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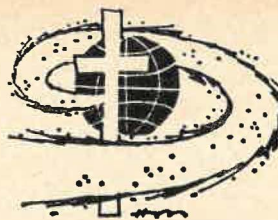
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Around



& About

— With the Editor —

I often disagree with our best book reviewers in TLC, which is one reason why I habitually read this lively little journal. Dr. **William Turner Levy** is one of our ablest reviewers. I haven't read the book he reviews in this issue, but I must take issue with his own statement that the "pretence that there is something sinful about masturbation or homosexuality or free love" has never "held thinking persons in the churches."

This assertion about history is very strong and, I think, wrong. It is an easily verifiable fact of history that Christians have followed biblical teaching (as they understood or misunderstood it) in all of their substantive thinking about sexual behavior.

Of the three things Dr. Levy refers to, masturbation is the least reprobated—if indeed it is at all—in the Bible. The only certain reference is the case of Onan in Genesis 38:8 f. Here the transgressor is punished by God, not for "spilling his seed on the ground" but for refusing to impregnate his deceased brother's wife as God had commanded. From a very early time, however, Christians have regarded the practice as sinful. This condemning attitude may be right or wrong, but it has indeed "held thinking persons in the churches."

The biblical and ecclesiastical condemnation of homosexual behavior has been much more unequivocal. In the Old Testament it is condemned as a capital offense (Lev. 18:22; 20:13). In Romans 1:26 f., St. Paul declares that it is itself a recompense or penalty for "changing the truth of God into a lie" and abandoning the worship and obedience of the true God. The whole catholic church has followed him in this understanding of it.

By "free love" is presumably meant sex relations between persons not married but who love one another. Bible and church both proclaim the Seventh Commandment as of God, and Christians have universally understood it to forbid not only sexual violation of the marriage bond but all sex relations outside that bond.

Dr. Levy quotes Augustine's famous saying, *Dilige et quod vis fac*, in this very loose English rendition: "Love God — and do what you like." Almost everybody quoting it in English brings God into it, but he isn't mentioned in the original text at all. The serious error here, however, lies in rendering *vis* as "you like" rather than "you will." What

Augustine means is that if you have enough charity you may do what you will because you will only will what God wills. He is about the last man I can think of who would tell you to love and do what you *like*. Once he turned Christian he became a stern rigorist about sex. About homosexuality he said, following Paul, that it is itself a recompense for other and preceding offenses (*de nat. et grat.*, 22).

In his scholarly study *Homosexuality and the Western Christian Tradition* (Longmans, Green) Dr. **Derrick S. Bailey** of the Church of England arrives at substantial agreement with Paul and Augustine in seeing homosexuality as a condition resulting from "the decay of moral standards and the abandonment of moral responsibility in the field of heterosexual relation. . . . Homosexual perversion, therefore, is not itself a fount of corrupting influence, but only, as it were, the ineluctable consequence of a corrosion which has already left its mark upon marriage and family life and, if not checked, may ultimately undermine the whole social order and lead to sexual anarchy" (*op. cit.* 166).

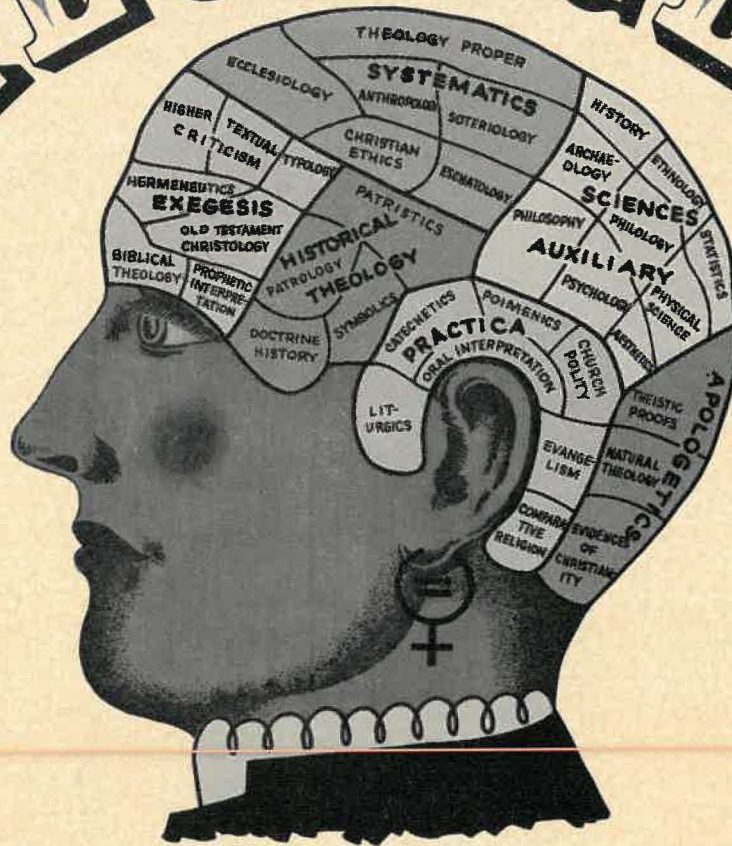
Respectfully I must dissent, then, from Bill Levy's contention that the traditional Christian attitude toward these sexual activities is a "pretence" that has never "held thinking persons." I am not arguing whether or not Paul, Augustine, and all our great fathers in the Faith were either right or wrong about sex; my only point about them is that some of them were quite impressively thinking persons.

I agree about 110 percent with Dr. Levy's comment that *lust*, not *sex*, is the sin. It seems to me, however, that this is precisely the orthodox Christian doctrine: Lust is the enemy, but sex can be the tool of lust; so the man who would avoid lustful action will deal with his sexuality as the good physician deals with his opiates — reserving it for the right occasions. *Nicht wahr?*

⊙

Words fitly spoken: "The easiest way to detect a fool these days is simply to count the number of pseudo-technicalities in his conversation. If he cannot have a conversation without referring to it as a 'dialogue' he should immediately be suspected of giving more thought to the profundity of his sound than to the sense of his utterance." **K. R. Minogue**, in *The American Scholar*.

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July

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- 26. Trinity IX
- The Parents of the Blessed Virgin Mary

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Letters to the Editor

Agenda Committee

In serving in the capacity as executive secretary to the late James P. DeWolfe, who in my opinion was one of the "true bishops of the church," I learned the necessary quality of discipline. More important, by his actions he, perhaps unaware, taught me the quality of always trying to be fair and just with the opposition.

At the moment I am serving a parish under the jurisdiction of the Bishop of Alabama for whom I have the highest regard and esteem as I find him also a man concerned with the thoughts of others, even though such thoughts may be in direct contrast to his own. I am most fortunate of priests to have had two such bishops.

In a letter sent to the clergy concerning the three-hour debate by the Agenda Committee for the 63rd General Convention to be held in Houston, I find the lack of discipline and concern for the views of others astounding. I do not take issue with their decision in reaffirming their stand favoring participation by additional representatives at the convention, but I am more than disturbed when six quotes are given from persons at that meeting supporting the case for additional representatives, and unless my mental ability has left me, not one quoted from the opposition. Particularly is this alarming when Canon McAllister reported a response of 231 letters — 117 opposing the proposed action and 114 supporting it. While those who oppose it may very well be wrong in the judgment of the proponents, I question very seriously the underlying current in the letter that "Daddy knows best," and regardless of the response to the request to learn the views of the church, "it will be done anyway."

Both as an administrator and as a parish priest, I have tried to accept the majority view, and when I thought it wrong, sought new ways to teach and persuade others to view the issue in different ways. In this way one loses some and wins some, but what valuable lessons I might have missed if I ruthlessly cut those down who did not agree. *Perhaps* the Agenda Committee may be right in their decision, but there is no doubt that totalitarianism is just as wrong as a refusal to give to every man the dignity he deserves as a part of God's creation. Discipline and justice are needed by those

in authority as well as those under authority, for without them authority is repugnant.
(The Rev.) DAVID J. WILLIAMS
Rector of the Church of St. Michael & All Angels
Anniston, Ala.

I respond to your editorial, "Needed: Some Good PR" [TLC, Apr. 26] with, I hope some clarifying remarks.

In your first sentence you say: "Several weeks ago the Agenda Committee planning for the 63rd General Convention asked several hundred Episcopalians to express their opinion of the feasibility of having 'additional representatives' attend and participate in the General Convention." This sentence is not altogether accurate.

Rather than "several hundred," we asked many thousands — all the bishops and alternates to the 63rd General Convention delegates and alternates to the Triennial all additional representatives to South Bend, all rectors, vicars, and wardens of parishes and of missions. From these thousands of letters we only received 231 replies. We did not specifically ask that they express their opinion on the feasibility of "additional representatives." We asked how they felt they could help us plan for Houston as to issues, format, *et al*, as we attempted to respond to our mandate from Special General Convention II to assure the widest possible breadth of representation and discussion of issues at Houston. I reiterate that only 231 replied at all and one-third of these did not mention "additional representatives" one way or the other. I submit that this was a small sampling and only one source of input data for our Agenda Committee.

For example, at South Bend the participants in the work groups (those who knew by experience the contributions of additional representatives) were polled on the specific question, "Do you favor having additional representatives at Houston?" Yes, 275; No, 41. These most significant affirmatives — almost 7 to 1 in favor — are just as valid a poll as the letters. I submit also that our committee is a creature of General Convention, responsible to it, with a mandate in the resolution that created us, which was almost unanimously passed by both houses. To infer that these 231 respondents were not heard is not true, I recommend for your perusal the lead article in *The Episcopalian*, May 1970, which most accurately covers the emotional but most disciplined three-hour debate on this subject. All this debate, of course, was done in reconsideration because of the responses, since we had approved the concept of additional representatives at the January meeting — with only three dissenting votes. We never promised we would "agree" with the respondents, but that we would "hear" them — and hear them we did. After we integrated their responses into all the other data, only six members of the committee dissented from requesting, I repeat requesting, the diocesan jurisdiction to send additional representatives.

We moved on the conviction of what should happen — after hearing and gather-

The Cover

Former maids and sharecroppers who once earned only \$15 to \$20 per week now earn twice that much by selling their handmade crafts through cooperatives in Mississippi. Fifteen such cooperatives, making toys, leather handbags, quilts, and pottery, market their products through the Poor Peoples' Corporation. This organization has received several grants from the General Convention Special Program, inaugurated by the 1967 convention "to assist poor and powerless minorities to help themselves."

ing all the data that we could. It is now up to the separate diocesan jurisdictions to respond to our request, as they see fit. This maintains the integrity of the diocesan decision, which we greatly respect. The final decision is, of course, up to General Convention itself. I hope and trust they will move on the conviction of what should happen, even if it means sending the additional representatives home — if any of the dioceses choose to send them. The options are open, all up and down the line.

I want to thank TLC for having a reporter at our last Agenda Committee meeting, and on the fine report that appeared in your magazine as a result of his attendance. I think it is worthy of note and inordinately significant that out of all the church-related periodicals invited to audit our last meeting only TLC saw fit to send a reporter.

Lastly, I would like to say that least of all does the Agenda Committee claim to be perfect or even necessarily right. We are doing our best as free agents who share your concern for our church and who earnestly solicit your prayers. We are a first in the long history of the church — the first Agenda Committee with General Convention authority. It was interesting and supportive to read the other day, "If at first you don't succeed, just remember that you are above average!"

OSCAR C. CARR, JR.

*Co-Chairman of the Agenda Committee
The 63rd General Convention
Clarksdale, Miss.*

What Is Owed?

The following is an extract from an appeal I received to give for the relief of an African (black) now living in that area from whence the ancestors of James Forman, Cleaver, *et al.* came: "She is hungry, but her parents were too. She cannot read, neither could her parents or grandparents. She was born in a hut and has never been examined by a physician; her great-grandparents also lived in a hovel and died without ever having seen a doctor. She has neither money nor hope. This has been her lot and the lot of all her people."

After reading the above I look around me and see hundreds of black Afro-Americans. Their homes are mostly equal to those of lower-middle-class whites . . . some better, some worse. Many of the men and some women have jobs. Those on relief have free medical assistance also . . . some better than I could ever afford. My study of black history tells me that people like those above were brought from such conditions to this land where they now can never starve or go short of medical care. Please, Mr. Forman. Please, Mr. Presiding Bishop. *What in heaven's name do I owe them?*

AL MARSHALL

Alder Creek, N.Y.

You might read the opening words of the Epistle for Advent Sunday, BCP p. 90. Ed.

