated Canterbury, Canterbury. At one point the crush of people was so great that we were supporting one another to keep upright. (The pushing



Bishop Saucedo: The Roman Catholic Church in Latin America is deadly serious about evangelism.

and shoving around the Pope inside the buildings was in sharp contrast to the orderliness of the people in the streets.) A short time later he met with the ecumenical group and delivered a short statement, laying great emphasis on the importance of our common ecumenical endeavors. At this point I would like to say that I was very impressed with the humanity of John Paul II.

On Wednesday, after two days of orientation to the task of the conference, we were sent into regional groups. I joined with the twenty or so members of the Mexican delegation where we were asked to choose the three commissions with which we wanted to work. I was disillusioned to discover that I was the only Mexican to put down Ecumenical Relations. My companion Antonio Skhedrouy, Orthodox Exarch of Central America, put ecumenism as his second choice and, except for one morning I think, spent the entire conference with me.

The ecumenical group, working under the theme "To increase ecumenical and interreligious dialogue, also with non-believers" was among the smallest of the 21 commissions. (The least popular was "Historic Aspects of Evangelism"—no one wanted to deal with it.) My impression, borne out in part by the inadvertent comment of one bishop about discipline, was that several participants were there under orders.

From the beginning, although such expressions as "sister churches" were used, Skhedrouy and I were in fact placed in the category of "separated brethren." One bishop talked about non-catholics masquerading as Catholics to the confusion of the people, a statement which angered me and to which I replied. Later, when Anglicanism was placed at the

The Rt. Rev. José G. Saucedo is Bishop of Central and South Mexico.

head of the list of Protestant churches, the commission expert from Rome recalled for the group Vatican Council II's statement on the Anglican Church, placing her in a category apart.

As the two weeks went by I caught a sense not only of indifference but of fear as well of some other branches of the church. In talking with a South American bishop I suggested that the Anglican Church might someday be the church to be concerned about. He turned very solemn and said: "If the Anglican Church ever decided to seriously make a move, we will really have to take notice and work with her."

The final document on ecumenism, subject to approval from Rome, is very vague. Whereas previous documents listed specific branches of the church, this one talks of the presence in Latin America of eastern churches as well as churches and ecclesiastic communities of the West with which common testimony through prayer, weeks of unity, joint Bible action, study and reflection groups should be promoted. The rapidly-growing sects are to be diligently studied for insight into the phenomena.

The strongest impression I came away from Puebla with was that the Roman Catholic Church in Latin America is deadly serious about evangelism, with specific emphasis on work among youth and unionized workers. She may have a shortage of priests, but her other resources are tremendous. Not once during these weeks were finances even alluded to. A stunning experience! And although the small lay membership of the conference was for the most part unimpressive, it was evident that the Church in Latin America counts with a large number of lay people well-trained in Roman Catholic doctrine and tradition.

I was very impressed by most of the Brazilian delegation with its strong concern for the poor. Unfortunately, I did not feel this commitment from many of the others but rather a concern for control. And I was left with a sense of fear about the possibilities for much change in the lives of the poor and marginated of the continent. As an aside, theology of the liberation is definitely a thorn in the side of many, but the Roman Catholic Church is so big and powerful that she can easily live with such diversity within her unity.

Initial reflection on the conference has brought about one decision on my part. Whereas in the past we have worked with the Roman Catholic Church at the level of priests, religious and lay (on her part), we will no longer be involved without episcopal initiative. At the same time Orthodox Bishop Skhedrouy (who has also taken the same decision) and I have begun to work closely together to our mutual delight and appreciation.

OUT OF FOCUS

With Academy Award time almost upon us,

TLC's film reviewer reflects

on some of the movies of the year.

By MICHAEL HEFNER

People are still numbed by the explosive events of the '60s and the war and Watergate, and, as if responding to this mood, last year's movies, with few exceptions, seemed trivial or tentative, almost not there. Certainly the wide acceptance of the well crafted but insipid **Heaven Can Wait** suggests that audiences don't want their nervous sense of calm disturbed.

A light-comedy with a social conscience, it features Warren Beatty as a pro football player with ecological concerns who meets an untimely end. Re-embodied as a rapacious tycoon, he sweetly rearranges his business practices in accordance with principles of fair play and environmental responsibility. Thanks largely to Beatty's performance, and the inspired wackiness of Dyan Cannon as the tycoon's hysterical, plotting wife, this stylishly executed whimsy is not so unbearably cute as one might expect. What is troubling, however, is the film's way of congratulating the audience for its fashionable environmentalism, turning an important issue into a cosy, unthreatening little joke.

