

The Living Church.



"The Adoration of the Magi," by Sandro Botticelli (1444-1510). From the collection of the National Gallery of Art, Washington.

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THE LIVING CHURCH

Volume 177 Established 1878 Number 27

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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7. Epiphany 1/The Baptism of Christ
10. William Laud

NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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This holy day-holiday period is a naturally exciting one. The long dark nights, the changed appearance of landscape and buildings under snow, the contrast between indoor warmth and social gatherings and the chill out-of-doors—all these give a dramatic quality to this period, especially in the northern part of the country. By February, winter will have become boring and depressing, but now it is fresh and exhilarating.

Such a time naturally begets emotionally charged symbols, even at the secular level. Evergreen boughs, ivy, holly, and mistletoe, by being green and alive when other plants are dormant or dead, speak powerfully of the mysterious continuity of life. The last two have the added fascination of even bearing their berries in winter.

Our American Santa Claus is of course derived from the Greek Saint Nicholas. The latter is not unlike St. Basil, whose

Newsletter January 1

Beginning again is what it's all about, picking up the scattered pieces where we let them fall, joining jagged day to day in hopes of calling them a year, a living, even a life, more or less. It doesn't do to remember too much. Times like these can't last, and cherishing only complicates the daily things. Select perhaps a glimpse, a surprise, an open moment. Save them for that point along the way when they might save you. Meanwhile, have a happy, and we'll hope to see you again next time around.

J. Barrie Shepherd

feast the Greeks celebrate with such festivity on January 1. Both these are reminiscent of the white-bearded figure known in some northern countries simply as Father Christmas, or elsewhere as Father Winter. His white hair and beard reflect the snow and icicles, and his pink cheeks the congeniality of human merry-making. Many years ago I remember seeing such a figure in Japan, designed on the model of an old Ainu, the heavily bearded, red-cheeked aboriginal people of northern Japan.

With the turn of the year, advertisements for soft-drinks and liquors usually shift to a sort of Father Winter gone sour and emaciated. Now it is Father Time and his scythe with which he has harvested the past year. In dramatic contrast to this ominous grey figure, there appears with him a jolly smiling baby representing the new year. The young, the newborn, is always a powerful sign of a new beginning. The opening chapters of Genesis gently hint that Adam was created as a little child, who pleased and entertained his Heavenly Father by the sounds and noises with which he "named" the different pets given to him at a sort of primeval Christmas-christening party (Genesis 2:19). He and his sister started out as naked Oriental children until they grew up and their Father forced them to start their own farm, but that is another story.

There is always a certain magic about a baby, and the feelings we have for one baby can be transferred, to some extent, to another one. This baby year is a sort of secular counterpart or substitute for the Christ Child whom we are worshiping in church at this time.

It is curious that the secular imagery is all masculine. The baby year seems to have no mother. The poor little fellow has no name either; just a number. Nor will the designers of bill-boards (the master iconographers of our age) show him later on as a youth or an adult. Like "New Year's Resolutions," he will simply be forgotten in a few days. On the other hand, the Child of Bethlehem, and his Blessed Mother, will remain with us all year, and on each day and every day our invocation of the holy name of Jesus will give pleasure to our Father in Heaven.

THE EDITOR

LETTERS

Anglican Chant

Mr. Norell's excellent article "Anglican Chant" [TLC, Dec. 3] overlooks one salient fact which is of primary interest, at least to me. It is not necessary to go to England to hear Choral Evensong. By attending Christ's Church, Baltimore, any Sunday evening at 5:00 p.m., one can hear Rite I sung.

Thanks to a vicar chori of more than usual talent, M.L. Hodgman, M. Mus., we have pointed by now well over half the new Psalter; we use Anglican Chant for the gradual psalm at the 11 o'clock Choral Eucharist, and we find the range and expression it gives us a worthy and exciting expression of liturgical worship.

We at Christ's Church are very grateful to Mr. Norell's remarks on pointing, as we have had to re-point all the canticles so the pointing can reflect the value of the words. For example, the pointing of the Venite in the *Hymnal 1940* is a scandal.

The use of plainsong and Anglican Chant for services such as the Great Vigil of Easter provides a splendid contrast. To put the *Cantemus Domino* (The Song of Moses) to Anglican Chant brings out the splendor of its meaning.

We would be delighted to share our own experiences with any other church interested in the use of Anglican Chant.

(The Rev. Dr.) WINTHROP BRAINERD
Christ's Church

Baltimore, Md.

• • •

John Norell's comments on pointing were astute and timely. While there are many good current Psalters with adequate pointing for the traditional texts, such as *The Revised Parish Psalter* used by the Royal School of Church Music, we are in need of suggestive pointings for the new texts in our new liturgies. It would be helpful if THE LIVING CHURCH could address this problem.

As one who has written hundreds of psalm sheets on the typewriter, I would make a plea for the use of symbols that are available on the typewriter and that do not require going back on the page to write. Obviously the bracket is not possible on a typewriter, and underlining requires going back over the word a second time. Halfverse is easily indicated by an asterisk, whose six points will not confuse anyone looking for a five-pointed star. Where more than two syllables must be sung to two notes within a bar, the single quote sign (') can be used; it does look, in fact, like a kind of halfbar. Lastly, while the typewriter does not offer italics, it produces CAPS very readily.

Here, then, for quick and easy typing are the opening verses of the Magnificat, as pointed by John Norell.

1. My soul doth / magnify ' the / Lord *
and my spirit hath re- / joiced in /
God my / Saviour.
2. For he / hath re- / garded * the /
lowli- ' ness / of his / handmaiden.
3. For be- / hold, from /
henceforth * all gene- / rations '
shall / call me / blessed.

Verse 8 would be written as follows:

8. He hath filled the hungry with /
GOOD / things * and the rich he
hath / SENT / empty ' a- / way.

Since some of the verses do not divide into real halfverses and may be sung (with more sense) on one breath, a sign is needed to indicate that a verse is sung straight through on one breath; I would suggest the exclamation mark at the beginning of the verse. Some choirs might sing verse 2 of the Magnificat in this manner: !For he / hath re- / garded * the / lowli- ' ness / of his / handmaiden.

JOHN MITCHELTREE

Salt Lake City, Utah

Future of the FCC

What is the future of the Fellowship of Concerned Churchmen, now that the Constitutional Synod of the Anglican Catholic Church has taken place and that body is formally launched and constitutionally structured? The FCC has engineered this, and the question now arises: Has the Fellowship completed its mission? The answer is no. Its mission remains what it has been from its beginning: to give support and leadership to faithful Anglicans, wherever they may be, who want to remain true to the historic faith, order, worship and morality of Anglican Christianity against the efforts of those "reformers" who are radically altering the same.

Some of these faithful have moved into the Anglican Catholic Church (which is the permanent title of what was provisionally known as the Anglican Church in North America); others remain in the Episcopal Church and the Anglican Church of Canada. The FCC will continue to serve them all in every way that it can. I should love to see it go out of business for the reason that it is no longer needed, but looking down the road I see no gleam of that happy consummation within the near future.

I have been asked about my own position in the midst of all this. I am an Episcopalian in good standing. Where I shall

be ecclesiastically a week or a month or a year from now I do not know, but then what mortal has such knowledge? I understand that in old China when you engaged a jin-rik-sha and you asked your pilot if he would take you to such-and-such a place he would answer not "Yes" or "No" but "Perhaps." That is my philosophy of the future. I will say that I am grateful for having been able in some small way to help to bring the Anglican Catholic Church into being, so that orthodox and faithful Anglicans who find the new order in their old church intolerable can have "a choice, not an echo." I believe that it is needed and I pray that it may be true to its calling so that God will prosper it. "If this be treason. . . ."

