

The Living Church



AND GROWTH IS BITTERSWEET

Happiness, like sparkling wine,
Intoxicates
And makes things new
As when in childhood, the first few
Sights and sounds
From wonder grew.

Maturity is void of all
But pleasure,
Poor substitute,
Which draws the night to heat, pollutes
The heart's blood
And leaves it mute.

But Spirit of our God
Oh Holy Ghost
Divine,
A creature new, both child and man combine:
And wonder grows;
Water into wine.

Paul O. W. Hopkinson

The Living Church

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THE KALENDAR

May

- 30. Whitsunday
- 31. Whit Monday

June

- 1. Whit Tuesday
- 2. Ember Day
The Martyrs of Lyon
- 3. Whit Thursday
- 4. Ember Day
- 5. Ember Day
Boniface, Abp.M.
- 6. Trinity Sunday

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

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May 30, 1971

Letters to the Editor

Changes in Church

I cannot resist commenting on the letter to the editor by the Rev. R. E. Harding, [TLC, Apr. 18].

The last two paragraphs of his letter certainly "hit the nail on the head" as to the many woes confronting many of the Episcopal churches today. I realize we cannot forever remain the same, but change for the sake of change is not consistent with good thinking and planning. Many of the changes taking place in our churches today are done merely for the sake of change, to try something new, or because the "in" thing now is to be different.

I have worked in the business world for over 25 years, in a very responsible position, and I well know that businesses, to be a success, must offer and cater to the wishes of their customers. If they do not, success is not the word to describe their operation. Many will disagree, that the church is not a business, but it certainly can follow many of the practices and principles if it wishes to be successful. I have always thought it would be a good idea to have an annual questionnaire sent to all parishioners and get a cross-section of opinion as to the likes and dislikes of the practices in the parish. True, you cannot please all the people all the time, but it is better to please the majority than to drive that same majority out the front door!

FRED E. DONOVAN

Phoenix, Ariz.

Hope and Knowledge

Your comment [TLC, Apr. 18] about your youthful sermon denouncing Tennyson for speaking of "hope" in *Crossing the Bar* was quite interesting. In addition to the lovely prayer on pp. 316-317 of the Prayer Book to which you properly refer, you might have mentioned the language of the committal on page 333: ". . . in sure and certain hope of the Resurrection unto eternal life." And I remember with some pleasure the plaque in the Anglican cathedral in Port of Spain, Trinidad, memorializing the wife of a British governor, who, having "performed faithfully every moral and domestic duty," died in 1819, at age 22, and "now rests, as her friends and loved ones reasonably hope, in the bosom of Jesus."

But I hope you are not suggesting that it is always presumption to say that we "know" what is to come after death. The great passage from Job, used as one of the opening sentences in the Burial Service, seems to me sufficient refutation of such a suggestion.

CHARLES ALAN WRIGHT

Austin, Texas

Help for Damaraland

More than ten years ago, I shared in founding SAVE for the purpose of soliciting financial support for the work of the Rt. Rev. Robert H. Mize, then the Bishop of Damaraland in South West Africa.

More than a year ago, while I was serving as warden of the Theological School in Damaraland, I resigned my post as SAVE's executive missionary in the field and as a

member of SAVE. Last August, Bp. Mize also severed his connections with SAVE.

This is to ask those who would still like to support the work of the church in Damaraland, and such assistance is still badly needed, to send their contributions through the Treasurer, Episcopal Church, 815 Second Ave., N.Y., N.Y. 10017, clearly designated for the Damaraland account.

(The Rev.) CLIFFORD E. B. NOBES, S.T.D.
North Springfield, Vt.

Women in the Church

Three cheers and a tiger for Zana Henderson's letter [TLC, Apr. 18], on women in the church. She points out that some of the very important and at the same time less-known tasks in the church are done by women. She is correct in her assumption that the same jobs, if done by men, would not be done efficiently, and probably not at all. It is still true that God gives us tasks for which we are qualified and not those for which we are not.

On the general subject of women in the church and the alleged second-class citizen status of women, the fact remains that a woman was once given a function by God that only a woman could perform: She became the mother of our Lord and Saviour Jesus Christ, and this was the beginning of the elevation of the status of all women. We have neglected Mary too long and it should be something enlightening that the Roman Catholic Church, which has long venerated her, is not presently having painfully to ponder the urge of some women for ordination into the priesthood. Mary's title of Mother of God was upheld by the Council of Chalcedon, which council is recognized as ecumenical by the Anglican Communion. This is a higher title than has been conferred on any man, whatever his rank may be. Many of our present problems are the unpaid bills of the church.

(The Rev.) GEORGE R. CLARK
Vicar of the Church of Our Saviour
Trenton, S.C.

One correction on a point of fact: our Roman brethren too are having painfully to ponder this question. Ed.

Confirmation and Communion

The admission of unconfirmed children to communion at the church's altars is deplorable. It is virtually a statement that the sacrament of confirmation is unimportant or non-existent, and interposes a barrier between us and the church throughout its history, if not the New Testament itself. It constitutes a degrading, perhaps abolition, of confirmation, which in early times made men, including children, members of the "order" of laity, eligible to join the ranks of the church and to receive the Holy Eucharist (see Dix, *The Shape of the Liturgy*, 23). In *The Apostolic Tradition of St. Hippolytus of Rome*, the baptized are not allowed to make their communions, or even to pray with the faithful, until they have been confirmed.

Such, too, appears to be the rule in the

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Vicar, St. Luke's Chapel, New York

Luncheon Address by
The Rev. Donald L. Garfield,
Rector, Church of St. Mary the Virgin,
New York

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New Testament itself, although the attempts of Lampe and others to explain away the evidence of Acts 8:14ff and 19:2, to say nothing of Hebrews 6, are well known. The West on the whole soon tended to downgrade the sacrament of confirmation, if not the Holy Spirit himself.

Our well-known rubric regarding confirmation before communion, a modification of that of Abp. Peckam in the Middle Ages, set Anglicanism apart from the general tendency. The admission of children to communion before confirmation, so common in the Roman Communion, was stigmatized by Pope Leo XIII as an "abuse." The Rev. Louis Bouyer, in his scholarly *Dictionary of Theology*, speaks of "the unanimous teaching of the Church Fathers that confirmation or chrismation is a sacrament of the gift of the Spirit, the essence of the definitive seal of Christian initiation." He adds that "only the relative negligence of modern [Roman] Catholics in this regard can explain the curious inconsistency which, in certain countries like our own [France], resulted in reestablishing the custom of giving communion to young children without any thought of advancing the reception of the final sacrament of Christian initiation in the same way. Confirmation, therefore, has come to be given, contrary to all the tradition, after and not before first communion."

But perhaps, like Gallio, we "care for none of these things."

(*The Rev.*) WILLIAM H. DUNPHY, Ph.D.
La Grange, Ill.

He Cries for More

The Rev. M. G. Nicola has appeared twice in print in TLC. I accept your statement that he is a "retired priest" (surely "a priest in retirement" is better), but I really don't believe it. He is, quite simply, the freshest, wisest, and most graceful writer to adorn your pages in many a month.

Do urge him to write more often. Give him a monthly column, nay weekly. Move him to Milwaukee or, if he has better sense than to freeze his venerable bones for five months out of the year, move TLC to Treasure Island, Fla.

(*The Rev.*) SHELDON M. SMITH
*Rector of Washington Memorial Chapel
Valley Forge, Pa.*

All these suggestions are pips — not least the last. Ed.

Saints Are Non-Denominational

I was surprised at the objection to a Mass for Elizabeth Seton [TLC, Apr. 11]. I thought it generally understood that the saints are non-denominational. Saints belong to Christ's holy church regardless of its divisions.

RAYMOND MUNDT
Santa Clara, Calif.

The Brown Consecration

The following information may be the answer to the question asked by the Rev. P. H. Streeter, about the fact that the Rt. Rev. William M. Brown was made deacon, priest, and bishop all in one day.

In his exhaustive (and exhausting) book, *Bishops at Large*, Peter F. Anson notes on page 419 that Bp. Brown was consecrated as auxiliary bishop in 1925 by the Most Rev.

William Henry Francis Brothers of the Old Catholic Church in America (known later as the Catholic Church of North America, and the Orthodox Old Catholic Church in America).

Abp. Brothers (also known as Abbot Francis, Dom Francis, and Bp. Gregorios) was raised to the episcopate in 1916 by one styling himself "Prince de Landas Berghes et de Rache, Old Catholic Bishop," who in turn had received the Old Catholic line of succession through A. H. Mathew at Utrecht in 1908.