To continue with escapist fare, **Death on the Nile**, a comedy-melodrama based on the Agatha Christie story, suffers from dramatic lethargy, with even the monumental Egyptian scenery disappointingly photographed. The general tedium is relieved by a spooky performance from Mia Farrow, as an obsessed romantic nihilist, and by a wonderfully funny one from Maggie Smith, in a small role as traveling companion to an American dowager (Bette Davis). All comic annoyance and bewilderment, Maggie Smith's performance here is the best by any actress last year.

This same actress and Michael Caine, in impossible roles as an English star and her bisexual husband, rescue **California Suite** from total collapse. With Neil Simon dialogue that's a noxious mix of Noel Coward and New York-

Jewish idioms, this pair, in an astounding display of skill and tact, retain their dignity, and give the dejected audience some dignity, too, while the half-dozen other stars in this horror don't even seem aware that there's a problem with the snobbish script.

But the real letdown of the year was Robert Altman's comedy, **A Wedding**. In *Nashville*, when this director filled the screen with a stained glass Christ, and scanned worshipers' faces, the moment was at once moving and exhilarating, a worldly showman's bow to the religious longings of a people. *A Wedding* opens with a shot of a cross, fanfares and choral music on the track, then turns an Episcopal wedding, and the reception which follows, into a long low joke, an incoherent satire on old and new rich, with a few service people thrown in for the hell of it. Lillian Gish, almost alone among a large and generally talented cast, emerges with her customary radiance intact.

During a year in which good will and artistic competence nearly vanished from movies, **The Buddy Holly Story**, a biography of the great rock star who died in a plane crash in 1959, was a lovely interlude. It's old-fashioned and tame, but features an exciting performance by Gary Busey in the title role, and was one of the few good movies, and the best musical, of 1978.

Macabre glitter is one of the main attractions in Irvin Kershner's **Eyes of Laura Mars**, a murder thriller set in the decadent-chic world of New York fashion photography, with Faye Dunaway and Tommy Lee Jones. This film and the less interesting **Coma**, located in a sinister hospital and featuring the superb Genevieve Bujold, offer the same plot premise, that of a heroine who becomes the potential victim of a multiple murderer, whose identity she must discover, or die.

These films maintain suspense and are fair examples of their genre, which is more than can be said for **The Boys from Brazil**, a preposterous story about the cloning of Hitler, in which Gregory

Michael Hefner, of Lincoln Park, Mich., is TLC's film reviewer.

Peck is a Nazi genetic experimenter, and the amazing Laurence Olivier his nemesis, a Jewish Nazi-hunter. Olivier plays with humor and modesty, save for a couple of scenes—one opposite the great American stage actress Uta Hagen, who appears as an imprisoned war criminal. Here Olivier unleashes a moral authority as disciplined and majestic as the actor himself. *The Boys from Brazil* is the perfect example of a worthless film redeemed by the actor's art.

In a recent *Harper's* report on torture in Paraguay, the author shows us a society in which crime and terror have become institutionalized as the system of government. Imagine how absurd it would be if she then used this as a pretext for sensationalism and the condemnation of all Paraguayans, most of whom are obviously victims of one sort or another anyway. Something like this happens in *Midnight Express*, about an American prisoner in Turkey. This movie exploits prison conditions and yet is so bigoted, so gratuitously violent, that the film itself becomes a brutal act, and should be avoided.

Last year's most challenging film was Louis Malle's first American feature, *Pretty Baby*. Set in the redlight Storyville district of New Orleans just before the American entry into World War I, it deals with child prostitution. This theme is so coolly distanced—by Malle's stately pacing, the graceful score and Sven Nykvist's shimmering, almost hypnotic, color photography—that sensationalism is ruled out.

