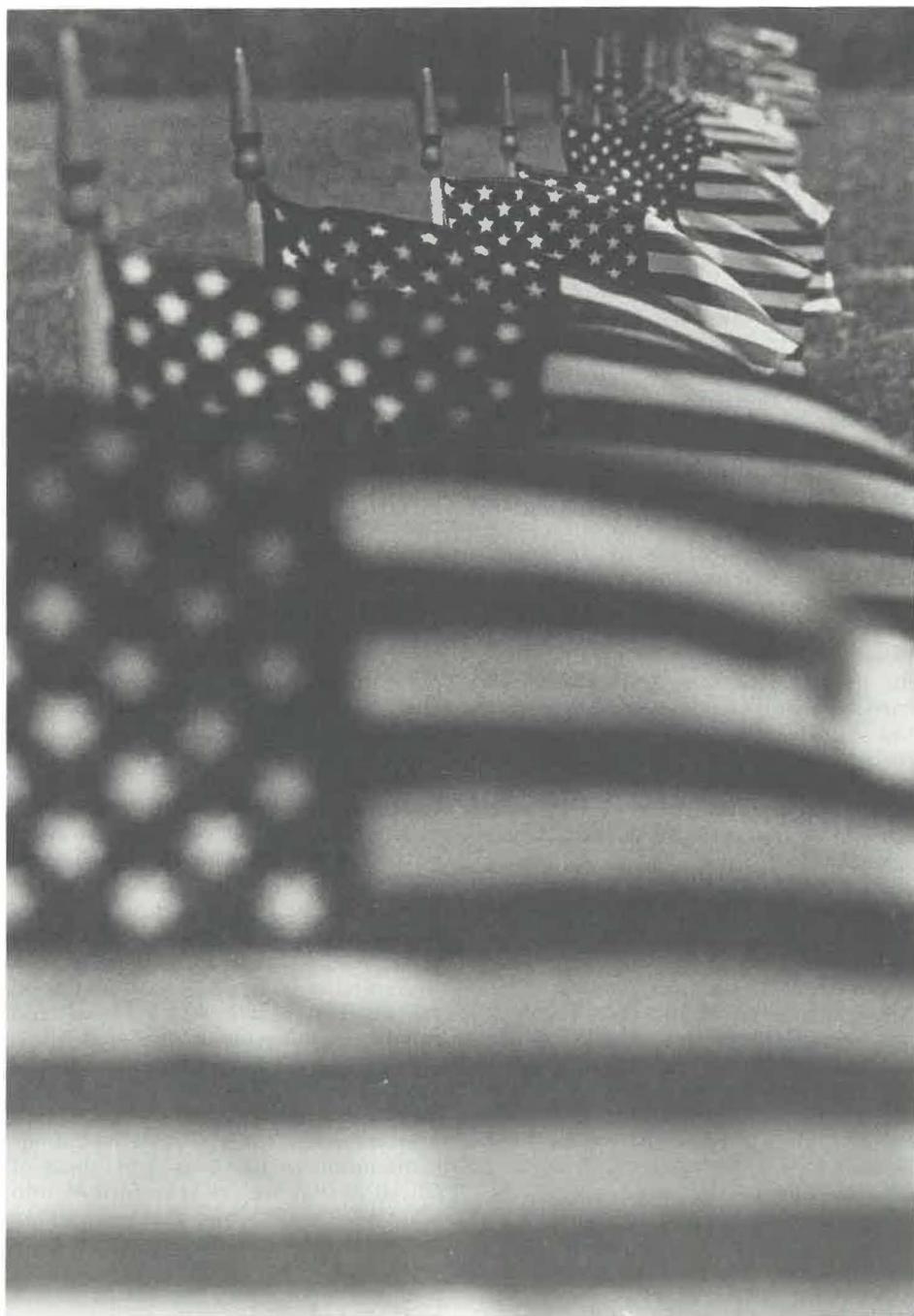


# The Living CHURCH

ALMIGHTY God, our heavenly father, in whose hands are the living and the dead; We give thee thanks for all those servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. Amen.

—From the Book of Common Prayer, p. 42



# AROUND & ABOUT

With the Editor

Whether there be such a thing as "ethnic purity" or not I am happy to leave to the politicians, but that there is such a thing as ethnic humor is beyond dispute to anybody who enjoys sampling the different humors of the different peoples of earth, as I do. The Irish have their own humor, as have the English, as have the blacks, and as have the Jews. One should never confuse the jokes *about* a people with the jokes *of* a people, but in the case of the Jews it is remarkable how close a correspondence there is between the jokes they love to tell about themselves and the jokes that get told about them.

The most recent anthology of Jewish humor, just off the press, is indeed what its title claims: *A Treasure-Trove of American Jewish Humor*, edited by Henry D. Spalding (Jonathan David Publishers, Pp. 429, \$12.50). There's a little of everything for everybody's taste. What follows are samples.

(1) A man showed up at Dr. Kvetchmir's office. He stopped at the receptionist's desk and politely removed his hat, revealing a chrysanthemum growing from the top of his head. "I would like to see Dr. Kvetchmir," he said. "What about?" asked the receptionist.

(2) The seance was at its height. Various spirits had responded to invitations from the medium to commune with the audience. The one and only Moses himself rapped on a table until his ghostly knuckles must have been sore. George Washington obliged with a tambourine solo. David Ben Gurion responded with the first two bars of "Eli, Eli," apologizing for his huskiness which, he said, was due to a bad cold. Cleopatra floated overhead, dimly revealed in regal robes of white cheesecloth to which the price tags were still attached. Altogether, it was a successful seance. Houdini would have been tickled to death.

The mistress of ceremonies, Mrs. Medium's daughter, announced the second phase of the program. If anyone present wished to establish liaison with the shade of some departed dear one, Madame would do her best to accommodate, for a modest little something extra.

From among the awed spectators, Mr. Chernoff spoke up: "I would like a few words with my wife, Anna, who died last year."

Madame went off again, into the Great Silence of which Man knows not.