Additional Representatives

About this time last year I became very concerned about the additional delegates to our Special General Convention II and wrote frequently to protest that and also items of expense in our executive headquarters. I heard from many who agreed with me, and I appreciated their interest and concern. Now, however, while I still ques-

tion some salaries and other expenses at the national level, I want to state my changed attitude toward additional delegates in general and toward what Seattle began in me and South Bend further nurtured.

At Seattle I began to see how deep is our investment in the status quo, but South Bend confirmed it. We showed up as a specious, white enclave committed to no self-examination, no change. Were it not for the efforts of our additional delegates and a tiny minority of deputies I would still believe a lie — that we Episcopalians as a whole really care about the sacrament of life. Those determined young people, the militant women (God bless you, Mrs. Piccard!), and our embattled black priests and bishops made us look at our authentic self and what I could see personally was neither pretty nor holy.

Whether Mr. Modeste acts either tactfully or wisely is a matter to be worked out, but what he administers is the heart of the matter. That is our sacrament of love — the moment of risk. That risk is precisely what most of your correspondents are unwilling to take. We are committed to safety, getting our personal parish mortgages paid, fearful of reputation — yet we can read the epistle for Palm Sunday without blinking an eye. Maybe that's why we prefer it read in King James; it's meaning is candy-coated.

I won't be at Houston, a change in diocese has made me resign as a deputy, but I want to urge those who will go to listen to these additional delegates, to enjoy the worship, to be converted to risk — stop thinking of your image at home, stop reading the church like an investment brochure. And to you who were selected as additional delegates last year, I say I'm sorry about my feeling last year, but you taught me a lot. To our deputies — and especially the Coburns, the Fowlers and the Morgans I say, "Right on!"

(The Rev.) HARRIS C. MOONEY
Rector of All Saints Church

Indianapolis

Pennsylvania Convention

What was a tedious, long-drawn-out effort to unite the Diocese of Pennsylvania—to reconcile its membership—ended up by further dividing the diocese. Early in its convention a Negro leader, a clergyman, threatened "all blacks will leave this convention" unless the guidelines which condemn "irresponsible violence" be removed. "Irresponsible violence" was removed, paving the way for "reparations" to BEDC though such payments had been voted down previously several times. It was a "sneak tactic" taking reparations in by the back door when refused admission by the front door. *Not* satisfied when the convention came to vote on a "reconciliation fund," a Negro clerical leader demanded that "restitution" be substituted for "reconciliation!" It was. In fear many blacks along with whites kept their silence. To emphasize phoney "black solidarity," the head of OIC intruded his influence on the voting of the convention in a letter giving support to "black separatism" and the payment of "reparations," along with the local head of BEDC. Unbelievable!

When a weakened, threatened, hungry convention (not one break from 9 AM until almost 5 PM) finally agreed to the gobbledook of the Task Force's distorted emphasis on racism, reconciliation was com-

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pletely prostituted. When reconciliation becomes restitution it can only be the prostitution of reconciliation. How sad.

(The Rev.) W. HAMILTON AULENBACH, D.D.
Rector of Christ Church & St. Michael's
Germantown, Philadelphia

TLC and Youth

TLC's coverage of the Agenda Committee's March meeting [TLC, Apr. 12] was extraordinary. I never realized how interested TLC is in the church's young people. The writer devoted four lines to describing the committee's three young people: their attire, their sex, and one's unique characteristic — chairman of the Southern Ohio delegation. I did note the omission of both Mr. Carr's report that participants in the special convention work groups, when asked whether they "favor having additional representatives" voted a resounding Yes, and the Presiding Bishop's rebuttal of Bp. West's comments. This was judicious use of limited space. Feel assured you, your staff, and readers shall be constantly in my prayers as I trust I shall be in yours.

JOHN C. STIRES

Greenbelt, Md.

TLC, May 10

It goes without saying that your article, *Religion in the 70s* [TLC, May 10] is a very fine work, well thought out, and to the point. I am thoroughly in accord with your thinking.

I have been so thankful for your clear thinking and expressions in TLC that I can't really express it. When I find a church publication that is willing to say what it thinks regardless of the fact that the vested interests are very much in power, and that they could make things very hard for that publication, is to me the height of Christian courage. I think that it is only because of you, and a few kindred souls such as yourself, that I have stayed in the church and am doing the best I know to counteract the insidious, vicious anti-Christian trend within our church as we see it unfolding through the Executive Council actions, the ecumenical movement, the liturgical movement.

The more that I see, the more I hear, the more actions taken, the more I believe in a Satan operating in and through those who have taken vows before God to do their best to destroy him, to follow their Lord and Saviour, Jesus Christ. I am an optimist also for the long pull, but for the present I feel that we haven't begun to see the fearful ugliness of the Antichrist in action yet. We will though, and those that lead the church today will not give up easily in their efforts to bring about a total change in the Episcopal Church.

(The Rev.) HERBERT L. AMAN
Rector of St. Andrew's Church
Wrightsville Beach, N. C.

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THE LIVING CHURCH

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The Living Church

July 12, 1970
Trinity VII

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OLYMPIA

Bishop Takes Issue with EC Resolutions

The Rt. Rev. Ivor Ira Curtis, Bishop of Olympia, addressed the following pastoral letter to the clergy and people of his diocese following the May meeting of the Executive Council.

Many of you may already have heard radio or press newscasts of the action of the national Executive Council of our church at its May meeting. The particular action about which as your bishop I wish to speak to you is that titled a "Resolution on Crisis in American Life," a copy of which is enclosed.

That resolution takes a definite position concerning the political and military aspects of American participation in the war in Southeast Asia; a definite position concerning student unrest on the college campuses of our country; definite positions on related subjects; and urges the support in various ways, by the Episcopal Church at large, of these positions adopted by the Executive Council. This resolution is an unnecessary action of council. It is my conviction that the 12-point resolution, as worded, is entirely one-sided. The complexities of our internal, domestic situation in the United States are great, and the role of the United States in international affairs cannot in justice be reduced to that of total wrong-doer, as the resolution in my opinion implies.

The Christian individual and the Christian Church must always bear the role of prophet, and expose, as before the judgment of God, the inequities and cruelties which in fact are a large part of human society. But the church and the individual must also, and perhaps supremely, act as reconciler between persons of differing views—particularly when opposite views are held by people of equal goodwill and Christian conviction, commitment, and devotion.

In my opinion, as your bishop and as a bishop of that reconciling church, the "Resolution on Crisis in American Life" fails to present the differing conscientious views of convinced Christians of our church in this time of conflict within our national life. The Presiding Bishop has rightly pointed out that the Executive Council "was not speaking for the whole church, but only for the Executive Council." While this is true, it cannot fail that many people outside our church as well as within, will hear the council as "the voice of the church." I urge of you, that you join me in a patient, often tense, often heart-rending pursuit of both justice and reconciliation in our national life and within our own beloved church. I am convinced that the Christ who is the liberator of those in bondage and the free-er of the oppressed, hears the cry of all who though differing in

viewpoint, come to Him with clear conscience as members of His body the Church.

In granting permission to publish his letter, Bp. Curtis told THE LIVING CHURCH: "I would greatly appreciate it if you would add a note to explain that my letter is not an attack upon the national leaders of our church, who God knows are harried enough, but rather an attempt to explain to the people of my diocese my own views on a particular resolution of the Executive Council."

WASHINGTON

17 Arrested at "Peace Mass"

Seventeen members of the Episcopal Peace Fellowship were arrested shortly after attempting to hold a "Peace Mass" in a concourse of the Pentagon. The group was taken to Alexandria, Va., to be charged under a General Services Administration (GSA) directive forbidding "loud noise" at the military headquarters. In addition to the 17 adults there were three children who accompanied their parents. One young woman was charged with distributing handbills. The arrests came about two minutes after the service had begun with the Rev. Malcolm Boyd as celebrant.

This was the third attempt by the Epis-

copal Peace Fellowship to hold a service in the concourse but the first time it had been the sole sponsor. This particular service was the first in a week-long effort to complete a Mass in the Pentagon area. The EPF claims that the Pentagon concourse is a public place. Robert Haskell, codirector of the fellowship told newsmen that Pentagon-sponsored religious services are held at the same spot.

In reply to questions, Harry Van Cleve, GSA regional counsel, said that the chaplain of the Military District of Washington is in charge of Pentagon religious services. Mr. Haskell said the chaplain reported that he never scheduled services there less than a year in advance. The chaplain sent the request back to Mr. Van Cleve. The attorney said he had nothing to do with worship events there.

Fr. Boyd held a press conference on the Pentagon steps before the start of the service. He said part of the fellowship's objectives was to end the image of a church shunted off into a corner. He stated that the church is not alive for many young people and "we have to be a witness to the fact that the church is not dead . . . the church can either be an establishment as in Nazi Germany or a witness to dissent in a democracy." Referring to the services at the White House



ARREST AT THE PENTAGON

Nathaniel W. Pierce, co-director of the EPF (l), and Fr. Boyd

introduced by President Nixon, he said the "captive Gospel" in the East Room is "dangerous."

Also arrested was the Rev. Ian Mitchell, who was there with his guitar.

The following day a dozen members of the fellowship were arrested as they tried to hold a service in the same area. Some of those seized had been arrested the previous day. Celebrant was the Rev. William Wendt. Charges were the same as the first day's, though the group's spokesmen said they entered a concourse determined not to make noise. Some observers said the prayers could be heard no more than 15-20 feet away. Those arrested attempted to keep police from taking their pictures by covering their faces with arms and handkerchiefs.

SOUTHWEST FLORIDA

Missing Priest Found Dead

Missing from his home since June 2, the Rev. Jerry C. Monroe, vicar of St. Catherine's Church, Temple Terrace, Fla., was the subject of an intensive search by local law-enforcement officers. On June 13, his body was found in a rural wooded area where it apparently had been hidden.

Fr. Monroe, a graduate of Nashotah Seminary, class of '64, was a former curate of St. Stephen's Church, Coconut Grove, Fla., and later, headmaster of Grace Chapel Day School in Jacksonville. Prior to going to St. Catherine's, he was vicar of Holy Faith, Dunnellon.

Survivors include his widow, Claudia, and a two-year-old son. Services were held in St. Andrew's Church, Tampa, with the Bishop of Southwest Florida officiating.

[At press time a 21-year-old worker had been arrested and charged with first-degree murder in this case.]

EASTERN OREGON

Two "Firsts"

History was made on two quite unrelated fronts recently in the Missionary District of Eastern Oregon.

A work party led by the bishop and consisting of clergy and high-school people cleaned and repaired an old house which will be used as a "halfway house" by the Umatilla Indian tribal council, in conjunction with the Bureau of Indian Affairs. The council is a self-help group which is attempting to establish industrial and employment opportunities on the Umatilla Indian Reservation, near Pendleton.

The other "first" is an item from the sports world. The first Annual Elmer Gantry Open Golf Tournament was held in Wallowa County. Limited to clergy, the golf tournament is sponsored by the district's own PGA (Poor Golfer's Association). The Rt. Rev. William B. Spofford, Jr., was the winner of the 1970 open; runner-up, the Rev. Rusty Kimsey

of Baker, a member of the Episcopal Church's Executive Council; and the Rev. William Watson, third.

CANADA

Opposition to Female Ordination, Bureaucracy

"Bureaucratic" churches and the ordination of women are both contrary to scripture, according to the Rev. C. J. de Catanzaro, Superior-General of the Confraternity of the Blessed Sacrament in the Anglican Church of Canada. He said that he is "absolutely opposed" to women in holy orders. (Two women have recently been ordered deacons in the Canadian church.)

Despite the high position of women in the New Testament and the fact that the first witness of the Resurrection was a woman, it is significant that Jesus chose no women to be apostles, Fr. de Catanzaro said. "Women have played an important role," he agreed, "but I would say the great function of women in the church has been in areas that could not be institutionalized." He also criticized the over-centralization of the Anglican Church. He is co-chairman of a group that opposes the proposed union of the Anglican and United Churches in Canada.

CHURCH OF ENGLAND

Bishop Resigns

The Rt. Rev. Gordon Savage, former Bishop of Southwell, whose name has been linked with a former "topless" dancer, has withdrawn from his active ministry, according to an announcement made by a firm of Nottingham solicitors acting on the bishop's behalf. It followed an earlier announcement by the Church of England saying the Archbishop of Canterbury had accepted the resignation of Dr. Savage as chaplain of All Saints Church, Puerto de la Cruz, in Tenerife, Canary Islands. The London announcement also said, "The bishop will not be undertaking any active ministries in the foreseeable future."