The pubescent whore (Brooke Shields), daughter of a prostitute and raised in a brothel, has a strange, pre-

moral purity. At her professional debut, she is paraded around a roomful of solid citizens and auctioned by the madam (Frances Faye). Married briefly to an artist-photographer (played by Keith Carradine and based on the actual Storyville photographer E. J. Bellocq), the girl is finally taken away by her stepfather and reformed mother. Storyville is shut down, and the film's conclusion is a kind of desolation by respectability, seen by Malle as the principal destroyer of purity, in life as well as art. An elegy for a corrupt Eden, *Pretty Baby* is not an easy film but undeniably a serious work by a gifted director.

Unhappy families may be unhappy each in its own way, but I don't know who could recognize the glum bunch in Woody Allen's *Interiors*. Endorsed as its writer-director's first serious movie, it is less serious than his comedies. The classy WASP family here, treated in a culturally confused and (perhaps unconsciously) hostile manner, is dominated by a suicidal matriarch (Geraldine Page). But their main problem seems to be self-absorption and boredom, a perennial modern theme requiring more illumination than the director could summon. *Interiors* is not serious but merely humorless and pretentious; Gordon Willis's delicately somber photography is among the few things to admire.

Although Ingmar Bergman's *Autumn Sonata* is better directed and more clearly thought out than *Interiors*, it is equally morose and unconvincing. A successful musician mother (Ingrid Bergman) is upbraided by her psychologically crippled daughter (Liv Ullmann) for years of neglect, and that's about the ex-

tent of the drama. Miss Bergman, however, explodes this self-enclosed Freudian guilt theme: Her humor and vitality serve as ironic comment on the basically dim text and give the film what weight it can boast.

An Unmarried Woman avoids most of the important social and economic questions raised by women's liberation. An upper-middle-class New York wife is deserted by her husband; on her own, she has no apparent financial problems; equality of pay is not an issue here. The film focuses on the interpersonal, the psychological: How, in the light of contemporary mores, is this conventional woman (played by Jill Clayburgh) to deal with her unsought sexual freedom? This is a good question, but the movie cops out on its chosen territory and finally settles for urban comedy and romance. Directed by Paul Mazursky, *An Unmarried Woman* is more entertaining than the Allen or Bergman films but disappointing nonetheless. It's gingerly and shallow, and a good example of the peculiar inconclusiveness of last year's movies.

The press sat on the Watergate story sufficient time to abet the defeat of George McGovern in 1972; later, when *All the President's Men* (1976) was released, the press couldn't praise the movie—or itself—enough. Now that the Vietnam war—so long supported by the press and ignored by Hollywood—is beginning to emerge in films, something similar is happening, and the mediocre *Coming Home*, about a crippled veteran, is being praised for hardly more than the courage to broach the subject.

Jon Voight delivers a heartbreaking performance in the principal role, but this movie can do no more or better than excite our sympathy for wounded soldiers. Political discussion is avoided, and the antiwar sentiment is of an exceedingly vague sort that might as easily be applied to any war or all war. Michael Cimino's *The Deer Hunter*, the national opening of which is occurring too late for inclusion here, promises to be interesting in other ways; but perhaps it is a measure of our continuing unease concerning the war that, according to the director, this film takes no political point of view at all.

Unease is the main emotion induced by *Invasion of the Body Snatchers*, a remake of the 1956 horror classic. There's no ghoulish fun in the new version, only dread, and even the San Francisco setting seems suffocating, unpleasant. So it's a relief that *Superman* is sunny and enjoyable.

The story opens with the baby Superman sent to earth from the doomed planet Krypton. Christopher Reeve providing the perfect embodiment, he grows up to fight for "truth, justice and the American way." The miraculous flying

All His Years Were Young

How supply was the Father through His Son
Bound to a Mediterranean poverty —
Eternal ardor charging a young man
Pliant to people and their bright, harsh land:
His freshness to the desert like a soft rain,
And His hands like palm leaves curving coolness
Over the beggar's thirst, the cripple's pain.

His deity was flung youthfully
From a Bethlehem barn to Calvary:
Profligate of His strength, and in the Temple
Incautious in boldest argument,
And ever gentle, with love's iridescence
Rippling outward into boundlessness —
He, the master of a quiet jubilation.

When total sin bloomed black in Gethsemane,
His eyes stared — two Gallilean fires;
Then for the twisted thorn, his hair a caress,
Then for Mary and John, the engirdling words. . . .
He had wooed the world, to the world was wed —
He leaped into death, embraced all history
And became God's Lamb and our Bread.