But my primary concern is not for either the Anglican Catholic Church or the Episcopal Church. It is for the Household of Faith which alone is the True Church. It is, alas, scattered and dispersed abroad, united in soul but not in



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body. This being the sad reality I can only say with William Temple: "I believe in the Church, One, Holy, Catholic and Apostolic, and I regret that it nowhere exists."

(The Rev.) CARROLL E. SIMCOX
President, Fellowship of Concerned
Churchmen

Lexington, Ky.

WCC Grant

I am saddened that Mrs. Cynthia Wedel felt impelled to use the time-worn cliché of "inaccurate and slanted" reporting by the media as explaining the criticism of the World Council of Churches' grant to a group of Rhodesian guerrillas [TLC, Dec. 3].

The media reported the exact facts: that the grant had been made with the

incredibly naive (my words) hope that the money would be used only for humanitarian purposes.

Neither a four-page nor a 400-page explanation by the WCC alters the facts. True, the Rhodesian situation is complex, but the WCC undertook to separate right from wrong, a decision that has defied experts much more knowledgeable.

FRANK J. STARZEL

Denver, Colo.

Rhodesia

I was frankly shocked by your lead news article entitled "Rhodesian Settlement Touted" [TLC, Nov. 12]. How come that you should have quoted a Mozambique based group who use the usual lingo of the communists i.e., accusing us of world imperialism? Doesn't the church know that that is a common communist party line used all over Africa to discredit the U.S. and the free nations? Are you meaning to quote this as representing a reputable African group ZANU which being based in Mozambique undoubtedly belongs to Mr. Mugabi? I am so glad personally that a group of U.S. Senators invited Mr. Smith who came with Mr. Sithole to put their point of view before the American people. We have heard so much of left wing propaganda on Rhodesia that it's high time we gave the other side a chance to speak out and who is this Roman Catholic bishop, who was deported from Rhodesia last year? Why should we take him as a responsible spokesman for the left-wingers who are trying to take over Rhodesia? Does he possibly belong to the liberation theology group for which many of us have no use at all? They seem to many of us dangerously Marxist in their whole orientation and missing the main thrust of our Christian faith altogether when they encouraged both in South America and in Africa a violent arms struggle. Are these the people Lamont and his friends have by any chance influenced to give the \$85,000 gift to the liberation movement in Africa, which has caused such a furor in the World Council of Churches and provoked many of us into withdrawing support for the World Council of Churches altogether?

I do not agree with Bishop Lamont that the internal settlement plan should be rejected. It seems to me that if we'd only let them alone down there to work it out it would have worked out very happily. I suggest that before THE LIVING CHURCH publishes any more articles like the recent one that you consult Mr. Michael Cassidy and Bishop Kivengere of Paela which is a highly reputable organization committed to evangelism and renewal all over Africa and they are having great results. Did you know that 85% of the armed forces of Rhodesia are black volunteers? Did you also know that in September there was a week long con-

ference of 500 church leaders from all over Rhodesia who found a very deep and rich reconciliation at the foot of the cross for a peaceful solution to the Rhodesian situation in spite of the fact that Bibles are being burned by guerillas, their hospitals and schools are being destroyed and closed and their people are being killed? I'm surprised that you said nothing about this. I hope that the church will stand by and pray with all their hearts that the men and women who are trying to get together a majority rule constitution for Rhodesia will succeed without a lot of violent outside interference, as well as too much wrong headed advice from too many of our so-called church leaders.

HELEN S. SHOEMAKER

Stevenson, Md.

Deacons

I would like to commend you for the publication of the article "The Revival of the Diaconate" [TLC, Nov. 26]. I am especially appreciative since our vestry and congregation have been working through the questions of our ministry in this community and the ways in which the diaconate might be part of our ministry. This article is very timely indeed. The examples provided should prove to be most helpful to the members of our vestry and other members of the congregation.

I hold the personal view that deacons ought to outnumber priests in the church. At least they ought to be a good deal more visible than they are now. In terms of encouraging the diaconate, I believe that it would be most helpful if we would drop the adjectives "perpetual" and "permanent" since they are redundant—all ordinations are "permanent." We do not identify the priesthood by such adjectives. It would be helpful for priests to remember that their ordination as a deacon was not set aside when they were ordained to the priesthood.

We appreciate the many articles dealing with the ministry of the church. Keep up the good work.

(The Rev.) FRANK H. CLARK
Trinity Church

Pierre, S.D.

It was gratifying to read Lydia Dorsett's article on "The Revival of the Diaconate" with her account of the training and use of deacons in the diocese of Central Florida.

In Eastern Oregon, we are encouraging the training of functional and permanent diaconates, as a separate track from the priesthood. Implicit in what we are about is the concept of deacons working within a "team" model, not only within the local congregational unit, but within deaneries and in terms of com-

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We do make much of the "functional diaconate" aspects, however, believing that the role of the deacon is not, fundamentally, a liturgical office, but rather a "service" one. This means that these persons, in conjunction with their local congregations including clergy, develop a position description, dealing with the areas of concern and competency with which they will work. It might be geriatrics, or education, or youth or some other function, which meets an expressed need for Christian witness and service. Thus, the training, through local clinical pastoral education, work with local community colleges or state institutions, or whatever, would help them to become the church's and the community's "resource expert" and witness in this area. This takes three to five years. We do not put too much time or energy in educating them in the classical theological disciplines, other than the Bible and fundamental theology, cum ethics, but rather seek to develop their skills of witness and service in the functional field in which, for the rest of their ministry, they will specialize. Their task is to represent this portion of the community to the gathering household of the church and, obviously, when the deacon functions liturgically (preparing the altar, reading the Gospel, doing the ablutions, and giving the dismissal), the symbolization of that witness and service is real. As he or she goes forth from the worship, to the community, that person also, symbolically and actively, represents the church's concern and intent to "feed the hungry, visit the sick, release the captives and proclaim Christ's death until he comes." We do not desire them to be "little priests," but rather dignified with a major office of ministry which, biblically and historically, is known as the diaconate.

(The Rt. Rev.) WILLIAM B. SPOFFORD
Bishop of Eastern Oregon
Redmond, Ore.

Charity Towards All

In reflecting on the recent schism of those who have formed the Anglican Catholic Church, I wonder if the merits of attempting to understand their view without necessarily agreeing with it have really been seriously considered by the Episcopal Church.

To cite one issue, I have not had difficulty recognizing how persons who continue to feel strongly that ordination of women is wrong under any circumstances would find it inconsistent to remain within a communion which now permits it. Yet at the same time I can still personally believe the ordination of women is right. I can also understand their position on other issues as well without compromising my own convictions where they differ. Was there really

any other alternative left but secession for those who could not in good conscience follow the recent changes and trends within the Episcopal Church?

Instead of condemning, censuring, and initiating lawsuits, the Episcopal Church, in a tremendously refreshing and convincing witness of unconditional love and empathy, could have openly extended apostolic succession to the ACC, rejoicing in the close historical continuity that endures between the two churches. Such a gesture need not in any way be misconstrued as an endorsement of the ACC position itself, any more than have various relationships between the Episcopal Church and other communions suggested a unanimity of faith.

Although a schism such as the creation of the ACC may seem for some to be incompatible with the catholic ideal of one church, perhaps putting charity first, as St. Paul tells us, is really the only way toward ultimately achieving and maintaining such unity.

ELDON C. JOHNSON
Grand Junction, Colo.

Sacramental Intention

In reference to Fr. Bates' letter [TLC, Nov. 26] in reply to Anne C. George, I wish he had waited for a "more qualified theologian."