Earlier Dr. Savage had returned to London from Tenerife at the invitation of the Archbishop of Canterbury, to discuss the widely-featured newspaper reports linking Dr. Savage with Amanda Lovejoy, who was once a topless dancer in a London nightclub.

Dr. Savage, who is 55, married a Danish girl in 1938, and is the father of three children. He became Bishop of Southwell, which embraces the County of Nottingham, in 1964, but resigned last Easter on health grounds. He then announced he was going to Tenerife to serve for a year. Newspapers began to feature stories of the bishop and Miss Lovejoy. The reports quoted the bishop as saying that the friendship was innocent and Miss

Lovejoy was with him as his housekeeper.

The solicitors' statement said in part: ". . . At no time during his stay in Tenerife has the relationship between Bp. Savage and Miss Lovejoy been open to any criticism; but, in view of the very considerable publicity to which the bishop has been subjected, it has become impossible for him to fulfill his pastoral duties to his satisfaction either in Tenerife or in England. . . . It will be the hope of Bp. Savage to continue to serve the interests of the church in other fields so far as his health permits."

The bishop's special interests were interchurch relations, refugees, and youth work.

New Bishop for Southwell

The Ven. John Wakeling, archdeacon of West Ham, in East London, since 1965, has been nominated to be the new Bishop of Southwell. The archdeacon, who is 55, served as an officer in the Royal Marines during WW II and was awarded the Military Cross for bravery.

Bishop on Marriage Guidelines

One of the bluntest Anglican reactions yet expressed to the pope's new guidelines on mixed marriages was made by the Rt. Rev. Mark Hodson, Bishop of Hereford, in his diocesan news bulletin. Holding that the new regulations "are slightly less rigorous than those which were formerly binding" on the Roman Catholic Church, he added:

"I wish it to be clearly understood that where a practicing Anglican is marrying a Roman Catholic, the question of where the marriage is to take place must never be settled other than by open-minded discussion between the parties concerned. When an Anglican communicant is marrying a nominal Roman Catholic there ought to be no question at all but that the service should be in the Anglican church. Where both are regular communicants it is to be hoped that the marriage will take place in the bride's church. We do neither of our churches any service by being lax in this matter. And I reiterate my ruling of four years ago that no promise outside the marriage service should be entered upon save that the children of such marriages should be brought up as Christians. In any case of doubt, incumbents should refer the arrangements for mixed marriages to me."

Working Wives a "Must" for Curates

Wives of Anglican curates are forced to go out to work to help their poorly-paid husbands, according to the Rev. Canon W. Fenton Morley, vicar of Leeds, Yorkshire, and a prominent Church of England theologian. In cases where the

wives cannot work because of commitments to their children, the curates suffer "real hardship," he said. Canon Morley, head of a church commission which studied clergy pay and conditions, addressed the Ripon Diocesan Conference held in Harrogate.

The position of the clergy, he said, is becoming confused if not chaotic. There is a "dangerous withdrawal" of men from the parochial ministry. About 30% of clergy leave the parochial ministry after five years, he asserted. One-third of those leave the ministry entirely. Last year 63% of the clergy were receiving less than \$3,360 a year, and from that they had to pay an average of \$480 in expenses. "Bear that in mind when you hear of wage demands of 10, 15, and 25% and you hear talk of wage inflation and wage spirals," Canon Morley said.

His address followed notice in London that the Church Pastoral Aid Society is so concerned at the decline in the number of men studying for the ministry that it has appointed a special vocations secretary as an emergency measure. The society was founded in 1836 to grant aid towards maintaining faithful and devoted men and women to assist parish priests. Its latest move was announced at the annual meeting by the Rev. Timothy Dudley Smith, secretary, who said the current number of ordinands is the lowest for 20 years and each coming year will see a gradual decrease. Only 338 men were recommended for seminary study last year as compared to 737 in 1963.

NATIONAL

Government Charged with "Benign Neglect" of Elderly

Another segment of the U.S. population—the elderly—is being treated with "benign neglect," especially with regard to housing and health care, a Roman Catholic priest told a Senate special committee hearing in Washington. "Reduction in existing programs is evident, as is a lack of new programs for the elderly," charged the Rev. Charles F. Fahey, chairman of the Commission on Aging of the National Conference of Roman Catholic Charities.

The Senate Special Committee on the Aging, chaired by Sen. Harrison A. Williams (D.-N.J.) heard testimony from religious, civic, and labor leaders. Senator Williams said he has been disturbed by reports that church and other non-profit groups have encountered "difficulties" in trying to serve the elderly through federal programs of one kind or another. He said the "barriers" are mainly caused by bureaucratic unconcern and weakness in U.S. laws.

Fr. Fahey, in his remarks, said that he is extremely concerned about the Nixon Administration's new housing bill since it makes no mention of housing for the

elderly. He called this omission a "complete reverse" of long-standing legislative policy. "The elderly and the mentally ill," he said, "seem to be caught in the middle of a federal-state pushing match as each establishment tries to pass responsibility for them to the others. There seems to be too little concern for the elderly who cannot be rehabilitated. These folks too have become 'out-of-sight, out-of-mind' poor." He charged that "there are many signs that the Administration is pursuing a course of 'benign neglect' in regard to the elderly." Medicare benefits for extended-care patients have virtually ceased and sections of the 1968 Housing Act which assist the elderly have, in effect, been discontinued, Fr. Fahey said.

Among the participants in the hearing was also an Episcopal priest, the Rev. Gregory Maletta, director of the Diocese of Washington's department of ministry to the aging.

ORGANIZATIONS

Healing Conference Held

Sponsored by the Order of St. Luke the Physician, the fifth Northwest Healing Conference was held in late June at the Annie Wright Seminary in Tacoma. Convenor was the Rev. Edward Winckley, regional chaplain, OSL, and vicar of Eastern Gray's Harbor Mission.

Conference leaders included the Rev. Dennis Bennett of Seattle—Christian anthropology; the Rev. John Vickers of Sheridan, Mont.—The Healing Christ; the Rev. Edward Leckie of Scarborough, Ont.—Theology of Healing; and the Rev. John Parke of Scottsdale, Ariz.—Power of His Resurrection. Each of these men gave several addresses. Other speakers included the Rev. Walter Correll of Everett, Wash.; the Rev. Marshall Ellis of Bellevue, Wash., and OSL chaplain for Seattle; and the Rev. Fred Lawrence, a Baptist pastor in Portland, Ore. Fr. Winckley preached at the healing service which was shared by conference leaders.

SCOTLAND

Opposition Brings Change

Two Methodist ministers were admitted to the Church of Scotland (Presbyterian) after submitting petitions to the annual General Assembly meeting in Edinburgh. They expressed concern about the proposed Anglican-Methodist reunion in England.

"While still having a very deep affection for the Methodist Church, I find it difficult to accept that in the very near future it will be an Anglican-dominated environment," Methodist Chap. George Grubb said in his petition. Chap. Grubb, 34, is serving in Europe with the RAF.

The Rev. John Hawdon, 40, told the assembly that he found the government, doctrine, and worship of the Church of

Scotland, "to be much more favorable than what I believe will result from the proposed Anglican-Methodist merger." He said although he is a keen advocate of church unity, he could not support the recent decision of the Methodist Conference to carry out the proposed first stage (intercommunion) of union with the Church of England.

REFORMED CHURCH

Delegates Refuse to Accept Draft Cards

Delegates to the annual General Synod of the Reformed Church in America refused to allow the synod to become a repository for the draft cards of young men who oppose Selective Service or the Vietnam war. The vote: 190 against, 50 in favor, and 14 abstaining. The meeting was held in Holland, Mich.

Lengthy and emotional debate preceded the ballot, yet a spirit of conciliation seemed to prevail. The vote marked the second year that delegates had refused to accept protestors' draft cards.

The attempt to have the RCA synod receive draft cards has a background involving the triennial General Assembly of the National Council of Churches last winter. At that time James Rubin, 21, a student at Hope College and an alternate delegate from the Reformed Church to the assembly, asked the NCC to accept his Selective Service card for forwarding to Washington, or merely to hold it. The issue was debated two hours and the requests were turned down in two separate votes.

The stormiest period during the debate at the Holland meeting came when a television crew arrived in anticipation of what an observer called "fireworks" on the draft card issue. Cries of protest and outrage were heard from delegates. Nevertheless, by a vote of 139-100, the cameras were allowed to stay. No "fireworks" developed. In other action, delegates:

(✓) Defeated a move to link the Reformed Church to the grape boycott sponsored by California pickers;

(✓) Declined to act on petitions that the church withdraw from the National Council of Churches, but did stipulate that "local congregation giving" for the NCC would be on a voluntary rather than an assessment basis;

(✓) Gave enthusiastic support to a report urging greater implementation of the church's position on minorities. The document asked for additional fellowship and cultural programs for minority members and guaranteed \$50,000 for that purpose.

The synod also pledged RCA purchasing power in support of Project Equality. Greater minority representation on policy-making boards and increased minority employment within the church's structures were endorsed.

CONVENTIONS

Nebraska

At the 103rd annual council of the Diocese of Nebraska, meeting at Trinity Cathedral, Omaha, there was a long debate over the amount of mission quota to accept. The council amended the acceptance of the quota recommended by the finance department and the bishop and council of \$49,195, and accepted the full amount of \$73,486. The total of the assessment and mission budget approved was \$245,413 for 1970.

Because of the large number of mission congregations in small communities and the difficulty of finding priests for the mission fields and the necessary funds to subsidize a resident ministry, the bishop and the department of missions pleaded for approval of preparing and ordaining deacons and priests who would continue in their present work and serve part-time in the missions. The report of the department of mission asking for the ordaining of worker priests was approved on a limited and experimental basis. Approval was given granting an annual increase in stipend to those serving in the mission fields.

The Church of the Holy Family, Omaha, was granted parish status.

Approval was given for the bishop to appoint a nominating committee prior to an election of a bishop coadjutor, the date for which has not been determined.

Two resolutions were adopted: (1) not to send special representatives to the General Convention, and (2) asking General Convention to pass legislation which would require two-thirds vote to approve GCSP grants where the bishop of the diocese and/or the standing committee of the jurisdiction objects to the funding of a program or organization within that jurisdiction.

Pittsburgh

In all, 30 resolutions came before the convention of the Diocese of Pittsburgh, of which nine were either withdrawn, not moved, or combined. Among those passed were resolutions expressing caution concerning the General Convention Special Program, advocating continuing education programs for clergymen with two-week study leaves per year, and memorializing General Convention to support the United Nations. Defeated were resolutions that would approve "reparations" as a gesture of reconciliation, that would deny funds to any group except those proven in democratic framework, that would demand immediate withdrawal from the National Council of Churches by the Episcopal Church, and that would memorialize the General Convention to

question the morality of some church investments.

The Rt. Rev. Robert B. Appleyard, Bishop of Pittsburgh, announced the retirement of the Rt. Rev. William S. Thomas, suffragan bishop, as of Sept. 1. Bp. Thomas has been suffragan since 1953. No replacement is asked for 1970-71.

In his convention address, Bp. Appleyard indicated that a salary and performance review will be held by him with every priest each year. An annual medical examination must be taken by each ordained man.

Rhode Island

Following a celebration of Holy Communion with the Rt. Rev. John S. Higgins officiating, the 180th annual convention of the Diocese of Rhode Island was called to order by the bishop.

Two congregations applied for parish status—the Church of the Resurrection, Warwick, and Trinity Church, North Scituate—and received convention approval. However, final action will have to be taken on the matter during the 1971 convention.

One of the several proposals on restructure within the diocese approved concerns lay representation at diocesan conventions. Treating missions, aided parishes, and parishes alike, the proposal was accepted on the following basis:

Less than 100 regular	communicants	.....	1 delegate
100-299 regular	communicants	.....	2 delegates
300-599 regular	communicants	.....	3 delegates
600-999 regular	communicants	.....	4 delegates
1,000 or more regular	communicants	.....	5 delegates

When the diocesan treasurer, John W. Wall, presented the financial report and presented the figures for the assessment—\$100,000, and the quota, \$367,000—he recommended that a process begun last year be repeated this year. In 1969, the proposed budgets were not adopted during the regular diocesan convention but were referred to a special convention set for fall at which time figures, askings, and budgets were reconciled. The diocesan council this year felt that a good precedent had been established. In this light Mr. Wall made a motion to repeat the action of last year as endorsed by the council. Delegates adopted the motion and the 1970 special convention will convene Nov. 9, to consider the national church and diocesan accounts.

In the report of the committee on Bp.