Elizabeth Randall-Mills

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EDITORIALS

International Deployment

The end of 1978 saw both the publication of an over-supply report to deal with the recognized clergy surplus in the USA, and a public appeal in England at the same for a larger number of persons to offer themselves for ordination in the Church of England. Why can't some of the surplus clergy in the USA be used to fill the vacancies in Britain?

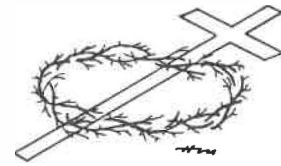
A quick look at the situation reminds us there are also clergy shortages in the West Indies and in the north of Canada. And a second look tells us that the compensation in all three areas of need—Britannia, the Caribbean, and the Great North—is so low as to mean a radical drop in standard for American clergy. A case in point would be the benefice of Great Yarmouth in the Diocese of Norwich, with four churches (one vicar and three assistants) offering the desired senior pastor £ 3,500 (*Christian World* 11/23/78).

I have gotten priests jobs in Canada and in the West Indies. I have found that the necessity is either to find single priests willing to lower their standards of living, or to supplement the compensation, or to find some missionary supplement to the stipend from the folks at home in the USA. I also find most clergy considering a call deciding first on the basis of challenge, and then, a close second, on whether they can afford to accept the challenge or not. I further think if there is sufficient challenge and inspiration from the surrounding community, then a financial way can usually be found. "There isn't enough money" therefore usually means no missionary spirit.

What I am therefore making a pitch for is a way to enable persons in the US Episcopal Church to hear the challenge and be able to accept it. This would include:

1. Publication of vacancies from other parts of the Anglican Communion in the Clergy Deployment Office vacancy listings issued.
2. Help from the World Mission part of Executive Council's jurisdiction office on keeping such travelers on the Episcopal Church's Church Pension Fund rolls in paid-up form, akin to what is done for persons who work as military chaplains.
3. Partnership in Mission relationships between American and foreign dioceses, allowing for stipend supplements but administered in such a way that the American priests will not live in a style outlandishly different from those they are serving abroad.

Some of the greatest English pastoral work has been done by Canadians (see the work at Halton, Leeds). And some great Canadian work has been done by Britishers and Americans. My natal diocese of Central New York has been much enriched by the labors of Canadian priests. We are supposed to be one body in Christ. Why not work to trade personnel back and forth, especially when there are shortages of full time personnel in some parts and surpluses in others, and where both national partners agree to the trade? Where is the spirit to meet the challenge? (The Rev.) JAMES L. LOWERY, JR.
Enablement, Inc., Boston, Mass.



Pilate to Charon

The Nazarene
Wasn't fair to me.
He was a pretty sad sight
Even when I saw him first,
With a black eye and a puffy cheek.
I questioned him at length
To try to get his side of the tale.
These theological squabbles
Among these barbarians
Are at best tiresome,
And are rarely at best.
But I tried—I really did.
He answered my first question
More or less affirmatively, but
As though he didn't care
Then gave up answering altogether.
He just looked at me
And I had to do something,
Anything,
To get those eyes off of me.
I swear,
If he'd given me one more straight answer,
I'd have had clear grounds for acquittal,
But he just looked.

All the time those scarecrow
Priests were screaming for blood,
And he was looking at
The inside of my head,
Sadly,
So I told them to do what they liked
As long as it was of record
That it wasn't my
Responsibility.
It made his eyes go away, at least,
And my head feel less transparent.

How could I have known
What lay behind
Those eyes?
What could I have done
Differently?
It was under duress—
Isn't that clear?
In the name of whatever
God it was
That he was
Take me over Styx—
Perhaps—
I hope—
He won't follow me

There.

James P. Lodge, Jr.

BOOKS

Continued from page 5

277—"as a heretic I could not go into the holy place"); yet Fr. Pennington remains charitable and understanding.

It is interesting to be allowed to overhear his meditations as he finds difficulty in concentrating for a five-hour service. This does not seem to worry the Orthodox who "tend to come and go"; it is an illuminating insight into a contrast between Western and Orthodox spirituality.

There is much of just human interest in the book; the visits of many, of all nationalities; the passing references to food and plumbing, and the description of dazzling views. But all this is interwoven with some profound thoughts about prayer and the Christian life, the use of the *Jesus Prayer* and a disavowal of the centrality of Scholasticism for western theology.

