

THE LIVING CHURCH

The Episcopal Church Looks at Ireland

• page 9



The Rt. Rev. Robert C. Wither, Bishop of Long Island, presented a check for \$1 million recently to the Rev. Johnny Youngblood of the East Brooklyn Churches, an ecumenical consortium which includes the area's Episcopal congregations. The money will be used to construct low cost single family houses in East Brooklyn, which is part of the Diocese of Long Island.



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Island Crime

few minutes before dinner the phone rang, and a friend told us to to a certain channel on T.V. We did, suddenly my wife and I saw flash e us familiar scenes of a little vil- on a little island we have visited times.

amiliar faces spoke on the screen: an't understand it . . . Nothing like ever happened here . . . We don't what to think. . . ." The camera ed a beach where we have gone ming, and earlier photos of the g man whose body had now been l on the beach, shot.

little village, isolated on an island, removed from so many of the ures of the contemporary world — ould a violent and mysterious

death occur here? How could it happen?

The very sad fact is it could and did, and Christianity may help us understand such an occurrence better. God created a good world and placed us in it to obey him. Yet disobedience occurred in the Garden of Eden, to use the vivid pictorial language of Genesis, and it goes on occurring everywhere. Human beings have a certain tragic disposition to do what is wrong contained within them. We are "fallen" creatures.

This does not mean that all we do is acceptable or excusable. The fall of man does not justify evil. Nor does it pre- determine our actions. After all, we have a disposition to do right, as well as to do wrong. Evil is always regrettable, always disappointing. Yet it is not entirely surprising. Anywhere that human beings go, tragedy accompanies them; everywhere that they live, it will also be their neighbor.

Christianity is not pessimistic about this, or gloomy, or hostile to life. On the contrary, it is simply realistic; the church down through the ages "tells it like it is." It is not pessimistic to warn someone to be careful if they go out in a leaking boat, nor is it gloomy to keep children from swimming where there is a dangerous undertow. Rather it is an act of concern and kindness.

When people shoot one another, we do not rejoice to say, "I told you so." Instead Christians grieve that Cain's disease continues to spread.

Going on a boat, or living on an island, or even entering a monastery, cannot insulate us from destructive forces — although at certain times or places it may help. Tragic as it may be, we carry our burdens with us to every island, to every continent, and indeed to the whole world, "this fragile earth, our island home." Fragile indeed, tragically fragile, even at its best.

Christianity recognizes the malady. It also recognizes the Physician, and the medicine. *Ave crux, spes unica.* "Hail, O Cross, our only hope."

H. BOONE PORTER, Editor

Lent

Have I ever left that upper room, or am I still there waiting, wondering and afraid? Questioning, doubting my senses, and arguing with You?

Oh Lord, forgive me that I could not rejoice before I knew; help me now to rise and go forth unafraid with You.

Arden G. Thompson

Mission Salaries

The letter from Canon Magers [TLC, Jan. 29] prompts me to reply on behalf of "brand new clergy" and their spouses.

Over the years we have known many young priests who have been in rural missions — their sense of isolation and loneliness (partly because of inexperience) coupled with their poverty makes for a miserable life for them and their families.

Even today many parishes and missions do not want a working spouse, yet they think \$10,000 a year is a liveable income. This is true of many suburban and urban parishes as well. To go to such a place without a guaranteed job close by for the spouse would be out of the question for most families.

In most parishes and missions, clergy stipends are last among the budget priorities. Stipends should be first, dealt with morally and ethically, as all church people would expect their employers to deal with their own salaries. No one goes into the ministry expecting to get rich, but the clergy should live no less comfortably than their average parishioner — no parishioner should expect them to.

Rural missions are difficult places for inexperienced young priests. I am sure there are many mature priests who would seriously consider taking their families into rural life, but with doctors, dentists, food, clothes, and other basics as costly as they are, they cannot afford to live on mission stipends.

Don't blame young clergy for wanting a decent life — blame those who perpetuate the myth that clergy families should be poor.

BRENDA W. EDWARDS

New Castle, Del.

• • •

The letter from Canon Magers [TLC, Jan. 29] suggested that the nature of the problem regarding small congregations and clergy for them is a continuing problem produced by the attitude of the clergy — specifically, a lack of commitment.

While I am willing to accept the statement that the clergy, including myself, could always use a deeper relationship to our Lord, I would also be so bold as to suggest that the nature of the problem has to do with the standards of society which have found their way into the councils of the church. One is as expected to be as success-oriented in the church as one is in society.

Would we not be suspicious of the young candidate for orders who said the standards of society were unimportant? If the seminarians to whom the canon has spoken were reticent to respond,

not want to appear "too devout"?

Have we not also communicated the second class nature of congregations who receive financial aid by calling them missions, and their priests vicars? Have we not demeaned the ministry of those willing to serve in small places by keeping the stipends so low that one grasps quickly the idea that one should wish to be a cardinal rector for financial reasons alone?

How long has it been since West Texas offered its top salary to an experienced priest willing to work in a small town?

One would hope that many more would offer themselves for ministry in small congregations, but one also hopes the church at large would accept the need to recognize the significance of those ministries in the same way others are recognized.

(The Rev.) JESS E. TAYLOR

Prince of Peace Church

Woodland Hills, Calif.

Lectionaries

Your articles dealing with lectionaries [TLC, Jan. 15] were most interesting. However, I have yet to see any reference to the fact that it is still necessary to use two books when reading the Daily Offices. This is most inconvenient when traveling.

Prayer Book-Bible which, in spite of decrepit condition, I still use when a from my home or office. While the 1 Prayer Book may be too large to combine conveniently with a Bible into book, it would seem possible to combine the Old and New Testaments and Apocrypha with the Daily Offices, Psalter, the Collects, and a lectionary.

(The Rev.) ALAN P. MAYN

Greenville, R.I.

Divorced Persons

As a divorced person, I read with interest the article, "Divorce and the Parish Family" [TLC, Feb. 5]. I agree the parish family and its clergy leadership must treat both parties equally the unhappy and sinful situation of divorce. My experience with my parish was not a good one.

Both my former wife and I were active in the parish. During our years of marital difficulties, our church offered much love, support, counsel and prayer. However, when divorce came unavoidable, I suddenly became very avoidable.

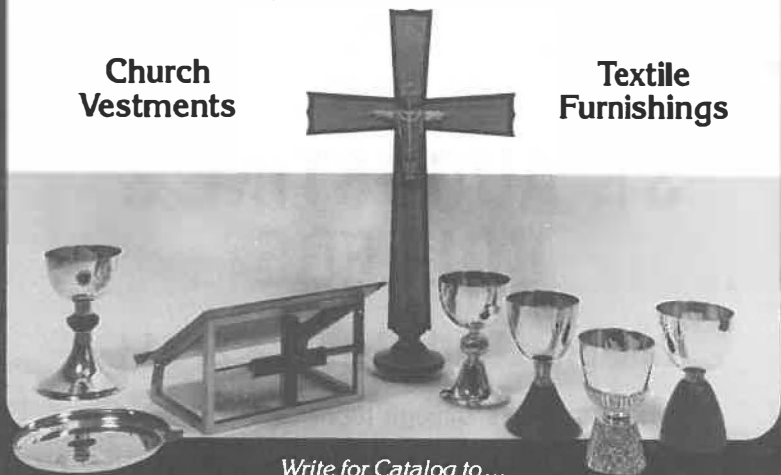
The parish had been the center of life, both as a single and married person. My former wife made it clear that I was unwelcome there. Her reaction was no surprise to me. The reaction of my re-

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and faithfully ministered to my wife, I became a non-person.

Besides taking over a month even to acknowledge receipt of the letter I sent to him formally advising him of our decision to seek civil dissolution of our marriage, I never received an invitation to continue as a member of the parish family or any direction to another parish. All communication simply stopped. As time went on, I quietly drifted into the ranks of the unchurched.

I know as a churchman I had both the right and responsibility to continue as an active participant of the Body of Christ at that or another parish. But the devastation of divorce left me without the resources to cope with decisions affecting my spiritual welfare. I needed the guidance and succor of the church, especially at that time. Sadly, my priest apparently felt that the church had room and energy to help only one of the parties involved.

I would urge all clergy and other ministers to take an even hand in dealing with divorced communicants and recognize that all parties involved need the church's ministrations.

NAME WITHHELD

Flesh Versus Spirit

In a letter [TLC, Jan. 22], the Rev. Lewis Warren quotes Fr. Andrew as saying that the symbols of bread and wine are: "the very body and blood and soul and divinity of our Lord Jesus Christ." Fr. Warren might better have quoted Jesus' instruction on "my flesh" and "my blood" (John 6:53-64).

Jesus offers his life that you may believe and have eternal life. He says: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me." To "eat" is to receive Jesus, who then and now transcends "flesh and blood" in the sense that the Jews disputed and that made this "a hard saying" for his disciples. Jesus concluded: "It is the spirit that gives life, the flesh is of no avail: the

spirit and life" (John 6:63).

Since retirement I have visited northern and southern Episcopal churches. I have heard strong emphasis by some priests of the verb "is" in the words, "This is my body, this is my blood." Some linguists indicate that in the Aramaic spoken by our Lord, *is* was not used as a connecting verb.

It seems to me that the Lord's Supper can be gravely marred by the divisive false historical claim: "present only on the altar of the catholic church." That belief of Fr. Andrew is merely an individual opinion: it is sectarian and not catholic. (The Rev.) WILLIAM CORKER
Hilton Head, S.C.

Clergy Problems and Bishops

The three articles in the issue of THE LIVING CHURCH for February 12 are the most constructive critiques of the present Episcopal Church I've read in years.

Fr. Delgado hit the nail on the head when he sees the "confrontation" style of the 60s and 70s as a major cause of membership decline. The time has come to move beyond confrontation and to realize that it cannot be "I win — you lose" or that my cause or well being is the major item which must be victorious, but rather "Thy will be done," and that the glory of God must be expressed in the total life of the church.

Bishop Rose is correct: the bishop must become the center of the calling system. Equally as important as is the necessity for the bishop to be central in the calling, he must have power to effect a change when a mistake has been made. Obviously, the church must guard against the tyrant bishop, but to be a bishop and see the congregation and the rector destroying one another after you have used all your skill and powers of moral leadership is the most difficult thing with which a bishop has to contend.

Fr. Hancock's article reveals the powerlessness of the bishop, for the rector knows that he cannot be removed no matter how incompetent or lazy the rector is. Of course, the lack of adequate basic stipends often makes it impossible to make the changes necessary. Would that we had a standard with adequate housing, auto insurance, education, etc., but there must also be some reward for the more competent worker. Such a priest who does the job well should reap some recognition for a task well done.

In conclusion, until the churches in the U.S. and Canada decide to let bishops be bishops, we will still founder in clergy placement, and insecurity will be the rule for both congregation and priest.

(The Rt. Rev.) JAMES L. DUNCAN
Retired Bishop of Southeast Florida
Coral Gables, Fla.

Short & Sharp

By TRAVIS DU PRIEST

MAKING MORE OF HOLY WEEK. By Edmund Flood, O.S.B. Paulist Press, Pp. vii and 85. \$3.95 paper.

Miscellaneous suggestions for enriching services of worship on Passion Sunday, Holy Thursday, Good Friday, and Easter. The themes presented follow Jesus' entry into Jerusalem, his last supper with his friends, his death, and his Resurrection. Perhaps primarily useful for meditation and reflection during Holy Week.