This is an extremely complex subject in which, as Anson notes, ". . . again and again the same characters meet, often disagreeing, and if they are prelates, invariably excommunicating each other."

(*The Rev.*) DONALD W. MONSON
*Rector of St. Michael's Church
Coolidge, Ariz.*

Seen and Unseen

In TLC of Apr. 18, there is a letter from the Rev. William H. Ralston, Jr., deploring the use of words "seen and unseen" in the Nicene Creed instead of "visible and invisible." He draws sweeping and ominous conclusions from the substitution. In particular, he first suggests, and then flatly concludes, that the "framers of our proposed liturgies" are either knaves or fools.

This might be funny if it weren't so nasty. I am pretty sure Fr. Ralston knows as well as I do that the members of the Liturgical Commission are neither knaves nor fools. In saying they are, therefore, he is telling us very little about them, but a good deal about himself.

He does permit us to draw one conclusion about them. That they are nicer and smarter than he is.

(*The Rev.*) ARTHUR M. G. MOODY
*Vicar of Trinity Church
River Falls, Wis.*

Confession in the Eucharist

Prayer Book Studies 21 states, on pages 143-4 in "Additional Directions and Suggestions," that "A confession of sin is a normal part of the Service, but may be omitted on appropriate occasions. . . . When the Confession is omitted, a form of Intercession containing a penitential petition should be chosen."

So far I have been present at four celebrations of the Second Service of the trial form of the Holy Eucharist. At none of these was the confession used, and at none of them was there a penitential petition in the intercession.

Questions might be raised as to how "nor-

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mal" it is for the confession to be a part of the service when it seems so hard to find it included, and as to whether the sentences quoted above are directions (and hence rubrics) or suggestions (and hence of no great moment). However, the serious question to me is whether one person or a congregation can express and realize and celebrate joy in Christ without a consciousness of sin and a consciousness of sin forgiven by what Christ has done.

(The Rev.) RAYMOND L. HOLLY
Assistant at St. John's Church
Mount Prospect, Ill.

Prayer Book Revision

Replying to the letter of Chap. Hébert W. Bolles [TLC, May 2], I would say he seems a bit inconsistent in his reasoning. He claims he loves the Prayer Book, and yet he views with heartache any effort to perpetuate it. The King James Bible and the Book of Common Prayer are two of the greatest pieces of literature in the English language, not to speak of the inspiration and devotion that they have brought to generation after generation.

It is beyond my comprehension, as an example, to say that the venerable salutation "The Lord be with you," and its response, "And with thy spirit," is difficult to understand and would be improved by replying to the words from the altar with the answer, "And with you also." I wonder if the chaplain would favor rewriting the plays of Shakespeare in modern English, to make them more relevant.

Of course the Prayer Book must be revised and improved from time to time. Its history is one of development and growth. But please, chaplain, do not cheapen the glorious English that has been a model through the centuries. You ask if we think we have given up or lost the power to write as powerful and beautiful English as our forefathers of the 16th century. Of course we think that. Now and then a modern speaker or writer, like Woodrow Wilson, or Winston Churchill, utters some thrilling phrases that stir us deeply. But in these cases we are more than likely to find that the author is deeply rooted in the language of the King James Bible, or the Book of Common Prayer.

Revise, improve, yes; but do not destroy our glorious heritage.

(The Rev.) RAYMOND LEE WOLVEN
Washington, D.C.

Fr. Bolles raises the question as to whether "we Episcopalians . . . really lost the ability to write powerful and relevant English after the 16th century." On the evidence of most of the output of the Standing Liturgical Commission, the answer would be affirmative.

I know from other evidence, however, that there are people today who can write superb English prose with a sense of sentence rhythm. Unfortunately, the commission has failed to contact such writers.

ROBERT C. TOMPKINS
Baltimore

Executive Council

I know that I speak for a whole host of laity and clergy who are eternally grateful to you and TLC for your reporting of the Executive Council meeting [TLC, Mar. 21] and the high-handed tactics of Dr. Coburn.

May 30, 1971

I must admit that I am not surprised at Dr. Coburn's stand on the issues, but I am greatly disappointed at the council members' acquiescing to his demand and that of the spokesman for the GCYP. "How long, How long, O Lord," must we play the role of banker and sponge, to find the alienated and absorb their fits of temper?

Also, if the man and woman in the pew and the pulpit do not rise up against little Freddy and Jimmy playing fast and loose with the established procedures provided in GCSP, they will see the day when any control of the program will have been stripped from them. They are two very power-oriented men and I fear that if allowed to have their way, they will once again bring the GCSP to the brink of dissolution by the souls in the pew who provide the funds for Freddy's and Jimmy's escapades.

Their opportunity to serve the Lord and his people is great and "by God" so is the necessity to be responsible.

(The Rev.) HOYT B. MASSEY
Rector of St. John's Church
Tampa, Fla.

Devil on Loose Leash

Some wise men say that a Devil cannot be rationally conceived by man. There can be only one supreme God and a subordinate Devil-god would be powerless. But wise men forget that God has the Devil on a leash at present. It's a loose leash, hence COCU, the socio-economic gospel, meddling with the Prayer Book, this mishmashic liturgical renewal, psychedelic vestments, CPF snail-

paced reform—and *Superstar!* One day soon God will yank on the leash—goolunk! That day the sheep will be separated from the goats.

See you on Abraham's bosom!
(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

For Your Information

An organization called the "World Congress for Enlightenment" lists certain present and former pastors of churches in the Upper Peninsula of Michigan, along with a large collection of Swamis, Gurus, Yogis, etc., as supporters, in recent publicity materials. My name is included, with a listing as "Bishop of the Upper Michigan Diocese, Episcopalian Church."

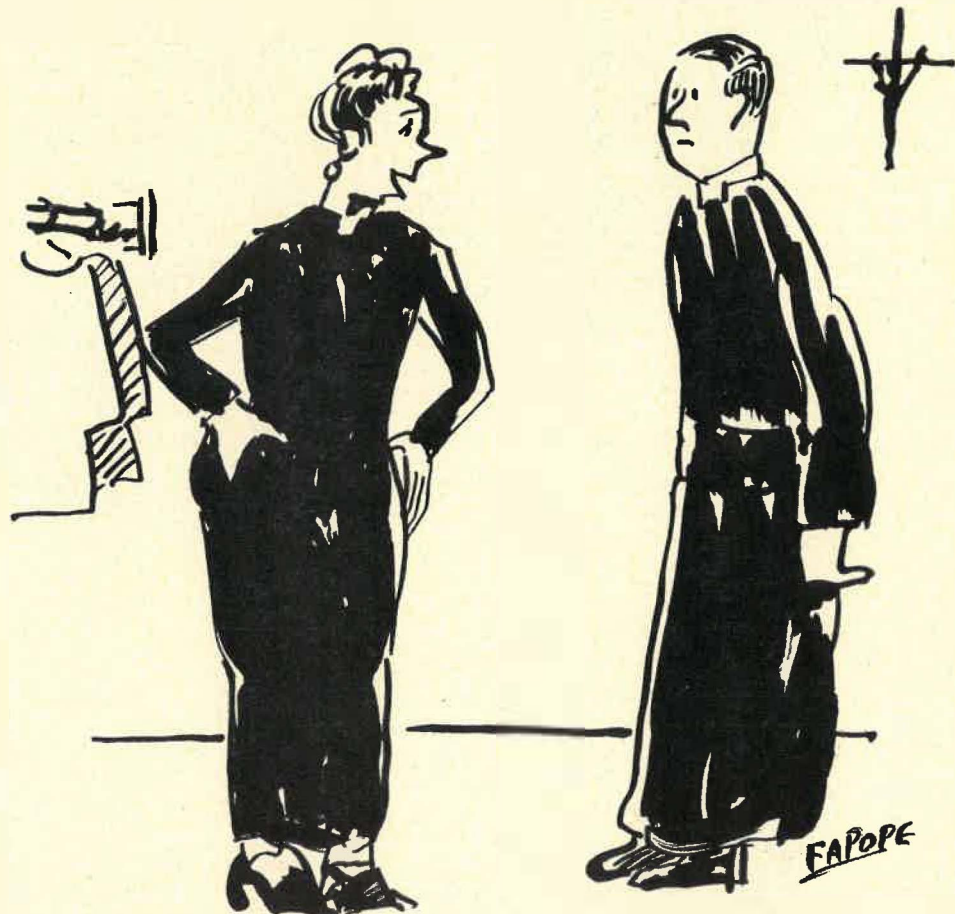
I don't know how widespread this material is, but for the information of any interested, my name is used without permission or authorization. I have no connection with the organization.

(The Rt. Rev.) GEORGE R. SELWAY, D.D.
Bishop of Northern Michigan
Menominee, Mich.