(The Rev.) SIMON MEIN
St. Andrew's School
Middleton, Del.

Daily Prayer

A COMPANION OF PRAYER FOR DAILY LIVING. By Massey H. Shepherd, Jr. Morehouse-Barlow. Pp. 108. \$2.75.

THE DAILY OFFICE REVISED. Ed. by Ronald C.D. Jasper. SPCK. Pp. 175. £ 2.50.

PRAISE GOD: COMMON PRAYER AT TAIZE. Oxford University Press. Pp. 318. \$10.95.

These three attractive publications all reflect current interest in an ordered life of daily prayer for clergy and laity alike. All three are designed for convenient use as books of devotion.

The first is most likely to be of use to readers of *THE LIVING CHURCH*. It contains selected hymns, psalms, and prayers for morning and evening and a variety of other occasions. Dr. Shepherd has drawn upon his vast knowledge of the literature of Christian worship to give us a truly beautiful collection. One can only recommend it highly.

The other two volumes will be of interest to students of worship. *The Daily Office Revised* is a revision of Anglican Morning and Evening Prayer produced by the Joint Liturgical Group, an English ecumenical body. It contains a two-year lectionary for weekdays. There are a number of litanies and intercessions, as well as prayers for baptisms, weddings, and funerals.

The book from Taize' is an English translation of the morning and evening services at the renowned French ecumenical monastery. The variations for different days of the week and different seasons of the year are somewhat complicated, but the Taize' liturgy has a

unique charm. A lectionary is not included.

These English and French compilations are interesting to compare with American Episcopal offices. The warmer quality of French devotion, and the austerity of the English, are both evident.

H.B.P.

Anglican Comprehensiveness

THE INTEGRITY OF ANGLICANISM. By Stephen W. Sykes. Seabury/Crossroad. Pp. 117. \$8.95.

The author, who is a professor of divinity at Durham University in England, is alarmed because present-day conflicts in the Church of England appear to exceed the traditional bounds of Anglican comprehensiveness.

The major problem is whether there are or could be any limits to the toleration extended to liberals within the Anglican Church. In answer to this question, he deals skillfully with this crisis of comprehensiveness, with the significance of liberalism, with the Anglican standpoint, and questions the existence of a distinctively Anglican theology and method.

Finally, he discusses the source of Anglican authority which, unlike that of Rome and the fundamentalists, is widely dispersed, thereby making controversy inevitable. Although he is critical of the inherent contradiction in Anglicanism, he applauds this dispersal of authority because it results in the making of authoritative decisions a continuous process involving the laity as well as bishops, priests, and theologians. He urges, however, that it is essential to the health of the church that it learn how to conduct its controversy constructively and openly.

This book is to be highly recommended.

(The Rev. Canon) A. PIERCE MIDDLETON
Great Barrington, Mass.

Impressionistic Biography

WILLIAM WINANS: Methodist Leader in Antebellum Mississippi. By Ray Holder. University Press of Mississippi. Pp. 232. \$7.95.

Ray Holder, a retired priest, a historian and a Mississippian, has written an impressionistic life of a Yankee circuit rider who by chance was sent to the Natchez Country and who took on enough protective coloring there that he became a leader in the formation of the Methodist Episcopal Church, South. The book is interesting chiefly on that account.

One learns that early in his life Winans was a Jeffersonian but that he later rejected this attitude, and that he especially disliked Jackson. Texts from

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ANALYTICAL Index 1928 and 1977 Book of Common Prayer. \$5.00. **S. Yancey Belknap, 5550 Harvest Hill Road, Dallas, Texas 75230.**

THE CHURCH ON LAFAYETTE SQUARE, an illustrated history of the Latrobe-designed "Church of the Presidents," St. John's, in Washington, D.C., by Constance Green. \$3.00 hardcover. \$1.75 softcover. **St. John's Church, 1525 H Street, N.W., Washington, D.C. 20005.**

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which Winans preached are mentioned, but excerpts from the sermons are not offered. Called a pastor to "nabobs and nobodies," the names of the former group are most often given, although people unfamiliar with Mississippi genealogy will not know them. However, it is just this elusiveness that gives the book its quality: a cobbler's son, early a semi-orphan, formally educated for thirteen weeks (he fought successfully against seminaries for Methodist clergy, holding them off much longer than would otherwise have been the case), ordained by a man who co-consecrated himself, he was a frequent and forceful delegate to General Convention, ran for Congress as a Whig, was considered for a college presidency, and by a narrow margin missed becoming a bishop. (Before the split he was denied elevation because he was a slaveholder; why he failed later is an enigma.) He is, then, an extraordinary ordinary man, one who came to prominence at the time the Methodists and Baptists largely divided America between them—and divided it because of energetic men like Winans. He disliked female fripperies of dress, denigrated the theater, disapproved of dancing, balls, masquerades, and horse racing. He did smoke occasionally, and took a little whiskey "for his stomach."