There was a breathless pause. Then the black calico draperies at the door were agitated by a mysterious wind, and from behind the curtains a muffled voice issued forth:

"Dearly beloved, this is Anna, speaking to you from the Beyond."

"Hello, Anna," greeted Mr. Chernoff. "How's by you these days?"

"I am well and happy, heart of my heart. And how are you faring?"

"I had a rotten season, but who's complaining?"

"It delights me that you are happy, dear one."

"Listen, Anna," said Chernoff, after a few seconds of thought. "I got something to ask you."

"Proceed, my dear husband. I shall be happy to answer your question."

Tell me, where the hell did you learn such good English?"

## TO JANE:

Thanks for your permission to answer your inquiry in this way, in "Around and About." When your rector said that the eucharist is one of God's means of resurrecting us he was entirely right. For resurrection is God's act of raising us from death to life, and unless that begins *before* we experience physical death we have no assurance whatever — and no promise of God recorded in holy scripture — that we shall be given life beyond the grave. Our resurrection is in Christ, and it begins when we "come to life" in him. That is where the eucharist figures. In baptism we are incorporated into Christ, in the eucharist we are renewed in him. The old Prayer Book way of putting it is still sound, though I should prefer to see the word "lives" in place of "souls": "The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are strengthened and refreshed by the bread and wine."

Pope Leo the Great, fifteen centuries ago, expressed the mystery in this way, and I don't think his statement has ever been improved upon: "The effect of our communion in the body and blood of Christ is that we are transformed into what we consume, and that he in whom we have died and in whom we have risen from the dead lives and is manifested in every movement of our body and of our spirit."

# The Living Church

Volume 172 Established 1878 Number 22

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.

Robert L. Hall,\*† Milwaukee, president; the Rev. Dudley J. Stroup,\*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,\*† Milwaukee, secretary; the Rev. Kenneth Trueman,\*† Wauwatosa, Wis., treasurer; Warren J. Debus,\* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,\* Bishop of Eau Claire, the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; the Rev. William E. Graig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; the Rev. Robert L. Howell,\*† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,\*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.; the Rt. Rev. William A. Dimmick,† Bishop of Northern Michigan; the Rt. Rev. Quintin E. Primo,† Suffragan Bishop of Chicago; the Rev. William S. Lea,† D.D., Winnetka, Ill.; the Rev. Murray Trelease,† Milwaukee, Wis.; the Rev. R. Emmett Gribbin, Jr.,† Northport, Ala.

\*Director †Member  
EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

## DEPARTMENTS

Around and About	2
As Others See It	15
Books	13
Editorials	12
Letters	3
News	5

## ARTICLES

Renewal of Mission	Wayne B. Williamson	9
Transcendental Meditation	Joel A. MacCollam	10

## CALENDAR

June

1. Justin, M.
2. The Martyrs of Lyons
3. The Martyrs of Uganda/Octave of the Ascension
5. Boniface, B.M.
6. The Day of Pentecost/Whitsunday
7. Whit Monday
8. Whit Tuesday/The first Book of Common Prayer
9. Columba, Abt./Ember Day
10. Ephrem of Edessa, D.
11. St. Barnabas the Apostle/Ember Day
12. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese, 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. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

# LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

## The Seal in Confession

We should all be most grateful for the explicit recognition given the sacrament of penance in the Draft Prayer Book, but at the same time attention should be drawn to a dangerously misleading statement in the introduction (p.446) which should not be allowed to pass. "The secrecy of a confession is morally absolute, and must under no circumstances be broken by confessor or penitent" (italics mine).

I submit that this is worse than an absurdity. A person might confess something to a priest, and then have to mention the same thing to a doctor, a psychiatrist, or a lawyer. Belton says (*A Manual for Confessors*, p.94): "The penitent himself is not bound to refrain from speaking about what the confessor has said to him, but he is bound by a 'natural secrecy' with regard to anything which, if known, might harm the sacrament or the confessor."

The danger is that in the limited time available to debate Prayer Book revision at General Convention, such serious, though less obvious, matters as this might escape attention.

(The Rev.) NELSON W. MACKIE  
Calvary Church

Pascoag, R.I.

## Bicentennial "Repentance"

I teach sociology in a denominational college. I am an Episcopalian by choice, not birth. I was drawn to the Episcopal Church by its authenticity, liturgy, and historic Book of Common Prayer. My instruction and preparation for confirmation were sketchy. Subsequently I have been fortunate to learn much more.

The Charlotte, N.C. *Observer* recently reported that St. Andrew's Episcopal Church, Charlotte, was observing the Bicentennial with a "service of national repentance" in conjunction with local churches of other denominations. I would like to offer a sociological observation on that item.

A society is the largest independent group with which an individual feels a sense of belonging. Each society develops a distinctive culture or total way of life. The thing that differentiates one society from another is its na-

tional sense of purpose. When that purpose is lost, the society ceases to exist and its people are absorbed by another society. Although the church has other more profound and eternal purposes, one of the sociological functions of the religious institution in every society is to reinforce the sense of purpose. Only trendy, pseudo-sociological clergymen could come up with the notion of undermining that purpose as a "service of national repentance" in connection with the Bicentennial. But then only a trendy, pseudo-sociological clergyman would gleefully set out to destroy the church which pays his salary. When I look at the mendacity and other incredible behavior of Anglican clergy, I can only conclude that we are recruiting many of them from persons of dubious qualifications. Nietzsche, hardly a Christian apologist, said it better than I can:

Nothing is more entertaining, nothing to be recommended more highly for walks, than retelling Wagner in more youthful proportions: for example, Parsifal as a candidate for a theological degree, with secondary school education (the latter being indispensable for *pure foolishness*).

PAUL M. NOELL  
Gardner-Webb College

Boiling Springs, N.C.

## Reply to Dr. Morris

The letter from the Rev. Frederick Morris concerning Bishop Moore and the ordination of homosexuals [TLC, Apr. 25] demands response. Dr. Morris accuses the bishop of making "incredibly naive and sentimental" statements at the ordination of a homosexual, statements which he describes as of "questionable validity." One wonders if the same charges could not be leveled against Dr. Morris.