Higgins' address to convention, all major requests were supported by resolution. One of the items receiving special attention was the bishop's position in regard to the decentralization of the national church and the committee's request that the diocesan deputies to General Convention take such action as they may deem appropriate to carry out suggestions made by Bp. Higgins, including the sale of the church center at 815 Second Ave., New York City.

By acceptance of an amended resolution, convention petitioned the Executive Council and the General Convention to adopt the following regulations concerning the GCSP or "any similar program":

(✓) As soon as an application is received and deemed worthy of further investigation, the bishop of the diocese within which the grant or project is proposed shall be notified of the name and address of the applicant, a brief description of the proposed project, and the amount requested;

(✓) That at least 30 days before the bishop is required to state his approval or disapproval of a grant within his diocese, he shall be furnished a copy of the basic proposal and given an opportunity for consultation concerning the grant;

(✓) That if the bishop and his standing committee or diocesan council disapprove a grant proposed for a project within their diocese, such grant cannot be made except by at least a two-thirds vote of those present at a regularly-constituted meeting of the Executive Council.

Another resolution accepted by convention dealt with the marriage canons: In a memorial, General Convention is asked that a review of said canons be made for the purpose of clarifying and if necessary amending such canons to allow a bishop of the diocese in which a member, in good standing and canonically resident, to judge that said member may be married by a minister of this church after a previous marriage of such person and his or her intended spouse has been annulled or dissolved by a civil court of competent jurisdiction, without any judgment or inference that such previous marriage was void from the beginning.

Delegates went on record approving a memorial to General Convention to require that all decisions made to effect organic unity through the Consultation on Church Union be decided by the approval of two-thirds of all dioceses and missionary districts voting by orders in their own annual or special conventions.

Pennsylvania

A \$500,000 restitution fund for black causes was approved by the Diocese of Pennsylvania, made up primarily of the Greater Philadelphia area. The sum to be turned over to a 30-member, all-black

restitution committee, is said to be unprecedented in a diocesan action.

"It's probably a first," the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, said. "The key to this was the principle of self-determination . . . to be spent by black people for black purposes, without controls." The sum will be raised from the sale of diocesan assets and from other sources. An initial \$30,000 was pledged by the 24 members of a diocesan task force for reconciliation which drafted the restitution fund recommendation.

Approval of the allocation came at a special "extra" session of the convention. A proposal that the \$500,000 come from the sale of the diocesan Church House was changed to include that property "or equivalent assets." Although the fund is labeled "restitution," impetus for it could not be separated from the reparations demands made last year by black church groups following the appearance of the Black Manifesto. The Black Economic Development Conference, manifesto sponsor, has been particularly active in the Philadelphia area.

The \$500,000 fund will be totally in the hands of the black Episcopal restitution committee, 50-50 membership of clergy and laity. The committee could, presumably, decide to make a contribution to the BEDC.

Bp. DeWitt noted that the money will be utilized for black organizations, small businesses, education, or any other purpose chosen by the committee. Opposing the fund was a group called the Committee of 25. It argued that the move was "not prudent at this time."

The bishop also stated that the money is being given not from a "posture of affluence but from a posture of poverty." He said the diocese is having a difficult time with its budget, partly because some members are unhappy with the diocese's liberal tone. He added that there are assets which can be liquidated to raise the \$500,000, but he did not specify what they were.

Colorado

Colorado's 84th annual convention met in St. John's Cathedral, Denver, with the Rt. Rev. Edwin B. Thayer presiding. Clericus and the Churchwomen convened the following day.

In a convention that lasted only one day, delegates passed on 22 pieces of legislation. This was made possible by pre-convention deanery sessions organized to inform delegates and to answer questions raised at those sessions.

Among actions taken, delegates:

(✓) Upheld deputies to General Convention who asked that special representatives not be included in Houston's sessions;

(✓) Passed a proposed budget for 1971

of \$393,639, plus an additional \$3,000 for work with drug addicts and alcoholics. This total includes the \$170,000 estimated asking of the Executive Council and is approximately \$100,000 more than present commitments from congregations would indicate;

(✓) Defeated in lay order, an amended resolution designating \$5,000 toward support of the American Friends Service Committee's draft counseling center. This was supported by young Episcopalians attending convention. In a vote by orders the resolution was passed narrowly by the clergy but lost heavily in the lay order. (The next day, the clergy attending the clericus, asked that special training in draft laws be made available to them if they were to be responsible for such counseling.);

(✓) Called on the board of trustees and the diocesan council to "provide funds for ministries to underdeveloped peoples";

(✓) Instructed officials that salaries of Colorado priests be published in the diocesan journal. Mission priests have a set minimum, rectors and curates do not;

(✓) Passed a resolution to begin an educational program preparing Colorado for the Voluntary Plan of Support.

Central Florida

The first annual convention of the Diocese of Central Florida was presided over by the Rt. Rev. William H. Folwell, who was consecrated last February. Lay delegations represented every parish and all but one of the missions, and 78 of the 90 clergy canonically resident in the diocese were present.

In convention action, delegates took steps to amend the diocesan Constitution and Canons to incorporate the diocese with every communicant a member of the corporation and a diocesan board to replace trustees and executive board. In the interim the executive board was abolished and the number of trustees increased with a balance of two-thirds laity, and one-third clerical.

On the bishop's recommendation, convention voted to be represented on the board of the Florida Episcopal College to be affiliated with Stetson University, DeLand.

On the matter of additional representatives to General Convention, delegates voted to send two young people, "one Negro, one Caucasian."

The Special Program of the church received considerable attention and a resolution was finally adopted declaring support of the program ". . . but with full diocesan involvement including the right of diocesan bishops finally to veto any grant requested or offered for use within their jurisdictions . . . ; that firm guidelines be set rejecting any request, after careful consideration, from groups or individuals

known to foster violence in teaching or practice, or to foster any form of racial separatism . . . ; that this convention memorialize General Convention, meeting in Houston this year, in keeping with the policy set forth . . . by this diocese."

One of the special speakers at convention that was held in the great hall of the Cathedral Church of St. Luke, Orlando, was Mrs. A. Travers Ewell, past president of the South Florida ECW, and co-chairman of the General Convention Agenda Committee. She explained the process of determining the agenda for Houston.

Long Island

Repeal of New York State criminal laws against adultery, fornication, homosexual acts, and certain other "deviant sexual practices" among "consenting and competent adults" was asked by the annual convention of the Diocese of Long Island, held in Garden City. An adopted resolution said that while such practices "violate Judeo-Christian standards of moral conduct" the penal law is "not the instrument for the control . . . when privately engaged in, and when only adults are involved, and when there is no coercion." The action followed that taken earlier by the New York State Council of Churches in its legislative principles. Other resolutions adopted by convention included:

(✓) A proposal that the national church create a commission to study abortion issues;

(✓) Support for naming Jan. 15 a national holiday in honor of Martin Luther King's birth date;

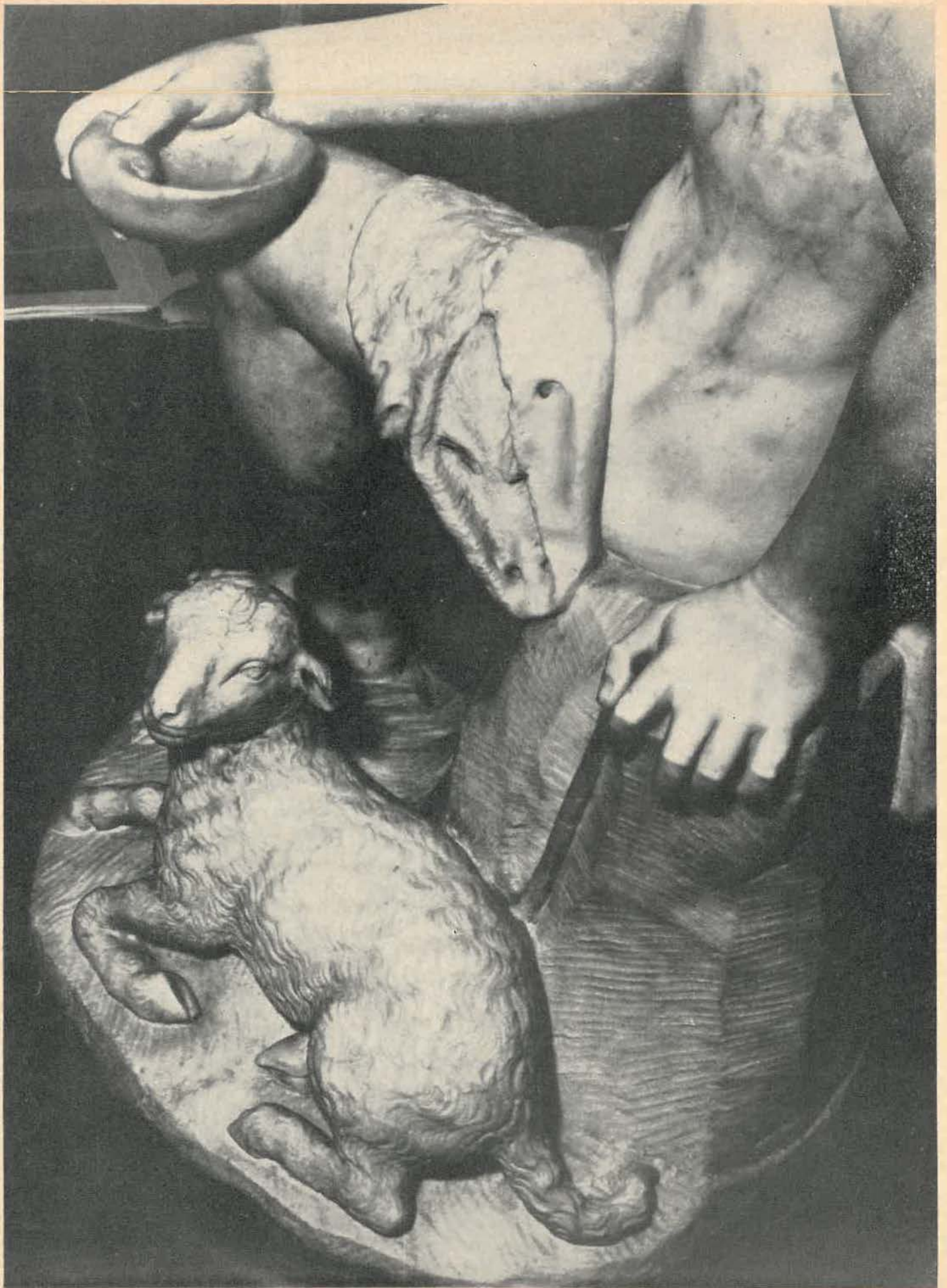
(✓) Directing the diocesan council to form and carry out a plan offering draft counseling to young men who are bothered in conscience by the draft;

(✓) Asking the government of North Vietnam to practice humane treatment of prisoners of war and urging negotiations leading to an end to all hostilities in the Southeast Asia war;

(✓) Calling for retention of the New York State constitutional provision that bars state funds going to church-related schools.

The proposed budget for 1971 totaling \$897,079 was adopted. This figure includes an estimated asking of \$430,959 from the Executive Council and \$426,120 for the diocesan council budgets.

In his sermon to convention, the Rt. Rev. Jonathan Sherman, diocesan, said that the deliberate withholding of support from the missionary operations of the diocese and the national church is undemocratic, uncanonical, congregational, contrary to the episcopal ethos of the church, and divisive of the Body of Christ. He added that such withholding threatened not only the mission but the survival of the church itself.



Michelangelo: *St. John the Baptist*

F. Washington Jarvis

Questions About PBS 18

"*Prayer Book Studies 18* appears at a time when the church at large seems ready to consider change or revision of the Prayer Book Baptismal liturgy. The study proposes a unified rite of 'Holy Baptism with the Laying-on-of-Hands'." What follows is the first of a series of articles on the general subject of *PBS 18*.

IN order to evaluate this new liturgy, let us first briefly summarize what is proposed. The statement is made that Baptism and Confirmation were united in the early church. Our present separation of them is wrong. Baptism and Confirmation and admission to the Eucharist should all take place together in infancy. Infancy is the best time because of the profound influence "symbolic forms and actions" have on "non-rational and non-verbal" infants, and because Confirmation instruction at ages 6-18 is difficult and harmful (pp. 15 and 18). The new combined rite is to be celebrated several times a year in each parish and the whole congregation will join in saying the vows as infants are baptized and confirmed, thus giving all an opportunity to commit themselves to Christ in the "now"; and "since Baptism is here associated directly with the Holy Communion, that sacrament will come to be understood, even on other occasions, as an opportunity for personal and corporate commitment, self-oblation, and reconsecration to Christ" (18). But let us examine the proposal step by step.