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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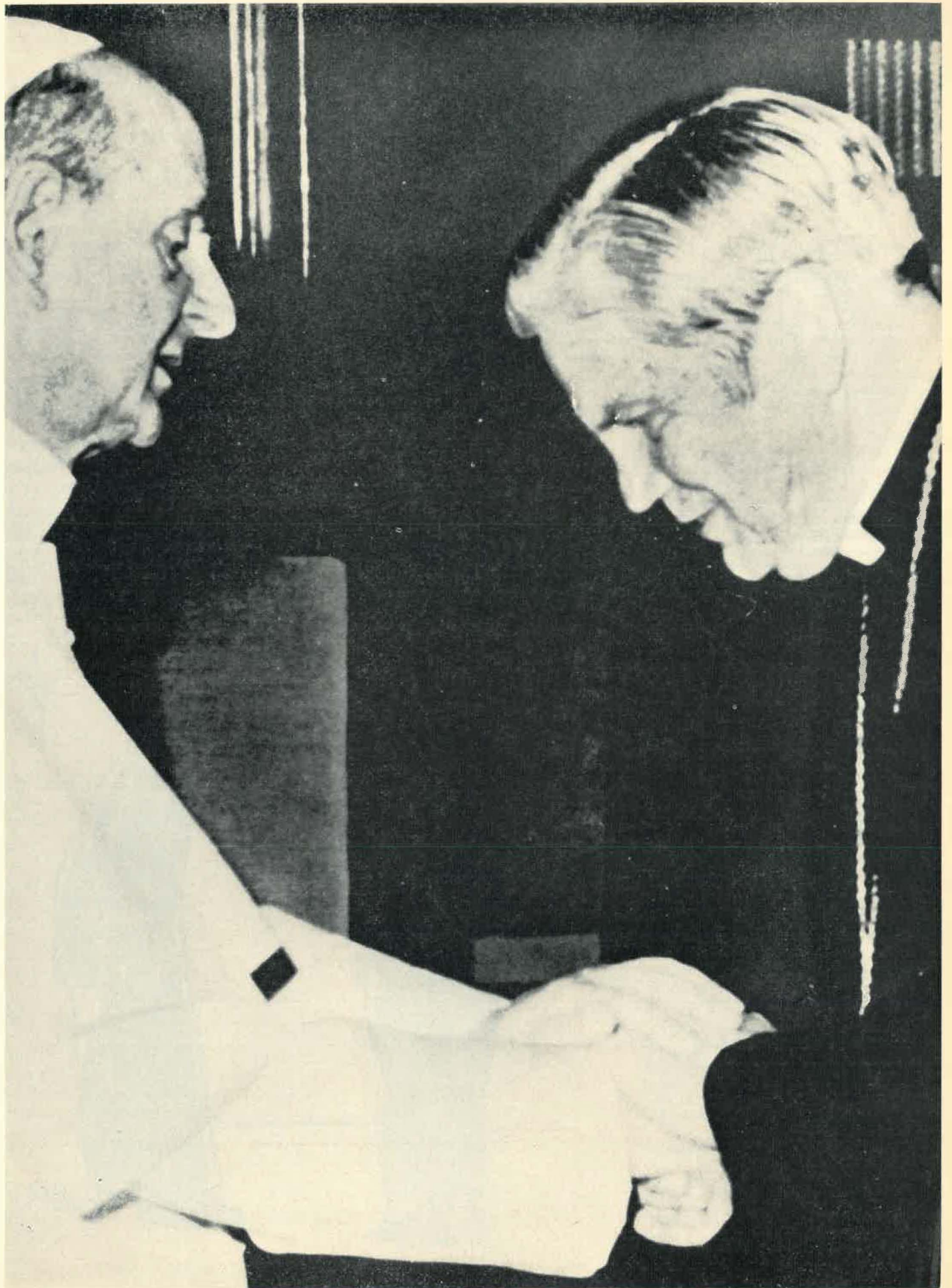


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The Living Church

May 30, 1971
Whitsunday

For 92 Years,
Its Worship, Witness, and Welfare

EPISCOPATE

Presiding Bishop Confers with Pope

The Presiding Bishop has described his private audience with Pope Paul VI as "purely a courtesy visit."

According to a news dispatch, Bp. Hines said he told the pope he believed that strong encouragement by Roman Catholic hierarchy for local cooperation between their churchmen and Episcopalians could be very effective in promoting better relations between the two churches. He said the pontiff replied that the Anglican-Roman Catholic International Commission and the smaller national commissions are making real progress and that it is perhaps wiser to concentrate on this method of ecumenical advance.

Bp. Hines said he interpreted the pope's reply as indicating that, at the present, the pontiff was not anxious to endorse greater inter-church cooperation at the local level.

The Anglican-Roman Catholic International Commission, which brings the Roman Catholic Church into dialogue with the entire Anglican Communion, is a result of the meeting in Rome of Pope Paul and the Archbishop of Canterbury, in June 1966.

JAMAICA

"Disestablishment" Celebrated

Churchmen who persist in thinking that the "Church of England" continues to exist in the West Indies may be interested to know that Jamaica has recently issued a set of postage stamps to commemorate the centenary of the disestablishment of that church in its territory. Jamaica became independent within the commonwealth, Aug. 6, 1962; its Anglican church has long been a diocese within the autonomous Church of the Province of the West Indies.

The set consists of four stamps in various bright colors, all headed "Centenary of the disestablishment of the Church of England," with "Jamaica" in Old English type at the base. The three, ten, and twenty-cent values depict the old cathedral in Spanish Town, with values at the upper right. The thirty-cent stamp reproduces the seal of the Diocese of Jamaica, with value at the lower right.

The church in Jamaica has many ties with the Episcopal Church in the United States. It is a companion diocese of the Diocese of Southern Florida. One of its new churches was built with the aid of young people from Florida; another, St. Boniface, near Kingston, is a companion parish of St. Boniface, Sarasota, in the Diocese of Southwest Florida. A former Milwaukee priest, the Rev. Victor Bolle, is rector of one of its parishes in the mountainous interior of Jamaica.

CHURCH OF ENGLAND

Canterbury Condemns Film on Sex

The highest Anglican censure was expressed when the Archbishop of Canterbury intervened in a London debate to condemn an unsuitable a sex-education film which has been produced for showing in British schools. "Growing Up," as the film is called, features frontal views of nude people, shows close-ups of the human body, individual masturbation, and an intercourse sequence shot from bed level.

Dr. Ramsey intervened in the debate while sitting as chairman during the spring session of the British Council of Churches.

The council was about to debate a report on obscene publications when Dr. Ramsey said he would like to make a brief statement about a kindred matter—the sex-education film for schools. The film was written and directed by Dr. Martin Cole, a genetics lecturer at Aston University, Birmingham.

The primate noted that the film's commentator "observes that sexual intercourse is sometimes a good practice for the development of young unmarried men and women. In my view, this shows how far the film diverges from Christian ideas of education, and makes the film unsuitable for use in schools."

He went on to say that the church's function was best exercised not by passing judgments on particular incidents, nor to have an index of prohibited books or films. "It is the church's function," he said, "to state the Christian moral principles which bear upon present problems and to expose the trends which make for evil. Nudity and sex are not in themselves wrong. What is wrong is the separation of sex from the highest purpose and its exploitation for commercial profit by the entertainment or advertising or any other industry."

Officials explained that Dr. Ramsey had not seen "Growing Up" but that it had been viewed by the Rev. Canon D. J. W. Bradley, director of education for the Diocese of Birmingham, who had reported back to the Church of England's board of education. Canon Bradley said the film had been produced with genuine educational motives in mind and that he did not think it contained anything pornographic or gratuitously provocative.

Other officials said in view of Dr. Ramsey's statement, it was unlikely that the film would be shown in any of the church's 215 secondary schools.

Calls have been made for the dismissal of Dr. Cole while the 23-year-old teacher who appears nude in the film has been suspended on full pay from her position at a Birmingham technical college while investigations are made both into the film and her future, by the Birmingham Education Committee.

ECUMENISM

Episcopalian Delivers Pope's Message

A message containing greetings and a blessing from Pope Paul VI was brought to London from Rome by the Rt. Rev. Edward R. Welles, Bishop of West Missouri, who is co-chairman of the U.S. Commission for Anglican-Roman Catholic relations. Bp. Welles, who had come from an audience with the pope, delivered the greetings to the international conference of the Ecumenical Society of the Blessed Virgin Mary, held at the Roman Catholic Coloma College in Kent.

More than 200 Anglicans, Roman Catholics, and Free Churchmen attended the conference which authorized observers described as "an extraordinary success."