In the first place, he rightly distinguishes between homosexual *tendency* and homosexual *activity*. But in-

## Half Price or Less . . .

This is how we are pricing all merchandise offered at our 1976 inventory sale. For instance, choir cassocks are \$10 each, 6 for \$50, or \$75 per dozen (regularly priced from \$20 to \$35 each depending on size). Choir cottas are \$5 each, 6 for \$25, or \$40 per dozen (regularly priced from \$9 to \$15 each). Also clergy shirts, cruets, suits, choir accessories, and much else. Additional 5% discount for payment with purchase. Two weeks only, Monday through Saturday, June 7th to June 19th.

J. Theodore Cuthbertson, Inc.  
2013 Sansom Street  
Philadelphia, Pa. 19103

## Art for The Church

Crosses, large and small —  
Communionware  
Commemoratives, Memorials,  
metal, wood, glass, stone.

Dingeldein Studio

BOX 606 CAPE GIRARDEAU, MO

## UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS  
ALTAR LINENS  
ECCLESIASTICAL METALWARE  
CHOIR VESTMENTS  
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-0033

## THE ORDINATION OF WOMEN WHY? NOW?

A clear statement of the theological and Scriptural principles which prevent the Ordination of women to the priesthood and their consecration as bishops.

By the Reverend Canon Albert J. duBois, S.S.C., D.D., and the Reverend Dr. Winthrop Brainerd.

A 36-page study outline. Ideal for group and summer conference discussions. A must for all who are concerned with basics. \$1.75 per copy. Postpaid.

Order from: **Episcopalians United**, P. O. Box 272, San Luis Rey, California 92068. Remittance must accompany order.



**MARY MOORE**

Box 3394-L

Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens • Chasubles • Communion Linens

Chalice Palls • Funeral Palls •

Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

1880 THE SOCIETY OF MARY 1902

for more information, please write the  
Regional Secretariat

Mr. Everett Courtland Martin

Post Office Box 856 - Old Towne Station  
Alexandria, Virginia 22313

1931

1976

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

**MOREHOUSE-BARLOW CO.**

78 Danbury Road, Wilton, Conn. 06897

Telephone: 203 762-0721

## HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

stead of contrasting this, as one would expect, to the corresponding heterosexual tendency, he compares it to heterosexual *promiscuity*. The reasons for such a shift are not at all apparent, however. Perhaps it is due to prejudice on Dr. Morris's part. Such a prejudice appears openly when, as analogues for the homosexual condition, Dr. Morris proposes alcoholism and tuberculosis. Apart from being recognized clinical pathologies (which homosexuality is not!), the analogues fail for several reasons. Both pathologies result in physical harm; homosexuality does not. Moreover, the former at least has an addictive quality which is not characteristic of homosexuality. The church, therefore, does not condemn alcohol. It does condemn, however, the abuses to which alcohol addiction leads. The implication of the proposed analogy — that the church must demand the cessation of homosexual activity — would make sense, then, only if the church made similar demands upon its heterosexual members.

Secondly, Dr. Morris's hope for homosexual "sublimation" is ludicrous. The church cannot, in good faith, ask for greater sublimation from homosexuals than it does from heterosexuals. There seems to be, moreover, a rather primary demand for the development of fully loving human relationships, and I fail to see how genital sexuality, even under the homosexual form, can be considered an *a priori* exemption from this demand.

In short, Dr. Morris might do well to reconsider his somewhat narrow view of homosexuality as a pathological difficulty requiring both treatment and "sublimation."

ROBERT SEVENSKY

Boston, Mass.

### The Lord's Business

As a parish priest for over 20 years and a long time reader of *THE LIVING CHURCH* I take issue with your editorial "PECUSA and the Lord's Business" [TLC, Apr. 4]. I live in the very midst of the Mormon Church, and their record, as you reported in the article, is superb in the field of stewardship. Your article implies that a stronger ministry in the world would come from more funds, education and information. My experience is that Episcopalians look at their national, diocesan and local budgets and see so little being spent on extending the kingdom and so much being spent on administration, offices, paper, trips, etc., that they are discouraged rather than encouraged about further giving. Why give more money for red tape and hierarchy? Within our funding group, Coalition 14, a high percentage of money received does not go directly into congregational work with

people but in maintaining dioceses that in many cases are much smaller than many parish churches.

The Mormons have a clear, well planned program of expansion that is well financed and well led and it puts us to shame. If we have strong leaders with programs of meeting the needs of the people, expanding the life of the church, and starting new congregations I'm sure we would all respond. In Utah Mormons give 10% of their gross income, plus about 2% for other drives, plus at least one dinner fast offering a month. They do this joyfully since they can see the tangible results of their stewardship in a rapidly expanding church. You may be correct in saying that our current leadership is divided, I'm not in a position to know, but I am certain that we gain nothing if they achieve unity only to head in the wrong direction.

(The Rev.) E. JOHN LANGLITZ  
All Saints' Church

Salt Lake City, Utah

*We can see no substantial disagreement between Fr. Langlitz's position and the one we expressed in our editorial. Mormons are sure they "mean business." Episcopalians — we contend — look at their machine and are not so sure. Ed.*

### One BCP, Two Volumes?

The Proposed Book of Common Prayer is large, heavy, unwieldy, and will be an expensive volume. Would the following be a solution to the present controversy?

Issue the Book of Common Prayer in two volumes. Volume I would be the present Book of Common Prayer without change. Volume II would contain one alternate liturgy and alternate offices in what is called "contemporary" language.

Congregations would then be free to decide which volume they would use and no dictatorial bishop could prevent it. The faith would be preserved, everyone would be happy, no schism would occur, and the heavy expense of purchasing many new books would be obviated.

(The Rev.) WILLIAM H. BECKWITH (ret.)  
Diocese of Puerto Rico  
Clearwater, Fla.