EARLY CHURCH PRACTICE: "The basic principle of this proposal is the reunion of Baptism, Confirmation, and Communion into a single continuous service, as it was in the primitive Church" (19). The statement that this was the primitive church's practice is offered as

a self-evident truth in the face of strong evidence to the contrary. The scripture passage in the Prayer Book Confirmation liturgy (Acts 8:14-17) is, of course, one good example of the separation of Baptism and the Laying-on-of-Hands in the primitive church. The Rev. Dr. Massey Shepherd (*Oxford American Prayer Book Commentary*, 271) aptly summarizes the inconclusiveness of the evidence: "No little obscurity surrounds the origin and development of Christian initiatory rites in the first century, for though the New Testament contains abundant references to them, its testimonies are not readily harmonized and coordinated into a consistent pattern."

Even if the scriptural evidence were conclusive, we would still have to ask whether we should necessarily engage in a practice today *because* it was the practice of the early church. The Roman Catholic theologian, Alfred Loisy, constantly reiterated (*The Gospel and the Church*) that just as an adult can be essentially the same person he was as a child without doing all the things he did as a child, so the church changes and grows, though it remains the same Body of Christ. Therefore, a practice of the early church is not *necessarily* desirable today. And, of course, the church has changed in many different ways as it has grown. On page 16 we are told that "it should be emphasized that these three practices [instruction before Confirmation; an act of conscious commitment at Confirmation; Confirmation is a normal preliminary to Eucharist] . . . are medieval or Reformation additions." We are

thus to presume, apparently, that because they are medieval or Reformation additions they are bad. I doubt the church is prepared to reject all the Middle Ages and Reformation as bad. Rather, some practices of these later times are superior to those of the early church, even if we knew exactly what, in this area, its practices were.

The Separation of Reason from Faith: There are many reasons (a few of which are mentioned in *PBS 18*) why as time went on Confirmation became separated from Baptism throughout the western church. One reason was the inability of the bishop to continue as president of the Baptism, as he had been in the early church. But surely an extremely important reason was the realization that real faith is accompanied by *reason*. Faith is *conscious* and *rational* (though not necessarily *only* conscious or *only* rational). But the proposal of *PBS 18*, despite protestations to the contrary, is essentially a separation of reason from faith. In effect the proposal says that arguments in favor of infant Baptism are arguments for infant Confirmation and Communion as well. With a symbolic abandon of reason we are treated to a basic illogicality: *because* adult commitment *can* be insincere, *therefore* infant Confirmation, without a conscious act of commitment by the confirmand, is desirable. One might as easily proclaim that since some adult marriages end in divorce, the church should promote the marriage of infants.

The Psychology of the Proposal: We advance next to a remarkable kind of child psychology. There is, we learn, a

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"level of human understanding . . . that is non-verbal and non-rational. We know that this unconscious level responds to reality as it is conveyed by means of symbolic forms and actions. We know that such an unconscious response begins at birth, if not earlier" (15). Obviously there is a level of human understanding that is non-verbal and non-rational. That is scarcely a revelation. But note the syllogistic ensuing progression of the argument: (1) Infants respond to non-verbal, non-rational forms; (2) Confirmation and the Eucharist are "symbolic forms and actions," mysteries which elude verbalization and reason; (3) Therefore, infant Confirmation and Communion are desirable.

Embedded in the argument, of course, is the view that in some way Baptism alone in infancy is not adequate. We may perhaps enquire whether many child psychologists would agree that Confirmation and Communion would arouse in infants some mysterious response not aroused by Baptism. But then the whole idea approaches to being a dangerously magical view of the sacraments. We are told that "in the liturgy, the symbols, figures, and actions awaken the depths of the human

psyche to a genuine relationship with God" (15). Is there no genuine relationship with God outside Baptism? And isn't it *God* who awakens us, *sometimes through symbols and actions*? A justification for infant Baptism can be that the commitment made by proxy is only made for the person until such time as he can, at the age of discretion, make it himself formally. And *only* at Confirmation is the "one Baptism" completed once for all, as Tertullian (*On Baptism*, 8), Cyprian (*Epistles*, 72.9), and a consensus of early writers testify. And even PBS 18 acknowledges that "because God is love and always seeks with man a relationship of love, *our free and willing acceptance* of his benefits is necessary" (13). The present proposal will appear to many as an attempt to slip Christianity over on infants before they can accept or *reject* it.

We are told how the Baptism-Confirmation-Communion (all at once) of infants "corresponds to the natural pattern of human growth" (15). But have the authors forgotten that before wine (a *long* time before) comes milk; before a chair at the family table, spoon feeding, bibs, high chairs? Do not the "natural patterns of human growth" rather call for gradual

taking up of responsibilities as a person grows in wisdom and stature and is able to make a "free and willing acceptance of [God's] benefits" offered in sacraments?

The Age for Confirmation: The authors of PBS 18 need only half a paragraph to demolish what has for hundreds of years been the general practice of the western church as regards the time for Confirmation: "None of the usual ages is suitable for the [Confirmation] instruction. From ages 6-11, children are too young for the conceptual form in which the faith and much of the practice are expressed. At the age of 12 there begins a process of questioning the religion they have accepted as children. This is a necessary part of their thinking things through for themselves, but it makes a difficult time to review faith and practice. . . . Even in mid-teens a young person . . . is under pressures that hinder his making a fully independent commitment" (p. 17-18).

Breathless at this over-simplification, which allegedly shows the undesirability of Confirmation for those 6-18, I can only ask whether one can ever fully understand "the conceptual form in which the faith and much of the practice are expressed," or whether a "fully independent commitment" is possible at any age? Or is there ever an easy time for instruction? Then we might proceed to state our conviction, based on hundreds of Confirmation classes, that no better time could be found for Confirmation instruction than a time of *questioning*. Young persons in the 11-18 year age bracket are deciding on values and goals in every aspect of their lives. Will they assume academic responsibility in school? What are their sexual standards, their social standards? What do they want in life? Everywhere they are accosted by conflicting values (films, television, magazines, talk). What possible better time to present them with the Christian way of life as the basis of their own than at a time in life when they *must* begin committing themselves to certain values, bad or good? Anyone with any experience with teenagers can hardly fail to be aware of their resentment of things forced on them by adults. Young persons 11-18 today do not resent having been baptized as infants because they have the chance at Confirmation to accept or reject it consciously and rationally for themselves as they reach "the age of discretion."

The Proposed Replacement: This brings us to what *PBS 18* proposes in lieu of Confirmation at the age of discretion. In place of a distinctive individual public act of commitment in completion of the credal one Baptism, followed by regular recommitment and renewal at the Eucharist, we are told that "affirmation best takes the form of commitment *now*, regularly renewed at frequent intervals" by means of being present as infants are baptized, confirmed, and communicated, and

CONCERNING THE SERVICE

NORMALLY, the Bishop will be the chief Minister at this Service; but a Priest may act for him in his absence.

It is appropriate that the chief Minister be assisted by other priests and deacons, if any are present, and by lay persons.

When the Bishop is present, he shall officiate at the Presentation of the Candidates, shall bless the water (and the oil), and shall say the Prayer over the Candidates and lay his hand on the head of each of them.

One or more baptized persons shall serve as Sponsors to present each Candidate. Sponsors are to be instructed about Baptism and their duty to help the Candidate grow in his Christian privileges and responsibilities. Sponsors shall sign the baptismal register as the expression of their assent. Parents may be included among the Sponsors of their own children.

Normally, this service is to be celebrated as the chief Service on a Sunday or other Feast, and the Proper shall be of the Day. The opening versicles of this Service may always be substituted for the portion of the Liturgy that precedes the Collect of the Day.

Those who have been baptized in this or any other Christian Church, but have not been confirmed, may receive the Laying-on-of-hands at this Service.

PBS 18, page 32



Confirmation—*independent commitment?*

repeating (as part of the congregation) vows made for them. I recall that Fr. Bonnell Spencer, speaking several years ago in my parish, stated his conviction that the omission of the General Confession from the Eucharist would lead to a revival of private confession. I have checked a large number of parishes and have found the trend of private confession is, if anything, on the *decline*. Is it likely that the typical emerging adult will make a genuine commitment by several times a year saying vows as someone else is baptized, confirmed, or communicated? This is cheap commitment, devoid of preparation, lacking any of the individual action of commitment so agreeably emphasized in the Prayer Book Confirmation liturgy. And by communicating infants would we not rather condition them to an unthinking, mechanical, listless attitude toward the Eucharist, since in the early years they would only be going through the motions? Is not a real act of self-oblation in the Eucharist more likely if the Eucharist is first received at a conscious age when there can be true response? Is it likely that Christian education for children and youth will improve as the only required instruction (for Confirmation, BCP 277) is done away with?

History has a lesson for us. Dr. Shepherd reminds us that "the ancient disciplines of the catechumenate disappeared in the west after the fifth century, when the adoption of infant baptism and confirmation became the normative practice of the Church" (*Prayer Book Commem-*

tary, 577). And "it was one of the great contributions of the Reformers of the sixteenth century that they restored a system of catechetical preparation" (*ibid.*, 271). Both the prayer books of King Edward VI thus contain a catechism, "that is to say, an *instruccion to bee learned of euery childe, before he be brought to be confirmed of the bushop.*" Anglican prayer books ever since (including our own, p. 577) have firmly established the need for instruction before Confirmation.

Episcopal Involvement: We are told that "the intent of the liturgy here proposed is that it shall be celebrated as the main Sunday service several times a year" (p 18). Then we encounter the first rubric: "Normally, the Bishop will be the chief Minister of this Service but a Priest may act for him in his absence" (32). And we are told that "the proposed liturgy will also strengthen the personal contact between the Bishop and his flock" (20). In several dioceses the Bishop at present visits parishes only every two or three years. Can it be anticipated that he is likely to increase the number of visits to be present "normally"—"several times a year"? And is it not more likely that the service will evolve upon the parish priest regularly, thus rather *diminishing* the bishop's role in Christian initiation?

NO one can fail to rejoice that the church is re-thinking Baptism and Confirmation. No one can fail to note that, despite numerous dramatic examples to the contrary, Confirmation instruction in the church at large is inadequate. But the cure of the proposed rite seems to me worse than the ailment.

Our *use* of our present Prayer Book Baptismal and Confirmation liturgies is not the problem; our failure to use them effectively is the problem. Our present practice of an individual confirming for himself at the age of discretion the Baptismal vows made for him in infancy is highly desirable in that it emphasizes that, however great the faith of the community or godparents, faith must *also* be a rational and conscious *individual* acceptance and commitment. I believe no better time could be found for seeking a definite individual public commitment to Christ than the ages 11-18 when young people are being assailed by many conflicting values and responsibilities, when they have to make so many important decisions about their lives.

Finally, there are dangers in allowing the proposed rite to be tested. To trial test a proposed eucharistic liturgy is one thing; to trial test a "once-and-for-all" Baptism-Confirmation liturgy is something else again. What's done is done. How do we test the results? (Incidentally, who signs the questionnaires?) In the parish where I serve, in seven years we have nearly doubled the number of teenage Confirmations as the result of going



Baptism—*adequate in itself?*

from a six-hour to a sixty-hour Confirmation course, with examinations and interviews. Many lapsed Christians and unchurched young people have been attracted. Other parishes nearby have had the same experience. Is it possible that the church at large has so watered down its standards that the younger generation has come to disrespect it? Is it likely that young people will better respond to and respect a church which baptizes, confirms, and communicates them as infants?

We are struck—particularly in this age—with the paucity of reference either in the text or bibliography of *PBS 18*, to what other churches within and outside the Anglican Communion are doing in this area. Bp. Fulton Sheen popularized a trend of thought in Roman theology which advocates advancing Confirmation age to 18 or older. The Dutch Catechism, though it speaks, of course, of the closeness of Baptism and Confirmation, still envisions them as separated in time, and emphasizes as well the bishop's exclusive role in Confirmation (except *in extremis*). The latest Church of England revisions retain Confirmation as a separate rite to be administered at the age of discretion. And many in England feel Baptism should be put off till that time as well. Protestantism hardly looks as if it is about to rise up and call for infant Baptism and Confirmation. It seems to me that for so radical a departure from Anglican Baptismal and Confirmation practice, remarkably little substantial argument is offered in *PBS 18*, and in an ecumenical age, this proposal seems singularly narrow.