The theme was the Blessed Virgin Mary in the church today. Eleven papers were read by theologians and scripture scholars of five nationalities, including Leo-Joseph Cardinal Suenens of Belgium, and the Most Rev. Theodore Zwartkruis, of Haarlem, Holland.

Bp. Zwartkruis said that devotion to Mary and understanding of Marian theology were responsible for the gradual breaking down of long-standing antagonisms between Roman Catholics and Calvinists in Holland.

Co-presidents of the conference, which lasted five days, were the Rt. Rev. William Chadwick, Suffragan Bishop of Barking; the Most Rev. Thomas Holland, R.C.

Bishop of Salford; and the Rev. Gordon Wakefield, British Methodism's Connexional editor. Participants came from England, Ireland, U.S., Switzerland, Holland, Austria, Belgium, France, and Spain.

The Ecumenical Society was founded three years ago by Martin Gillett, a Roman Catholic, who is now its secretary general.

One observer said the deepest impression upon delegates was made by the Rev. Neville Ward, Methodist superintendent at Bath in western England. He spoke of how his own reverence for Mary had grown in recent years as he studied, reflected, and prayed about it, explaining how far he had come and the limits beyond which he felt he could not go.

NEWS FEATURE

The School of Pastoral Care: 1958-1971

Christian ministry must continue to find ways in which the resources of God may be balanced against the needs that people actually experience. It is an article of faith that God's resources are more than enough for every need. It is self-evident fact that they are not always effectively applied to the needs which exist. Thus we observe fashions, cycles, we might say variations in the style of Christian ministry. In one age a spirituality of renunciation may be a necessary form of witness, in another, the emotional appeal of revival preaching may be found effective. In an affluent society that could provide an ample store of material goods for all and fails to do so for some, concern for social justice will be vital. But there is always the danger that a training program, whether apprenticeship or professional school, may be out of touch with the real needs of the moment. When this happens the Christian ministry may find itself answering questions that nobody cares to ask, telling people more about decision than they care to know, and the ministers who do so can encounter nothing but frustration.

At the same time, people may experience needs that are very real to them, for which Christian ministry may seem to be offering no answer. One such need that was for a long period neglected by most traditional Christian bodies has been ministry to sickness, injury, and mental disturbance. From age to age these are genuine hurts, and a God who offers no aid for them can scarcely be relevant to life. Repeatedly in the past three centuries organizations have developed among people who insisted on taking God seriously as having an answer for such needs; usually they developed into independent sects which further fragmented Christian unity, however much good they might have done. In the present century, especially since 1920, people have appeared who

were determined to do the same thing without departing from the particular church in which they had been raised. They reasoned that God was truly witnessed to in the creed, was truly active in the sacraments, in power to heal temporal need as well as to effect eternal salvation. Most of them found their way to this in answer to needs of their own; they themselves had suffered and had found healing. Some were clergy, but most of the clergy were caught up in other activities. More were laity, both men and women. A few were practicing physicians who found their work raised to new effectiveness as they learned to draw upon the power of God. They appeared in America and in England and in continental Europe. The names of Price and Weatherhead and Tournier have become widely known. They began their work without a theology for it; some of the most successful disclaimed being theologians. Indeed they started with no theory at all. They found their way by trial and error, and with reference to the Bible.

No one has accomplished more in this field than have Edgar and Agnes Sanford. They had been missionaries in China, compelled to return in the course of World War II. Fr. Sanford took a parish, where he and his wife without any fanfare developed and applied the lessons of their own experience. The parish became a powerhouse of effective Christianity. Agnes Sanford, who had studied creative writing for many years, wrote a book that sought to set forth the reality she had come to know; it answered questions that people were asking, and has gone through repeated printings. She has written many others since, and seems to grow in stature as an author with each one. Both were blessed with genuine capacity to apply God's resource to human need, and many healings were effected through them. They were invited to give lectures and missions in various parts of the country, and under the sponsorship of several denominations.

Yet they were wise enough to understand that lectures, missions, and the work of a single parish could only be a limited field. What they really desired was to have God recognized as the answer to all true human need in as many Christian congregations as possible. Their real aim came to be the training of the clergy, on an ecumenical basis. A modest gift from a donor who chose to remain anonymous made it possible for them to put this plan into effect. They chose as a name for the enterprise "The School of Pastoral Care," which was incorporated in 1958. Headquarters were established at Lasell House in Whitinsville, Mass., which was then a conference center for the Diocese of Western Massachusetts; it has since become primarily a center for the School of Pastoral Care. Its lovely grounds and well-appointed rooms and chapel make of it an excellent setting for a conference of up to 45 people in addition to the staff.

A format was devised for such a gathering, with clergy being given preferred position in applications for acceptance. Those clergy who did attend were welcome to bring their wives, and a good number did so. When enrollment was not filled up in this way some professional lay persons were sometimes accepted. The program consisted with a schedule of daily morning and evening worship from the opening of a session on a Monday afternoon to its close with lunch on the following Friday. Within this time some 15 lectures from three leaders were offered, and there was a daily discussion period. The climactic events were a celebration of the Eucharist on the Thursday morning, and a service on the Friday in which the participants were re-dedicated to the task of healing ministry. Those who attended felt that the sessions were of enormous value in their own life and work.

During the first years some five or six such Schools of Pastoral Care were held at Lasell House. In addition, Edgar and Agnes Sanford took their program to other parts of the country, or to Canada, when a suitable location was found and a responsible person in the area undertook the task of registration and arrangements. Usually the registrar was also qualified to serve as one of the leaders. The number of such sessions away from Whitinsville varied from year to year; as a rule perhaps five were managed. After Fr. Sanford's death in 1960, most of the overall responsibility was transferred to a corporation, whose executive members were chosen from the New England area to facilitate their meeting to transact business. Mrs. Sanford has continued to be the most active of the lecturers, and the most influential member of the corporation.

In response to demand from the lay people who had an interest in healing ministry, a schedule of briefer sessions of two to three days has been developed. A number of these are held annually at Lasell House, and some elsewhere. For these the program is less intense, and the lectures generally begin at a more elementary level. In part they are conceived as commending this aspect of Christian work to those who have little understanding of it, whereas the five-day schools are designed for those who are already engaged in healing ministry and seek to enhance their capacity for it.

Over the years, a cadre of potential leaders has been developed. These include distinguished medical personnel, and psychotherapists, as well as clergy who have special competence in counseling or in theology, and those who have been carrying on the work in their parishes. Naturally, no two sessions are ever identical, even when the same team of leaders may be engaged. The people who come themselves contribute a great deal to the character of the conference. Today

there are many who regard their attendance at such a School of Pastoral Care as a turning point in their own life of ministry. One example is in the testimony that Laurence Blackburn includes in the introduction to his recent book *God Wants You to Be Well*.

Some of the alumni of the schools that were organized from Whitinsville have been led to establish regional operations. In part this spreads the work-load of making arrangements, and it offers the advantage of reducing the distance to be travelled by those who desire to attend such a session. At the present time there are regional directors based in California, Michigan, and Tennessee, as well as in New England, and outside the country there are also directors for Canada and for Britain. These regional operations are left largely to the discretion of those who plan them, and the directors find and negotiate for appropriate conference centers, recruit the leaders, determine necessary charges in order to break even on costs, and in some cases recruit the persons who are to attend. Naturally it will not be possible to secure Mrs. Sanford as a leader for every occasion, but some of the others who have worked a number of sessions have come to be equally inspiring. The ultimate aim would be to arrange an annual session in each of 16 regions, with more frequent sessions in four or five principal centers, because there does seem to be enough demand to sustain such arrangements. A number of years will elapse before this can be arranged, and progress in various areas will take place at different rates, but for the southeast, as an example, it is likely to be accomplished within three years.

There are likely to be some variations in character between different centers. In the South, where circumstances have given a more strongly Episcopal tone to the sessions than in some of the other areas, the schedule of worship has included a daily Eucharist. Experimentation is to be expected in breaking the meeting into small groups for some of the discussion periods, and perhaps in an increase of discussion as compared with lecture time. It has been found that leaving a block of free time in the afternoon is helpful for the total appropriation of what is offered. The presence of a physician or psychiatrist as one of the leaders, or at least of a person with considerable training as a counselor, adds much to a session. At least one regional director has managed this for his first three sessions, and is resolved to continue it if possible in the future.

The church today has many needs to meet. No one person will have all the talents necessary to respond to them all. This is a part of what we mean when we talk about the Holy Catholic Church. Other types of organization are equally necessary. Other approaches to the concept of a healing ministry are to be en-

couraged. But this one, which begins by affirming that all knowledge is from God, and which seeks to combine the technical skills of medicine with the pastoral skills of the parish clergy, has already proved that it has a place in the total work for God's people that is being done today.