### Prayer and Politics

In trying to set the record straight, you say in your editorial [TLC, May 2] that "an episcopal election should be politics begun, continued, and ended in prayer." But what about congressional prayer begun, continued and ended in power politics?

KARIN KLECZEWSKI  
Milwaukee, Wis.

# The Living Church

May 30, 1976

Seventh Sunday of Easter/Sunday after Ascension Day

For 97 Years

Serving the Episcopal Church

## WCC

### Appointment of Non-Christians Defended

An official of the World Council of Churches Program on Dialogues with People of Other Faiths and Ideologies has defended the appointment of non-Christians to WCC field staff positions.

Dr. John B. Taylor, a Methodist lay preacher and former reader in Islamic studies, said during a visit in Sydney, Australia, that "appointing non-Christians seems the most natural thing in the world" to him.

"We must surely minister to all in the name of Christ," he said, "and if there are Muslims or Buddhists who are gracious enough to join our team, then this surely is the best way to bring help to people in these countries where Christians are in a minority."

Referring to the story of the Good Samaritan, Dr. Taylor said Jesus shocked his Jewish audience by choosing a Samaritan as the hero. "Surely this parable encourages us Christians to look beyond our own faith for help and to give help."

Dr. Taylor said dialogue with non-Christians should not be viewed as a threat to Christian mission, but rather a challenge to the church to be truly universal.

## WASHINGTON

### Service Honors 1559 Prayer Book

The Very Rev. Martin Sullivan, dean of St. Paul's Cathedral, London, preached to a congregation that filled the nave of the National Cathedral in a service according to the 1559 Prayer Book. The rite marked the publication, by the Folger Shakespearean Library, of a special edition of this Elizabethan Book of Common Prayer, in connection with the World Congress of the International Shakespeare Association meeting in Washington.

Delegates from 30 countries were in the congregation and Shakespearean scholars in academic gowns processed with the cathedral choir and clergy, and cathedral deans from the United States and Canada.

A program of Tudor music preceded

the service and the Thomas Tallis "Missa Brevis" was sung for the eucharist.

At a reception following the service, copies of the 1559 special edition were presented to officials of the cathedral; Dr. John Booty of Episcopal Divinity School who worked on the project; the chancellor of Vanderbilt University, locus of the Shakespeare Association; and Dr. John Aden, representing the Society for the Preservation of the Book of Common Prayer.

In his sermon Dean Sullivan addressed himself in turn to the Shakespearean scholars and to his fellow deans. "Today we worship with the very Prayer Book of Shakespeare's day, in which he found a fruitful source for his writings and which is reflected in all his plays, where both playwright and audience were churchmen. How appropriate that those who love his works should be worshipping today according to this Elizabethan Prayer Book, which is essentially the same Book of Common Prayer in use today."

But he cautioned the deans that "the Gospel of Christ must be preached and responded to by each generation in time, and cathedrals must lead the way, to teach and enlighten, feed and admonish, in two directions."

"First," he said, "Christianity must be interpreted in the light of modern knowledge, for a church which is to challenge the world must be alerted to change.

"Second, the notion that Christianity is a system of debits and credits must be put away, and God's unconditional forgiveness proclaimed."

He went on to say that modern man seems unable to accept this, and seems to feel that he must earn it and convince an implacable and reluctant Deity that he is worthy, "whereas in actuality we are accepted and forgiven as we are, and in God's sight sinners have the same standing as those who have spent their lifetime laboring in the vineyard. This is the gospel a guilt-ridden world longs for and this is the gospel we must proclaim."

The dean commented that the 1559 Prayer Book was produced 14 years after Copernicus' revolutionary discovery, "but is as untouched by it as every revision since. We still worship in a three story universe, on the premise that the earth is the center of it, which

the church treats as scientific fact. Our worship today must show us windows we did not know existed, and enable us to open them and get a glimpse of eternity."

### West Rose Window Dedicated

Cathedral Festival '76, Washington Cathedral's year-long celebration of the completion of the nave began with several large state day services.

On Virginia State Day, six bishops and 4,000 of their people were present for the cathedral service and on North Carolina State Day more than 2,500 people attended.

The first nave dedication was held Easter Eve when the completed 26-foot west rose window was dedicated. The window is an abstract interpretation of the creation.

On June 5 and 6, services for the Diocese of Washington will include dedication of the nave for the "gathering and sending forth of the people of God."

A second dedication of the nave—for the people of the United States—will take place July 4, at which the Presiding Bishop will be the preacher.

A third dedication of the nave—for the reconciliation of the peoples of the earth—is scheduled for July 8, when President and Mrs. Ford and Queen Elizabeth II will take part in the service.

On Sept. 12, the Archbishop of Canterbury will preside at the service for the Anglican Communion.

Summer musical events will include the world premiere of the Menotti opera, *The Egg*; two Brubeck productions—"They All Sang Yankee Doodle" and "Light in the Wilderness"; and "The Ballad of Dr. Faustus," with music by the cathedral's composer in residence, Richard W. Dirksen.

## RHODE ISLAND

### Parish Project Rejected

Plans by Grace Church, Providence, to build a \$6 million, 200-unit apartment project for the elderly have been rejected by the Department of Housing and Urban Development, a spokesman for Sen. John O. Pastore said.

None of the \$375 million in low interest mortgage loans from HUD has been allocated to Rhode Island.

Plans for the project on a downtown site near the church called for a building at least 10 stories high with apartments on the upper floors and retail space and a community center on the ground floor.

The church, which is headquarters for the Meals on Wheels service for the elderly in the area, planned to provide social services for the apartment residents.

Harold L. Kramer, a Washington consultant who prepared the HUD application for the parish, said he had stressed that downtown apartments are most desired by the elderly.

He said he believed the application was rejected because the church had not previously sponsored an apartment project for the aging. HUD's primary criterion is evidence of a "good track record" in this field, Mr. Kramer said.

## EPISCOPAL CHURCH

### **Black Panthers Seek Grant Renewal**

The Winston-Salem, N.C., chapter of the Black Panther Party has applied to the Episcopal Church for a grant, reportedly between \$17,000 and \$20,000, to resume its free ambulance service in the community.