A LENTEN PILGRIMAGE: Dying and Rising in the Lord. By Richard Chilson, C.S.P. Paulist Press. Pp. 137. \$3.95 paper.

A journey of prayer and study for Lent, this book offers direction for Christians who desire to enter the catechumenate process prior to Easter. Daily meditations keyed to the Roman Catholic lectionary and brief outlines for weekly services.

THE HUNGER OF THE HEART. By Ron Del Bene, with Herb Montgomery. Winston Press. Pp. 90. \$4.95 paper.

Experienced Episcopal retreat conductor and spiritual director, Ron Del Bene, shares his insights on 14 stages of spiritual development which he has identified through his work in numerous spiritual growth settings. Sensible reflections; for anyone, anytime.

FRIDAY AFTERNOON: Reflections on the Seven Last Words. By Neville Ward. Winston Press. Pp. vii and 135. \$5.95 paper.

An English Methodist, Neville Ward provides seven essays which help us survey the cross of Christ and enter into God's continual process of bringing good out of evil. Thematic explorations on forgiving, hoping, belonging, protesting, wanting, achieving, and giving.

GOD ON EARTH: The Lord's Prayer for Our Time. Text by Will Campbell. Photographs by Will McBride. Poetry by Bonnie Campbell. Crossroad. Pp. 96. \$12.95 paper.

An imaginative phrase by phrase meditation on the Lord's Prayer in prose, image, and poetry. The color photographs are well-composed earthy pic-

kind of blunt elegance. Bonnie Campbell's verse is appealing without being simplistic.

POWER OF GOD. By Dom Gregory Dix. Morehouse-Barlow. Pp. 96. \$4.95 paper.

A reprinting of Gregory Dix's addresses for the three hours on Good Friday, which he wrote in 1951, when he himself was dying. Poignant and powerful, with the great scholar-monk's thorough and catholic understanding of liturgy and theology.

THE LAST DAY OF JESUS: An Enriching Portrayal of the Passion. By Gerhard Lohfink. Ave Maria Press. Pp. 78. \$2.95 paper.

By a New Testament scholar at the University of Tübingen in Germany, this brief book vividly tells the events of the day Jesus died. Lohfink tries to be true to critical Gospel research as well as to write through the eyes of faith. An historical reconstruction rather than a literary treatment.

WEEP NOT FOR ME: Meditations on Eight Sayings from the Cross. By Moultrie Guerry. University Press, SPO 1145, Sewanee, Tenn. 37375. Pp. viii, 43. \$4.95 paper (discount on quantity orders).

A collection of daily meditations for Holy Week (or any other time), with many New Testament references, by distinguished senior priest and former chaplain of the University of the South. Much food for reflection and prayer.

H.B.P.

BOOKS

Commentary on Ecumenical Text

ECUMENICAL PERSPECTIVES BAPTISM, EUCHARIST, AND MINISTRY. Edited by Max Thurian. V Council of Churches. Pp. xvii and No price given. Paper.

Fifty years of study and confere by the Faith and Order Commission the World Council of Churches cated, after a conference of over a dred theologians in Lima, Peru, in the publication of *Baptism, Eucharist, and Ministry* (World Council of Churches Pp. x and 33). In 33 p BEM, as it is referred to, succinctly lineated the theological "converge toward agreement on the basic m ings of baptism, Eucharist, and m try by the many churches which be to the WCC.

This book, edited by Thurian, i BEM as a commentary is to a boo the Bible. One must have read BEM have a copy at hand for referen these essays by 14 authors are t appreciated or understood.

These authors were participants in Lima Conference and in earlier stu Their comments explain how the va traditions and beliefs of so m churches now seem less divergent less mutually exclusive than past ge ations have supposed. For example, manuel Lanne, a Benedictine mon Belgium, and Geoffrey Wainwrig British Methodist, now a profess the Divinity School of Duke Univer both wrote essays on ministry.

BEM suggests that non-episc

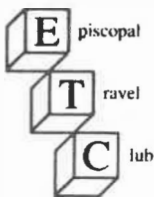
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churches' appropriate episcopal succession as a sign, though not a guarantee, of continuity and unity of the church." To this, Wainwright responds, "I suggest that it may be right to view the episcopal succession as a kind of sacrament which does not always produce its full fruits, but is not thereby rendered ineffective. Certainly the episcopal churches have a better record of unity than much of fissiparous Protestantism."

Although BEM describes converging agreements on the meaning of Eucharist, it does not print the eucharistic liturgy embodying these agreements, the so-called Lima Liturgy [TLC, Jan. 22]. This eucharistic liturgy is, however, printed as an appendix to this book, with several pages of illuminating explanations as to why different choices were

modern, of prayers and phrases.

A study guide for group discussion is also available under the title, *Growing Together in Baptism, Eucharist, and Ministry*. The preface to BEM includes this request, "The Faith and Order Commission now respectfully invites all churches to prepare an official response to this text at the highest appropriate level of authority. . ."

(The Rev.) EMMET GRIBBIN
Tuscaloosa, Ala.

Valuable Resource

WISDOM LITERATURE AND PSALMS. By Roland E. Murphy. Abingdon. Pp. 160. \$6.95.

This short book provides an introduction to the critical study of the wisdom literature and the Psalms, as well as an introduction to the literature.

Prof. Murphy, an eminent scholar in this field, begins with an overview of the critical study of wisdom literature in particular and the Bible in general. A following chapter studies representative selections from wisdom literature (Proverbs, Job, Ecclesiastes, etc.); each text is discussed in terms of its literary context, the particular terms used of special significance, and its meaning for ancient Israel and today. A final chapter outlines tenets of the critical interpretation of the Psalms and selects representative Psalms for study. A short annotated bibliography concludes the book.

This book fulfills its purpose: it not only provides a short but solid introduction to the wisdom literature and Psalms, it also motivates its readers to do further study of this sometimes neglected literature. Difficult issues of vital importance to all are raised (e.g., death and the place of God in the world), and these texts are seen as critical in their solution. Moreover, this literature is constantly related to the rest of the Bible's message, challenging all to understand this material in light of the whole scripture.

DONN F. MORGAN
Prof. of Old Testament
Church Divinity School of the Pacific
Berkeley, Calif.

Books Received

A GRANDMA'S LETTERS TO GOD. Ruth Youngdahl Nelson. Augsburg. Pp. 111. \$4.95 paper.

FINDING JESUS: Living through Lent with John's Gospel. Gerald O'Collins, S.J. Paulist Press. Pp. 86. \$3.95 paper.

THE BYZANTINE COMMONWEALTH: Eastern Europe, 500-1453. By Dimitri Obolensky. St. Vladimir's Seminary Press. Pp. 552. \$13.95 paper.

A GATHERING OF STRANGERS: Understanding the Life of Your Church. (Revised and Updated). By Robert C. Worley. Westminster Press. Pp. 124. \$8.95 paper.

HEALTH AND MEDICINE IN THE LUTHERAN TRADITION. By Martin E. Marty. Crossroad/Continuum. Pp. xi and 178. \$14.95.

S. PATRICK



St. Patrick, the apostle of Ireland, is believed to have been born about 390 AD in Britain, where his father was a deacon. Kidnapped by pirates, he was sold to Irish pagans and served as a slave some years. When he escaped, he and his companions were starving, but in answer to his prayers, a herd of wild pigs provided them with food. After many years in Gaul (that is, France) he was ordained a priest and later a bishop and was sent to Ireland. His life there involved extraordinary adventures, contests with the pagan druids, and many miracles. He established Armagh as his headquarters and in accord with the missionary methods of the early church, he promptly ordained bishops, priests, and deacons all over the nation. His use of a shamrock leaf as a visual aid in proclaiming the Holy Trinity is well-known; it is generally agreed that this was a form of clover, but the exact species is debated. He died on March 17, about 465 AD, in Downpatrick, where the large flat stone believed to mark his grave may be seen near the walls of the picturesque cathedral. Episcopalians know the famous prayer attributed to him, "I bind unto myself today," in the translation of Cecil Frances Alexander, whose husband was Archbishop of Armagh in the latter part of the last century.

THE LIVING CHURCH

March 11, 1984
Lent I

For 105 Years
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One Percent Plan Working

"We have found that we are receiving gifts from churches that we have never received before, and it has opened a whole new and broader connection with the churches," the Very Rev. James Fenhagen, dean of General Theological Seminary in New York, said recently.

Dean Fenhagen's words express sentiments that seem to be widely held following the passage of a resolution at the 1982 General Convention which called on parishes to donate one percent of their annual budget to a chosen seminary.

Dean Harvey Guthrie of the Episcopal Divinity School, Cambridge, Mass., concurred. "The amount coming from parishes that normally support the school is greater than it has been in past years. Then, we're receiving money from parishes that have not been on our list before."

The Very Rev. Richard Reid, dean of Virginia Theological Seminary, said, "We have had a significant increase in giving from parishes in the last six months. We're not sure what that means. Generally, we are ahead and very encouraged and very pleased."

The director of development for General Seminary, Herbert Thomas, cited figures showing total parish gifts of \$59,000 between September, 1983 and January, 1984. During the same time for 1982-83, the figure was \$24,000. "The difference it has made is incredible," he said. "In 1982-83, some 70 congregations contributed to General for the first time. This won't cure all the financial ills of the seminary, but it will allow seminaries to be more about the business of theological education."

Province VIII passed a similar resolution in 1980 which asked their parishes to support the Church Divinity School of the Pacific in Berkeley, Calif. George Lockwood, chairman of CDSP's board of trustees, was chairman of the committee that presented the one percent resolution to General Convention.

This seminary's success with its one percent asking was the reason they offered the formula to the wider church when the Board for Theological Education was studying the matter. According to Dean William Pregnall, parish contributions increased from \$79,946 in 1979-80 to \$205,769 in 1982-83 as a result of the provincial resolution.

Dean Pregnall said the national resolution has had two effects on the Church

Divinity School: "First, we're beginning to receive gifts from churches outside this province. Second, churches in the province are giving more to seminaries outside the province."

All the deans interviewed agreed that an important effect of the measure passed by the 1982 General Convention was to bring the seminaries and parishes into closer communication with one another.

Dean Guthrie said, "I was just answering a letter from someone who had written asking some questions about the seminary. That illustrates what I think we're all experiencing, which is a kind of interest and dialogue from parishes who are now interested in a way that wasn't true before. That accountability and dialogue is happening at a depth that wasn't true before."

"We've had vestries and church groups come here and spend an afternoon and evening looking at the seminary and talking with the faculty and students. The number of times we go out to speak to parishes has increased because of our increased sensitivity to the matter."

DAVID E. SUMNER

Two New Publications

In response to requests from General Convention, two new journals have begun publication. *Jubilee* will address Episcopal Church social ministries and *Anglicanos* is a mission newsletter in Spanish. Both are quarterlies.

Mabel Allen, editor of *Jubilee*, said the magazine had been designed as a vehicle to help increase awareness about the problems of poverty and injustice and of the programs that seek to meet these needs. The first issue explores the work of Jubilee Centers in Lewistown, Pa., and Durham, N.C.; looks into advocacy and ecumenical energy cooperatives; examines efforts to coordinate the thinking of ministry and workplace; reprints Dr. Allen Parrent's address to the Church Peace Conference; and examines Episcopalians' adversary role with their church.