Some Thoughts

On the Church

By EDGAR M. TAINTON, JR.

ONE of those letters came today—a feminine envelope, addressed to me personally but mailed to the church. It is always the wife who writes; perhaps part of the universal acceptance that religion is a woman's business: "George and I have decided that, in order to worship together as a family, it would be better for us to go back to the Lutheran Church. We appreciate having been part of St. Thomas' family for the past two years and will remember with pleasure your thought-provoking sermons."

So ends an unsuccessful sheep-stealing foray. The husband a strong Lutheran; the wife a traditional cold-toast-and-marmalade Anglican. They had come to St. Thomas' when George was irritated by some internal struggle in his Lutheran church. Now the Lutherans had a new minister and George, who had been attending with less and less frequency at St. Thomas', was going back to the Lutheran Church and taking his family with him. The oldest boy, an acolyte, might miss St. Thomas'. The Anglican mother might feel a little less at home in the beer-and-gemutlichkeit atmosphere of a largely Germanic Lutheran church, but no one would be greatly disturbed by the transfer, and the younger children probably would accept it with the same equanimity they accept other odd things adults do. At St. Thomas' they had never become active. People who knew them socially outside the church—at the Art League and the Country Club—had made them welcome, but their coming had made no stir and neither would their going. Only the treasurer, ruefully contemplating a cancelled pledge, could be said really to regret their loss.

I wrote a letter, noting George's strong attachment to the Lutheran Church (he had told me often enough of the tremendous effect a Lutheran pastor had had on him at a crucial period in his youth) and

sympathizing with her desire to have the family worship together. My answer was a nice gesture—the polite thing—ecumenical as hell. Then came all the second thoughts.

First, where had I failed? Had I been too eager to accept the family? Should my Confirmation classes have been stiffer? Should I have told them to wait a couple of years before being confirmed? (And in that event, refused them communion for two years? Their return to the Lutheran fold would have been even swifter.) Did I fail in pastoral concern? Were the people of the church too cold with that traditional Anglican cool? Was the whole thing, as it seemed on the surface, a simple excursion on their part, prompted by pique and followed by a return to their spiritual home? Or had they come to the Episcopal Church hoping to find something that was not there? And if it was not there, was it my inadequacy, or was it just not there at all—or anyway, not there for them?

Clergymen tend to have monumental egos. They have to because such incidents as the letter nibble away at their egos, cast doubts upon their confidence in themselves, and, worse, on the value of their work. Simply because he tries to deal with spiritual things, the minister is exposed and vulnerable. No wonder that sometimes he confines his calls to a little circle of those whom he knows approve of him, compliment his sermons, accept him as a person or a pastor.

The numbers game is always dishonest to God. So is the ego game. The priest may know in his heart that he is not in the business of numbers. The bishop, as pastor of pastors, knows this; but, as administrator, he is not so sure. The diocesan finance officer, who sends out the statements for the diocesan program as-



assessment, is necessarily concerned with the numbers game. Payment figures are published in the diocesan paper and so, often, are confirmation figures. One looks at the columns of figures for salve to the ego, even that poor salve that comes from knowing someone else is worse off than you are. We all know the answers to the numbers game. From our childhood reading of Frank Merriwell, we can quote, "It's not whether you win or lose . . .," but the folk wisdom of America says, "Show me a good loser and I'll show you a loser." To have a growing congregation, a rising budget, and a well-maintained "plant" with perhaps building plans in the offing, is the work of good business and, while it may be bad taste to be blunt about the business of religion, the American businessman feels uneasy at being associated with something that isn't "good business."

Calvin Coolidge said, "The business of this country is business." And, in spite of a depression and three wars, so it remains. For all the scorn that has been heaped upon him, Babbit and his fellows at the Zenith Chamber of Commerce have nothing to be ashamed of. For business to be business is good. For love (or art, or poetry) to be business is prostitution. For religion to be business is to sell its soul to the Devil. The man in the gray-flannel suit belongs in the halls of Madison Avenue. His life has social utility and he measures his success at the game of business with the counter's business values.

The clergyman in the gray-flannel cassock belongs nowhere. He may have sold his soul to the Devil but the Devil has placed him neatly where he belongs, in limbo. He is not quite the parish priest because of his concern with the ego-supporting values of program, plant, and budget. He is not quite the businessman because the men of business, quite sensibly, will not let him be. They take seriously, as perhaps he does not, the ordination that set him off from the world. They appreciate the priest who speaks their language, but they distrust the priest who accepts their value system. They hope for something better from him. They expect the priest to bring them report of quite other matters and are disappointed when he sets out to show them that he is a man among men by being more pragmatic, more worldly than they.

Perhaps this kind of worldly priest is an outmoded model. He flourished in the 20s and his name was "Elmer Gantry." The worldly priest today is less likely to wear the gray flannel cassock than the green fatigues of Che Guevarra or the black beret of the Panthers. To such a priest, the defection of another middle-class family only validates his revolutionary credentials.

To be a revolutionary is not so sacrificial as one might think. The revolutionary has his own armor against events. He is

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deserted and alone? Good. He travels the faster without those deviationists and white-guard reactionaries. No one understands or applauds him? One does not undertake revolution for applause. The revolution and its rewards seem impossibly distant? No one ever said that this particular blow was to bring down the Establishment. So at every handicap, every setback, the revolutionary can smile because everything is still going according to plan. Nothing is unexpected. The warmth of the small band of the dedicated makes up for the loss of the whole flock.

Without being fully conscious of what they are doing, the priest-as-revolutionary and the priest in the gray-flannel cassock are declaring what the church ought to be. For one, the small band setting out to change the world. For the other, the world comfortably at home in the organization. The church has been both of these—at times simultaneously. What is the purpose of the organization? What is the motive of the revolution?

The organization of the church is not the Zenith Chamber of Commerce. The revolution of the church is not an alliance of graduate students against the academic establishment or of militant blacks against everybody. The church accepts everybody. It is not even as exclusive as the Chamber of Commerce. Then it demands of its people the dedication of a revolutionary cell, pitting against an implacable enemy their lives, their fortunes, and their sacred honor. To be known as a Christian and a churchman is to be marked. Something is expected. Every failure is remembered not, as among anarchists and the Mafia, by your co-conspirators, but by the world. The world is not unkind. It is not even particularly evil or malicious. If it judges the churchman harshly, it is only judging him by the standards to which he claims allegiance. The world has its own standards.

Ego-enhancing values belong to the world. The church is not immune to their infection—consider a squabble in the choir—but the church owes no allegiance to them. The numbers racket is trying to play the world's game in the world's way and concerns only the pride of vicar and people and the figures of the treasurer and diocesan finance officer. The letter has come from a family and it concerns not numbers but people. We have failed them. We can ask ourselves any number of questions. Was it bickering in the guild? The weakness of the youth groups? The special organ-fund campaign? Was there some inadvertent offense? We will, of course, look for reasons and make corrections. Every organization, even every revolutionary cell, should be flexible in terms of its mission.

Or is it rather that letters such as this should lead us to ask again the one important question: Is the church being the church?

MARVELOUS ROARS

Beyond the shell,
beyond the greenness of green,
beyond the skin that wraps
the mummy in black leather:
silence, a descent into darkness,
a slow fall.

GOD of the moon-age, I touch
and taste and set my foot
upon your path, I am a moving speck
in your dizzying distance,
a cinder blown across your face.
My body stands naked in the wind,
a small warm cloud rising
from its flesh. It cries, burns,
sweats; it thrashes about, held
together by a single idea that gathers,
assembles, binds rib, spine, skull:
the frame of a creature real enough
to die.

THE world is full of marvelous roars,
birth-sounds, love-sounds, messages
of clapping hands, of flames
that shoot sky-high their velvet power.
The ghosted crabs, the dead hunters,
the women with bellyfull
of children—former dwellers
of sea and land—return
breaking through the time-waves,
floating between memory and oblivion.
Their being mingles with my blood
in a central knot of life.
Out of their past,
I have grown into a presence renewed
from day to day without repetition,
each moment a universe
that comes into light, a pod
ripe with seeds, an exploding capsule
rich with the milk of meaning.

GOD of the moon-age, let me explain:
my palms are wet, caught in terror,
but beyond crust and bark, I hear
your coming, your spurs clanging
upon my way.

Catherine de Vinck



The NAES Proposal

1. We call the Episcopal Church to recognize the prevailing national concern for education in the seventies and respond with strong leadership.
2. Effective leadership at the national level requires the establishment of a Department of Education capable of serving the breadth of that concern.
 - This must unite *all* present, diverse schools and educational services for children, youth, adults, the layman, and the clergy itself.
 - The new department must lead the church into becoming an active force in the emerging public issues of education.
3. The Department of Education will require funding to discharge its full measure of obligation, particularly to be:
 - a coordinating agency for the educational efforts of all existing services.
 - an implementing agency to provide resources for development of new programs.
 - a leadership agency enlisting competent educators.

Address inquiries and comments to:

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Executive Secretary of the NAES
Drawer F
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CHURCH SCHOOLS

MISSION IN EDUCATION

By JAMES R. McDOWELL

ALFRED North Whitehead wrote, "We can be content with no less than the old summary of educational ideal which has been current at any time from the dawn of our civilization. The essence of education is that it be religious." In the Christian context one needs only to add Jesus's remark, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." If any defense is needed to establish the right of the church to be involved with education, these two ideas will serve as starters.

From the earliest days of the ministry, education has been recognized as one of its most important functions. For a thousand years the church conducted all education. Western civilization was guided largely by the influence of the church in fostering education. The story of how this influence waned is not within the purview of this article, but the fact that the church and education have been and continue to be involved with each other is an indisputable one. Never in the life of the church has the need to be actively and aggressively engaged in the educational process been more acute. One of the striking characteristics of contemporary youth is their obvious search for a spiritual ideal on which they can pin their hopes and aspirations. The talismans hung

around their necks bare stark witness to their desires. Ironically, Christianity offers them the salvation they seek, and often they reach out to embrace the Gospel, but somehow it all falls short of commitment. Jacques Maritain has summarized the issue well:

"I like and respect contemporary youth, and I contemplate them with a strange feeling of anguish. They know a great deal about matter, natural facts, and human facts, but almost nothing about the soul. All in all, their moral standard is not lower, though more openly lax, than that of the preceding generation. They have a sort of confident candor which rends the heart. At first glance they appear close to the goodness of nature as Rousseau dreamed of it. For they are good indeed and generous and free, and they even display, in noble as well as in immoral deeds, a kind of purity which resembles the innocence of birds and deer. In reality they are just at that stage where the acquired structures of moral and religious tradition have been taken away, and man still remains playing with his heritage. Their naked nature is not mere nature, but nature which for centuries had been strengthened by reason and faith and accustomed to virtues, and which is now stripped of every prop. They stand in goodness upon nothing. How will they be tested in the hard world of tomorrow? What will their children be? Anxiety and thirst arise in a number of them, and this very fact is a reason for hope."

Whitehead's comment that education should be essentially religious coupled with Maritain's anguish about contempo-

rary youth who appear to stand in goodness upon nothing seem to me to be the marching orders for the church. Indeed, if ever the body of the living Christ had a mission, it is this world-wide educational obligation to all sorts and conditions of men. It deserves the unreserved attention of all churchmen from the episcopacy to the newest catechumen.

The necessity to belabor this commitment may appear strange to some readers. The opportunity seems so obvious! Yet, while the state of our national educational enterprise remains unsettled and precarious, the majority of churchmen are unclear in their minds about the church's role in the effort. Some limit this role to the Sunday-morning church school. (I will resist the temptation to comment on the efficacy of this endeavor in the last ten years.) Some think immediately of the sectarian and parochial schools, and thereby restrict their thinking to a particular "brand" of Christianity. Still others associate the church's affiliation with prestigious schools catering to a particular social class. Many critics associate the church's efforts with communal attempts to avoid local conditions in public education. In all, there is a noticeable failure to grapple with the fundamental issue. Is the Gospel relevant to the educational process? If it is, then the church should be involved in every way, the foibles of foolish men notwithstanding. What Whitehead writes about education in general is equally relevant to the present program of the church. "When one considers in its length and in its breadth the importance of this question of the education of the nation's young, the broken

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SEWANEE MILITARY ACADEMY, SEWANEE, TENN. —
Exemplifying the church's mission in education

lives, the defeated hopes, the national failures, which result from the frivolous inertia with which it is treated, it is difficult to restrain within oneself a savage rage."