The Black Panthers received an Episcopal Church grant of about \$36,000 to start the service in January, 1974, and later received a second grant to keep it going. In January of this year, the organization ran short of money again and had to stop the ambulance service, saying that bills from various businesses amounting to about \$5,000 could not be met.

According to the Panthers, some 5,000 calls were answered during the two years the free service was available. When it ceased, a spokesman said it would require at least \$30,000 to get it going again and to give the party some "breathing room" to reorganize.

The Rev. Earl Neil, associate director of the Community Action and Human Development (CAHD) program for the Episcopal Church, spent two days in Winston-Salem investigating the latest request for funds.

There is an established procedure for the handling of such a request. The Panther application is sent to the CAHD office in New York City for review. If it is approved, it is sent to the bishop of the diocese in which the organization is based — the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina.

The bishop may approve the application, in which case, the grant is paid from existing CAHD program funds, or he may veto the request. If it is the latter, the application is returned to

CAHD for further consideration. If the officers cannot accept the veto, the matter is referred to the church's Executive Council for action.

CAHD came into existence after the General Convention Special Program (GCSP) was stopped. Many of its grants are made on a matching basis with funds from diocesan, foundation, or other sources.

## EDUCATION

### **Student Fees and Abortions**

Although recently endorsed by the Colorado College student government, a policy of allowing co-eds to receive funds from student fees to obtain abortions is scheduled for "restudy."

President Lloyd Worner of the Colorado Springs institution said the student government "acted without due consideration of the ramification of its decision."

Each student at the college pays \$12 in fees per semester for the Colorado College Campus Association (CCCA) which allocates the money to student organizations such as the Student Emergency Aid Association.

In the past, students in "emergency situations" have received money from this particular aid fund to cover, or help to cover, costs of auto repairs, typing term papers, and medical problems. One known case of abortion was financed.

A new set of guidelines has switched from the grants to loans and in the case of abortions, CCCA President Bill Berkeley said: "We're getting our money back."

This change has countered criticism that students opposing abortion have been contributing to the procedure through the mandatory fees.

## NEW YORK

### **Organizations Push for Angola Recognition**

"Immediate steps to recognize the People's Republic of Angola" are urged by 71 signers of a statement sponsored by the American Committee on Africa.

Signers affiliated with religious organizations included William Johnson, president of Episcopal Churchmen for South Africa; the Rev. Howard Quander, senior officer of Community Action and Human Development (CAHD) program of the Episcopal Church; and the Rt. Rev. Paul Moore, Jr., Bishop of New York.

George Houser, executive director of the American Committee, charged that "our government's continuing refusal to recognize the Angolan government connotes hostility toward the Angolan people and their government."

The statement said, in part, that countries "in all parts of the world" have taken the formal step of recognizing the Angolan government, "including countries of western Europe."

According to the sponsors, the MPLA (Angola) "has stated its desire to establish formal relations with the United States."

"We urge," the statement said, "our government to act without delay in establishing formal ties with Angola so that a foundation may be laid for future relations for the mutual benefit of the peoples of both countries of the world."

Among other organizations represented in the signing of the statement were the United Nations, several United Methodist agencies, American Friends Service, Clergy and Laity Concerned, and the Lutheran World Council in the USA.

The victorious Angola faction is backed by the Soviet Union and Cuba.

## HOMOSEXUALS

### **Gay Christian Group Formed in London**

The Gay Christian Movement of 150 men and women was launched at St. Botolph's Church in the old City of London. Forty-five clergymen are members.

Spokesmen released a statement saying that the group's mission is to persuade churches to recognize that "there are honest, upright Christian people who have or seek loving relationships with another person of the same sex."

It added that "it is entirely compatible with the Christian faith not only to love another person of the same sex, but also to express that love fully in a personal sexual relationship."

An Anglican priest, the Rev. Peter Elers, vicar of Thaxted, is president of the group.

The group plans to establish local groups to provide "friendship, fellowship, and support" for those "subjected to discrimination."

## STEWARDSHIP

### **Every Member Canvass Materials Ready**

When the Every Member Visitation stewardship materials produced by the Executive Council were off the press, one of the first packets was given to the Rev. Alan Houghton, rector of the Church of the Heavenly Rest, New York City.

Making the presentation was Oscar C. Carr, Jr., executive for Stewardship/Development on the Executive Council staff.

"The Episcopal Church Needs You"

The Living Church

is the 1976 stewardship theme of the materials. Sample packets mailed to each congregation in PECUSA include service bulletin covers, bulletin inserts, several pamphlets, and a guide to be used by those making stewardship visits.

Stewardship became a prime concern at the Church of the Heavenly Rest last year and the result was a 56% increase in the number of pledges received from parishioners and the total income. Pledges jumped from 197 to 322, with income rising from \$85,000 to \$133,000.

Mr. Carr, a vestryman of Heavenly Rest, served as one of the Every Member Canvassers in the parish last year.

## CHURCH OF ENGLAND

### Outspoken Prelate to Retire

One of the most outspoken Anglican leaders of the post-war era, the Rt. Rev. Eric Treacy, plans to retire as Bishop of Wakefield at the end of October.

While making his plans known, he warned that a "fifth column" is at work in Britain and it never misses a chance of denigrating the nation, piles gloom upon gloom, and mocks at people who dare to be proud of Britain.

To combat this fifth column, people must confront corruption and evil wherever they meet it and have points beyond which they will not sell out, the bishop said, and added that the method of the fifth column "is to eat away at the body politic until it has decayed within. . . ."

Over the years, Bishop Treacy has rapped critics of the institution of marriage; called the sherry and wine parties often held in "with-it" churches "unwise"; urged marriage preparation classes for teenagers; termed Britain's 1967 Abortion Act an "Atrocity Act"; defended the cause of Christian unity; criticized the "bad language" and "blasphemy, especially the use of the name of our Lord as an oath" on British television; and predicted that by the end of the 20th century the Church of England will no longer be the national church.