Anglicanos, a 16-page newsletter, is edited by the Rev. Onell A. Soto, mission information officer at the Church Center. It is designed especially for people in Spanish- and Portuguese-speaking countries who at times have felt isolated from the rest of the Anglican Communion. The first issue features an interview with the Archbishop of Canterbury

and comments from the Rev. Sa Van Culin, secretary general of the Anglican Consultative Council, and a report on the church in Chile, the new Province of the Southern Cone in South America and the Hispanic presence in the U.S.

Lay Vocations Explored

The second national conference of the Network of Seminarians with Lay Vocations took place at the College of Preachers in Washington, D.C., January 11-13.

The organization, which was formed four years ago by the education for mission and ministry unit at the Episcopal Church Center, provides support for seminarians who do not intend to be ordained and affirms the value of lay ministry education for laypeople.

The conference theme, "A Celebration of the Ministry of the Laity," was set by Dr. Marianne Micks, professor of theology at Virginia Theological Seminary and the keynote speaker. Dr. Micks asked those present to examine the comic side of their ministries and the work of the saints whose examples provide roots for their ministries.

Several workshops were held. Other speakers were Dr. Frances Young, who organized the office of lay ministry at the Church Center, and Katherine J. Stein of General Theological Seminary, chairperson of the network steering committee. The Rev. John T. Docker, minister for ministry development, was the celebrant at the closing Eucharist.

Connecticut Leaders Establish Fund

In Hartford, Conn., business, church and foundation leaders are working together to create a \$1.3 million loan grant pool to help fund community-based development projects often considered too risky for conventional financing, according to *Good News*, Connecticut diocesan paper. The money would be available only for local nonprofit organizations interested in housing and economic projects in Hartford.

The fund, called a Local Initiative Support Corporation, or LISC, "is just another fund," according to Rev. John A. Rogers, rector of Trinity Church in Wethersfield, Conn. "The number of dollars is minor compared with the vision of the program which requires mutual involvement, a collaborative relationship of components of society]

ner that has not always been pos-
Fr. Rogers said.
blic foundations, the major busi-
community, ecclesiastical group-
- all of these are to be part of a
ex interweaving of potential res-
es. If it is true that strength comes
nity, then it is right for the church
a part of this coalescence. The
h will not be a voice in the wilder-
but a representative element of a
community undertaking.”

Episcopal Diocese of Connecticut,
Roman Catholic Archdiocese of
ord, and the Connecticut Confer-
of the United Church of Christ have
asked to commit \$50,000 each over
year period. A group of Hartford
churches and the diocesan execu-
council each have agreed to commit
00.

Rogers said of the churches' com-
ment: "I do not know where it will
from. But I do know that, once
, it will in effect multiply into a
of some \$1,600,000. If we do not
ipate, it would be as though we
uried that money. It will benefit no
as a part of our diocesan participa-
n LISC, the benefits will be multi-
in ways that we cannot now begin
agine."

Illistas Meet

eting in Burlington, Vt., from Jan-
12-14, the National Episcopal Cur-
Committee adopted certain guide-
for the use of the word "Cursillo."
e future, the word must be set in
rent type and bear an indication
it is a trademark. This decision fol-
l the action of the national secretar-
the Roman Catholic Cursillo move-
which has registered the name
the U.S. Patent Office.
iscopal diocesan Cursillo organiza-
in union with the national group
covered by the licensing agreement
ntitled to use the name, according
e committee.

her committee action involved
ting a clearer statement regarding
rting Cursillo to foreign countries.
is decided that an importing Epis-
bishop first must obtain the per-
son of the Roman Catholic bishop of
ountry in question.

v Bishop in Jerusalem

the thrilling sound of a trumpet,
Rt. Rev. Samir Kafity, the second
genous Anglican Bishop of Jerusa-
was led to his cathedra on the Feast
e Epiphany. The Cathedral Church
George the Martyr was packed to
doors as local friends and church peo-
and representatives of Anglican
ches around the world arrived for
eremony.

lem to support the new prelate was the
Rt. Rev. Graham Leonard, Bishop of
London, who preached the enthron-
ment sermon. During the service, Arch-
bishop Vassilius presented Bishop Kaf-
ity with two medals on behalf of the
Greek Orthodox Patriarch. One made
him a Knight of the Holy Sepulchre, and
the other was the Star of the Holy Se-
pulchre, an honor last given 20 years
ago.

It is expected that during Bishop Kaf-
ity's episcopate, ties will be strength-
ened between the Anglican and Greek
Orthodox Churches as the Archbishop
of Canterbury has appointed him one of
the Anglican participants in the
Anglican-Orthodox Conversations.

Among those representing the Episco-
pal Church in the U.S. were the Rt. Rev.
G. Edward Haynsworth, executive for
world mission; the Rt. Rev. C. Charles
Vaché, Bishop of Southern Virginia; and
the Rev. Canon Samir Habiby, executive
for the Presiding Bishop's Fund for
World Relief.

Bishop Kafity was born in Haifa in
1933. He was ordained to the priesthood
in 1958, and has served as the secretary
of the province of Jerusalem and the
Middle East, and as a member of the
standing committee of the Anglican
Consultative Council.

(The Rev. Canon) JOHN L. PETERSON

Remarriage Proposal Scrapped

In a recent six-hour meeting behind
closed doors, the bishops of the Church
of England voted unanimously to aban-
don the proposed regulations for the re-
marriage of divorced persons in church.

Widespread opposition, apparently
caused more by the complexity of the
much disliked "Option G" rather than
to the principle behind it, has led the
bishops to work out a new proposal. The
change is expected to delay any church
weddings of divorced persons by at least
a year.

Under Option G, which got prelimi-
nary approval at last July's meeting of
the Church of England's General Synod,
a couple seeking a second marriage had
to approach their parish priest, who
then had to report to his bishop. The
bishop then was to refer the case to an
advisory panel before making a decision
[TLC, Aug. 28].

According to the *Church Times*, the
bishops' suggested alternative would
place the responsibility for deciding
which divorced persons could marry in
church upon the diocesan bishop in con-
sultation with the parish priest.

Because the opposition to Option G
did not surface until it was discussed in
the diocesan synods, the bishops intend
to have their new proposal formally re-
ferred to the synods before taking it to
General Synod.

Dr. Charles R. Lawrence, president of
the House of Deputies of the General
Convention, recently spent a week as a
visiting scholar at Hobart and William
Smith Colleges in Geneva, N.Y., explor-
ing the theme, "The Church as Witness
for Peace and Justice," with students
and faculty. Dr. Lawrence, professor
emeritus of Brooklyn College, began his
tour as visiting fellow for the Associa-
tion of Episcopal Colleges by preaching
at a service honoring slain civil rights
leader Dr. Martin Luther King, Jr.

The Rev. David Edward Green, librari-
an of General Theological Seminary in
New York, has been named editor of the
Anglican Theological Review. A gradu-
ate of Harvard College and the Church
Divinity School of the Pacific, Fr. Green,
46, is best known to the scholarly world
for his translations from the German of
theological and biblical works. As editor
of the prestigious review, he will succeed
the Rev. W. Taylor Stevenson, professor
of philosophical theology at Seabury-
Western Theological Seminary.

The vast majority of refugees reset-
tled in the U.S. since 1980 are becoming
self-supporting and most of those receiv-
ing public aid use it only as transitional
assistance, according to a new report
from Church World Service, the relief
and development arm of the National
Council of Churches. *Making It On
Their Own: From Refugee Sponsorship
to Self-Sufficiency* concluded that
"given time and training, refugees are
clearly adjusting to and succeeding in
the U.S."

The Rev. Albert Theodore Mollegen, a
member of the faculty of Virginia Theo-
logical Seminary for 38 years, died Janu-
ary 22 in Alexandria, Va. He was 78. A
native of McComb, Miss., Albert Molle-
gen graduated from Virginia Theologi-
cal Seminary and held advanced degrees
from both Union and General Theologi-
cal Seminaries in New York. He received
an honorary doctorate from the Univer-
sity of the South in 1946. Dr. Mollegen
began his career at Virginia in 1936 as
associate professor of New Testament
and Christian ethics. In 1944, he became
professor of New Testament language
and literature and professor of Christian
ethics. He was author of several theologi-
cal works. In 1935, he married Ione
Rush. The couple had two children.

THE EPISCOPAL CHURCH LOOKS AT IRELAND



A wooden rocking chair sits in a New York apartment, its simple lines and craftsmanship reflecting the Ireland of the early Victorian age when it was made. The chair left Ireland with a family fleeing the famines of the 1840s, traveled back to Ireland when that family returned during the American Civil War, and finally came back to stay when the family resettled here at the turn of the century. That chair and its travels are symbolic of the profound, convoluted ties that bind North America to its closest European neighbor.

In mythology, art, commerce, religion, and politics, the debt of the American people to the people of Ireland is almost measureless, yet the ties and the debts go back so far and have become so much of the character of the American people that they remain largely ignored or unknown.

So the coins in which Ireland is repaid are those of economic exploitation; maudlin sentimentality; material, financial, and verbal support for those who kill and maim; and, from the churches, silence.

The American attitude toward Ireland and its trouble is often bleak, even despairing, and, all too often, overstated. The despair and overstatement reinforce stereotypes and leave Americans and Irish alike with no room to move, no place of refuge, no common ground.

It is not possible for America — Canada and the United States — to force a "solution" that would bring peace to

Ireland, even if such a thing were desirable. It is possible, however, for Americans to stop being part of the problem to begin to create the moral and spiritual climate where men and women can find their own solutions. It is in this that the churches — Protestant, Anglican, and Roman Catholic — can make a difference.

"The Episcopal Church Looks at Ireland" is the latest series of explorations of issues raised by the General Convention. The series is produced by the Public Issues Office of the Episcopal Church Center in cooperation with the Communication Office and THE LIVING CHURCH.

The authors of this article are the Rev. William D. Deley and Carol-Ann B. Dearnaley. They helped plan and conduct the Church of Ireland visitation to the U.S. in 1980, traveled and consulted in all parts of Ireland, and had many conversations with Irish and American leaders concerning reconciliation. He is now director of the Episcopal Church Center and general editor of the Issues series. She is a legal assistant in New York, and also has carried out research and consultation projects with the American Indian Bar Association, the Human Affairs Office of the State Department, and numerous private voluntary organizations.

Reprints of this article are available from the Public Issues Office, the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The Situation in Ireland

Unless you live near a military post in the U.S. or Canada, you are unlikely to encounter soldiers on any given day. Unless you are about during summer maneuvers, you will almost never see them fatigued and armed. In Ireland — in both the Republic and the North — the opposite is true.

Fatigue-garbed troopers, carrying automatic weapons with clips inserted, operating in patrols of four from armored Land Rovers, are a common sight at any time or place from cosmopolitan Dublin to the tiniest farming village. When something unusual is afoot — a bank funds delivery, a prisoner transfer, a kidnapping — these routine patrols will be supplemented by armored cars, squad- or platoon-sized units, and mounted automatic weapons, as well as by fairly obvious carloads of plainclothes operatives.

In the North — around Belfast and Londonderry — the troopers are British; the patrols are larger and more wary; barriers of stone or metal block off certain streets at certain times. Makeshift barricades stand before the shops and storefronts that may be car bomb targets. A carelessly parked rental car comes under immediate attention of either the police or the terrorists. Visitors out late at night might find themselves locked out of their hotels.