THE National Association of Episcopal Schools owes its existence to a deep concern for this matter of the church's mission in education. The Rev. John Paul Carter, the executive secretary, has written recently to every bishop:

"Our culture is focusing more sharply upon education than upon any other concern. Even with the declining financial commitments of the present administration, approximately 39 percent of our people are occupied full time in education (as students, teachers, administrators, or in support industries) and from all sources, we are spending more than \$65 billion

per year (and some estimates go as high as \$85 billion). This concentration of the treasure of our substance and our people must not be overlooked by the Episcopal Church! The declines in attention to education at every level, from the parish through the diocese to the national church are a very serious defection from our responsibility. The diminished attention and expenditure which the Episcopal Church has given to education is tragic and mistaken, especially at a time when the nation is so confused and when so many of our problems center so directly in concerns for education. The National Association of Episcopal Schools has a deep stake in this matter at the level of conscience, of strategy, of ministry, and missionary commitment."

In September 1965, there were 660 established Episcopal schools. Today,

there are over 938. This is a growth of nearly 50 percent, witnessing to the concern of churchpeople. When the National Association was established, the principal idea behind the organization was to provide an agency through which this missionary arm of the church could speak. Outside of a budgetary provision for secretarial and office space in the national church in New York, there was no official recognition of this important work. The truth is that in most cases the schools had to struggle for the recognition and blessing of the church at official levels. While criticizing the national church is a popular, if at times demeaning, pastime among our people, every old bridge player knows, "when you have a leg on, you're vulnerable!"

Late last fall, a strategy committee of the Executive Council published a report on education, covering, clerical, lay, parish, and secondary schools, and higher education. It purported to "tell it like it is," and the intention was to have it serve as a guideline for the church's thinking at Houston. Without questioning the sincere intentions of the committee, it is significant that only one professional educator was consulted! No seminary dean nor head of a parish day or secondary school was even interviewed! The report abounded in generalities, half-truths, and one-sided points of view.

Faced with the possibility that this inadequate, cursory report would be the guideline for future planning, the National Association of Episcopal Schools prepared a statement about the church's rightful place in education and proposed an enlargement of the church's ministry by the creation of a Department of Education which would be professionally-led and would focus attention on the obligation to carry forward the church's mission. Cognizant that some departmental reorganization had already been accomplished in New York, the statement says that the educational effort is so important that it deserves to be centered in one responsible department of its own. The proposal is bold, direct, and challenging. It calls for a union of all present, diverse schools and educational services for children, youth, adults, laymen, and the clergy itself. It challenges the church to become an active force in the emerging issues of public and independent education. In part, it reads:

"American education is built on the unique concept of the God-given right of every individual to be educated to the utmost limits of his ability. The church has the power to support this right. Within the framework of society and armed with the firm conviction that it must serve the whole man, the Episcopal Church can become an impelling force to promote good education. It must not miss the opportunity. It must cooperate its educational facilities and not passively elude the issue."

For General Convention

O FATHER, who livest and reignest in the Church of thy Son our Saviour; We beseech thee to pour out thy Spirit upon us all, that the members and the leaders may be generously concerned, deputies prayerfully chosen, plans carefully wrought, words gently spoken, and deeds firmly undertaken; to the end that a liberal and catholic faith may be vigorously upheld in all the works of thine Apostolic Body; through the same Jesus Christ our Lord. *Amen.*

J. Phillip Pulliam, Jr.

EDITORIALS

To the Ladies

WE can confidently report it as a fact that many Episcopal Church leaders — bishops, other clergy, and laymen — are taking a second look at the proposition that “women’s work” in the church, as a distinct entity, is a thing of the past, needing now only to be phased out as gently as possible.

It was thought that with the removal of canonical barriers to women’s serving as deputies to General Convention and in other decision-making offices, it would be in order to liquidate such remnants of the bad old pre-integration days as the Episcopal Churchwomen and the Triennial Meeting—with the United Thank Offering and all the rest that the ladies did for the church under the old order.

Nobody now is advocating the restoration of the *status quo ante*; everybody rejoices that churchwomen are no longer second-class members canonically. That issue is settled once and for all. But the enthusiasm of only yesterday for mercy-killing all separate and autonomous “women’s work” no longer glows. Thoughtful leaders, men and women alike, are realizing that women can do some wonderful things for God if they are allowed to do so, collectively, in their own (we speak as a fool, and as a man) inscrutable ways. Any man who has spent a few years in the parish ministry will understand the confession: “The women—God bless ’em! I don’t know what we’d do without them!”

We really don’t. That woman’s role in the life and ministry of the church is changing in ways beyond our present understanding, or even observation, is manifestly true, and it is of God. The church did well years ago to drop the term “woman’s auxiliary,” for it was patronizing and suggested that all a woman can do in the Body of Christ is to help—not the Lord, but the masterful male.

Our recommendation is that the male portion of the church leave this question to the female. If the ladies want to be corporately liquidated, let them request it; but be prepared for a long wait. For our part, we are prepared for such a long wait, and hope it will be as long as we expect it to be. We want them liberated but not liquidated, God bless them!

Pointer from Presbyterians

EPISCOPALIANS setting up the forthcoming General Convention may well take note of what the United Presbyterians did at their recent General Assembly. They wanted to make up their corporate mind about the role of the United States in Southeast Asia, and to declare their mind to the world; but while they were in the process of mind-up-making somebody had the inspired idea of inviting Washington to send somebody to them who could explain Administration policy. They got George Romney, Secretary of Housing and Urban Development. Mr. Romney came on very short notice. The Secretary of State, William Rogers, could not come because of prior engagements.

In this matter both the Presbyterians and the Ad-

ministration acted rightly. This is how church and state should deal with each other. We hope that the Episcopalians at Houston will not formulate any opinion or statement on foreign affairs involving Administration policy without making every effort, well in advance, to bring to their session a qualified spokesman for the government. To do anything less than this is to be irresponsible.

An Unnecessary Appointment

THE country and the world at large have many much graver issues to be concerned about; but we must say that in our view President Nixon’s appointment of Henry Cabot Lodge as his personal emissary to the Vatican is a mistake. It would be no less, or no more, a mistake if the appointee were some other man. There is no need whatever for such an emissary to do what in former ages emissaries and ambassadors did — to carry messages from one potentate to another. Today, the President can pick up the telephone and dial the Pope’s private number whenever he wishes. (Yes, we heard it when the gag was new: That number is “Vat 69.”)

Not all Roman Catholics by any means are happy about the appointment. Many of them, at home and abroad, have expressed their strong wish that their church at its headquarters would shed all that remains of the apparatus of a civil state, so that it can be purely and exclusively a church.

In the days of Roosevelt and Truman much was made of the argument that the Vatican is a uniquely sensitive listening post — that whatever is going on, or soon to go on, anywhere in the world is picked up by the antennae of the world-wide papal institution and transmitted to headquarters. Any Vaticanologist will correct that notion with two facts: First, the Vatican is not nearly as informed about everybody and everything on earth as this theory assumes, and second, one does not have to be a high-ranking civil diplomat to secure whatever such information the Vatican receives.

We are not nearly as clear in our own mind as millions of other Americans seem to be about what precisely is meant by the separation of church and state, under the U.S. Constitution; but at the very least it means that no church will be given any kind of preferential treatment and status over others by the government of this land. By this appointment the President deals with the Roman Catholic Church as with no other religious body. Why not a personal emissary to the Geneva headquarters of the World Council of Churches? The answer to this question? Because there is no need for one.

Neither, as we see it, is there need for a Presidential emissary to the Vatican. This appointment will do no good to interchurch relations in America, although we don’t expect it to tear us apart. Pondering it, we remember President Nixon’s vow to do all he could to bring us together, when he was inaugurated. We do not accuse him of breaking faith in this matter; we fear that he has been the victim of bad counsel.

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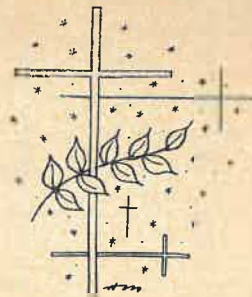
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The Lesser Feasts and Fasts, 174



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For General Convention

O SPIRIT of God, proceeding in glory from the Father and the Son to guide and defend the Church, dwell we entreat thee with the rulers of the church in their several orders that they may believe only what leads to eternal life, hope only for the Kingdom of God, speak only as taught by thee, and act only to spread the Gospel of Jesus Christ, to whom with the Father and thee be all honor and glory, world without end. *Amen.*

Charles Bush

Book Reviews

SEARCH: The Personal Story of a Wilderness Journey. By Diane Kennedy Pike. Doubleday. Pp. 198. \$4.95.

Search: The Personal Story of a Wilderness Journey is the revealing first-person account of the surviving member of a husband and wife team who set out in pursuit of truth in the Judean wilderness. Because of the interest of her husband's many friends as well as the urging of the Bishop Pike Foundation (formerly the Foundation for Religious Transition) Diane Kennedy Pike has felt compelled to share this candid portrayal of the last days of this most controversial figure, James A. Pike.

The first part of the story seems to be fiction as you read of two carefree, rather foolhardy, people driving into the desert carrying nothing but a road map and two cokes, and with no particularly marked destination. As the first of a series of misadventures occurs it is as if Pandora's Box had been opened, and just as in the myth all that remained for the travelers was hope. Continuing on you suddenly realize with a shudder that this is not contrived but a tale of horror that really took place. The feeling of "fiction" ends, as does the enjoyment of reading. The events that follow become almost too acute to share with the author.

Continuing on from this point until the actual finding of Bp. Pike's body is one seemingly unbelievable ordeal after another. Throughout the remaining pages Mrs. Pike recounts the invaluable assistance of the Arabs, the Judean authorities, and her brother, as well as the numerous calls and messages from mediums throughout the globe, and the vividly descriptive memory of her vision of the Spirit departing from her husband's body. Interspersed throughout the book are reflections of her husband's life as well as acts of faith, and her utter belief in those things she and the former bishop held to be truth. Her final words are "Jim lives—and so do I."

Many readers will feel the book is marred by sensationalism, but then too, there are those others who will be grateful to Mrs. Pike for sharing the events of these last days of their friend, James A. Pike.

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CRISIS IN EDEN. By Frederick Elder. Abingdon Press. Pp. 172. \$3.95.

Crisis in Eden is a study of man and his environment. The first third of the book is a discussion of man's relationship to his world. Frederick Elder divides men into two categories. The "Inclusionists," of which Loren Eiseley of the University

of Pennsylvania is the leading spokesman, think of man as being an inextricable part of nature. The "Exclusionists," the best-known representatives being Chardin and Harvey Cox, see man as standing over against nature. The Exclusionists are concerned with the control of nature, to have dominion over it.

The second third of the book deals with biblical and theological concerns *vis-à-vis* ecological and demographic problems. Elder comes out on the side of Inclusionists. Later he writes that man "cannot pose as unique in the area of the biological, for he is of the earth, earthly. This is all, really, that the Inclusionists are trying

to say" (p. 135). But who would deny this? Certainly not Chardin or Cox. The chapter on ecology and demography deals with the major preoccupations of the seventies, the population explosion, pollution, and the destruction of natural resources.

The final third of the book gives the author's conclusions and proposals. He sees no help from the eastern religions, so much in vogue by those who have rejected the institutional church. He points out that the eastern religions have not solved the problems which the West is beginning to face, especially in the area of population. Elder advocates a new asceticism, one which would lead to a preference for "good food, good houses, good clothes, good furniture over status-enhancing, wealth-flaunting, smartness-flashing acquisitions" (p. 151).

The book has eight chapters, the first

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seven of which we published in a condensed version in *The Religious Situation*, 1969. The present work has an excellent biography.

Crisis in Eden is in part an introduction to the scientific disciplines of ecology and demography. This is the part of the book which will be helpful to the non-scientific reader. It is curious, however, that the author thought it necessary to define entomology (p. 30), but used without definition the word "taxa" (pp. 29 and 36). Anyone schooled in Greek will realize that taxa is the plural of taxis, but I suspect that some of Elder's readers will not make the connection.

(The Rev.) WALTER G. HARDS, Th.D.
St. David's, Baltimore

DYNAMIC CONTEMPLATION: Inner Life for Modern Man. By Paul Hinnebusch. Sheed & Ward. Pp. 300. \$6.50.

Paul Hinnebusch knows well that only the face turned toward God can reflect his glory, and that only the Spirit-filled life can convey his power. He also knows well that it is Christ who makes the Christian possible, and hence his book on the life hid in Christ and made dynamically operative by the indwelling Christ rightly begins with a study of Jesus the Contemplative. After analyzing the process in which Jesus increased in wisdom, stature, and favor, he turns to a discussion of our own similar growth. The truth is stressed that Jesus catches us up into his own contemplation, so that all Christian contemplation is a participation in his. Equal time is given to our inevitable consequent apostolate—that having seen the Father with Jesus and in Jesus, we are then sent forth to bring our fellowmen to the same seeing.