Among his publications is a service of blessing of divorced people wanting to remarry in the church.

During WW II, the bishop was an army chaplain and served with a unit on the Normandy beaches of France.

### Cornish Language Being Revived

Cornish, a Celtic language which fell into disuse 200 years ago, is being revived in the southwesterly corner of England.

The translation of the holy eucharist service into Cornish is nearing comple-

tion and a basic plan for the production of a book of biblical readings and prayers in Cornish is underway.

Cornish had been the tribal language of Cornwall County, a beauty spot with a population of 380,000 that attracts some 30 million tourists each year.

The Rt. Rev. Graham Leonard, whose Diocese of Truro embraces all of Cornwall, has appointed a group of Anglicans, Roman Catholics, and Methodists to supervise the translation of liturgical texts into Cornish. Services using the language are already being held.

A bit of Cornish—to translate and to look at—follows.

"Cres Dew, usy ow tremena pup convedhes oll, re wytho agas colon ha brysyn gothvos has Kerensa Dew ha'p Vap Jesu Cryst agan arluth-ny; ha bennath Dew ollgallosek, an Tas, an Vap, ha'n Spyris Sans, re bo yntredhough ha tryga genough bynytha. Amen."

("The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you and remain with you always, Amen.")

## INDIA

### States May Order Sterilization

The Indian federal government has given the go-ahead to individual states to enact compulsory sterilization in an effort to slow the country's rapid population growth.

With a population of 600 million, India has a net population increase of 13 million.

The goal of the new program is to reduce the birth rate from 35 per 1,000 to 25 per 1,000 by 1986. (By comparison, the birth rate in the U.S. is 14 per 1,000.)

The program, which will raise the minimum marriage age and pay more money to people who voluntarily accept sterilization, stopped short of recommending federal legislation on nationwide compulsory sterilization of one or the other of a married couple who already have two or three children.

Officials of India's Roman Catholic Church have voiced protests over the issue as have representatives of the Muslims.

### Things to Come

June

27-July 1: Chilton Powell Institute of Music and Liturgy. Study texts to be sung from Draft Proposed Book of Common Prayer. Seabury-Western, Evanston, Ill. Also, July 2-9, Kanuga (N.C.) Conference Center; and Aug. 16-20, Episcopal Conference Center, Amarillo, Texas.

# CONVENTIONS

A special one-day convention of the Diocese of California was held at Grace Cathedral, San Francisco, to consider division of the diocese. Clergy of the five southern counties of the diocese—Santa Clara, Santa Cruz, Monterey, San Benito, and San Luis Obispo, voted 35-19 to form a separate diocese. The laity of this area also favored the move — 88-64. However, the convention as a whole failed to pass the enabling resolution to memorialize General Convention to form a new diocese. The clerical vote was 70-79 and the lay vote, 181-250. The Bishop of California was asked to appoint a committee for the continuing study of the matter of division.

• • •

At the 145th convention of the Diocese of Alabama, services were held in St. John's Church, Montgomery, and sessions were convened at a motel across the street. Bishop Furman Stough reported on his trip to the Near East [TLC, April 18]. During convention a man and a woman debated the issue of women in the priesthood. However, they were given their positions only after reaching the platform. This was done in order to present the arguments as objectively as possible. Several of the deputies elected to General Convention said just before the balloting that they favored the ordination of women. Delegates adopted a budget of \$759,870. This is a 16% increase over the previous figure. Included in the 1976 amount is a special gift of \$6,329 to the Bishop Tucker college in Uganda.

• • •

Bishop George E. Rath of Newark has written to say that the reference to a \$36,000 "deficit" [TLC, April 4] in the present diocesan budget is, in reality, \$36,000 in excess of the committed pledges from congregations in order to pledge the full quota for the national church. The diocesan council is required (by resolution) to seek the means for raising this additional \$36,000 of which some \$7,500 had already been met by early April.

• • •

Resolutions adopted at the 17th annual convention of the Diocese of Arizona included (1) praising God for the blessings of the Holy Spirit; (2) encouraging parochial evangelism projects; (3) memorializing General Convention favoring the Clergy Deployment Office but amended so that listing vacancies would not be mandatory; and

(4) commending the Standing Liturgical Commission and approving the Draft Proposed Book of Common Prayer. A show of hands indicated that only a few had seen or had studied the blue book, yet they voted 236-30, with 24 abstaining, for the resolution. Tabled or defeated were resolutions favoring ordination of women, ERA, and amnesty; asking nations to stop manufacturing nuclear weapons; and warning of the harm of spiritual movements.

Diocesan council recommendations approved included (1) increasing mandatory life insurance for clergy to \$25,000; (2) giving Bishop Joseph Harte \$55,000, which is half the value of his residence, while he assumes title and care of the home; (3) leasing the school building of St. Stephen's, Phoenix, and trading the present diocesan office building with Trinity Cathedral for vacant land near the cathedral where new headquarters are planned.

A \$75,000 loan from the Twentieth Century Appeal Fund for a retirement home in Tucson will not be repaid, delegates learned, because the venture was not a success. However, the \$18,000 from the fund given the Episcopal Community Services allowed that agency to carry on much needed social work. Diocesan income last year was \$353,189 and expenditures were nearly \$9,000 less. Even so, under a system of six balanced budgets, a number of categories in the "low voluntary budget class" went unfunded.—(As an example, the program on evangelism was a category too far down the list to receive funds, but it was carried out through individual support.) The 1977 budget proposes a low of \$461,423 and a high of \$642,588. If the low is not reached, some categories will remain unfunded.

A resolution emphasizing that the 1928 Book of Common Prayer is still the official Prayer Book of the Episcopal Church until such time as a new one is approved by General Convention was adopted at the 16th annual convention of the Diocese of San Joaquin. Delegates also adopted other resolutions including one on farm workers, that called on legislators and others concerned to mend the breakdown in the Agricultural Labor Relations Board so as to restore state legislation that will bring justice and equity to farm workers as well as farmers and consumers. Delegates also adopted a resolution to support the decisions of the 1976 General Convention and to remain "true to the church." Special guests included Presiding Bishop John Allin, retired Bishop Sumner Walters, and Mrs. Walters.