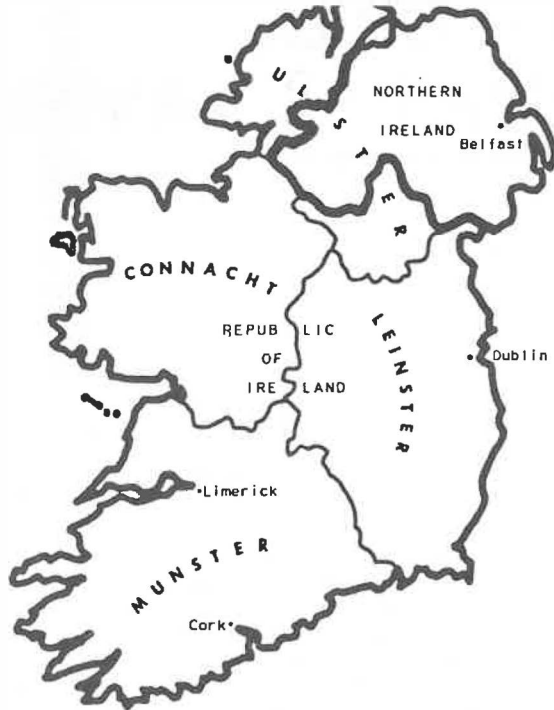
The level of tension is manifestly higher. But, in fact, it is a

difference only of degree, not of kind. Tension, division, and fear are part of the fabric; and, as wearying as they are to the visitor — who can leave — they are obviously grinding spark out of Irish life.

Of course, any Irish man or woman trying to make a living and live a life will deny that vigorously. Visitors are assured repeatedly that "those things are exaggerated" or "it really doesn't affect us here." And, of course it doesn't at level. It can't be allowed to, or life would stop altogether. The assurances are voiced while a mixed patrol of police and army searches cars 100 yards from the hotel. The assurances are voiced even when, ten days later, Irish troopers from barracks in that village die in a gun battle with Irish terrorists.

The very fact of the tension — its shadowy, constant presence — is a sign to many that the terrorists are winning. It is the fear that surfaced in numerous conversations, although never in open plenary session, at the Church of Ireland's Partners in Mission Consultation in November 1983. The constant round of danger, burial, and bereavement colors ministry and is probably the largest single identifying mark of what appears to be a tired, dispirited church.

Yet, a cycle of violence by itself is not enough to stagnate any group of Christians. History shows that endemic violence thrives when a nation's economy chokes, and here a



rich of its ancient history, Ireland existed as four "kingdoms," Munster in the South and West, Leinster in the East, and Connaught in the West Central, and Ulster in the North. These kingdoms later became provinces of Ireland, each with its own cultural ethos. In the late 19th century, Great Britain developed the habit of exporting goods to all of the North, where the Protestant managers worked for the mill and factory owners and held virtual local sway, as "Ulster" even in the west of Ulster is strongly anti-British and Roman Catholic. At the end of the 19th century, Ulster was divided as shown by the heavy line on the map to eliminate the eastern part of Ulster from what became Northern Ireland. Ulster and the Republic of Ireland are neither coterminous nor culturally united, and the casual reference to one when the other is meant is one of the communication habits that lie on the nerves of all parties.

and is gagging. Just about the only industry that does is the security industry, and that is as false and shaky an economic base as a defense industry.

There is a joke attributed to the late premier of Israel, Golda Meir, to the effect that God led Moses into the only part of Middle Eastern real estate with no oil under it. Nothing of the same can be said for Ireland today. In 1982, Ireland produced only 60,000 tons of coal, and, of course, no oil. Exports outstripped imports by more than \$1 billion.

Ireland imports most of its goods from the United Kingdom, the U.S., and West Germany, yet those trading partners do little for Ireland in exchange. England is the source of 8 percent of what Ireland imports, yet buys only 39 percent of what she sells. The U.S. supplies 13 percent of what Ireland uses, yet buys less than nine percent in return. Recent successful efforts to attract U.S. industry account for most of that deficit and may figure hugely in a hoped-for recovery.)

In fact, much of the pattern of Ireland's trade suggests that both sides of the border are victims of governments that seem uncaring, gullible, and sometimes a combination of all of the above.

When the former auto magnate John DeLorean bedazzled the Northern Ireland office of Her Majesty's government with the scheme of assembling his extravagant, gull-winged sports car near Belfast, they jumped for it. Loan upon loan was doled forth. A goodly section of Belfast was rebuilt with sparkling new plants, sparkling rail siding, office complexes, nearby housing for the workers who would pour their wealth into the economy.

The ending is now only a footnote in business school curricula. The worldwide recession eliminated whatever market

empty. The workers were newly embittered and the government was left with an extremely empty sack because no guarantees had been sought against the loans.

Let anyone think this is just another example of Great Britain's uncaring attitude towards Northern Ireland, the story is repeated in industries in the South. An American textile firm that had set up production and won loans and concessions pulled out when the going got rough. Although part of their factory was taken over by a Belgian firm, the nation suffered a net loss of 300 jobs.

No laws exist in either Northern Ireland or the Republic to force overseas investors to back claims with guarantees. Moreover, there are no provisions for Irish representatives on local boards of directors. (In spite of a national commitment to laissez-faire economics, the Irish Development Authority — IDA — attempts to monitor this problem and actually rejected the DeLorean deal as too risky, which is why he went to the London government. An American aircraft manufacturer doing business in the North after being rejected by the IDA is also rumored to be about to close.)

It cannot be denied that the employment situation is far worse in the North. Belfast possesses one of the finest, most modern shipbuilding facilities in Europe. Yet, when England set out to rebuild and bolster its Navy in the wake of the Falklands war, the contracts went to yards in Southampton, on Scotland's Clyde River, and even to Malta. Clearly, Britain decided to go with the traditional — and therefore predictable — labor unrest of the "red yards" of Scotland and the well-known home yards and endure the indignant response to the Malta contract rather than risk the total shutdown that a terrorist offensive might have brought about.

One final factor is on the economic scale. The Republic is not a top producer of anything that the world buys in quantity. Therefore, it is a weak trading partner generally and specifically in the European Economic Community, where it is vulnerable to attacks of protectionism. It *does* export beef, machinery, and dairy products in enough quantity to dent other EEC markets.

In November, the Dublin government was fighting vigorously to hold back EEC regulations that would have placed further limits and tariff on Irish milk. With home markets flat (Ireland's population is the smallest by far of any EEC country), such a move would have been likely to shut down some of the dairy co-ops, thus putting even more willing workers on the streets. (EEC activity apart, the need for new markets is desperate. One typical dairy cooperative, whose trucks were the single most pervasive non-military vehicles in County Cavan, had hired no new help in four years. Unemployment in the Republic holds steady at 14 percent.)

Throughout the island there are transport terminals, appropriate sites, and a population of willing, educated (illiteracy is less than one percent), and able (hunger is almost unknown) workers, all of whom are subject to governments and allies that seem incapable of providing work without bringing on more exploitation.

So they go into security forces, or join paramilitary groups or "fellowships" — and their pastors bury them.

No church body in Ireland is immune from the effects of violence and the economy. Nor is any church presuming to say that it has been hurt worse than the others by these times. Yet, because the Church of Ireland is often seen as occupying a middle ground (and, at its best, claims that middle ground), an exploration into that branch of Anglicanism provides an instructive glimpse into the role the churches in Ireland play now and hints at the role they could play in the future.

In 1981, a delegation from the Church of Ireland visited New York, Boston, Washington, and Toronto shortly after St. Patrick's Day to plead for North American action to create and support a middle ground for reconciliation in

American community. The provisional Irish Republican Army members serving time in the Maze prison were gaining support through their "dirty" protests for the restoration of special privileges.

New York's Governor Hugh Carey and a number of senators of Irish-American background had begun their "Friends of Ireland" movement. There was extraordinary press coverage, and tensions and misunderstandings ran high.

In those circumstances, the Church of Ireland showed American Christians its best face. Led by the Bishop of Down and Dromore, the Rt. Rev. Robert H.A. Eames, a legal scholar whose diocese includes Belfast and the border area, the delegation also included: the Rev. Houston McKelvey, then a parish priest in Eames' diocese, editor of the church's *Gazette* and Primate's advisor on international affairs; the Rev. Canon William Arlow of Belfast, who had a nationwide reputation as an effective and caring mediator; and David Bird, a farmer, company director, and civic leader from County Cork.

Their mission generated a great deal of publicity and support throughout Great Britain and Ireland, but, for the most part, they chose to do their work in the New World without stagey media events. The consulates and embassies of both countries, working with staff from the Episcopal Church Center, won access for the team to the "Friends of Ireland" founders, senior officials of the Roman Catholic archdioceses and of the U.S. Catholic Conference, political and religious leaders in Canada, religion newswriters, and influential civic groups concerned with international affairs.

Through careful planning and adherence to a grinding schedule, they were able to carry their message widely, and, it seemed at the time, effectively. That message was summed up by Bishop Eames in an address to the Council for Religion and International Affairs in which he sought to counter simplistic propaganda:

"There is no single question to be answered, no single issue to be resolved. . . . In any human situation — and the situation of which we speak is an intensely human one — it is comforting to pin labels on complex questions. Comforting it may be — dangerous and futile it most certainly is."

The rigorously well-briefed, charming group pressed its case that Americans need to look beyond propaganda, beyond mythology and maudlin pride. We need, they said, to stop viewing Ireland and Irish people as one-dimensional, as human caricatures.

Because they knew their task and presented such a refreshingly restrained image, it seemed that they had made an important start to the long, hard task of broadening America's understanding of Ireland and of reshaping the roles played there. This was the report they carried home, and the Church of Ireland took tentative steps to build on their work. But within weeks, the foundation they had laid was buried under a new wave of death and rancor.

Even while the team was at work, the "dirty" protests at the military prisons in Northern Ireland had escalated into hunger strikes. A backlash protest against what was seen as British perfidy had enabled one of the strikers — Bobby Sands — to win a seat in Britain's Parliament. The American media focused on the drama of the strikes: the rapid decline of "Bobby Sands, M.P." and his colleagues; the papal emissaries; the glacial resolve of Prime Minister Margaret Thatcher; the British patrols; the rock-throwing, defiant children.

It was classic. Bishop Eames's "intensely human" tragedy had been turned into an expertly staged propaganda coup and rich, red meat to the reporters. No one — observer, participant, reporter — seemed inclined toward moderation, and there was no thought of reconciliation.

In the end, Sands and some of his colleagues died and were buried with the only dignity and restraint that marked the whole incident, thus giving the propagandists their final

Ireland's plea for reconciliation (or a similar one made at the same time by a Presbyterian group), it was only to con- it with the tired, one-dimensional, "single issue think and to fall back — comfortably — on the latter.

All of which is not to say that the Church of Ireland given up. A reconciled island and people is their vision. Leaders believe in the church's role in bringing that about and they cling to the idea that a modified, open North American viewpoint is vital to setting the climate.

There are times, though, when Bishop Eames sounds he would be happy if everyone would just turn off the light and go away. In light of his experiences in the spring of 1981, one sympathizes.

A year after visiting the U.S., the bishop talked to visitors from the Episcopal Church in his Belfast office. "Ireland today is like the victim of a horrible automobile crash. She is surrounded by tubes and wires, suffering dreadfully, but clinging to life, she lies there. Then along come the visitors. Well-meaning, sympathetic, they tell the victim what she to do now — each with a different idea — and, in some cases, even what she did wrong to be in that position."

Such images of the accident are rich and telling. With broken arms, it's hard to hold up a book. The dramatic medical war stories is no substitute for healing sleep. The patient must be allowed to take charge of his or her own healing. But as members of the family, are we allowed to if reconciliation is the best or only medicine, and if the Church of Ireland is the best or only doctor?