Dynamic Contemplation is full of sound teaching on its subject, but does not purport to be a systematic treatise on contemplation. However, its warm calling to and apologetic for that subject may well lead readers back to the classic studies, and to renewed zeal in prayer.

(The Rev.) GALE D. WEBBE, STD
Incarnation, Highlands, N.C.

SEXUALITY AND THE CHRISTIAN TRADITION. By Joseph Blenkinsopp. Pflaum Press. Pp. 127. \$2.95 paper.

Two incontestable points are made by Joseph Blenkinsopp. First, that we are all fed up with the churches' emphasis on the biology of sex: that is, on procreation. "So, all right," as the stand-up comic says, now let's talk about why we all engage in sex—and don't tell us it's because we can't wait to procreate! Second, and I find this to be both a memorable statement and, at the same time, a damning sentence for the churches to accept as they leave for their term in outer darkness: "The possibility which exists today of sex safe from the three-fold danger of infection, conception, and detection has shown up the prudential

and shallow nature of much of traditional church teaching on sexuality and sexual conduct."

Sexuality and the Christian Tradition is sound theologically and exciting in its insights. But doesn't the reader want a more daring exploration of his personal quest for togetherness? Why not say that Christianity has failed to come up with a workable sexual guideline? We all know it. And this pretence that there is something sinful about masturbation or homosexuality or free love has never held water. Neither has it held thinking persons in the churches. At the theological level our author cannot be faulted. But the step to have been taken in such a book long, long ago is to say with the incomparable Augustine: "Love God—and do what you like."

After all, sloth is a sin, and it is slothful to be ignorant of the unscientific and unsound bases of the Old Testament foundations of Christian sex ethics! *Lust* is a sin, not *sex*. The churches have deservedly come to nought because they could not help us where, earliest in life, we most needed help. In the process of surviving that ordeal, we had grown our own wings.

(The Rev.) WILLIAM TURNER LEVY, Ph.D.
Priest of the Diocese of New York

Booknotes

By Karl G. Layer

UNHOLY SMOKE. By G. W. Targett. Eerdmans. Pp. 127 paper. \$1.95. A series of short quotations of conversations, of newspaper reports, of other documents having to do with the current religious trouble in Northern Ireland. The author is not so angry with men as he is with ideas and with what men do when they are angry.

CHRISTIANS AWAKE. By J. Elliott Corbett. Harper & Row. Pp. xx, 131. \$2.95 paper. Critical issues face the nation—what can Christians do to influence policy, asks this Methodist minister. Dr. Corbett reviews personal, community, national, and international problems, analyzes each for its ethical dimension, and stresses the part each citizen should play in the policy-making of the nation. An introduction outlines the relationship between the Bible, social ethics, and decision-making. Typical questions are: "How should Americans view 'wars of liberation'?" "Should marijuana be outlawed?" "Will a guaranteed annual income put a floor under the poor?" "Can nuclear swords be beaten into plowshares?" and "Will effective gun legislation save thousands of lives each year?"

THE GUTTER AND THE GHETTO. By Don Wilkerson with Herm Weiskopf. Word Books. Pp. 179. \$4.95. The story of Teen Challenge, an organization serving and working among troubled teenagers in New York City, and of its director, Don Wilkerson.

PEOPLE and places

Churches Old and New

St. Luke's, Willmar, Minn.—Ten new stained-glass windows symbolizing saints of the church have been dedicated by the Bishop of Minnesota. Rector of the church is the Rev. W. C. Collins.

Laity

Edward B. Fiske, religion editor of *The New York Times*, has been awarded the William E. Leidt prize for the "best religious writing in the secular press." The award is given annually by the Executive Council.

Mrs. Booker T. Washington, a vestryman of St. Mark's, Wilmington, N.C., since 1952, is now senior warden of the parish. For the past three years she had served as junior warden. Her wardenships mark the first times for such honors (and work) for women in the Diocese of East Carolina.

Mrs. E. C. Conger, choir mother of Christ Church, Elizabeth City, N.C., for 50 years, has retired from that responsibility. One of her mementoes commemorating her years of service was a certificate sent from the Royal School of Church Music, Craydon, England.

Honorary Degrees

The Rev. Hugh W. Agricola, Jr., a J.D. degree from the University of Alabama.

The Rev. Alfred W. Price, warden of the International Order of St. Luke the Physician, a D.Litt. from the College of Osteopathic Medicine for a "distinguished career in the crucial area of the interrelationship of the spiritual and physical and to salute you for your worldwide leadership in the church's role in health care of all people."

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Chap. (Lt. Col.) Robert Allan Sloan, USAF, 44, priest of the Diocese of Vermont, died of a heart attack, May 17, in Tokyo.

Before joining the USAF, in 1955, he was rector of St. Mary's Church, Northfield, Vt. A graduate of Berkeley Divinity School, class of '50, he had served on AF bases in Washington, Missouri,

Virginia, Libya, Vietnam, and Japan, and had received a citation for exceptionally meritorious service in Vietnam. He is survived by his widow, Ann, one daughter, three sons, his mother, Mrs. Charles Seale, and one brother. A memorial service was held in the seminary chapel.

John Nathan LeMaster, 68, communicant of Trinity Church, Columbia, S.C., former vestryman and senior warden, died May 30, in Columbia.

At the time of his death, he was vice president of the Columbia Lumber Co., and on the diocesan commission for architecture and construction. He had also served as a trustee of the University of the South, secretary of the Society for the Advancement of Christianity in the Diocese of Upper South Carolina, and as treasurer and trustee of its successor, the Church Foundation. His wife, Floride Peyre Douglas died Jan. 28, and their only daughter died in 1959. Services were held in Trinity Church, and interment was in St. Stephen's Churchyard, Ridgeway, which adjoins Mr. LeMaster's birthplace. Memorials may be made to the Church Home, York, S.C., or St. Stephen's Church Foundation, Ridgeway, S.C.



GO TO CHURCH THIS SUMMER!

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 11, MP 10:30, EP & B 5:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
The Rev. Edward F. Ostertag, r
Sun H Eu 7:30, 9 (Sung); 6

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Henry Newton Herndon, r-em; The Rev.
Fr. Clayton Kennedy Hewett, r & counselor; The Rev.
Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; Daily
10 HC Wed; HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. Jahn G. Shirley, r
Sun 7, 8, 10; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1058 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;
Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

GRACE

33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E.
(5 min. from I-55) The Rev. William E. Krueger
Sun High Mass 10:15

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first 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; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

SKOWHEGAN and PALMYRA, MAINE

ALL SAINTS', Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
 The Rev. Richard Simeone, v
 Skowhegan: Sun H Eu 7:30 & 11
 Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH Conn. Ave. & Franklin St.
 The Rev. William M. Moore, r
 Sun 8 HC, 10 MP; 1S HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex
 Mon 5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
 Sun Low Mass 8, High Mass & Ser 10, Weekdays
 Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
 12:10; C Sat 1-1:30

MARTHA'S VINEYARD, MASS.

TRINITY (next to Town Hall, Oak Bluffs)
 The Rev. B. Linford Eyrick, p-in-c
 The Rev. Donald O. Wilson, (Aug 2, 9, 16)
 The Rev. Donald R. Goodness (July 26, Aug 23, 30)
 Sun HC 8 & 10:30 (music)
 July 26, 4 — Bach: St. John Passion
 (the David Hewlett Singers)

LExINGTON, MICH.

GOOD SHEPHERD US-25 (Car. Hubbard)
 The Rev. E. F. Gravelle, r
 Sun HC 8 & 10 (MP 2S & 4S)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
 Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
 The Rev. James E. Carroll, r
 Sun Eu 7:45 & 10; EP 5:15

NEWARK, N. J.

GRACE CHURCH Cor. Broad & Walnut Sts.
 The Rev. Herbert S. Brown, S.T.D., r
 Sun 7:30, 9:15, 11; Mon 7, Tues 7:30, Wed &
 Thurs 12:10, Fri 9:30, Sat 9

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
 Sun HC 8, MP & HC 10; Daily HC 7:30 ex Fri 9:30

STONE HARBOR, N. J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
 The Rev. William St. John Frederick, r
 Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
 days, MP); Daily MP & Mass 8:30 (ex Mon &
 Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
 The Rev. Marion L. Matics, Ph.D., r
 Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, D.D., r
 The Rev. John M. Crothers, c
 Sun 7:30, 9, 11; HC Daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
 The Rev. Norman A. Rommel, D.D., r
 Sun HC 8, 9:30, 11

HIGHLAND FALLS, N. Y.

HOLY INNOCENTS 112 Main St., near South Gate
 U.S. Military Academy, West Point
 The Rev. William M. Hunter, r
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
 HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
 EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues
 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days
 8. Church open daily 8 to 8; EP Tues & Thurs 5:15

The Living Church

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

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
 The Rev. René E. G. Vaillant, Th.D., Ph.D.
 Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
 The Rev. Leopold Damrosch, r; the Rev. Alan B.
 MacKillop; the Rev. B. G. Crouch
 Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
 & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
 The Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30. Church open daily
 7:30 to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
 The Rev. John V. Butler, S.T.D., r
 The Rev. Donald R. Woodward, v
 Sun MP 10; HC 8, 10:30; Weekdays MP 7:45, HC
 8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ
 Recital Tues & Thurs 12:45; C by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
 The Rev. Robert C. Hunsicker, v
 Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
 12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
 The Rev. Leslie J. A. Lang, S.T.D., v
 Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
 & EP. C Sat 12 noon

ST. LUKE'S CHAPEL

487 Hudson St.
 The Rev. Paul C. Weed, v
 HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
 Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
 fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL

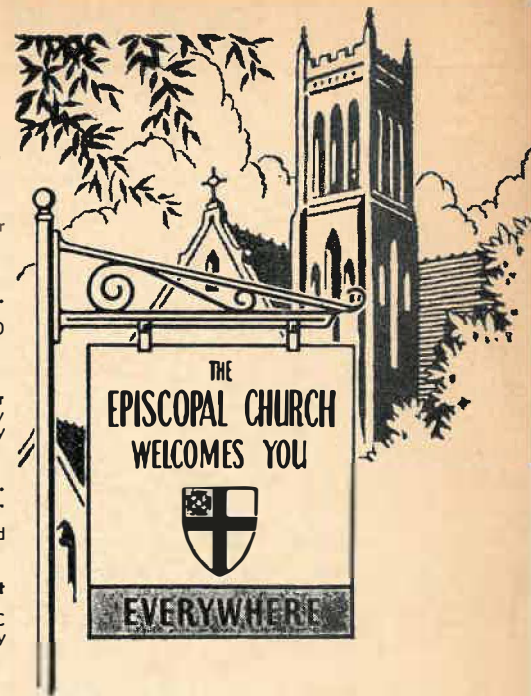
292 Henry St.
 The Rev. John G. Murdock, v
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
 Espagnol 2S monthly, 12 noon. Weekdays & other
 services as anno

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
 The Rev. Carlos J. Caguiao, v
 Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
 Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
 as scheduled



ST. JOHN'S CHURCH
 LYNCHBURG, VA.



UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
 The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
 Richard J. Koch, ass't r; the Rev. Lawrence C.
 Butler, ass't m
 Sun HC 8; MP, HC & Ser 10; Int daily 12:10

BEAUFORT, N. C.

ST. PAUL'S 209 Ann St.
 The Rev. John E. Gilchrist, r
 Sun 8 & 11, Ch S 9:45; Wed 10

BLOWING ROCK, N. C.

ST. MARY'S OF THE HILLS S. Main St.
 The Rev. George D. Stenhouse, v
 Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
 2S & 4S

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
 (Using chapel & public rooms of Mt. Resurrection
 Monastery, Society of St. Paul)
 Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
 The Rev. Sheldon M. Smith, r
 Sun 8 HC, 10 Service & Sermon

CHARLESTON, S. C.

HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
 The Rev. James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
 Daily Eu (preceded by Matins); 6:45 (ex Thurs at
 6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
 Sat 1-2, 4:30-5:30

LYNCHBURG, VA.

ST. JOHN'S Elmwood Ave.
 The Rev. George Bean, r
 Sun 8 HC; 10 MP (HC 1S)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
 The Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
 The Rev. Carroll E. Simcox, r
 Sun H Eu 9

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
 Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30
 HC; Thurs 4:30 HC