## BRIEFLY . . .

There is a dire need for the "total revitalization" of preaching in the Roman Catholic Church, according to Fr. John Burke, O.P., a specialist in homiletics. "Preaching," he said, "is what makes the church. Without preaching there is no church . . . We are in a dying church because the word of God is not being proclaimed."

The Diocese of Bethlehem has launched a two-month campaign for \$1,280,000 for an Advance Fund. Bishop Lloyd E. Gressle said that with the exception of a tithe to be used outside the diocese, all other funds will be used to restore and create programs within the diocese, its agencies, and 72 churches.

The National Center for Health Statistics reports that two of every 100 American marriages ended in divorce in 1974, topping a record high in 1946, when the strain of wartime separation took a heavy toll. Couples divorcing in 1974 had about 1,099,000 children under 18. The 1974 divorce rate was 19.3 per 1,000 married women aged 15 or older. The previous record in 1946 was 17.9 per 1,000.

Forty-nine executive diocesan officers met in Scottsdale, Ariz., for the annual meeting of CODE — Conference of Diocesan Executives. These meetings are designed to assist the officers in the several responsibilities of their office and to provide a fellowship among those who have these positions, according to Archdeacon William G. Lewis of Pittsburgh, secretary. The program included services, panels, dialogues, papers, and audiovisual materials. Dean Frederick H. Borsch of the Church Divinity School of the Pacific was theologian in residence for the meeting.

A onetime Congregational minister has been appointed to succeed Dr. Cuthbert Bardsley as Bishop of Coventry. Suffragan Bishop John Gibbs, 59, of Bradwell, who was ordained to the priesthood in 1959, first served in the ministry of what was then the Con-

gregational Church of England and Wales from 1943-49. That church merged with the Presbyterian Church of England in 1972 into what is now the United Reform Church.

Canon Clement W. Welsh, warden of the College of Preachers and canon theologian of the Washington Cathedral, delivered the 1976 George Craig Stewart Memorial Lectures in Preaching at Seabury-Western Seminary. These lectures were established in 1940 by friends of the late fifth Bishop of Chicago.

The high court of the Roman Catholic Church — Sacred Roman Rota — has ruled that a marriage will not automatically be annulled simply because one of the spouses manifests "transvestite" tendencies or shows "both homosexual and heterosexual" tendencies. The Vatican reports that the court has been granting fewer annulments.

A three-judge panel of the U.S. District Court in Boston took under advisement a Civil Liberties Union challenge of the Massachusetts law permitting a minute of silence for "meditation and prayer" in public schools. In announcing the move, Circuit Judge Frank Coffin said the court "will now recess both to meditate and to pray."

Among the speakers at the Western Episcopal Conference on Renewal held in Denver were Frs. Claxton Monro, Charles Murphy, Everett Fullam, Graham Pulkingham, and Bishop William C. Frey. Coordinator was Fr. Robert B. Hall, executive director of the Episcopal Center for Evangelism. The conference drew people from 26 states.

The Phoenix Solicitation Board voted unanimously to bar a solicitation permit to followers of the Rev. Sun Myong Moon, head of the Unification Church. The Moonies sought to raise \$30,000 from the sale of flowers, stickers, and peanuts. One board member stressed that a decision could be made only on the solicitation's purpose and procedures, not on the group's philosophy.

# RENEWAL OF MISSION

By WAYNE B. WILLIAMSON

Included in the broad spectrum of renewal that is sweeping across the Episcopal Church these days is an impulse for mission outreach and church growth. The Episcopal Church Missionary Community founded on St. John Evangelist Day, 1974, and incorporated under the laws of the State of California is one manifestation of that impulse.

Although an infant organization, it has already received considerable favorable attention. Numerous inquiries have been made by bishops, seminary professors, and other clergy and laity.

The "brain-child" of the Rev. Walter Hannum and his wife Louise, the idea came to birth while they were attending the Fuller Seminary School of World Missions in Pasadena, Calif., where Fr. Hannum received his masters degree in missiology. Walter and his wife were missionaries in Alaska for twenty years where he served for nine of those years as Archdeacon of the Arctic. In the search for more effective methods of cross-cultural missionary effort and church growth they chose Fuller's School of World Missions because it has the only program of its kind in the world today. Its faculty consists of missionary veterans with an impressive array of academic attainments. Through concepts learned there and refined and shaped by discussion with the SWM faculty the Episcopal Church Missionary Community was born.

The immediate goal of ECMC is to provide training for interested clergy and lay leaders in the church growth

principles, and cross-cultural methods of spreading the Christian message. This is done by means of training seminars offered to dioceses, parishes, and seminaries. In the more distant future the ECMC has plans to be both a training and a sending agency for foreign missionaries of the Episcopal Church. As an independent, voluntary agency within the church it will operate along lines similar to the Church Missionary Society in the Church of England. Like the CMS the ECMC is entirely dependent upon its members for financial support. The money received is used to cover the salary and expenses of the General Secretary, the Rev. Walter Hannum. The other officers and executive board members are parish clergy who have backgrounds of missionary work and who serve without any remuneration whatever. As funds accumulate they will be used to give scholarship aid to missionaries in training as well as to support missionaries in the field.

Will it work? The only realistic answer is, "Time will tell." Denominational leadership has historically (in America) tended to be suspicious of voluntary agencies, not merely because they are less amenable to their control, but there is also the concern that such agencies may siphon off funds that the denominational leadership would prefer to go elsewhere. The question of church boards versus voluntary societies was the issue when Bishop Hobart in 1818 emphasized that the church was "a sacred institution . . . founded by a divine hand and governed by him, (while the voluntary) associations . . . have no higher origin than human power and no object but human policy" (R.D. Winter and R. Pierce Beaver, *The Warp and the Woof*, William Carey Library, Pasadena, Calif.).