Intention has to be the biggest can of worms in sacramental theology. This is the very ground Rome used to attack Anglican orders. What I wish to point out is the "intention" in women's ordination is

clear—to ordain a priest. The church has never ordained black priests, women priests, or Episcopal priests. The bishop calls on God to send the Holy Spirit to make "a priest in your church" (PBCP).

The intention is clear; the question still remains. Has God called women to be priests in his church—one, holy and catholic? I think he has.

ROBERT KEIRSEY

Perry, Iowa

"Neither Male nor Female"

In the news item "Scots Find No Bar to Women's Ordination" [TLC, Oct. 8] a text from Galatians [Galatians 3:28] is used. I have noticed the use of that text before as relating to women in the priesthood, and it puzzles me. St. Paul told the Galatians that we "are all one in Christ Jesus." To be one in Christ is surely not the same as being one in the priesthood?

M. B. ABRAHAMS

Trumansburg, N.Y.

Some may interpret this verse as a retort to the famous Jewish morning prayers:

Blessed are thou, O lord our God, King of the universe, who hast not made me a heathen (or a Gentile).

Blessed . . . who hast not made me a slave.

Blessed . . . who hast not made me a woman.

Notwithstanding the high and honored place of women within Judaism, there seems to be a difference of attitude here.
Ed.

Lullaby in Egypt

Little one the birds are sleeping
Stars now through the sky are peeping
Angels their night watch are keeping
As the shadows near.

Now the tired earth is dreaming
While the evening star's pale gleaming
Mingles with the moonlight beaming
Softly on us here.

With the stars in Egypt shining
On you in your crib reclining
You are safe from Herod's designing,
Little Son, most dear.

Sleep then while the birds and flowers
Slumber through the shadowed hours;
Guarded by the heavenly powers
Nothing need we fear.

So until the dawn comes bringing
Golden light and happy singing
From the lark to heaven upwinging
Sweetly sleep, my dear.

Kay Wissinger

THE LIVING CHURCH

December 31, 1978
Christmas 1

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Cathedral Services Held for Mayor, Supervisor

Grace Cathedral, San Francisco, Calif., was the setting for an ecumenical service honoring the memory of Mayor George Moscone and Supervisor Harvey Milk. The mayor and supervisor were shot to death in their city hall offices late in November, when the city already was in a state of shock over the murder of U.S. Representative Leo Ryan and the death of hundreds of members of the Peoples Temple cult in Guyana.

"The Invocation of St. Francis" was led by the Rt. Rev. C. Kilmer Myers, Bishop of California, Fr. Louis Vitale, O.F.M., Rabbi Joseph Asher of Temple Emmanuel-El, and Franciscans from both the Roman Catholic and Anglican orders.

The service stressed the non-violent roots of San Francisco, and offered an opportunity to honor the slain leaders by participating in the establishment of a Fund for Non-Violence in the Bay Area, for which the public is invited to make tax-deductible contributions. Individuals from the city's religious and academic institutions, including Bishop Myers, will serve as trustees.

When plans for the service were announced, Bishop Myers said, "The roots of the city of St. Francis lie in both the Barbary Coast and in the old Franciscan Mission. The continuing escalation of violence in our society, and particularly in our city, is evidence itself that we have too long focused on our Barbary Coast heritage. We wish to emphasize those non-violent roots which emanate from Francis, and, at the same time, affirm our elected officials in their leadership of the city.

"For much too long, we have stood by passively and watched the brutalization of our elected officials. We of the religious and academic community now wish to bring into being some definitive action to affirm alternatives to violence in our society—to provide a focus for study and action leading toward a truly non-violent society."

Episcopalians Make Good Showing in Congress

Outnumbered only by the Roman Catholics (13 senators, 115 representatives) and the United Methodists (18 senators, 57 representatives), Episcopa-

lians with 17 senators and 53 representatives comprise the third largest religious group in the new 96th Congress.

Christianity Today magazine, which conducts a survey every two years, also reports that Presbyterians and Episcopalians have the second highest number of governors—eight each. This is a 100 percent increase for the Episcopal Church since 1976. There are 12 Roman Catholic governors.

Church of England Losing Money Over Ordination Issue

Pseudo banknotes turning up in alms basins (or "offertory bags") is one result noted recently of the Church of England's decision not to admit women to the priesthood, according to the *Church Times*, England's leading Anglican weekly.

The "funny money" is circulated by the Ecumenical Feminist Trust, founded last June by leading English churchwomen to channel money to prepare the way "for the fullness of women's ministry in the church and mature participation at all levels of Christian activity." The example in the *Church Times* turned up in a church plate in South Dorset, and bears the legend. "To encourage the church to celebrate the gifts and calls of women equally with those of men in all ministries, I am withholding this money from the collection. I have contributed it to: Ecumenical Feminist Trust, c/o Christian Action, 15. Blackfriars Lane, London, EC4."

In other news relating to the ordination of women, Deaconess Una Kroll, the issue's leading campaigner, hopes that an ecumenical "strategy conference" will take place early next year which will result in an "overall strategy body" to work for the priesting of women.

The Rt. Rev. Graham Leonard, Bishop of Truro, who led the opposition to the motion calling for the removal of legal barriers to women's ordination in the General Synod, feels that talks with the Roman Catholic and Orthodox Churches on the subject of "women's ministry" are imperative. "It is the Orthodox who have shown better than any other church how women's ministry can be utilized," he said at a recent press conference.

The General Synod will have to take up the issue of what to do about women priests from overseas. The Archbishop of Canterbury said earlier this year that if

the Synod rejected the motion which would have allowed women to be ordained, a committee would be appointed to "give further consideration to the position of women lawfully ordained abroad who subsequently come to this country." Church lawyers' interpretation of the law as it now stands is that it would at present be illegal for an overseas woman priest to officiate in England, and legislation would have to be passed to alter that situation. Opposition is expected.

Although the Roman Catholic and Orthodox Churches have applauded the Synod's vote against women priests, Dr. Kenneth G. Greet, Secretary of the Methodist Conference, the governing body of Britain's largest Free Church, has said it was disappointing for three reasons.

It means a continued impoverishment of the Anglican ministry, he said, it would make much harder the achieving of a form of covenant on unity, and it would do nothing to encourage those in the Roman Catholic Church who believed their church should move toward the ordination of women.

He added, "It will, in the judgment of many, confirm the image of the Church of England as obscurantist and backward-looking..."

NASSAM Conference

The relationship of self-supporting clergy to the diocese and the diocese to self-supporting clergy was the theme of the eighth annual conference on the secularly employed clergy November 9-11 in Kansas City.

Approximately 15 percent of the active clergy of the Episcopal Church are secularly employed, and some 200 of them belong to the National Association for the Self-Supporting Active Ministry (NASSAM), which sponsored the conference in Kansas City.

The "tentmakers," as these ministers are sometimes called, see their ministry as a creative, positive, and very practical force in the life of the church. It is one ministry, expressed in two settings. NASSAM president, the Rev. Edward Hook, Colorado Springs, spoke of it in this way: "We see a broad concept of ministry, that you can use your talents working out your ministry where you are. You can be a representative of the church in a quiet way. There are many

people who would not darken a church doorway, but if they see someone working beside them who is a Christian, they get a different idea of Christianity." Fr. Hook works as an insurance executive and as a supply priest. He sees the positive aspect of more lay involvement in the running of a parish when a secularly employed clergyman is serving the parish's needs for ordained ministry.

Not all secularly employed clergy choose that ministerial model for themselves. The Rev. James L. Lowery, Jr., Boston, communicator for NASSAM, indicates that some clergy have secular jobs by choice, but others are forced into them. NASSAM offers a support system to those who must seek or who elect to seek secular employment, including seminarians leaving a ready-made community in a beloved institution and going into a risky market.