J. H. W. RHYS

The Rev. J. H. W. Rhys, Th.D., is professor of New Testament languages and interpretation at the School of Theology of the University of the South.

ORGANIZATIONS

U.S. Population Crisis Considered

Sen. Robert Packwood of Oregon told a Planned Parenthood workshop, held in Buffalo, that it would be a sign of progress if in 10 years the United States had no more people than it does today.

As cities grow larger, the quality of life worsens, he said. He called for massive family-planning programs and legalized abortion as the means needed to stabilize the population. If they fail, a system of tax incentives or other governmental incentives will be necessary, he suggested.

The Senator, who said abortion is a decision solely for the woman and should be determined by her individual conscience, has introduced national legislation for abortion on demand. He feels that there will be a national abortion law within 5-10 years but it will come only after an up-hill battle.

He also said that effects of a successful population stabilization would not be felt for several generations.

Earlier, John H. Gridley, first chairman of the Northeast Region of Planned Parenthood-World Population, spoke of the activities of the Roman Catholic Church in lobbying against New York State's liberalized abortion law. He asked how that church could be "such a strong lobbying organization and still retain a tax exemption."

Another speaker, Dr. Ellen Fairchild, executive director of Planned Parenthood of Syracuse, said there are hopeful signs in young people who have shown a willingness to have only two children and adopt other children if they desire.

ROMAN CATHOLICS

Membership Gains in 1970

The official *Roman Catholic Directory* of 1971 reports that the past year brought an increase of 342,640 Roman Catholics in the U.S., reversing the decline recorded in 1970 for the previous year. Last year the *Directory* reported a decrease of 1,149, the first time in the 20th century that church population had diminished.

Other statistics show that while the population increased, there are significant R.C. decreases: a total of 469 fewer elementary and high schools with an enroll-

ment of 256,943; converts by 8,136; 1,031 fewer priests, 1,467 fewer brothers, and 7,286 fewer sisters.

Educational institutions number 12,293, including 110 diocesan seminaries, 340 religious order seminaries, 283 colleges and universities, 1,189 diocesan and parish high schools, 765 private high schools, 9,271 parish elementary schools, and 335 private elementary schools. There are also 94 protective institutions with more than 8,000 children enrolled. Seminary candidates for the priesthood number 25,710, marking a total decline of 5,526 students in all seminaries. There are 27 fewer church hospitals, but the number of patients treated increased by 1.2 million, to a record high of 22,517,779.

Chicago is still the largest archdiocese, with 2,510,851 communicants. Next is Boston, followed by New York, Los Angeles, Newark, Detroit, and Philadelphia. Brooklyn remains the largest diocese, with a church population of 1,491,273.

ROCHESTER

Seminars Reveal "Death Taboo" Is Fading

Seminars on dying, launched in more than 50 institutions in the past two years, reveal that the "death taboo" is fading. Dr. Elizabeth Kubler-Ross, of the Mental Health Center in Flossmoor, Ill., who spoke at the recent conference on "The Patient, Death, and the Family," sponsored by the Rochester General Hospital in cooperation with the University of Rochester Medical School (N.Y.), described five distinct psychological stages which many dying patients go through as death nears.

This five-stage theory is the result of extensive videotaped interviews with some 500 dying patients while she was a psychiatrist at the University of Chicago.

With a little help from professionals who attend him, Dr. Ross said, the dying person and his family can be guided through these stages, together, making death more acceptable for all.

The five stages, as defined by Dr. Ross, are:

(1) The stage of denial, wherein the patient feels, "No, not me," and cannot accept the fact that he has a fatal illness;

(2) The stage of anger and rage wherein the patient reacts with the question, "Why me?";

(3) The stage of bargaining follows with the patient feeling, "Yes, me, but . . . if you'll give me one more year, God, I promise you I'll be a good Christian";

(4) The stage of depression as the patient mourns over things lost and over impending losses;

(5) The stage of acceptance of impending death.

Dr. Ross indicated that not all dying patients go through the stages or in the order listed.

George W. Busler, Jr.

ABORTION: Theology and Expediency

"My evaluation of those who counsel from a conservatively dogmatic or liberally existential position is that their ethical policy is not sensitive enough to all the complex factors involved in the grave moral problem of abortion. Both types represent an unwillingness to do the difficult work required to represent the theological perspective of Anglican casuistical divinity."

IN an era when the breakdown not only of the old theological certainties but also of the general rules of society is evident, the church should seek to guide the members of the Body of Christ, as well as to indicate to those who wish to live responsibly in society, that a grave moral problem exists in regard to abortion. This initial posture suggests that the Christian who faces one of the varied social issues of our time does so with an awareness of the uniqueness of his theological perspective. Too often this is not the case.

In January of 1970, I attended the third annual convocation on field education for Episcopal seminary faculties, held in Puerto Rico. After lengthy debate on "Doing Theology," many of us concluded that to "do theology" is to do ethics. I interpret this as a wrestling with the relevant data of any particular situation in light of the theological experience of the church, in order to make a decision. The theolog at work in the difficult decision-making process stands within the large context of biblical criticism, the teachings of the church, and the data of the secular disciplines, as well as the more immediate context of the existential experience. It suggests itself to me that it is only within this full context that one can hope to deal honestly with the complex aspects of such problems as abortion. The sensitive and prayerful theolog must not avoid the complex theological and philosophical questions, for his rational power,

however limited by self-centeredness, needs to confront the hard issues presented by these disciplines. When one attempts to work within this full context, I believe he presents a greater openness to the informing, inspiring, and directing action of the Holy Spirit. The Christian, wrestling with the full context and living in the Holy Spirit, is not "sidetracked by theoretical debates that paralyze action"; rather, he is enabled to decide with a greater assurance of his own reflection and with an awareness that living in the Spirit is a way of being which proceeds from Christ by which we decide.

Too many people today are unwilling to do all of this agonizing, perplexing, and frustrating work. The Body of Christ is confused and/or tragically divided in cases where it need not be, because well-meaning Christian people are acting in the social arena without grounding their ethic in theology. To be sure, the data and insights of the secular sphere are a significant factor in decision-making. However, they must not displace the theological factor. We do not really meet human need when we bypass or ignore man's theological nature.

At the 103rd convention of the diocese of Long Island, held on May 19, 1970, I was appointed chairman of a new commission on abortion, to study the implications of the New York State Penal Law 125.05 and to advise our diocesan bishop on guidelines for a policy that can be recommended to the clergy as pastoral problems arise. The commission was composed of clergy, doctors, lawyers, and laywomen. We had the counsel of a psychiatrist at one of our six meetings. By July 1, we presented our first report

to the bishop. He added a commentary and mailed it to the clergy as a "tentative" report and not as the final or "official" position of the Diocese of Long Island. In April 1971, we presented another report which represents the further study of the commission. It, too, is considered "tentative" and "non-official." Both documents are also majority reports with some members dissenting. I speak with experience of "agonizing, perplexing, and frustrating work." This present discussion represents only my study and thought and not that of the commission or diocese.

IN our pluralistic society, I believe that the new and permissive law passed by the New York State Legislature is an adequate legal settlement, for the law allows a woman to exercise her free conscience. This does not imply that across-the-board abortion is morally right or that such permissive legislation engenders a high quality of personal morality. The new law also allows a physician to exercise his best medical judgment without subjecting him to the possibility of imprisonment. With some encouragement, the medical profession should develop less expensive, more expeditious, and yet safe procedures for handling abortion for those women who do choose to have one. Doctors consider it a rather simple procedure if they can handle it within the first trimester. We of the commission on abortion found that the legal and medical issues were resolved rather easily. The key question with abortion for the Christian is a moral one.

Is abortion incompatible with the attainment of man's true humanity? The difficult discussion of the sanctity, the

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value, and the quality of human life must be seen in the light of our radical Christian calling of *agape*. The complexity of legal, medical, social, and moral issues which confront the Christian decision-maker who seeks to do the most loving thing reminds us that the Christian love ethic as exercised in the responsible society is far from simplistic. The hope is to develop biologically-inspired moral principles which afford a starting place for the generality of cases. In deciding a specific case, one should be cognizant of this method, which does not impose a particular commendation, as well as of all the various values and needs that are in conflict.