THE CHURCH OF IRELAND: Images and Vision of Conflict

The Anglican Communion's Partners in Mission program is probably one of the best devised for helping a church examine its life and the effectiveness of its ministry. It provides for rigorous self-examination by member dioceses, parishes, groups, and related bodies and structures, followed by visits from "external" Anglican partners to the different regions of the host church. All this culminates in a four-day gathering in which indigenous church leaders and their external partners share their findings and try to shape a consensus of the church's strengths and weaknesses as a basis for future initiatives.

The process is far from perfect. A host church naturally seeks to present its best face. The external partners are present for too short a time to become sensitive to local customs and needs. It is, therefore, inaccurate to characterize a church purely on the basis of such a process. Nevertheless, when observations emerge from the consultation that differ from those gleaned from three Church of Ireland synods — and when some of those observations are bitterly tested and defended — they become valid for at least limited exploration.

Structurally, and in self-image, the Church of Ireland ignores the border. The Province of Armagh in the North and the dioceses in the Republic and Northern Ireland (as well as the dioceses that span the border). The Province of Dublin is located entirely within the Republic. The church meets in General Synod as one body. Members of all churchwide organizations are drawn from throughout the island. When the Ireland Forum — an attempt to bring all Irish viewpoints into open dialogue — held public hearings late last year, Bishop of Cork, the Rt. Rev. S.G. Poyntz, felt confident saying that partition had not affected the church.

It cannot be emphasized enough that this sense of unity is real, dominant, and one of the true strengths of the church. At the same time, it is obvious to observers that unity is deeply strained by events, structures, and attitudes that exist within and without the church.

An international border — however artificial — is a fact

of Ireland's commitment to reconciliation lies within.

on rules the North; Dublin, the Republic. Currencies are
ent, as are laws. If the Anglican Church of Canada and
Episcopal Church were to become one, tensions and
ulties would exist even if U.S.-Canadian relations
ined amicable and open.

ese external pressures combined with those of economy
violence would be enough for any group to handle. What
s matters worse are some pressures from within that
hurch seems to deal with less openly.

undercurrent of North-South antipathy exists, but its
ts are hard to assess. The bulk of the church's member-
is in Armagh province, most of which is in Northern
nd. The North, too, seems to generate the bulk of the
h's money. Southern churchmen were at pains to point
luring the consultation that the diocesan presentations
ed with the North and did not rotate, but went through
agh and then on to the Dublin dioceses, so that the
r would be heard only after everyone was thoroughly
b. There was also a feeling that well-trained young
y were lured north.

r is this a one-way feeling. External partners and
rvers were told the South had more power in the church
though the North provided the people and funds. They
heard a somewhat resentful observation that few of the
ern bishops had northern parochial experience.

ch of this is highly subjective and elusive. It is also an
; that the Irish Church itself is conscious of, and the
report called for efforts to reach greater understanding
stronger "links between the church and clergy of the two
s in Ireland."

hen, in the late 1800s, Lord Randolph Churchill cyni-
suggested "playing the Orange card" to defeat home
he was acknowledging a cultural reality that a tremen-
number of Northerners live by. To this day, a Church of
nd member in the South is more likely to identify him-
as "Irish," while his counterpart in Northern Ireland will
iently call himself "British."

is identity with the United Kingdom exists most
gly in the eastern portion and fades quickly heading
(which is why County Donegal was carved out of Ulster
artition and why the city of Londonderry in January
d to revert to its ancient title of "Derry"). U.K. loyalty
s limited to those of Scottish, Scotch-Irish, or English
age and "Protestant" (which in this land is all Chris-
ity except Roman Catholicism) tradition.

though the Church of Ireland is unswerving in its con-
nation of *all* sectarianism and sectarian violence, there
lements of this common identity which, the external
ners felt, undermined that message and the church's
ts to seek reconciliation. Many members of the Church
reland in the North are reserve or retired members of
ish armed forces or are members of, chaplains to, or
iated with lodges, clubs, and organizations that are
ad publicly with "Orange" exploitation and violence.

nsconscious of the potential hindrance of guilt by associa-
, the external partners wondered "whether the church's
sionship with associations which serve to perpetuate his-

of divisive history do not hinder it as an instrument of
reconciliation?"

The members of the host church raised a storm. They
appealed to historical roots, accused the external partners of
insensitivity to their communities, and refused to consider
any negative aspects of these associations. The visitors
finally agreed to revise the statement to: "If the church
shares the sterile preoccupation of some in Irish society with
the past, and in the perception of historical divisions, it is
shackled as an instrument of reconciliation."

It has already been stated that the church cannot be
judged adequately on the consultation. Bishop Eames and
Bishop William McAppin of the Diocese of Connor conduct
an extraordinary series of ecumenical debates and broad-
casts with Roman Catholic leaders. The four-year-old series
continues to gain an audience. By contrast, when an external
partner visited a diocese that includes a large Roman Catho-
lic population, he suggested a visit with his host rector's
Roman Catholic counterpart. It was the first such contact
between the two pastors.

Although nearly every diocese had mentioned the need for
greatly increased ministry with, and training of, young peo-
ple, the two youth officers were allowed only a 15-minute
presentation. They used part of it to ask why so few of those
dioceses had sought their assistance. The final report
acknowledged that the young people "need encouragement
and just toleration. . . . Young people want the church to
recognize their ministry *though training is required to help
them understand its nature*" (authors' emphasis).

"The number of women on church bodies, especially at the
center, was recognized as being woefully inadequate, and it
was even suggested that the situation merited 'positive dis-
crimination,'" the report said. Of the 24 lay partners (Ire-
land does not ordain women), six were women. A seventh
Irish woman was among the ten consultants the church
brought to the meeting.

"We suspect that there is still a narrow understanding of
'ministry' — it is too readily taken to mean 'ordained minis-
try,' or if laity are included, to mean the use of 'layreaders' in
the absence of clergy."

Claiming he failed to understand how they could accuse
the church of a narrow concept of ministry, the Primate, the
Most Rev. J.W. Armstrong, Archbishop of Armagh, said the
church had produced an "excellent" report on this issue and
suggested that if the laity failed to read it, it was their fault.
American partner Harry Griffith, a lay leader and member of
the Executive Council of the Episcopal Church, disputed the
archbishop and said that if it was not read "that is the fault
of the whole church." The laity, the archbishop asserted,
were not willing to read it, but preferred a digest.

These examples alone are enough to prove the foolhardi-
ness of judging a church by one event, but they also serve as
a strong clue that the first target for the Church of Ireland's
commitment to reconciliation lies within.

In the section entitled "Knowing Who We Are," the report
stated: "We should have confidence in our Church of Ireland
stance as a church, both Catholic and Reformed, which is
firmly committed to the ministry of reconciliation. We
should be both equipped and unafraid to counter any mis-
representation of our church. Some of our people have an
inferiority complex which can adversely affect what we say
and do."

A vigorous effort to exorcise feelings of inferiority, to
understand and value different roles, and to soothe pain
could go a long way toward equipping the church to take its
place as an effective reconciler when the time comes.

The church will not pull back immediately and fully into
this single self-absorbing task, nor should it. Self-absorption
is already too large a risk in the Church of Ireland and could
jeopardize work that is under way.

The work under way is not just make-work, though it must
seem discouragingly like that when the results are dim and

task of the president — pointing out a country's unfinished business — is one possible attitude. The work is witness.

The ecumenical dialogues fostered by Bishops Eames and McAppin are in this category. The Chapel of Unity in Belfast Cathedral is a reassuringly immutable stone witness. The repeated sight of the Primate and the Cardinal in conversation serves the same function. The violence of the last 15 years permeates the diocesan PIM reports, especially from the northern dioceses; but Bishop McAppin's diocese ends its report with the best possible reasons for these signs of witness.

"The perpetrators of violence are neither the friends of the Roman Catholic nor of the Protestant Churches, the Nationalists nor the Unionists, the South or the North. The message is clear to all men of goodwill. We must continue to build bridges." Such efforts are effective if only one person sees in it the overwhelming repugnance of Irish men and women to thuggery.

There are the religious who live in no-man's-land or in the midst of hostile communities and are available to any who seek counsel, prayer, or just tea and rest. Two years ago, Canon Arlow and two visitors ended a whirlwind tour of Belfast at a recently established Anglican Franciscan house. The brothers had had to move recently from another part of the city and conceded that their new neighbors weren't coming out in droves yet. So they walked the streets and greeted people and waited.

Their work complements that of Sr. Anna Hoare of Lagan College. Concerned for the well-being of the children, she prods governments, churches, and individuals to fulfill a duty to those victims who are often incapable of understanding or trusting any outsider.

If the church has any question of the ministry of the laity, it can find real models within its own fold of reconcilers. The Rt. Hon. David Bleakely gave up a respected political career to take on the directorate of the Northern Irish Council of Churches, with its advocacy, relief, and education projects. The council's new education series for children on peacemaking is highly acclaimed.

Finally, in the South, the United Dioceses of Cork, Cloyne and Ross are developing an image of a confident, Gospel-proclaiming church satisfied with being a very tiny minority within a country (in the Republic, the Church of Ireland makes up only about one to three percent of the total population). Such an attitude could be of enormous value to the church as a whole.

The questions, however, are still valid. Is reconciliation the best, or only, medicine? Is the Church of Ireland the best doctor? Certainly the church demonstrates energy, effectiveness, and commitment to this cause and proves that is one medicine. At the same time, the unreconciled elements within the structure drain energy and diminish the witness. Finally, the single-minded concentration on reconciliation seems to have blinded the church to another arena in which the church and especially its laity, can be effective.

In no paper, report, or speech does one ever get a hint that the church feels it has any role in seeking political consensus and settlement to Ireland's divisions. Yet, within the church are men and women who serve local governments and community boards, who are trained in statecraft, management, and military and diplomatic skills. There are men and women who understand the art of the possible and who have the ears of those who run the two Irelands.

Moreover, they are part of a church in a communion which is beginning to realize that its opinions will be heard and respected (although certainly not always followed) in Washington, Toronto, and London.

Such a role would have to be considered with the greatest care and approached very gingerly, but the church, through its other dialogues already has the ability to begin to identify common ground shared by a wide range of political parties and other groups. The laity are also well-equipped to

church people — the shared concerns over economics and civil rights.

In both of those realms, cynics might see intra-Irish cooperation as the blind leading the halt. But the fact is that while unemployment in the South is only a few points less than in the North, there are new electronics and chemical industries in the South about which the IDA is very hop clean industries that are carefully monitored and actively free of protectionism. Further, while both nations have particularly draconian codes for controlling outlaw activities surely church people can bring a much-needed ethical/perspective to balancing these against the needs of all land.

To enter into this arena is a grave risk and would require immediate distancing from the other Protestant bodies: has been noted that the church is reluctant to do this that it suffers dreadfully from a lack of confidence and image.

But, in spite of all their carping and complaints, the external partners emphasized that they had great faith in Church of Ireland's abilities, for their last word to the church was a reference to Numbers 14: "Having been led to the verge of the Promised Land surrounded by signs of God's presence and faithfulness, they feared further risk. In the days, the Church of Ireland must 'lift up its eyes' to a source of help, and move forward."

NORTH AMERICA & IRELAND: Image Dominates

"Ireland is like the victim of a terrible automobile crash."

"Yes, bishop, you're right. We know we're butting in where we've no business or knowledge, and the fact that we're you and owe you a great deal is no excuse. Because what we don't know, (or are too charitable to point out) is that you may have had some responsibility for seeing to the safety of that car you were riding in."