The conference discussed some of the stresses of dual ministry, and acknowledges that this model of ministry is not for everyone. Misunderstanding, on all levels of the church, of the role of such a ministry contributes to the stress. The Rt. Rev. Bennett Sims, Bishop of Atlanta, in addressing the group, described different classes of ministry in the church and emphasized that all are valuable and all are needed.

Another conference speaker from Atlanta, the Rev. Walter Smith, observed that the secularly employed clergy are a supportive, complementary, and collaborative model of ordained ministry and not a competitive one. This shows up in the Diocese of Atlanta where such clergy serve as supply clergy, relief clergy, pastors of tiny churches, and staff of the pre-seminary training year of the diocese and of the interim-deacon year of training after seminary.

Among the secular occupations represented at the conference were architecture, insurance, mental health, marketing research, law, environmental conservation, teaching, family counseling, planned parenthood, tree farming, and labor relations.

NASSAM officers for the current year were re-elected by acclamation: the Rev. Edward Hook, Colorado Springs, president; the Rev. James L. Lowery, Jr., Boston, communicator; the Rev. Frances G. Zielinski, Chicago, treasurer.

MARY MACY

Queen Reopens Wesley's Chapel

Queen Elizabeth II headed an assemblage of government and religious leaders early in November to attend services marking the reopening of the "Mother Church of World Methodism," located on City Road in London.

Wesley's Chapel had suffered structural deterioration over the years, and the chapel was declared unsafe for use. Restoration work estimated at \$2 million

was begun three years ago, and involved the insertion of reinforced concrete ring beams on the gallery and roof levels and concrete buttresses to stabilize the outer walls. Of the total cost of the restoration, at least half came from six Methodist bodies in the U.S., and a number of American Methodist leaders attended the ceremony.

The Archbishop of Canterbury, the Most Rev. Donald Coggan, was present at the service, and Prince Philip read the Epistle (I Peter 2:4-8).

Comical Caption Contest

The Rev. Charles E. Kiblinger, chaplain of the University of the South, Sewanee, Tenn., reports that he held a contest recently. On the chapel bulletin board, he tacked a copy of the "most famous picture" ever to appear in THE LIVING CHURCH [TLC, Nov. 5] and asked "How Would You Caption This?" "Such interest," writes Fr. Kiblinger, "has never been had by college students in either turn of the century bishops or my bulletin board."

The staff of THE LIVING CHURCH congratulates the participants on their high standard of humor. Captions follow:

Do *this* in remembrance of me?
Singing a joyful noise unto the Lord.
Draw nigh and take the Body of the Lord.

Requiem Aeternum
"All dressed up and no place to go."
Has anyone got a safety pin?
Having a wonderful time — wish you were here.

A good time was had by all. . . .
All set for a Monday outing.
Ma in her kerchief and I in my cap(tion).
The 1935 Crest Test Group.

What's for dinner? Humble pie again?
Can you spot the "Camel" smoker in this picture?

This is what happens to seminary grads. Episcopocats.

If only these damned hats didn't hurt so much!

God's merry men.

#10: "Come on, guys, gimme back my hat."

"A mitre fortress is our God. . ."

The Dirty Dozen.

Why aren't these men smiling? It could be . . . *loose dentures*.

Modeling for vestment catalogues is a breeze after that *Play Girl* job.

CTV Charged with Biased Reporting

An ecumenical group of 12 church leaders in Toronto, Canada, has filed a formal complaint with the Canadian Radio-Television and Telecommunication Commission, accusing Canadian Television (CTV) of "biased, distorted, and erroneous treatment" of comments made by the Most Rev. Edward Scott, Primate of the Anglican Church of Canada, concerning a controversial World Council of Churches' grant [TLC, Sept. 17].

The religious group, which includes leaders of the Anglican and Presbyterian Churches, and the United Church of Canada, charged that a nationally televised public affairs program violated responsible journalism through "film selection and editing techniques, evidence of a premeditated slant on the subject treatment, and a strong personal bias on the part of the reporter" which resulted in "manipulative, even unethical treatment" of Archbishop Scott's re-



The most famous picture: "How would you caption this?"

sponses to questions concerning the \$85,000 grant to the Zimbabwe Patriotic Front.

The brief demands a public hearing on the program, challenges the accuracy of the CTV's research, and charges that a number of errors of fact exposed the "narrowness and inadequacy" of the presentation. One example notes that, at the opening of the program, the CTV host declared that money "donated by your church to help the poor and starving of other countries is going to support guerilla bands and Marxists." The brief counters that all monies are supervised at several levels by donor churches to ensure that grants earmarked for refugees do not go to buy arms.

The program ended by stating that, in the host's opinion, the "church's role is at the funerals of the dead in Rhodesia—not contributing cash grants to the groups who do the killing." The CTV host also stated that "the church leadership's intrigues in world politics are a betrayal of the churchgoer's trust."

George Cram, secretary of the archbishop's World Relief and Development Fund, whose refugee grants were part of the WCC's grant to the Patriotic Front, said the question at issue is responsible journalism. "We're not complaining that the CTV program took an opposing view," Mr. Cram said. "What we're questioning is the nature of public broadcasting, and its responsibilities to approach controversial issues carefully, fairly, and professionally."



Artist's rendering by Ottavio Figuerola (1978) of the west front of the Cathedral of St. John the Divine, New York City, with the completed towers of St. Peter and St. Paul. The 1929 scheme of Ralph Adams Cram was approved by the cathedral trustees in 1977. Construction will resume [see page 9].

BRIEFLY . . .

The Rt. Rev. John M. Allin has urged Episcopalians to "share God's gifts with the hungry and homeless refugees in Africa" during this Christmas-Epiphany season. In a letter to all parishes, the Presiding Bishop called attention to the **All Africa Appeal** which was established by the Presiding Bishop's Fund for World Relief "to reach out to these shaken and uprooted people." Contributions designated for the All Africa Appeal may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017.

St. John's Military School, Salina, Kans., reports that a fire of undetermined origin early in November did approximately \$3 million in damage to two buildings. Vail Hall, the administration building, was destroyed, and part of the cadet barracks was burned.

Prodigal House, a program of the Diocese of Colorado, has received a grant of \$67,000 from the Office of Children, Youth and Families of the Department of Health, Education and Welfare (HEW). The grant was made on the basis of Prodigal House's program to reconcile runaway young people with their families, and to provide additional services, if needed. In the past three years, more than 800 young people, aged 12-17, were sheltered at the facility. The project was founded by the Order of the Holy Family, and its executive director is Kent McCrimmon.

Miss Sonia Francis, Honduras-born member of the Episcopal Church Center staff in New York since 1966, has been elected by the Governing Board of the National Council of Churches as chairperson of the NCC's Communication Commission for a three-year term. Miss Francis, who is a communicant at Calvary Episcopal Church in New York, will continue as the Executive Council's Radio and Television Officer while serving in her new post.

A sign of the Communist government of Hungary's new tolerance toward Christianity is seen in the generous help being provided for the restoration of war-damaged **Esztergom Cathedral**, the largest church in the country. Built in the style of St. Peter's in Rome, the cathedral contains one of the largest paintings in the world, a variation by the

Venetian painter Grigoletti of Titian's "Assunta." The government has contributed 60 million forint, and many concessions have been made—for instance, no customs fees will be charged for 6,000 organ pipes from West Germany, floor marble from Carrara in Italy, and gold leaf from Vienna to adorn the 42 columns. Esztergom was the birthplace of St. Stephen.