Daniel Callahan's excellent study, *Abortion: Law, Choice, and Morality* (Macmillan 1970), leads me to accept the Developmental School's compromise interpretation of forms or stages of human life over the Genetic School's pure theory and fully protectionist policy in regard to the conceptus and over the Social-Consequences School's assertion that there is no moral dilemma in abortion. A restrictive Genetic approach accents the potentiality of the new creation from its beginning as a conceptus to its birth over the value and needs of human life which exist in a greater fullness or actuality, that is to say, the mother, the family, or the race. Though this school presents a biologically legitimate norm of genetic individuality, it allows for no consideration of the relative value and needs of life in regard to special circumstances or unique cases. On the other hand, the Social-Consequences School treats the biological evidence as irrelevant by declaring that human beings determine what is human and what is non-human. Here we are free to define our own social ends.

While "personhood" is normally defined in terms of one's capacity for reasoning, willing, desiring, and relating to others, the "human" is not defined in terms of achieved potentialities. From the moment of conception, I recognize that a unique creation exists. A *conceptus* is a form or aspect of human life ("body-life") whose value and needs throughout the growth and development process must be evaluated with respect to other life forms such as: "person-life," the integrity and welfare of the mother as well as the other members of the family; and "species-life," the integrity and welfare of a whole group of people or of the species as reflected in the population explosion. Though "body-life," or the individual's right to life, ordinarily takes primacy as the foundation for all individual rights, the Christian community under God has valued many goods over physical life: the protection of a free conscience, justice, the protection of necessary societal values. I recognize that this statement cannot resolve the difficult decision-making process involved in evaluating all the different values and

needs that may be in conflict in a specific case. I believe a mother must be free under the law to exercise her free conscience with the advice and counsel of her physician and spiritual counselor. The value of life comes from its relationship with God from beginning until redemption and the quality of life depends upon our moral nature. The absence of suffering is not the measure by which human life is judged. Life, for the Christian, is coming to know God and letting his love for us and for others work through our lives.

I BELIEVE that there are considerations that may indicate that a pregnancy should be terminated for the sake of the mother, or the child that might be born, or both. Hence, I approve abortion for those who wish to terminate pregnancy:

1. Within the first 12 weeks of gestation, where there is substantial medical opinion that the fetus would be born gravely deformed in mind or body;
2. At any stage of gestation where the survival of the mother during pregnancy, at childbirth, and immediately postpartum is in danger beyond a reasonable doubt;
3. Within the first 12 weeks of gestation where the physician, in consultation with other physicians, is certain beyond reasonable doubt that the physical or mental health of the mother would be seriously disrupted over a sufficient period of years;
4. For a pregnancy resulting from rape or incest;
5. Where pregnancy resulted from sexual intercourse where the actor is not convictable of rape because of mental deficiency as set forth in the New York State law.

While I recognize that there are social and economic conditions which may lead to a consideration of abortion beyond those listed above, I do not generally approve abortion for reasons other than those listed above and especially for the following reasons:

1. Pregnancy resulting from failure of birth-control devices or through failure to use such devices;

2. Because of problems that exist in the marriage itself;
3. Because the birth of a child would be inconvenient or socially embarrassing;
4. Because the child was conceived out of wedlock, whether the woman is married or single;
5. Because the family cannot afford a baby.

I further recommend that:

1. The father be consulted in all decisions regarding a possible abortion, when the identity and the whereabouts of the father are known; and no detrimental effects shall enure to the mother;
2. The church be committed to promoting an awareness of the need for social and medical innovations, such as: easing the burden of pregnancy through the provision of better medical care and opportunities for consultation; improvement in the status of illegitimate children; greater tolerance of unwed mothers; providing assurance of proper care for the child through more adequate programs for foster homes and adoption; aiding the mother or family by lifting the weight of poverty in all its confining forms; promoting better sex education and improved contraceptive practices.

THE role of the spiritual counselor in abortion is an essential one. I believe the counselor and the person being counseled must work in the full context of the above posture. For the Christian woman, this means a consideration of more than her "immediate, existential question of what to do with her life in the world." It is critical that the counselor not impose his opinion upon the person being counseled; however, it is the responsibility of the counselor to counsel in order that a woman can exercise her free conscience. In my experience, women do have difficulty in approaching their clergyman. I have discovered that while some clergy assert a dogmatic position, others—notably, those connected with a consultation service on abortion—only ask if the woman, or couple, has decided on abortion. Limited, short-range counseling—often really little more than a referral service—does not constitute responsible pastoral counseling unless set in the perspective of the full context.

My evaluation of those who counsel from a conservatively dogmatic or liberally existential position is that their ethical policy is not sensitive enough to all the complex factors involved in the grave moral problem of abortion. Both types represent an unwillingness to do the difficult work required of one who claims to represent the rich theological perspective of Anglican casuistical divinity.

Versicle and Response

Whenever I see a kite
poised
as an exclamation
point,

up there

I quite agree.

Barbara A. Holland

A Case for "Traditional Morality"

By BARTON D. EATON

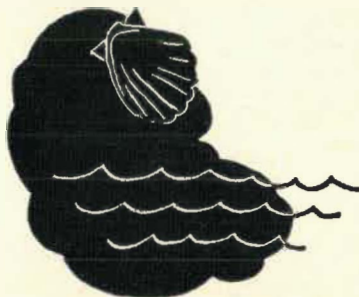
THAT irrepressible Englishman, Malcolm Muggeridge, has expressed this thought: "From the days when the Very Rev. Hewlett Johnson used to expatiate in Canterbury Cathedral upon the Christian excellence of the late [Joseph] Stalin, and on even loftier heights of psychedelic piety, there is scarcely a contemporary absurdity that has not received some degree of clerical . . . endorsement. Learned theologians bend their powerful minds to demonstrating that God is dead. . . . The surrender of institutional Christianity to the promoters of a kingdom of heaven on earth has been so abject, the assumptions of scientific materialism are so widely accepted and arrogantly stated, that an aspiring Christian today is left in a kind of catacomb of his own making, utterly remote from the debates and discussions going on around him, whether about permissive morality or about the basic dogma of the Christian faith."

This statement shows not only the widespread acceptance of the new worldliness in a religious context, but also shows how a traditionally-oriented man views this acceptance as positively wrong . . . a sort of Babylonian captivity of the church. And, slightly absurd. As if the Kappa Kappa Gamma sorority should sneak into the Notre Dame locker room, dress up in football gear, and then be met on the field with enthusiastic cheers from the fans rather than astonished derision.

The thing the traditional moralist finds most pathetic about this position, however, is not its sheep-in-wolf's clothing quality; instead, it is the fact that this historically fore-shortened, man-centered viewpoint is offered as the route to a new Jerusalem in human relations and individual happiness, but, more often than not, would seem to have precisely the opposite effect, while old traditional morality waits off to the side with few takers, like a wallflower at a dance.

Despite this, however, the traditionalist does not despair. Indeed, he says: Judeo-Christian morality has withstood the onslaught of the years nicely. The golden calf destroyed by Moses when he came down Sinai with the Commandments in hand is perfectly illustrative of the concessions to human weakness and vanity that will fall before these precepts every time. The Jews as an integral people have survived an incredible history that includes not only the literal Babylonian captivity, innumerable tribal and national wars, the destruction of the temple by Titus and the diaspora, a good deal of Christian persecution, and Hitler's inferno. The Christians endured the Romans, the invasions of the Huns, the Viking raiders . . . and conquered them all with their message. Somehow, the most brilliant men throughout the ages have found Judeo-Christian morality to be engaging—of permanent consequence. This, despite scientific discoveries proving the earth is *not* the center of the universe, or that creation did *not* occur precisely as set forth in Genesis, or that the theory of evolution is probably the way things really *did* happen. For those awaiting proof that God does not wear a purple robe and sport a long gray beard, just stand by, as I am sure that too will be forthcoming shortly from some scientist to whom indeed nothing is holy.

But to some, the mere age of an institution is scant proof of its merit, as is shown in our expression, "There is no fool like an old fool." The real question, in this age of pragmatism, should perhaps be: Does it work better than anything else available? The answer I think must be a resounding "Yes."



Look around you for happy, satisfied people. Do you find them occupying the dean's office, carving up his leather furniture and burning his books—or, phoning daddy for bail money and a lawyer to beat a narcotics rap—or, swapping wives with the neighbors—or, carrying on with the milkman—or, full of passionate intensity about distribution of property in the world—or, worshipping at the altar of a god with questionable credentials, whether it be worldly success, science, or a secular political system?

Or, are happy, functioning human beings more likely to be those who observe the traditional moral injunctions and practice the virtues of temperance, fortitude, prudence, and charity in all things? Aside from common sense evidence ready at hand to convince of this truth, psychological studies show that adherents of traditional religions, and presumably their ethical teachings, have better personalities, happier marriages, commit fewer crimes, and indulge in less ethnic prejudice than others.