J.H. BOWDEN
Indiana University Southeast
New Albany, Ind.

A Passion Poem

In Jordan's valley
a chasm cut
lower than seas
donkeys, a few olive trees
insects swarming
down from the hills
and into the desert
and God seekers
peasants, travelers
all lived there
on crusts of bread
and a little water
until He came
after awhile
there was recognition
stoned in the up country
feared in temple's court
the execution took place
crosses gained new dignity
and life turned around
the Lord came from there
that muddy place
renewing all for ever.

Roy Turner

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ANCESTOR-SEARCHING will take me to Dublin and nearby counties again in September. Would accept a few limited search commissions. **Canon William E. Craig, Ph.D., 901 S. Santa Fe Ave., Salina, Kan. 67401.**

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OUT OF FOCUS

Continued from page 11

sequences are just that, and Superman is every good-guy pop-mythological hero rolled into one. Yet the light coating of irony here has no bitter aftertaste.

Superman is unusual in that it is more successful at portraying good than evil: The villains are bungled, in both script and performance. Particular note, however, should be given Marlon Brando. As Superman's father, this actor seems to hypnotize the camera and out of the thinnest material creates an illusion of depth. Much of the exhilaration of the movie is grounded in the easy nobility of his performance.

The spring rituals of the Motion Picture Academy are upon us again, with little to celebrate. It was a jumpy, even cowardly, year at the movies (the most explosive problems of all—racial hatred and poverty—scarcely came up). But Hollywood's creative powers are still considerable; and when some of its major artists have shaken the '70s doldrums, a period of brilliance and controversy quite unrivaled in the short history of movies may be at hand. The talent is there, the technique is there and the will to create has returned before.

PEOPLE and places

Religious Orders

Sister Joan was life professed in the Sisterhood of the Holy Nativity January 1, 1979, by the Rt. Rev. William H. Brady, Bishop of Fond du Lac.

Retirements

The Rev. Eric G. Gration, rector of St. Michael and All Angels, Portland, Ore. Add: 4030 N.E. 37th Avenue, Portland, Ore. 97212.

The Rev. Lyle F. Parratt, St. Stephen's, Innis, and St. Nathaniel's, Melville, La., Add: Holiday Villa, Lot 30, Rt. 1, Box 347½, Lafayette, La. 70501.

Deaths

The Rev. Arthur Donald McKay, rector of St. Paul's Church, McHenry, Ill., died January 29. Fr. McKay was born in Evanston, Ill., in 1915. He was a graduate of Carroll College and Nashotah House, and was ordained to the priesthood in 1942. He served churches in Aurora, Grayslake, Chicago, Des Plaines, and El Paso, Ill., before going to St. Paul's, McHenry, in 1964.

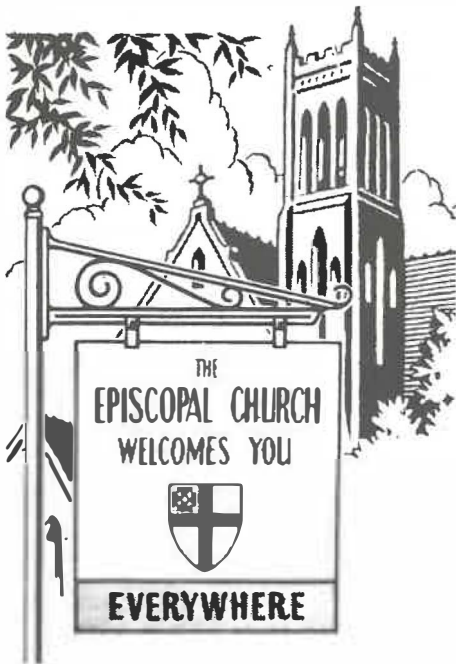
The Rev. Canon Marion Morris, canon at Calvary Cathedral, Sioux Falls, S.D., died November 27, at the age of 73. He was born in Omaha, Neb., and worked for Northwestern Bell Telephone Co. for 47 years during which time he served as a lay reader

wherever he lived. He was ordained to the priesthood in 1974 and was made an honorary canon at the Sioux Falls cathedral in 1975. Fr. Morris's wife, Hazel, died in April of 1978.