Dr. David Hyatt, president of the **National Council of Christians and Jews (NCCJ)**, charged recently that male chauvinism is more prevalent in churches and synagogues than in most other institutions. Dr. Hyatt, a practicing Roman Catholic, commented in the foreword of *Breakthrough: Women in Religion* by Betsy Covington Smith. "Indeed, this tradition that only the male can truly speak to God for a congregation goes back thousands of years to the primitive roots of Judaism and has continued to this day in both Judaism and Christianity," wrote Dr. Hyatt, who called the prejudice and discrimination against women in the church "shocking and repugnant."

According to a news release from the National Council of Churches (NCC), a proposed Federal Trade Commission **ban on television advertising to young children** has won support from 25 Protestant and Roman Catholic church leaders who serve agencies that are members of the NCC's Interfaith Center on Corporate Responsibility. In addition to banning all advertising to children "too young to understand the selling purpose," the proposed FTC rule would severely restrict the advertisement of sugared food products. In comments filed with the FTC, the church leaders said, "It is well known that basic attitudes and prejudices are formed in childhood. . . . Corporate marketing practices, particularly television advertising, not only sell a specific product, but develop a pattern: a way of life in which buying, selling, and saving become primary values."

Students at St. James Roman Catholic school in Warwick, R.I., are saying an altered "**anti-abortion**" version of the **Pledge of Allegiance** when they salute the flag. The pledge ends, "With liberty and justice to all—born and unborn," according to Sr. Mary Jane Ruisi, R.S.M., principal of the elementary school, who expressed surprise that other Roman Catholic schools do not use the altered version, which, she said, she got from an anti-abortion group.

EVENTS and COMMENTS...

The Rt. Rev. Paul Moore, Bishop of New York, announced early in December that building would resume on the world's largest Gothic structure, the Cathedral of St. John the Divine. The last major construction, the renovation of the vaulting over the great choir, was finished in 1941 just before the attack on Pearl Harbor, according to a front page story in the New York Times.

Bishop Moore described the cathedral as a "symbol and rallying place in our sorely beset city," and announced that young, unskilled workers from the neighborhood will work under the direction of a master stone mason to erect twin 150-foot towers at the west end of the building. They will be built of Indiana limestone, in keeping with the rest of the exterior, and were designed by the late architect Ralph Adams Cram in 1929. The project is expected to take at least five years and cost an estimated \$20 million.

Instead of hiring an outside contractor, the newly created Cathedral of St. John Building Operation will be headed by James R. Bambridge, English master builder, who supervised the recent completion of Liverpool Cathedral (TLC, Oct. 29). Utilizing the medieval craftsman method employed at Liverpool, Mr. Bambridge will hire and train a small corps of local youths to work the stone. Eventually, a larger group will be needed to erect the towers and the interior of the crossing.

Mr. Bambridge also served as master mason at Wells Cathedral, and had complete responsibility for the restoration of the masonry on the west front. He said that during the next six months, the stone yard will be located in the cathedral's North Field. During this time, the apprenticeship program and union relationships will be established also.

Since the plan to hire local young people was announced, the cathedral staff has been besieged by applicants. The master mason is not surprised at the response; he told the Times: "It's a mighty satisfying kind of work. A lad can look up at a building years later and point to a stone he shaped. We number all the stones and the lad actually knows which ones he did."

The initial cost of resuming construction will be met by \$2 million already available in the cathedral's building fund. Bishop Moore estimated that this was sufficient money to set up the stone shop, purchase or rent the necessary equipment, and pay the workers' salaries for five years. An intensive fund raising campaign is planned, and one of the cathedral's trustees, Col. Robert Pentland, Jr., of Miami, Fla., has pledged a minimum of \$1 million toward the new construction.

The Very Rev. James P. Morton, Dean of the Cathedral, said, "Through the combined efforts of the community, unions, government, business, and the private sector, the cathedral will build again...a tangible and visible sign of renewed hope and spirit in our city."

M.E.H.

TOWARD A NEW THEOLOGY OF SUICIDE

*To reflect meaningfully on suicide
is to meditate on Christ — his life, death
resurrection, and ascension.*

By CHALMERS MACCORMICK

"Though it be safer to think a thing to be a sin than not, yet that rule serves for your own information, and a bridle to you, not for another's condemnation."

— John Donne, *Biathanatos* —

In his *Suicide and the Soul* (1964), James Hillman wrote: "Death itself is hardly open to theological inquiry. The canons have been laid down by articles of faith. . . . The theologian knows where he stands about death."

I confess that this statement came to me as a surprise. Particularly with respect to suicide; it seems to me we find ourselves in a cloudy border-situation where the traditional theology has come to be largely ignored without being replaced by anything satisfactory.

Some months ago, I drove to a funeral home to visit the family of a man who, a few days earlier, had taken his own life. He had evidently committed what classical moral theology calls "direct" suicide (or "self-murder"). That is, as the *New Catholic Encyclopedia* states it, he had intentionally caused his own death "as a thing desired for its own sake."

During the hour-long trip, I thought about how I should respond. No words at all might be better than a trite "I'm sorry." Would it be enough just to be there? I still don't know whether my response was the most appropriate. I wished I could hug the family, but I felt I didn't know them that well. I hope my hand-

shakes communicated as much as the hugs would have.

This and similar situations have brought home to me the importance of clarifying my own theology of suicide. A question I have especially asked myself is: without endorsing suicide or denying that it is a sin, is there a way one can nevertheless give hope to the bereaved? Not to be grounded in a well-reasoned theology could, it has seemed to me, foster a response to them that is superficial or merely sentimental.

In developing a new theology, we are indebted to the old, for some elements of it are still essential—notably, the belief that life is a gift of God and fundamentally good and that the disparagement and repudiation of one's life through a self-inflicted death is therefore a grave sin. We retain this, but at the same time, we should correct the traditional theology where it is too punitive. It maintains that suicide is, except in cases of mental derangement, unforgivable, inasmuch as the person who completes it cannot repent of it. He or she is therefore held to be excluded from the operations of divine grace (as well as denied ecclesiastical burial by some churches). Against this notion, we should assert that the act of suicide *is* forgivable. Or more precisely perhaps, we should assert that the person who commits it can be forgiven—not simply because "with God all things are possible," but because God is just and merciful.

The traditional theology tends to make too much of the outward, isolated act of suicide. It overrates the deed by judging



it (and the person) apart from the life that preceded it. Thus, no matter how worthily the person may have lived, in the end he or she is no better off than a Dorian Gray.

But fortunately, as Emerson observed, people are often better than their theology. I once had a conversation with a woman whose elderly father-in-law had hanged himself. He had found out that he had prostate trouble and would have to go into a hospital for treatment, which, as he had never been a patient in a hospital before, he was too proud to do. Though herself a devout Roman Catholic (he was Lutheran), my informant defended rather than condemned him. As she stated the conviction that came upon her soon after finding his body, "I said to myself: he should be judged not by his death, but by the life he led."

It is one thing to see the need for a new theology, another to meet that need. At the outset, we are apt to be frustrated by the absence of explicit Bible guidelines. Obviously a theology of suicide, like all theology, must be grounded, even if not

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fully stated, in Scripture. This is no less true of a theology of suicide than of a theology, say, of the Trinity or of marriage. Knowing this, the authors of the old theology searched through the Old and New Testaments for proof-texts, of which they deemed Exodus 20:13, "you shall not commit murder," as the most pertinent. In so doing, they erred in focusing one-sidedly on those passages that are prohibitionist and judgmental, but also (and especially) in citing them out of context.