Nevertheless, goes the complaint about the traditional moral postures of the Judeo-Christian ethic, they are *so difficult* to maintain. This is especially so—goes the story—in a world filled with free-wheeling, free-loving, pot-smoking, pill-chewing young women . . . and lusty, licentious young men, a guitar under one arm and Jean-Paul Sartre's latest tract on existential ethics under the other, rushing off to crash pads for indulgence in sizzling experiences of the body and mind that would make Henry Miller or Hugh Hefner blush, and which the average bishop, priest, or traditionally-oriented layman could hardly *imagine*, let alone *understand* . . . or rightly judge.

Not only that, we are told, but, furthermore, all this traditional stuff is so *repressive*. For instance, who knows what sort of gorgeous "real self" the modern man may be hiding from the world when, in order to honor his parents, he represses the urge to kick them out of his house in their old age, or when, in the name of temperance, he suppresses the urge to shout down the speaker who favors the U.S. Vietnam involvement or some similar controversial position.

Traditional morality is indeed difficult . . . and it is repressive. The whole idea is to repress by internal, tolerable safeguards, the flawed and very un-godlike nature of man—a nature which understandably rages at such limitation from time to time. Hence the difficulty, as well. The suggestion that the salvation of our society is in some sort of an accommodation to the situation ethics style of things is rather like recommending use of gasoline to douse a fire.

It is the fervent hope of the traditionalist that this grievously erroneous mode of thinking will soon give way to a resurgence of faith in, and observation of, traditional morality.

Barton Denis Eaton, an attorney at law, is a communicant of Christ's Church, Rye, N.Y.

EDITORIALS

A New Ghetto Ministry

WE cannot help being impressed with a new community whose prospectus describes it as "a self-supporting order of Christian men and women, committed to living and working in ghetto parishes under temporary monastic vows, following a rule of life based upon the Book of Common Prayer." This is the Company of the Paraclete—an order that has recently been launched, with a mailing to 5,000 clergy and teachers. [See news story in TLC, May 9.]

It is good to hear of a new group that expects to cleave to historic forms, both in its sense of community and in the forms of worship it follows. It seems right that its members—mostly professional people—will turn their creative thrust towards the ghetto, rather than self-consciously upon themselves. We hear all too often of grown people experimenting in communal living and liturgical expression. These are doubtless done for the sake of identity. Here is an order for those who want to marshal their talents to the glory of God in serving the poor and oppressed.

As it happens, the Company of the Paraclete is ecumenical. While its object is not church union, it will include all sorts of people of Christian faith and commitment. It will also manifest a wide range of liturgical uses. It will seek the sort of grace-filled life that will give its members the solidarity of the Catholic, the independence of the Calvinist, and the joyful outreach of the Pentecostal. This it will do in part through its use of the Holy Eucharist, the Divine Office, and the prayer meeting.

There is only one unique feature in the company. It is the use of two principles that seemingly have not been combined before. These principles are monasticism and individual self-support. The first will bring into play the ancient virtues of poverty, chastity, and obedience, which alone enable Christians to give nearly-total time and labor to others. The second will lead the order into Calvin's "worldly monasticism"—embodying the puritan virtues of industry, frugality and thrift.

Obviously the catholic form of community will give these Christians a home base, to which they may retreat and from which they may venture forth with power. This will be so even if they choose—as many will—to serve for no more than a year or two. On the other hand, the protestant form of community will give a posture for one-to-one involvements with those to whom they are ministering. Obedience will build no barrier around the freedom of the members.

In addition to this, the puritan ethic will provide the key to success for ghetto folk who are trying to help themselves. This is the key that John Wesley used with such remarkable results for the West. It was this ethic and this sort of religion that saved the poor of the 19th century from Marxism—and that eventually made them rich. This is the pattern that will help the poor of today to create their own share of wealth and power.

There is another thing that gives the order significance. It is the promise it holds for people in two pro-

fessions that are overcrowded because of the draft. These are the teaching and preaching professions. Underemployed people in both categories can now be put to work in areas where they are desperately needed.

Finally, the company has value for a church whose own ghetto projects are in peril. It will bring together men and women who could hardly succeed in other ghetto assignments—either because of too-great secularity or because of insufficient community. The order will preserve and use church properties that might otherwise have to be abandoned. Its presence in the ghettos will enable the church's dwindling dollars to be used more directly for the proclamation of Christ.

The real value of such an order is that it is a lay order. Even the priests who are in it will be working at secular jobs. As such, the order is as independent of the church, as are any of its members. Such a community can be started spontaneously. Each can become an organic entity. Possessing a proper rule of life and meeting its members' spiritual needs, each can be largely on its own. It can be heavily involved with those to whom it is ministering, yet detached from bureaucratic control. Having such a ministry among its laity, the church can attend once more to what today it is in danger of losing—the quality of its own life.

If you want further information, you can get it upon request from the secretary of the order, the Rev. Robert C. Harvey, 16 Miller Road, Morristown, N.J. 07960.

Church and Politics

PERHAPS nothing will come of it in the way of a land-mark decision, but the Roman Catholic Church is going to be sued for playing politics in a way that is unlawful (say the plaintiffs) for any tax-exempt body to do. Misses Diane Schuller and Florynce Kennedy, of Washington, D.C., are engineering suits against that church in four states and the District of Columbia.

One of their specific charges is that when a woman legislator in the Massachusetts State Senate gave pro-abortion testimony the church helped to finance the campaign of an anti-abortion candidate for her seat. They contend that a tax-exempt corporation must refrain from influencing legislatures, lobbying, and supporting political candidates.

It would be hard to imagine any judge in the land welcoming this hot potato to his docket, but sooner or later there must be a show-down on the issue. When it comes, the result will affect not only the Roman Catholic Church with its anti-abortion lobby, but all religious bodies which enjoy tax exemption and corporately engage in politics.

Every Christian should be a good citizen and every good citizen politicizes. His church should teach him to be such a citizen. His church should help him to form his conscience on all issues. But his church has no business doing his politicizing for him.

The ladies are raising a very important issue which politicians understandably like to evade, and we wish them (the ladies, not the politicians) great success.

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Book Reviews

KYRIE. By Charles Trueheart. Houghton Mifflin Co. Pp. 238. \$5.95.

The blurb on the dust jacket of this book by Charles Trueheart notes that it consists of a series of letters written by a prep-school senior at the age of 17—"a time of painful self-absorption, of confusion, of exuberance." If one is not too hasty to dismiss such letters as being another exercise in furtive and trivial self-revelation, a reading of the book provides rather more than is promised on the blurb. There are humor, insight, and perceptive judgments of people and pastors, even some youthful comments on the quest for religious faith. The reader is charmed and annoyed in turn by the author's candid comments and the letters, like all letters, are likely to be valued for their personal meaning rather than for their literary merit.

The weakness of these letters to a friend lies in their lack of seasoned wisdom that comes from reflection and experience—precisely what makes the difference between these Salinger-like epistles and the inevitable but necessary second-thoughts which might appear in an autobiography by the same person.

Taken as they are, the letters by Charles Trueheart to his prep-school chaplain are a stage along life's way and give promise of better writing yet to come. If for no other reason, *Kyrie* is worth reading to put an end to any and all generalizations about youth and youth culture.

(The Rev.) WILLIAM A. EDDY, JR.
All Saints, East Lansing, Mich.

BASIC QUESTIONS IN THEOLOGY. Vol. 1. By Wolfhart Pannenberg. Trans. by George H. Kehm. Fortress Press. Pp. 238. \$9.75.

Wolfhart Pannenberg is one of a select circle of Continental theologians who have to be reckoned with today. Breaking away from the impasse created by Bultmann's narrowing of concern to existential meanings, he has placed the category of history at the center of his thinking. The understanding of reality as basically history rather than static being, the necessity for theology's being grounded in history, the new search for the historical Jesus, the problem posed for interpretation (hermeneutic) by our distance in time from the New Testament, the necessity to see history as a whole if it is to have meaning, the impossibility of history's being seen as a whole until its end has appeared at least in a provincial way, the resurrection of Jesus as exactly this appearing of the eschaton—these are central themes for Pannenberg.

Basic Questions in Theology is a collection of seven essays written in the

period 1959-1964, some of which have already appeared in translation in periodicals. It is the first of two volumes of collected essays probing the sub-structures of systematic theology, the "pre-understanding" necessary for theological work today. There is no attempt at a development of thought from essay to essay. For the most part the contents are rather technical. Those who would like a good introduction to Pannenberg's thought-world might better turn to Carl E. Braaten's *History and Hermeneutics* (Westminster Press, 1966).

(The Rev.) ARMAND A. LAVALLEE, Ph.D.
St. Mark's, Riverside, R.I.