* * *

Something like that conversation is a necessary prelude to any role North American Anglicans take (or are given) in the affairs of a sister church. In the 15 years since the civil rights struggle in Northern Ireland burgeoned into a battle, the Episcopal Church and the Anglican Church of Canada have taken only a passive, uncritical role. Resolutions from the churches have condemned sectarian violence and offered complacent approval of the reconciliation policies. Money has gone from our churches to bring Irish children out of the violence (briefly), to support the Corrymeavon reconciliation talks, the programs of Glenree, and the dramatic renewal efforts that span denominational lines.

These efforts are no different, and no less valuable, than similar initiatives undertaken in Latin American and southern African countries — with a significant difference: there has been no effort to join and try to shape North American perceptions and policy on Irish issues. When the count is somewhat exotic or far away, we plunge in and look ourselves. When it is our closest neighbor to the east, and the northern half of the hemisphere, deeply entwined in history, we put away the magnifying glass.

In the late 1960s, when demonstrations against discrimination and bigotry in general had assumed a patina of respectability, Northern Ireland was presented in a blindingly romantic light. The vulnerably young, articulate Bernadette Devlin and her co-leaders touched American hearts and liberal instincts by pointing to the injustices that existed. Official intransigence and strident demagoguery were the rest.

Those initial, instinctive reactions had two results. Radical branches of Irish nationalist movements sensed that

For Further Reading

So much of what is written about Ireland falls into the categories of polemic or apology centered around the "current" (which means 15-year-old) crisis. These materials are helpful and necessary for understanding the rigid points of view that adhere, but they do little to provide the full range of historical understanding that forms the backdrop for action.

An excellent book for such an overview is Robert Kee's *Ireland: A History*. Kee is a journalist and historian, and the book was prepared as companion to the highly-acclaimed BBC/RTE television series that aired on U.S. public TV stations in 1982. Lavishly illustrated and well-written, the book surveys Irish history from the formative anthropology through the current days in chapters that break into manageable study segments. It also contains extensive specific and general bibliographies (Sphere Books, London, 1982).

In a somewhat more specific vein, F.S.L. Lyons' *Culture & Anarchy in Ireland, 1890-1939*, is a study of the tumultuous period in which modern Ireland was formed. Lyons is provost of Trinity College, Dublin, and the book is based on a series of lectures delivered at Oxford University. His writing on the "Irish-Irish" and the "Anglo-Irish" cultures and on the Province of Ulster are especially illuminating (Oxford University Press, 1979).

Many of the individuals who have figured so largely in 20th century Irish history are subjects of a series of biographies published by Gill & MacMillan, including one, *Michael Collins*. Collins was a leader of the Easter, 1916, Rising, later negotiated the treaty with Great Britain, and was murdered in the civil war of the 20s. Leon O Broin, a former civil servant of the Irish Republic, is the author (Gill & MacMillan, Dublin, 1980).

A more informal, but equally penetrating look into Irish culture in the middle of the century is offered through the books of Oliver St. John Gogarty. Gogarty, a surgeon, author, poet, and statesman, was one of the first senators of the Irish Republic. He later found himself threatened and his house burned after the civil war. A friend of many of the leaders of Ireland's great literary period, Gogarty skewers the foibles of Irish and British alike and writes with great affection for the people and land. *As I Was Going Down Sackville Street*, *Rolling Down the Lea*, and *Tumbling in the Hay* are good reading and they are enlightening (Sphere Books, London).

Note: *The Uncivil Wars: Ireland Today* has just been published by Houghton Mifflin. The author, Pdraig O'Malley, is a senior analyst in public policy at the Center for Studies in Policy and the Public Interest, University of Massachusetts. The book is based on extensive interviews throughout Ireland and seems to support the contention put forth by the authors of this piece that sectarianism (and therefore ecumenical reconciliation) are not the dominant factors in Ireland.

Most recent newspaper and magazine articles have, as indicated, concentrated on the events, polemic or apology, but some that the writers found helpful include:

"The Four Horsemen," by Conor Cruise O'Brien, *Harper's*, December, 1981;

"Northern Ireland; Protestantism Under Siege?" *Christianity Today*, April 23, 1982;

"Northern Ireland: 'British, Get Out,'" by Arthur Jones, *National Catholic Reporter*, July 30, 1982;

"Achieving Irish Unity; Another Sorrowful Mystery," by J.J. Farmer, the *Newark Star-Ledger*, July 10, 1983.

Lenten Series

It is with pleasure that we introduce in this issue a series of lenten articles, "In Praise of the Seven Deadly Sins." The author of them is the Rev. Richard Holloway, rector of the Church of the Advent in Boston, Mass.

Fr. Holloway was born 50 years ago in Scotland and prepared for ordination at Kelham, in England, in the renowned (but, alas, no longer operating) college operated by the Society of the Sacred Mission. After a short period of missionary service as a layman in Africa, he was ordained in his native Diocese of Glasgow and served there for a decade before becoming rector of Old St. Paul's in Edinburgh, one of the outstanding parishes of the Scottish Episcopal Church. He came to Boston in 1980 to be rector of the Church of the Advent, one of the most distinguished Anglo-Catholic parishes in America.

Fr. Holloway is the author of over half a dozen books, including *The Anglican Tradition* (to be reviewed in our pages shortly) and is a member of The Living Church Foundation. He has preached and led missions and retreats in many parts of the English-speaking world. He and Mrs. Holloway are the parents of three children.

Fr. Holloway writes with wit, charm, and a light touch. At the same time, he brings to his subject a deep theological knowledge and commitment to the faith. May his words help all of us this Lent.

Hunger Continues

Recent discussions of hunger raise the question of whether there is more of it or less of it, whether it is underestimated or overestimated. Whatever one may say, it remains a most serious problem — most particularly for those experiencing it.

For those who do not experience it, it is also a serious problem, even at a purely selfish level. Hunger in the world at large breeds communism. Selfishly put, it is cheaper to fight Marxism with wheat than with bombs.

Hunger in the U.S. has a major impact on two groups: children and old people. Undernourished children will, in many cases, grow up to be less capable and less productive citizens, and they may require a greater portion of health care in later life. A hot lunch today is cheaper than a welfare case tomorrow. As to the elderly, a variety of food programs help great numbers of them to eke out a marginal but still independent life. Free lunches are much cheaper for society than care in public institutions.

Such pragmatic, selfish arguments make sense, and we should not hesitate to use them. On the other hand, these are not the reasons for Christian concern about hunger. We have to be concerned, whether it is good business or not, for Jesus said that in feeding the hungry, "as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40).

Global Hunger

When we consider the long range prospects for food for the entire human race, the scene is mind-boggling. Some places, such as the U.S., we could be capable of producing vast amounts of food for centuries, or even for thousands of years to come, if land and water sources were carefully preserved and standard agricultural practices were adhered to. Many Americans, including farming people, are indeed deeply concerned about the preservation of land, water, and air.

On the other hand, millions are not. Prime land is constantly being lost by pollution, erosion, and the conversion of acreage to commercial and residential use. Dependence on artificial fertilizers to maintain production is like depending on coal and petroleum for our main sources of energy. They are necessary now, but in the long run these will be self-terminating systems.

It is our conviction that both short run and long run policies of conservation must be lifted above the level of partisanship, politics, and commercial interest. Basic principles of conservation, like basic principles of arithmetic, should be taught to all our children in school.

Meanwhile, it is evident that in certain parts of the world the number of people exceed the reasonable capability of the land and water to sustain them. Hunger cannot be considered in broad terms without considering population.

Ethically acceptable, inexpensive, and effective means of birth control are urgently needed in various parts of the world. Where responsible steps are not taken, we can only expect an upsurge of *unacceptable* measures, such as abortion, infanticide, and the sterilization of poor and minority peoples. Finally of course nature imposes its own effective methods of population control — plague, famine, and war.

Bach at Home

Reverberating Bach, the tiny cell
That is my house is bursting at the seams,
While I — much more resilient — can swell
Sufficiently to hold the tumbled themes
And never spill a drop! Who can explain
Just why the edifices man has made
All lack his stretchiness of soul and brain?
To demonstrate this truth, when Bach is played
I raise the volume — walls begin to shake!
The windows rattle! Over falls a book!
The kitchen cupboards open! Dishes break!
The whole house has a hard, withholding look!
So houses have to stay the way they are,
While we who hear expand into a star.

Gloria Maxon

PRIDE

The next time you are tempted to think more highly

of yourself than you ought to . . . just stop

and think about who and what you really are.

By RICHARD HOLLOWAY

I have called this series "In Praise of the Seven Deadly Sins," but it might be more accurate to call it "The Rehabilitation of the Seven Deadly Sins." Let me explain the thinking or approach that lies behind that title.

Society today is generally reckoned to be soft on sin and crime. Though they are their critics, social workers and psychologists rarely describe young people who get into trouble as bad. According to them, their bad behavior is really an expression of good purposes and desires which have been frustrated and frustrated. So we are told that it is not attacking and punishing people in itself. What we have to do is find them alternative outlets for their frustrated desires or thwarted ambitions.

Now, whatever you may think of this method of approach to young offenders, it occurred to me that if we applied it to sin itself we'd get some interesting and possibly helpful results. From the beginning, the parallel is exact. If you ask what sin is, or what badness is, the only way you can really answer is in negatives: a bad man is a man who is not good.

When you look at it really closely, badness does not have any independent existence; it could not exist at all if goodness did not exist, since badness is the negation of goodness. Evil, according to

St. Augustine, is the negation of good.

Let me give you an example: take the sin of gluttony. Gluttony appears to be positive enough — it's eating too much, overindulgence. But how do you know what "too much" is? Only because there is a proper standard from which it has declined, a right amount to eat; anything over that is a departure from the norm, a falling away from the standard. So a glutton is a man who has failed to find the right balance in satisfying his genuine needs.

And all sin has this characteristic: it is wrongly directed effort; or it is a good drive which fails to find the right object. This will become clearer later on, but you get something of what I'm trying to express from one of the words in the New Testament translated by the English word sin.

The word which is most often used for sin is an archery term which means "to miss the mark." So you have a picture of someone who's aiming for the right target, the bull's-eye, but for some reason he misses, and his arrow goes elsewhere. And all sinful activity has this characteristic: it is really a frustration or misdirection of genuine needs and impulses.

A river that is dammed, if it cannot follow its natural route, will overflow its banks and find an alternative way. Our life is meant to flow in a certain direction. It is like a great force or energy, constantly on the move. If it does not find the right direction, the correct target, it will find alternatives, because it

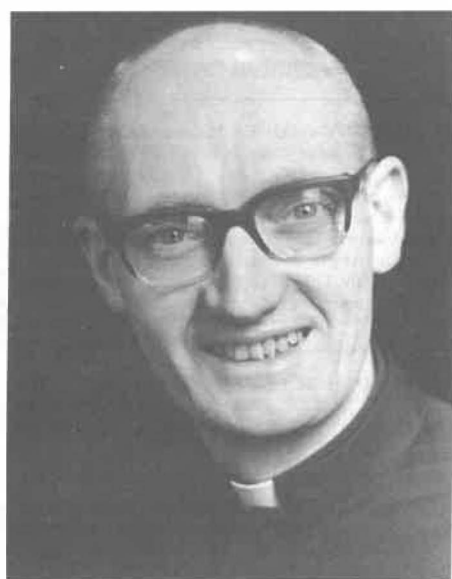
must go somewhere. So all sin is misdirected effort, misapplied energy. It is like a man stumbling about in the dark, knocking things over and making an awful mess in his search for that elusive light switch.