This is not to say that we can simply disregard particular scriptural precepts. Thus, even if we object to calling suicide "self-murder," we might still find Exodus 20:13 somehow pertinent, even if not sufficient. Clearly, it is *not* sufficient. We have to go beyond it to the New Testament. Thus, although St. Paul has nothing to say directly about suicide in his extant letters to Corinth, they bear more on the issue, it seems to me, than Exodus and Deuteronomy do. Recall, for example, St. Paul's saying: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (I Cor. 6:19-20).

The imagery here is both vivid and pertinent. It occupies a high middle-ground between the contrasting views that the body is a prisonhouse or sentry-box, on the one hand, and a fun-house or pleasure-garden, on the other. It affirms both the dignity of life and the necessity of making sacrifices. It does not perpetrate a naive belief that one's "life is worth living" (it may or it may not be); it does not say, be patient and your earthly fortunes will rise (they might or they might not); it promises neither happiness nor the lack of happiness; it allows for holy ecstasy, but does not guarantee it. What it does do most unequivocally is declare: you are priests and acolytes—serve at God's altar.

If this injunction is strict, ultimately it is not harsh. For ultimately, *God* is not harsh. We trust in his justice, but at least equally, we count on his love. The love of God is virtually axiomatic. It is the paramount reality.

From the principle of divine justice and love, it ought to follow that the after-life is redemptive. Would that the New Testament were more informative about this! It seems to tell us too little about the nature of the afterlife. Yet it does suggest one thing of utmost significance, and that is that one's life *after* death is organically continuous, though not strictly identical, with one's life *before* it. The two are phases of one process. This is a valid (though not the only valid) inference from St. Paul's statement: "What you sow is not the body which is to be, but a bare kernel" (I Cor. 15:37). From this it would appear to follow that the life one has led, up to and including

one's dying, initially determines the character and quality of one's post-mortem existence.

One wishes the New Testament said more than it does. Since it says so little, we have to postulate or infer the main characteristics of the post-mortem state. Tradition helps us some. So, too, I believe, does the experience of persons who have "died" and then been revived. The testimony in Raymond Moody's *Life after Life* is that the post-mortem experience of "almost successful" suicides is unpleasant—not surprising, surely, since the kernel has just been separated prematurely ("torn" is perhaps not too strong a way of putting it) from the husk. But if the initial experience is traumatic, the long-term one will, we can reasonably hope and believe, be nurturing and educative. How best to designate this experience, I am unsure. In a conversation with a Roman Catholic priest, I mentioned the advantage in a notion of purgatory, at which he shuddered, saying, "that's what I'm trying to get rid of." Still, the idea that post-suicide penance, purification, and regeneration can and do occur is a necessary one. Justice and mercy require it. For this reason, theology should take seriously the conceptions and insights of persons who have been on the outer edge (and often at odds with) mainstream Christianity, such as Emanuel Swedenborg. This eighteenth century Swedish seer perceived the spiritual world as being dynamic, not static; persons who enter it experience travail, undergo adjustment, and enjoy growth.

There are those who hold (rightly, it seems to me) that all Christian theology is Christology—that is that all major

theological affirmations are, at least implicitly, statements about Christ. Strictly speaking, therefore, what we need is a *Christology* of suicide.

In other words, to reflect meaningfully on suicide is to meditate on Christ—his life, death, resurrection, and ascension.

Surely, Jesus' own example condemns suicide far more cogently and emphatically than the Mosaic prohibition against murder does. There may be persons, to be sure, who would argue that since he courted martyrdom, he in effect did commit suicide. But the argument fails. Motive is decisive, and what motivated Jesus was not self-pity or conceit, but universal compassion. Even if he had been his own executioner, his death would not have been a suicide—"a thing desired for its own sake."

In freely accepting martyrdom, he thereby bequeathed us not only an example, but also an inexhaustible plenitude of grace. This grace he communicates both *to* us and *through* us—*through* us because we are his body, the church. As such we have a corporate mission and a corporate destiny: we are all bound up together and are in organic communion with all creation, including the dead.

In consequence, someone who takes his or her own life is not irretrievably sundered from either God or mankind. For just as there is organic continuity between one's life before death and one's life after it, so also there is a continuing vital connection, a network of grace, between those who have not yet died and those who have. Christ, the good shepherd, effectually loves all outcasts, all exiles, even all deserters, and he bids, emboldens, and empowers *us* to do likewise.

The First Sunday After Christmas Day

"Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son. . ."
(Galatians 4:3,4)

If one could stand upon this dawn-touched hill,
And capture in one breathless look the world;
(Its march and music like a scroll unfurled!)
Such cavalcade would render one's heart still.
And could one see behind it all a Will —
Rather than some poor planet blindly hurled
By some unseen caprice, in blackness whirled —
Demoniacal fears would cease to chill.
There is a cave in which a Babe was born,
From whence a wider viewpoint may be won!
And he, who journeys there on any morn,
Shall see more than the splendour of the sun.
He, kneeling there, will know, his blindness shorn,
That in time's fulness God has sent His Son!

Joseph Forster Hogben

EDITORIALS

Happy New Year

We hope that the Year of Our Lord 1979 will be a good one for all the readers of THE LIVING CHURCH. Of course in our church calendar January 1 is not New Year's Day, but the feast of the bestowal of the human name of Jesus on our Blessed Lord and Savior. May all of us who follow him be richly blessed in obedience to his Holy Name during the months ahead.

News Releases

THE LIVING CHURCH receives news releases from dioceses, parishes, institutions, agencies, organizations, and individuals. We wish to express our sincere gratitude to all of them for sharing their information with us.

It would be impossible for us to carry a story on every one of the dozens of items reported to us each week, but these reports are all read, they are all appreciated, and they all enable us to have a better view of developments and the total course of events. All of these pieces of news do contribute, directly or indirectly, to this magazine as a whole.

For those who have news to communicate, but who are inexperienced in journalistic matters, one or two suggestions may be helpful. Always type a news release double-spaced, with wide margins, using only one side of each piece of paper. Give full names and accurate titles of any individuals mentioned. Be precise about places and dates. Organizations or institutions should be clearly identified, and the name of the president, chairman, or executive should usually be given. Last but not least, every news release should give the name, address, and phone number (with area code) of the person submitting it. Such releases should be submitted just as promptly as possible to the News Editor, THE LIVING CHURCH, 407 East Michigan Street, Milwaukee, Wisconsin 53202.

Suicide

Suicide is a topic we would all be happier not to mention. Yet there it is. During the weeks preceding Christmas, the public was shocked by the grizzly story of the end of the Peoples Temple in Guyana. Less visible to the public has been the wide-spread occurrence of suicide among young people recently. Professionals and volunteers working in this field for prevention, care, and counseling deserve widespread support. Suicide is plainly a topic that requires careful consideration from pastors, social workers, and the public at large. We include in this issue both an article and a review pertaining to it.

The occurrence of a suicide leaves relatives and friends with the agony on wondering why it happened, or what they could or should have done to prevent it. In most individual cases, no real answers to these ques-

tions will ever be obtained. As for broad trends and tendencies, on the other hand, some reasons can be discerned. In regard to the Peoples Temple, it is evident that one reason for the appeal and the power of such an organization was precisely that it provided a challenge and demanded a commitment which large numbers of people, especially young people, are not finding in conventional Christianity today. Episcopalians, we must confess, are especially remiss in providing worthy channels of expression for the zeal, energy, and adventurousness of the young. The need for such channels cannot be ignored.



Song of Symeon the Potter

(Syriac, 6th century)

(from the translation by Sebastian Brock.)

Suggested tune: #432 Laramie or #424 Vox Dilecti)

Soon from the east of Paradise
Came Magi, — gifts they bore,
But splendor from the Son within
Detained them at the door;
So Mary gathered Jesus close
And said, "Dear Son, I pray,
Draw back your power, let them come in;
— Full homage would they pay."