HABITATION OF DRAGONS: A Book of Hope about Living as a Christian. By Keith Miller. Word Books. Pp. 188. \$4.95.

Somehow, perhaps because the title is too "cute" or possibly through wondering whether a contemporary oil man-turned-writer-lecturer could really contribute much to the devotional literature, this reviewer didn't expect much from *Habitation of Dragons*. What a happy surprise!

Blending an unassuming openness with a marvelous talent for writing clearly and unpretentiously, Keith Miller has produced a book which should be of value to Christians of all sorts and conditions. Through a framework of personal comment and observations, coupled with pertinent quotations from such sources as holy scripture, William Temple, Carl Jung, Father Andrew, and John Knox, a communication of the Christian *inner life* takes place. The author's good sense, humility, and absence of any "let me tell you what's what or how to do it" patois will win this volume a favored place on many shelves. For a well-printed hard-cover book, the price is refreshingly reasonable. The section entitled "You Don't Listen To Me Anymore" is alone worth many times the price of the book.

Buy it!

(The Rev.) ALFRED T. K. ZADIG
Bearings of New England

Booknotes

By Karl G. Layer

WORLD MISSION AND WORLD COMMUNISM. Edit. by Gerhard Hoffmann and Wilhelm Wille. John Knox Press. Pp. 142. \$2.45 paper. This volume outlines the problems which arise in situations where Christianity and Communism face each other, particularly in Asia and Africa, and suggests what the church's response must be in order to fulfill its evangelical mission throughout the world. One of the contributors is the Rt. Rev. John W. Sadiq, of the Church of India, Pakistan, Burma, and Ceylon.

PEOPLE and places

Appointments Accepted

The Rev. Haynes W. Dugan II, formerly at Good Shepherd, Lake Charles, La., is rector of Trinity Church, Pharr, Texas. Address: Box 692 (78577).

The Rev. Stuart M. Kent, former curate, St. Mary's, Portsmouth, R.I., and formerly in charge of its church school, is priest in charge of St. Andrew's, Providence, and St. Peter's, Johnston, R.I.

The Rev. J. Donald Libby, former rector of Severn Parish, Crownsville, Md., is rector of North Sassafraz Parish, Earleville, Md. 21919.

The Rev. V. Stanley Maneikis, former curate, St. Francis', Fort Worth, Texas, is canon residentiary of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, Texas 75206.

The Rev. David E. Parker of the St. Matthew's Cathedral staff, Dallas, Texas, is new canon residentiary of the cathedral, 5100 Ross Ave. (75206).

The Rev. William E. Ticknor, former vicar of the Caroline-Dorchester Missions in the Diocese of Easton, is rector of St. Luke's, Church Hill, and St. Andrew's, Suddlersville, Md. Address: The Rectory, Church Hill, Md. 21628.

Citations

Dallas—The Rev. Lawrence I. Ferguson, chaplain of Gaston Episcopal Hospital, Dallas, and active in work with retarded children, alcoholics, drug addicts, and prisoners, was named Notre Dame Man of the Year by the N.D. Club of Dallas. He was commended for "his accomplishments, his undying devotion to mankind." He holds three degrees from the university.

Iowa—The Rev. Robert E. Holzhammer, rector of Trinity Church, Iowa City, received the Boy Scouts' Silver Beaver Award for "distinguished service to boyhood."

Ordinations

Priests

Central Gulf Coast—The Rev. Randall Leavitt Prior, vicar of St. Michael's, Graceville, and St. Matthew's, Chipley, Fla., address, 1112 Noland St., Marianna, Fla. 32446; and the Rev. Vernon Edward Strickland, vicar of St. Thomas', Laguna Beach, and St. Agatha's, Box 324, DeFuniak Springs, Fla. 32433.

Dallas—The Rev. John A. Buchanan, vicar of St. Francis', 1901 W. Handley Dr., Fort Worth, Texas 76110, and curate, St. Luke's, Fort Worth. He was a Baptist minister for 10 years and then in business for 8 years after leaving the Baptist Church.

Eau Claire—The Rev. H. Edward Sholty, in charge of St. Margaret's, Park Falls, Wis., address, 349 S. 3rd (54552).

Idaho—The Rev. Peter E. Van Horne, associate rector of All Saints', 704 S. Latah St., Boise, Ida. 83705.

Rhode Island—The Rev. Dag C. G. Sandstroem, assistant, St. Mark's, Riverside, R.I., address, 114 Taber Ave., Providence (02906).

Georgia—The Rev. Francis Thomas Daunt (son of the Rev. A. Nelson Daunt), vicar of Trinity Church, Box 294, Cochran, Ga. 30014, and in charge of St. Peter's, Eastman, Ga.

Louisiana—The Rev. Messrs. Joel Arlington Robbins, curate, St. Mark's, Shreveport; James Graves Theus, curate, Church of the Redeemer, Ruston; and David James Tilley, curate, Church of the Good Shepherd, Lake Charles.

Deacons

Fond du Lac—Edwin Walker IV.

Quincy—William Thomas Lawson and Robert Bruce Meyer.

Retirement

The Rev. Leon P. Harris, rector of All Saints', San Francisco, since 1949, and provincial director of the Confraternity of the Blessed Sacrament since 1963, retired May 31.

DEATHS

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

The Rev. James Herman Jordan, Jr., 51, rector of the Church of St. Mary of the Angels, Hollywood, Calif., since 1952, died Feb. 16. A Solemn High Requiem was held in the church with the Bishop of Los Angeles presiding.

The Rev. Howard Merritt Mason, 40, priest of the Diocese of Utah, died Nov. 29, of a heart attack. He is survived by his widow, Katherine, three daughters, one foster son, his parents, one sister, and one brother. Services were held in All Saints' Church, Salt Lake City, and interment was in Mt. Olivet Cemetery. Memorials may be made to the Utah Alcoholism Foundation or the Community Drug Crisis Center, Salt Lake City.

The Rev. Lorry James Trayser, 40, rector of the Church of the Holy Communion, Lake Geneva, Wis., died Apr. 30, in an Elkhorn, Wis., hospital. He is survived by his widow, Jane Hallock, four children, his father, one sister, and one brother. Services were held in All Saints' Cathedral, Milwaukee, with interment at Nashotah House. Memorials may be made to the House, the parish in Lake Geneva, or St. James' Church, West Bend, Wis.

Ethel Mary Gillings Worrall, 67, wife of the Rev. E. W. G. Worrall, vicar of St. Mary's, Oelwein, Ia., died Apr. 7. She is also survived by two sons, and one grandson. Services were held in St. Mary's, and interment was in Woodlawn Cemetery.

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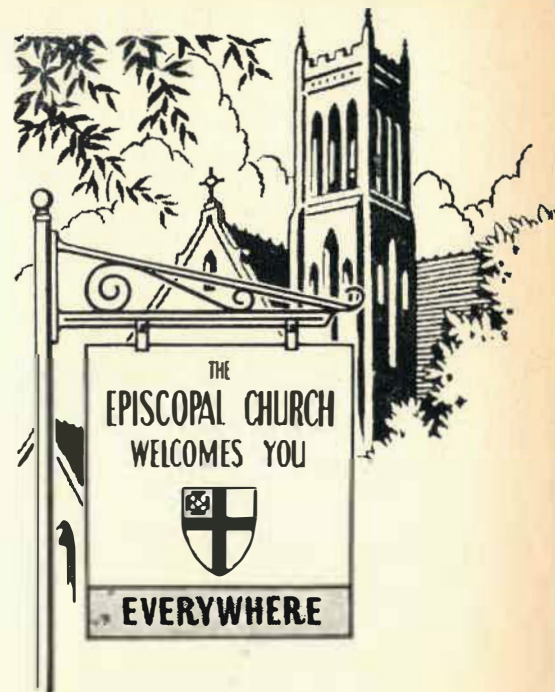
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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Wed; Wed 6; C Sat 4:30

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Wed Noon, Thurs 10; EP 5:30

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The Rev. William M. Hunter, r
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HS, LOH; HD 10, 7 HC, Ser; C by appt

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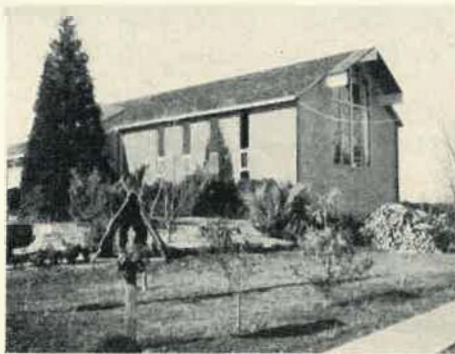
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, 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.

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