Now, if this is true, we have a more helpful way of dealing with the sins that beset us. If we really investigate them, or ask for a background report the way the judge asks the social worker, we will find out what we are really after, and, with luck, the proper direction to go in. In other words, let us find a way of rehabilitating sin. Let us find out what sin is really looking for.

Let us stop hammering away at it, placing it in the dock with bowed head and denouncing it violently. You know it will only crawl away and do the same thing. Let us, instead, invite sin for a cozy discussion over hot tea and ginger biscuits. Let us try a bit of positive reinforcement, a bit of praise. Let us praise the seven deadly sins.

The old teachers, with their passion for classification, subdivided sin into seven main groups — though they are all related. Here are the magnificent seven: pride, envy, anger, covetousness, gluttony, lust, and sloth. I have tried to turn the first letter of every sin into a sort of mnemonic to help you remember, but I wasn't very successful. My best effort was SLAGPEC; or there is SLEPGAC or GLAPECS. Try it for yourself; it makes sin cozy and intimate, an ideal fireside game.

Pride, of course, is the grandfather of them all: it is the root of all sin, the basic disposition behind every wrong or misdirected act. It has been defined negatively, as the primal disobedience, the act that got the whole sorry mess going. How does it arise, and, remembering what we have just been considering



The Rev. Richard Holloway

racial pride of white South Africans. This is, at least in part, due to a fear of being overwhelmed and rendered racially insignificant by their more numerous black countrymen. Most racial pride is rooted in fear.

Pride is a distortion of a genuine need. We must have a real sense of our own worth; we must have a view of ourselves that is in genuine proportion; and we must be directing our life in its proper task of seeking and adoring God. If these legitimate outlets for the worship drive are not properly gained, then stress and distortion occur, and we get all those awful sins of pride: touchiness, resentment, acute sensitivity, violent reaction to criticism, bigheadedness, arrogance, all the way up to racial domination, and unscrupulous control over the lives of others.

How do we tackle this sin in ourselves? I can put the answer in one word: humor. A sense of humor is the main antidote to human pride. If we have a sense of humor about ourselves, it means that we see ourselves in proportion. We don't take ourselves too seriously, we see the incongruity of all that solemn nonsense we have just spouted.

So the next time you are tempted to think more highly of yourself than you ought to think, or to behave in a high-handed or contemptuous way, just stop and think about who and what you really are. And if that is not enough, try this: think of yourself as standing there stark naked, except for a necktie round your neck and a bowler hat on your head, and see what that does to your silly pride.

(To be continued in our next issue)

"Love Is the Whole and More than All"

To spend and, in the spending,
never count
the cost;
to lose and, in the losing,
not to hunt
the lost;
to gain and, in the getting,
question not
the gift;
to give and, in the giving,
not expect
receipt;
are love, which — in its living —
deprecates
regrets.
So love, and — in the loving —
nothing but
rejoice;
and sing, and — in the singing —
not protect
the voice.

G.J. Frahm

PEOPLE and places

Appointments

The Rev. Norman J. Amps will be chaplain at Canterbury House, which offers the ministry of the Diocese of Dallas to Southern Methodist Univ. Fr. Amps will also continue through the end of the school year to be the chaplain at St. Mark's School of Texas, where he teaches Latin.

The Rev. Rodger C. Broadley is the rector of St. Luke and the Epiphany, Philadelphia. He was formerly assistant there.

The Rev. Eugene A. Combs is rector of Holy Trinity Church, 416 N. Garfield Ave., Alhambra, Cal. 91801.

The Rev. Jerry W. Fisher is rector of St. Andrew's Church, Hillsborough, N.C.

The Rev. Robert C. Granfeldt is rector of Emmanuel Church, Quakertown, Pa.

The Rev. Jack Lee Leighton is assistant rector of St. Christopher's Church, Houston, Texas. 1656 Blalock Dr., Houston 77080.

The Rev. John H. Loving is rector of Grace Church, Grand Ave. at 13th St., Ponca City, Okla. 74601. Home: 1220 S. Eighth St., Ponca City 74601.

Chaplain Richard Dorsey Murdoch is assistant rector of Trinity Church, Matawan, N.J. Add: 38 Olney Lane, Eatontown 07724.

The Rev. Richard E. Trask is interim rector of St. Bernard's Church, Bernardsville, N.J.

The Rev. Stephen O. Voysey is rector of St. Paul's Church, Pleasant Valley, N.Y.

The Rev. Keith Whitmore is associate rector of St. Philip's Church, Joplin, Mo.

Ordinations

Priests

Albany—Gary Charles Schindler, assistant rector of Christ Church, Pittsford, N.Y.; add: 3 Main St., Pittsford 14534. Fr. Schindler will in future be connected canonically with the Diocese of Rochester.

Arizona—Richard Greer Fellows, associate rector of Christ Church, Springfield, Ill.; add: 61 Jackson St., Springfield 62701. Fr. Fellows is connected canonically with the Diocese of Springfield.

Chicago—Robert E. Hensley, curate, Emma Church, 412 N. Church St., Rockford, Ill. 61103. Residence: 2820 Ridge Ave., Rockford 61103.

Long Island—William Stevenson Bennett, assistant rector, Christ Church, 61 E. Main St., Oyster Bay, N.Y. 11771. Residence: 102 Sidney St., Oyster Bay 11771.

Michigan—James P. Dalton-Thompson, curate of St. Gabriel's Church, 196-10 Woodhull Ave., Highland Park, N.Y. 11423 and chaplain to the Woodhull School St. Joseph's Parish Day School, Queens Village.

New Jersey—Christopher G. Duffy, assistant rector of the Church of the Holy Spirit, RD 2, Haytown, Lebanon, N.J. 08833.

Ohio—Richard L. Twist, curate, St. Andrew's Church, 1125 Franklin St., Downers Grove, Ill. 60515. Residence: 2455-D Brunswick Circle, Woodridge, Ill. 60517.

Southwest Florida—P. Michael Davis, assistant rector, St. Thomas' Church, 1200 Snell Isle Blvd., N.E., Petersburg 33704.

Texas—William Reinks Hood, assistant, St. Christopher's Church, League City, Texas; add: Box 103, League City 77573. Steven Mark Brown, assistant rector, St. Alban's Church, Waco, Texas; add: 305 N. 3rd St., Waco 76710. William Elbert Cook, vicar, All Saints Church, Crockett, Texas; add: Box 103, Crockett 75835. Stanley Penrose Collins, assistant rector, Church of the Good Shepherd, Friendswood, Texas; add: 558, Friendswood 77546. James Edgar Flowers, assistant rector, Church of St. John the Divine, Houston; add: 2540 River Oaks Blvd., Houston 77019.

Western Massachusetts—James R. Gurley, assistant rector, St. James Church, Greenfield, Mass.; add:

how did whatever it is get misdirected in the first place, and where should it have been going?

Well, there is in human beings what we might call "a worship-force," a sort of "adoration energy." There is in us a powerful need to give ourselves totally. This need is like a mighty river pulling and rushing with an almost gravitational intensity towards the sea. The real goal of all that effort and striving is God himself; he is the great and tranquil sea that we long to pour ourselves into. For some reason, we constantly frustrate and divert the strong flow of our life's direction.

Pride is the vain effort to make ourselves the goal and destination of our life's longing; so all this adoration power is turned in upon itself. Pride is the placing of the self in God's place. It is, quite precisely, to be self-centered; to see ourselves as the center of all significance and value. It is our first and abiding temptation: to be as God. Mankind's history is the record of that misdirected longing.

How are we to approach this sin? How are we attempt to rehabilitate it, find it a rightful outlet? We must first recognize that we have this need to worship within ourselves, this need to value and give worth to something, to adore. And part of this worship energy must be focused on ourselves. It is essential for us to have a genuine sense of our own worth and dignity. God had given us real value and importance, and if this is taken from us or denied, it will frustrate and thwart a genuine drive in our nature.

It is well known that many aggressive and overbearing people are fighting against a sense of their own inadequacy. A lot of human pride has this kind of insecurity at its root. An obvious exam-

BOOKS

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NOT FOR ME (Ye daughters of Jerusalem), Week meditations by the Rev. Moultrie : Order from SPO 1145, Sewanee, Tenn. 37375. \$4.95 single copy, 5 for \$20, 10 for \$30 (\$1.50 e).

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Western Michigan—Mark Story, assistant, St. Luke's Church, 247 W. Lovell, Kalamazoo, Mich. 49007. Residence: 4501 W. Main, Apt. B-33, Kalamazoo 49007.

Deacons

Tennessee—George Klee, deacon-in-training at St. Mary's Cathedral, Memphis.

Permanent Deacons

Kentucky—Donald E. Miles, to serve St. Peter's in-the-Valley, Louisville; add: Box 58536 (8110 St. Andrew's Church Rd.), Louisville 40258.

Receptions

The Rev. Thomas Upton, a Roman Catholic priest, was received as a deacon in the Diocese of El Camino Real on January 22 at the Church of St. Mary's by-the-Sea, Pacific Grove, Calif.

Other Changes

The Rev. Austin R. Cooper, Sr., who has been rector of St. Andrew's Church, Cleveland, Ohio, since 1970, was recently elected to the standing committee of the Diocese of Ohio. He was the first black priest to be elected to that body in ten years. The United Negro College Fund gave him its award recently for his support of its Cleveland branch.

Retirements

The Rev. Alfred E. Persons, who has been a church growth consultant in Houston, Texas, recently retired. Add: Box 1741, Estes Park, Colo. 80517.

The Rev. Donald Raish, rector of St. Mark's Church, Austin, Texas, has retired and is now rector emeritus. He was also dean of the Austin convoca- tion. Add: 5005 Tahoe Trail, Austin 78745.

The Rev. Kenneth C. Werner, rector of St. Andrew's Church, Glenmoore, Pa., will retire on April 30.

Diocesan Positions

The Rev. Wallace Pennepacker, who recently re- tired as rector of St. John's Church, Memphis, is now a canon of the Diocese of Tennessee with special ministry to the aging.

Norman A. Young, formerly business administra- tor for St. Bartholomew's Church, New York City, is now deputy for administration in the Diocese of Southwest Florida.

Deaths

The Very Rev. William J. Spicer, retired priest of the Diocese of Fond du Lac, died at the age of 79 after an extended illness, at his home in Oshkosh, Wis., on January 14.

Fr. Spicer had served as rector of Trinity Church, Oshkosh, from 1950 until his retirement in 1969. Previously, he had served churches in Minnesota, Wisconsin, and New York. A fellow of the College of Preachers and former editor of *The Church Messenger* of the Diocese of Central New York, Fr. Spicer was a founding member of Associated Parishes. He was educated at Carleton College and Seabury Western Seminary, which awarded him a D.D. in 1966. Fr. Spicer's first wife, Ruth Mott Spicer, died in 1960; he is survived by his second wife, the former Bertha C. Thorndike Feirer, and six children.

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POSITIONS OFFERED

ST. JAMES-BY-THE-SEA Episcopal Church, Prospect Ave., La Jolla, Calif. 92037. This 2,000 commu- nificant parish is seeking a full-time director of music with responsibility for a comprehensive music program, including further development of adult, family and youth choirs; 60-rank Austin organ; familiar- ity with Anglican liturgy essential. Position available July 1, 1984. Salary dependent on experience. Send resume c/o Search Committee by May 1, 1984.