On high, the angels sang of peace,
Of glory, hope in you,
Your coming down just for our sakes
That we be born anew;
For you, my God, were born a child
From Mary's virgin womb,
Your God-head perfect, — fully man
From cradel to the tomb.

The world shall bring you worship, praise,
And glorify your name;
Although your greatness fills the heavens
In poverty you came;
Poor shepherds worshiped you, O Lord,
'Hosanna' sang on earth,
Because the Lamb of God shone forth
To give creation birth.

Rae E. Whitney

BOOKS

Valuable Theological Reprints

During the past months, a number of substantial theological works, of proven value, have been reprinted. We believe the following will be of interest to many of our readers.

CHRIST, FAITH AND HISTORY: Cambridge studies in Christology. Edited by S.W. Sykes and J.P. Clayton. Cambridge University Press. Pp. 303. \$7.50.

Originally published in 1972, this collection includes essays by Maurice Wiles, John Robinson, Geoffrey Lampe, and other distinguished English writers and supplies background to the recent debates in England over Christology.

BAPTISMAL ANOINTING. By Leonel L. Mitchell. University of Notre Dame Press. Pp. xvii, 199. \$11.95.

Originally published a dozen years ago in England by the Alcuin Club and S.P.C.K., this is the one hardcover in this group. This study provides invaluable historical background for the study of baptism and confirmation, and of the restoration of the use of chrism in the Episcopal Church. The author, an Episcopal priest formerly on the Notre Dame faculty, has recently been appointed professor of liturgics at Seabury-Western Seminary in Evanston, Illinois.

THE HISTORICAL ROAD OF EASTERN ORTHODOXY. By Alexander Schmemmann. St. Vladimir's Seminary Press. Pp. viii, 343. \$6.95.

Fr. Schmemmann, the distinguished dean of St. Vladimir's Russian Orthodox Theological Seminary, is one of the most learned and attractive interpreters of Orthodoxy in America. This book, originally published fifteen years ago, is a helpful addition to the growing list of reprints issued by St. Vladimir's Press.

UNSEEN WARFARE. Translated by E. Kadlorkovsky and G.E.H. Palmer. St. Vladimir's Seminary Press. Pp. 280. \$6.50.

This classic of post-medieval Orthodox spirituality consists basically of *The Spiritual Combat* and *Path to Paradise* by Lorenzo Scupoli, a sixteenth century Italian writer of the Counter-Reformation. It was translated and adapted for Orthodox use first in Greek and later in Russian, and various additions were made to it. It has been widely used at Mt. Athos and elsewhere.

ORTHODOX SPIRITUALITY. By a Monk of the Eastern Church. St. Vladimir's Seminary Press. Pp. xii, 111. \$3.25.

This brief and helpful volume was first

published in 1945 by the Fellowship of St. Alban and St. Sergius. This second edition has several additional pages discussing recent spiritual developments.

CHRIST THE CENTER. By Dietrich Bonhoeffer. New translation by Edison H. Robertson. Harper & Row. Pp. 126. \$3.95.

Bonhoeffer retains his position as a major theological writer of our century and this brief book on Christology offers convenient access to an important aspect of his thought.

THE CHRISTIAN DOCTRINE OF THE CHURCH, FAITH AND CONSUMMATION. By Emil Brunner. Translated by David Cairns and T.H.L. Parker. Westminster Press. Pp. xii, 457. \$7.95.

This is the third volume of Dogmatics by the distinguished Swiss theologian, dealing with the church, his understanding of Apostolic, Catholic, Holy, and One, with the new life in Christ, and the resurrection.

THEOLOGICAL SCIENCE. By Thomas F. Torrance. Oxford University Press. Pp. xvi, 368. \$5.95.

Now professor of Christian Dogmatics at the University of Edinburgh, Torrance has long been recognized as one of the leading theologians of the English-speaking world. This volume, based on the Hewett Lectures for 1959, deals with the place of theology within the field of human knowledge.

JESUS AS THEY SAW HIM. By William Barclay. Eerdmans, Pp. 429. \$4.95.

A Scottish writer known to Bible students all over the world, Professor Barclay died at the beginning of 1978. This book deals with the many titles of Jesus (Son of David, Vine, Lamb, Image of God, etc.) and will be of immediate practical use to preachers, teachers, and students.

As a tribute to Barclay, a collection of his book reviews, on a delightful range of books, is offered in the following:

WILLIAM BARCLAY: Men & Affairs. Edited by Clive Rawlins. Westminster Press. Pp. x, 149. \$4.95.

H.B.P.

Moral Absolutes

THOU SHALT NOT KILL: The Christian Case Against Abortion. Ed. by Richard L. Ganz. Arlington House. Pp. 200. \$8.95.

It will be terrible for us when we "get tired" of hearing about abortion. It is probably of no use to try to say what is the greatest (moral) problem of our time: maybe the prospect of nuclear war, maybe racism, etc. In important ways the issue of abortion touches the major topics on the world's agenda. Yet the ma-

ior issue for Christians is that abortion takes human life; and all human life is made after the image of God.

The seven authors of *Thou Shalt Not Kill* attempt to make the case for Christians against artificial abortion. They do not make the case for all Christians as all Christians would like to see it made. They write from a quite conservative Reformed and evangelical position, and for the most part (Ganz's and Frame's essay are exceptions for different reasons) they write with great acumen and passion, though perhaps they reveal too much of their opponents' positions. Especially good are the essays by Paul D. Feinburg, "The Morality of Abortion," and Susan T. Foh, "Abortion and Women's Lib." Both of these authors attempt to treat the arguments for and against abortion from every variety of source.

Jeremy C. Jackson in his essay, subtitled "Abortion in Historical and Contemporary Perspective," addresses the issue of abortion in terms of modern mankind's passion for *control*. (Jackson also opposes contraception, and would allow abortion only in the case of the mother's life being endangered.) Earlier I said that I found Ganz's and Frame's essays poor. In conclusion it is important to say something very briefly about why.

What can be said about Ganz and Frame can to varying degrees be said about all of these writers: In their addressing themselves to such a fundamentally important issue as abortion, I find real intelligence at work, but it is not so much intelligence serving certain worthy ideals as it is intelligence fawning upon ideals in the name of God. The writers are too often sycophants to moral absolutes, and they are occasionally simply cruel.

(The Rev.) ROBERT M. COOPER
Nashotah House
Nashotah, Wis.

Confronting Conversions

SNAPPING. By Flo Conway and Jim Siegelman. Lippincott. Pp.254. \$10.00.

Anyone in contact with people who have experienced some sort of "conversion" will appreciate this careful examination of "snapping," the "sudden, drastic alteration of personality in all its many forms." This may not be a comfortable book for those who have experienced a personal "conversion," for many legitimate questions are confronted which might call some such experiences into question.

The authors have put together an arresting array of interview subjects, ranging from former members of the Unification Church; EST Seminar graduates, former members of the Manson "family," and "Born Again Christians" to "deprogrammer" Ted Patrick. Unfortunately, the authors lump all of these

vastly different experiences into the same "snapping" category. While there is strong evidence that members of certain groups go through powerful manipulation of their mental capacities, the author's contention that all such conversions come about through such manipulation is both inaccurate and theologically unsound.

The authors do not deal with the evidence of biblical or other traditional Christian "snappings" nor do they appear to have discussed "snapping" with anyone who has undergone a Christian conversion apart from the possible intervention of carefully manipulated techniques of group psychology. For that matter, Conway and Siegelman equate evangelical "Born Again Christianity" with neo-pentecostalism; while there are some strong parallels between the phenomena, they are hardly the same movement.