The Rev. Robert J. Murphy, D.D., retired priest of the Diocese of Northern Indiana, died November 30. Fr. Murphy was born in Wardesville, Ontario, Canada, in 1896. He received the B.D. degree from Seabury Divinity School in 1922, and was awarded the D.D. degree by Nashotah House in 1942. Fr. Murphy was ordained to the priesthood in 1921. He served churches in Colorado, and Dallas, Texas, and was rector of St. John's Church, and chaplain at Margaret Hall School, Versailles, Ky., from 1928 to 1934. He was rector of St. Mark's Church, and chaplain of Howe School, Howe, Ind., from 1934 until his retirement in 1968 when he went to Sturgis, Mich., where he made his home. Fr. Murphy was a pioneer in the use of teaching slides for the church, and produced a series widely used in the church.

The Rev. Kenneth E. Nelson, senior counselor of the Episcopal Community Service of the Diocese of San Diego since 1974, died on January 14. Fr. Nelson was born in Bridgeport, Conn., in 1914. He was a graduate of UCLA, Princeton, and USC, and was ordained to the priesthood in 1945. He was on the staff of the Episcopal City Mission, Los Angeles, and vicar of St. Margaret's Church, Southgate, Calif., from 1945 to 1947, and rector of St. Mark's Church, Medford, Ore., from 1947 to 1949. Fr. Nelson was a lecturer at the Church Divinity School of the Pacific from 1949 to 1954, and was executive secretary of the division of health and welfare services of the Department of Christian Social Relations of the Executive Council of the Church from 1954 to 1964. He was archdeacon of Albany from 1964 to 1968 and served in the Diocese of Indianapolis from 1968 to 1974 when he went to San Diego.

LENT CHURCH SERVICES



AUBURN, ALA

HOLY TRINITY Church Dr. (off So. Gay)
Sun 8:10; Wed 7, 10
(Take Exit 51 off I-85 2 mi. north)

ALAMEDA, CALIF.

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

SANTA CLARA, CALIF.

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

BRIDGEPORT, CONN.

ST. JOHN'S PARISH Park and Fairfield Aves.
The Rev. Samuel Walker, r
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun; Tues 10 Eu & teaching series; Wed 8 healing service & Folk Eu; Thurs 12:10 Eu & special preaching service. "Serving the Greater Bridgeport Community since 1748."

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

The Rev. James R. Daughtry, r 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.
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ATLANTA, GA.

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CHICAGO, ILL.

ASCENSION 1133 LaSalle St.
The Rev. E.A. Norris, Jr., r
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GRACE

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"Serving the Loop"
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

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)

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). Wkdys 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)

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun; Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

DETROIT, MICH.

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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; Wed, 5 Eu Spiritual Healing, LOH

JERSEY CITY, N.J.

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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); 9 H 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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5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8
to 6.

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

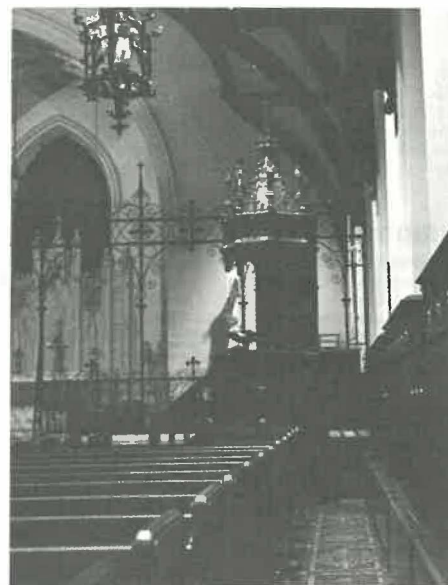
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CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6.
Sat 2-3, 5-6, Sun 8:40-9

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 Church, Easton, Pa.

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

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

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

EASTON, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

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

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

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

MADISON, WIS.

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

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
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