HOUSEMOTHER for St. Margaret's School, Tap- pahannock, Va. 22560. Episcopal girls boarding/day school. Contact by writing: Viola H. Woolfolk, Head- mistress.

CHALLENGING MINISTRIES in the Dioceses of Western and Central Newfoundland. Also internship programs. Write or call for details: St. Paul's Church, 390 Main, North Andover, Mass. 01845.

POSITIONS WANTED

PRIEST, middle-age, 17 years rector of parish, nine years as H.S. teacher of religion in Catholic school, seven years as college religion teacher; conciliator for court in marriage and juvenile counseling. Good preacher; available for parish, diocese, school, etc. Reply Box B-577*.

41-YEAR-OLD PRIEST with three years parish ex- perience has physical handicap that limits mobility in terms of traditional parish calling. Excellent skills in preaching, teaching, pastoral care. Seeks position in parish willing to provide supportive active lay ministry. Wife certified teacher (K-9) with R.N. needs to be employed. Christ-centered, loving priest and family willing to work hard. Write: The Rev. J.R. Flucke, 4321 Lori, Rockford, Ill. 61111.

TRAVEL

ENGLISH HERITAGE TOUR: June 4-16. We will visit many Cathedral cities with time in London for Leisure activities. Brochure: The Rev. Joseph Sitts, 3947 Greenmont, Warren, Ohio 44484.

CZECH CULTURAL TOUR featuring Bohemian Baroque art, music, architecture. Visit fabulous ca- thedrams, castles, chateaux. July 28-August 8, 1984. Places and Pleasure Travel, Big Spring, Texas (915) 263-7603. Mike and Mary Skalicky, tour directors.

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

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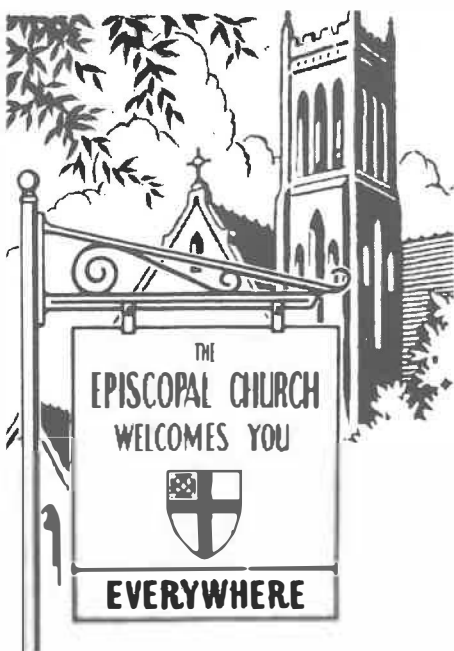
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WASHINGTON, D.C. (Cont'd.)

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

COCOA, FLA.

ST. MARK'S 4 Church St.
Sun Masses 8 & 10. Daily Mass (ex Sat) Mon 12:15, Tues
5:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper &
Christian Ed Wed 8. Organ recital Thurs 12:15.

COCONUT GROVE, MIAMI, FLA.

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

LAKELAND, FLA.

ST. DAVID'S 145 Edgewood Dr.
The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman,
asst
Sun Eu 8 & 10; Education Hour 9:15 (all ages), Tues Eu 7;
Wed Eu & HS 10, Eu 7:30; Fri Eu 7

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA 563 Bay Isles Rd.
The Rev. Thomas G. Aycock, Jr., v
Sun Eu 8 & 10; Wed Eu & HU 10. Holy Days 10

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8
HC; Wed 7 HC

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15, C Fri
11:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri;
6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

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

MEDIATOR 10961 S. Hoyne Ave. (far South Side)
The Rev. John R. Throop, r
Sun H Eu 8 & 10; Wed H Eu & Healing 7

GLEN ELLYN, ILL.

ST. BARNABAS' 22 W 415 Butterfield
Sun 7:30 MP, 8 H Eu (Rite I); 10 H Eu (Rite II); Tues 6:30
H Eu, 5 EP; Wed 9:15 MP, 6:15 EP, 7 H Eu w/prayer
healing; Thurs 6:15 MP, 6:30 H Eu, 7 Breakfast, 5 EP
6:30 MP, 7 H Eu, 5 EP

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Law
The Rev. Gus L. Franklin, pastor Near the C
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass
Mon, Tues, Thurs, Fri. 5:15 Wed

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington
The Rev. Howard R. Keyse, r
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 6
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 7
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry
Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. (C
9:30 & 4, Sun 4

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monu
E.P. Rementer; F.S. Thomas; D.L. Garfield
Masses: Sun 7:45, 10 (High), 12 noon. Mon, Wed, Thu
Tues 11:30 & U; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat

OLD SAINT PAUL'S, 1692 Charles St. at Sara
Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP 11. Daily
MP; 12:15 H Eu, 5:15 EP. Lenten preaching every Wed
12:15

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Leve
The Rev. James A. Hammond, r; the Rev. Nancy B. Foc
Sun Worship: 8, 9:15 & 11

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimme
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sur
10:30, Fri 6-7

EUREKA, CALIF.

CHRIST CHURCH 15th & H Sts.
The Rev. W. Douglas Thompson, r; the Rev. Canon Kenneth
Samuelson, ass't
Sun H Eu 8 & 10; Tues H Eu 7; Wed H Eu 5:30; Thurs H Eu 10

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. Frederic W. Meahger,
Jr. Brian Hall, the Rev. Ann B. Winsor
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
> Sat 11-2

HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
Sun Eu Sat 8; Sun 8, 10; Wed 7; Thurs Eu 10, Pot Luck 6:30

WASHINGTON, D.C.

NATIONAL CATHEDRAL (202) 537-6247
CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
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to 3:15; Sun 12:30 to 3:15; \$1 for adults; 50¢ for senior
citizens & children 8-12. Pipe organ demonstrations: Wed
2:15. Carillon recitals: Sat 4:30. Peal bells: Sun 12:15.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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 from previous page)

GOOD SHEPHERD 13 Mill Creek Dr.
Fr. Robert Burton, v
Sun H Eu 11:15

SHADY COVE, ORE.
ST. MARTIN'S 95 Cleveland St.
Fr. Robert Burton, v
Sun H Eu 9

CHARLEROI, PA.
ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r, the Rev. Jack V. Dolan,
d
Sun Masses, 8:30, 11. Daily; as announced

NORRISTOWN, PA. (Pa. Tpke exit 25)
ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8, 9:30 (Sol High), 11:15; MP 7:45; School of
Religion for adults and children 10:45. Daily: MP 8:45, EP
4:30. H Eu Mon, Wed, Fri 12:05; Tues, Thurs 9. Major HD
also 8:15 (Sol High)

NEWPORT, R.I.
EMMANUEL cor. Spring & Dearborn Sts
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

PROVIDENCE, R.I.
ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily

WESTERLY, R.I.
CHRIST CHURCH Broad and Elm Sts
The Rev. David B. Joslin, r; the Rev. David L. James, ass't
Sun H Eu 8, 9 & 11

SIoux FALLS, S.D.
CALVARY CATHEDRAL 500 S. Main
James H. Waring, dean; Paul Henry, ass't
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

DALLAS, TEXAS
GOOD SAMARITAN 1522 Highland Rd
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as ann
"An Anglo-Catholic Parish"

INCARNATION 3966 McKinney Ave
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 7610
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOUSTON, TEXAS
PALMER MEMORIAL CHURCH 6221 S. Main St. 7703
The Rev. Jeffrey H. Walker, r; the Rev. Jeremiah Ward, th
Rev. David B. Tarbet
Sun 8, 9:15, 11 & 6 Eu; Tues & Fri 7 Eu. Wed 6 Eu & healin

HURST, TEXAS
ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 7605
The Rev. Douglas L. Alford, r; the Rev. William R. Newby,
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

ALEXANDRIA, VA.
ST. PAUL'S Duke & Pi
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healln
Sun 8 (1S & 3S). Thurs HC 10:30

MADISON, WIS.
SAINT DUNSTAN'S 6201 University Av
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as ann

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STON, MASS. (Cont'd.)
SAINTS' At Ashmont Station, Dorchester
:30 Low Mass, 10 Solemn Mass. Daily as announced

IRON, MASS.
JOHN'S 23 High St.
D. Morrow, r
:u, 8, 10; Thurs Eu 8

TROIT, MICH.
ATTHEW'S & ST. JOSEPH'S 8850 Woodward Ave.
lev. Orris G Walker, Jr., D. Min., r; the Rev. James A.
nsee, the Rev. Harold J. Topping; the Rev. Hope
; Mr. Darryl F. James, associates
; H Eu & Sermon, 11 Sol Eu & Sermon. Wed 10 Low
& Healing, 5:30 Sta of the Cross & Mass

NT, MICH.
LUL'S 711 S. Saginaw
ev. Peter A. Jacobsen, r
lasses 8 & 10. Masses 7 Mon, Wed, Fri; 9 Tues, Thurs,
2:10 Wed

INEAPOLIS, MINN.
CHURCH OF GETHSEMANE 905-4th Ave., So.
lev. Thomas L. Monnat, r
l Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
Wed 5:15 (other days as anno)

ING BEACH, MISS.
ATRICK'S 200 E. Beach
lev. William R. Buice, v
Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

NSAS CITY, MO.
AUL'S CHURCH & Day School 40th & Main Sts.
lev. Murray L. Trelease, r; the Rev. John H. McCann,
ev. John W. Bonell, the Rev. Donald D. Hoffman, d
; HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),
Eu (2S, 4S). Fri 12 noon H Eu & Healing

LOUIS, MO.
ST CHURCH CATHEDRAL 13th & Locust-Downtown
1 Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
ri H Eu 12:10

ICH OF ST. MICHAEL & ST. GEORGE Clayton
lev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
g III; the Rev. William A. Baker, Jr.; the Rev. C.
rick Barbee, Edward A. Wallace, organist
, 9:15, 11:15, 5:30; MP, HC, EP daily

IAHA, NEB.
ARNABAS 129 N. 40th St.
Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
ster; the Rev. William W. Lipscomb, SSC
Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
Matins 6:45, EP 5:30; C Sat 5

WARK, N.J.
CE CHURCH 950 Broad St., at Federal Sq.
Rev. George H. Bowen, r; the Rev. John G. Gardner, c;
lev. Joseph A. Harmon,
Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ANGE, N.J.
SAINTS' 438 Valley St.
Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs
ri 7, Sat 9. Thurs special 7:30 Sta & B

OOKLYN, N.Y.
JOHN'S—The Church of the Generals
Rev. Canon George C. Hoeh
150th Year 9818 Fort Hamilton Parkway
HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing
ice 10. Eu scheduled with all services

EAST AURORA, N.Y.
ST. MATTHIAS 374 Main Street
The Rev. Michael E. Hartney, r
Sun 8, 10 Eu. Wkdy as anno

LEVITTOWN, L.I., N.Y.
ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 8

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
school year. HC and healing Wed 12:15

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
(ex Sat), Sat only 12:15, EP 8 (ex Sat), Sat only 5:30; C Sat
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

SPRING VALLEY, N.Y.
ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

KINSTON, N.C.
ST. MARY'S
The Rev. John T. Russell, r; the Rev. Stephen Miller
Sun H Eu 8, 9:15, 11; Daily 8:30 MP (H Eu Holy Days)

YOUNGSTOWN, OHIO
ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, CSSS, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5