Two interesting and important features of the book are an interview with the retired "boy evangelist" Marjoe Gortner and the authors' observations on Transcendental Meditation.

Gortner was trained by his parents at an early age to be a wonderchild on the evangelical miracle circuit. The interview reflects his own strong feelings about being manipulated and the manipulations he worked on countless

thousands. "For Marjoe, who has seen it [i.e., snapping] a million times, the divine moment of religious ecstasy has no mystical quality at all. It is a simple matter of group frenzy that has its counterpart in every crowd. 'It's the same as a rock-and-roll concert,' he asserted. 'You have an opening number with a strong entrance; then you go through a lot of the old standards, building up to your hit song at the end.'" Whether this is a standard which could be applied to all evangelists or every worship service is a debatable point; however, it is an amazing admission from a retired "evangelist."

People who blithely recommend TM as a helpful technique of meditation should read the authors' section on this religious activity, as well as the recently published opinion of the U.S. District Court which threw TM out of New Jersey public schools because of its blatantly religious nature. A former TM teacher told the authors, "To say that TM is a technique of rest is like saying that shooting off a 44 magnum is just exercise for the forefinger." That statement is developed in a fair representation of some of the psychological problems which TM can trigger.

As theology, *Snapping* misses the mark. However, as a useful psychological tool and a resource for examining our

own methods of evangelism, it will be most useful.

(The Rev.) JOEL A. MAC COLLAM
St. Mark's Church
Glendale, Calif.

Suicide Today

PROCEEDINGS. Tenth Annual Meeting, American Association of Suicidology. Pamela C. Cantor, ed. Public Information Office of AAS (P.O. Box 1, Gwynedd, Pa. 19486). Pp. 169. \$5.00 paper.

The American Association of Suicidology is a publicly supported organization of individuals concerned with this field and of suicide prevention and crisis intervention centers throughout the country. The newly published proceedings of the 1977 annual meeting provide three dozen short and pithy papers dealing, in technical and semi-technical fashion, with many aspects of the entire field of suicidal behavior, intervention, therapy, and training of workers. Suicide among children, drug-related suicide, and suicide among black Americans are among the special topics considered. Some of the papers have substantial bibliographies. For the serious reader who wishes to acquire a knowledge of this significant field, this volume offers a very convenient point of entry.

H.B.P.

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DREAMS: A Way to Listen to God. By Morton Kelsey. Paulist Press. Pp. 104. \$1.95.

Morton Kelsey was a student of Carl Jung and his latest book, like his other publications, reflects a serious dedication to the Zurich analyst. An Episcopal priest, Kelsey's writings also show a consistent interest in a broad spectrum of readers concerned with the relationship of depth-psychology and religion.

Briefly stated, *Dreams: A Way to Listen to God* is an enjoyable and provocative work. However, the word "seductive"—with its various literary connotations—is also an appropriate descriptive term. At the outset, for example, Kelsey claims that his book is merely a *primer* or an attempt to demonstrate "accurately and simply how the ordinary person can begin to understand the incredibly varied and fascinating 'shows' that take place within our psyches each night." Then with a host of literary examples, most of which are drawn from classical sources like the Bible and the Church Fathers, he sets forth answers to Tertullian's ancient question: "Is it not known to all people that the dream is the most usual way that God reveals himself to man?" In doing so Kelsey covers such an extraordinary amount of historical distance that he dilutes his positions by presenting too

much material with too fleeting an explanation as to the relevance of his data. In fact, nearly every chapter repeats the role or function of dreaming in history ending with a collection of illustrations that seem too briefly or simplistically interpreted. In other words, one is concurrently over and under-stimulated.

This is not the weakest characteristic of Kelsey's book, though. I think his dependence on Freud's and Jung's models of dreams processes is too definitive or exclusive. In other words, he seems to limit his psychological reflections to discussions of what these two thinkers formulated without correctly acknowledging more recent psychoanalytic theories that have spawned a great deal of insight into the psychodynamics of dreaming. Without going into detail, I believe his omission of Heinz Kohut's research on "self-state" dreams to be such a serious mistake. It may well be that the majority of Kelsey's "case studies" could be better understood within the framework of Kohut's Psychology of the Self.

One point cannot be argued, however. Kelsey is accurate in his claim that our contemporary culture has lost its appreciation of the significance of dreams. "Dreamers" are often considered to be distant or withdrawn personalities rather than insightful individuals of empathic creativity. Nevertheless, we cannot ignore brilliant contributions conceived by such dreamers as St. Paul, Newton, Lincoln and, certainly, Jesus. But what is the source that inspired these great figures? Kelsey leads us with his subtitle but he clarifies "the Dreamer within us" as the Holy Spirit. Furthermore, he does this so well that his "primer" nicely addresses the *primal* dimension of our faith: the ever present voice of God which speaks to us even in sleep—if we choose to listen!

(The Rev.) DAVID M. MOSS, Ph.D.
The Center for Religion
and Psychotherapy
Chicago, Ill.

A Servant of the Lord

YOUR GOD? By Leon Joseph Cardinal Suenens. Seabury/Crossroad. Pp. 103. \$3.95.

We are drowning in "spiritual books," and yet we are empty; our brokenness and self-hate manifest to all who dare to (and are able to) look. We read with avarice, gulping down huge amounts of words, but we miss, too often, *the Word*.

Cardinal Suenens is personal, loving—a servant of the Lord. It shows in his book, though in some details I would not agree with him. The cardinal is speaking about the Trinity, Person by Person, and its effects on us, and, here and there, what he believes we must do. Rightly, he reminds us that the atmosphere is non-Christian, that to be a Christian is a challenge. We need to be reminded, in

holy simplicity, of things we have forgotten—women's ordination, the Prayer Book are all non-issues. The issue is Christ, and the cardinal reminds us of him. We need that. Desperately. We are, then, beholden to His Eminence. Also, there is peace in this little book. It helps to calm the storm. It relieves us, for the moment, from the terror of spiritual warfare; and when we return to the fight, we shall be refreshed.

All of which is enough, and our bounden duty, to suggest that we spring for the \$3.95—and a visit with the Archbishop of Malines-Brussels and the Holy Trinity.

DOM CHRISTOPHER JONES, O.M.
Transfiguration Retreat
Pulaski, Wis.

For the New Year

EPISCOPAL CHURCH LESSON CALENDAR 1979. Morehouse-Barlow Co. Pp. 60. \$5.75.

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H.B.P.

CELEBRATING 1979: For the Liturgical Year — Roman Catholic / Episcopal / Lutheran. Ed. by Thomas A. Kane, design by George F. Collopy. Winston. \$6.95.

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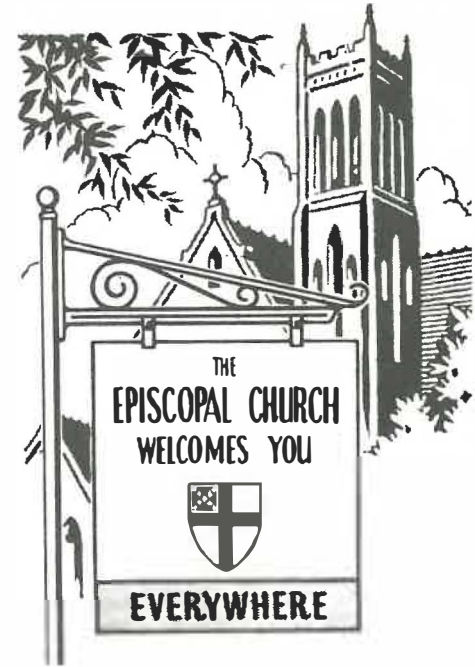
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