Foreign missions has not had a very high priority in the Episcopal Church

for some time and personalization of the relationship between missionary and sending agency has long suffered because the missionary in the field has been discouraged from making any appeal for his area of service. Traditionally, the Episcopal Church has looked askance at the concept of voluntary, independent agencies recruiting, training, and sending missionaries.

The argument has been that working through official boards of the denomination was the better way — indeed, Bishop Hobart seems to have thought it the divine way. This attitude has prevailed in spite of the fact that a missionary statesman of the stature of Max Warren, for more than twenty years General Secretary of the Church Missionary Society, strongly urged the voluntary principle as being essential to mission. Failing to heed such cautionary urgings has led, in Prof. R. Pierce Beaver's words, to where "our boards were put into the straight-jacket of denominational structure and budget, became administratively rigid, were subjected to American business managerial principles and methods, and eventually deprived the local disciples and congregations of a meaningful and conscious part in the sending operation. The whole thing became depersonalized."

A graphic illustration of the difference in results between the personalized relationship possible with a voluntary agency and the depersonalized denominational agency in support of mission is the fact that 40,000 Anglicans affiliated through CMS in England support 900 missionaries in the field. This is in marked contrast to the U.S. where 3,000,000 Episcopalians put their contributions into a common pool that is administered by various diocesan and national church agencies and manages to support only 165 missionaries.

It is the hope, the prayer, and the belief of the ECMC officers and its friends and supporters that the statistics can be changed and once again our church take its responsible share in the great commission charge of our Lord to go and disciple among all the peoples of the earth. The task is not yet completed. Vatican II reminds us all that whatever other urgent priorities there may be that the church still has a priority obligation "for the gospel message has not yet been heard, or scarcely so, by two billion human beings, and their number is increasing daily" (Ad Gentes 11:10). Only a renewed church can hope to carry the missionary command of its Lord to completion. The ultimate test of all the manifold activities that claim to represent obedience in mission is whether or not they produce disciples of the Lord Jesus Christ.

*The Rev. Wayne B. Williamson, rector of St. Mark's Church, Glendale, Calif., is president of the Episcopal Church Missionary Community.*

# TRANSCENDENTAL MEDITATION

*We must avoid the trap  
of confusing Christian meditation  
with TM, says the author.*

By JOEL A. MacCOLLAM

A great number of Christians today are unwittingly allowing themselves to be led into an eastern religious experience full of practices and philosophy quite alien to Christianity.

Transcendental Meditation, as introduced in America by Maharishi Mahesh Yogi, makes its initial appeal through the media and lectures by offering a means of mental and physical relaxation, stress relief, awareness expansion, and "development to a fully evolved state of life." While these offerings are attractive to many people, there is an element to TM commonly ignored or denied by those who are in the beginning stages of meditation. Very few people realize that TM is, in reality, a manifestation of eastern religious thought.

There is nothing new about perceiving eastern religion in western society. Most of us have seen or read of the *Hare krishna*, whose members shave heads and wear long yellow robes while chanting and dancing in the streets. However, TM is much more subtle than the *Hare krishna* and is making strong inroads in the professions, government, education, business, and the home. TM currently draws some 30,000 converts a month (at \$125.00 for an adult initiation) and it is drawing many more to the introductory lectures.

When a person attends the introductory lectures, he is given six basic presuppositions about TM: that TM (1) "can be learned easily and enjoyed by every one;" (2) "provides deep rest as a basis for dynamic action;" (3) "improves clarity of perception;" (4) develops creative intelligence;" (5) "expands awareness;" and (6) "insures full development of the individual in a natural way." The lecturer emphasizes that TM is not religious and that the promoting organization (which might

be one of several: "Spiritual Regeneration Movement," "International Meditation Society," or "Science of Creative Intelligence") is a non-profit, educational organization. If you choose to explore further, you now must pay the initiation fee and participate in the initiation ceremony.

The initiation is the most important single step in learning TM; the candidate must be initiated to receive his *mantra*, the Sanskrit word on which he meditates. The candidate is instructed to bring fruit, fresh flowers, and a clean white handkerchief to the ceremony.

Before entering an incense-filled, candle-lit room with the TM initiator, the candidate removes his shoes. Once inside, the initiator kneels before a picture of the Maharishi's dead master, Swami Saraswati, while placing the flowers and the fruit in the handkerchief and resting it on the table beneath the picture. The initiator then begins a ten-minute long *puja*, a Vedic hymn honoring departed Hindu masters, and introduces the *mantra*. The candidate then begins his first meditation, silently repeating the *mantra* until a pleasant sensation occurs. He is invited to return for three consecutive evenings for further instruction in meditation, and then he is on his own. The meditator is encouraged to use this skill twice a day, for twenty minutes at a time.

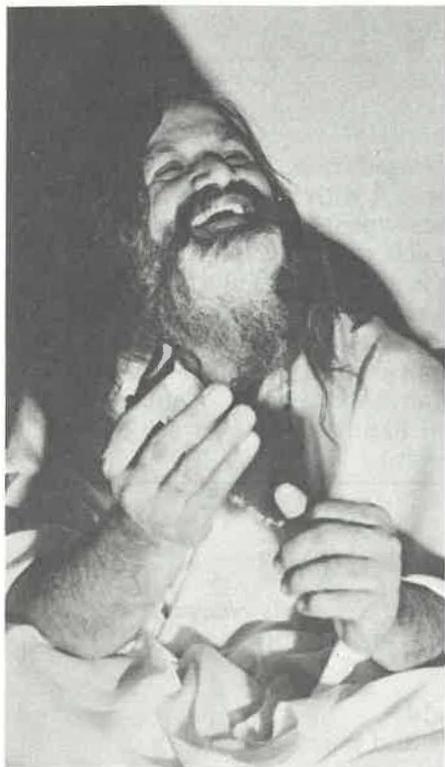
Why is this ceremony dangerous for Christians? Our problem focuses first

of all on Exodus 20:3-5 and the explicit element of worship in the recitation of the *puja*. The initiator bows down before the image of Shri GURU Dev, "in the glory of Brahma, Vishnu, and the Lord Shiva, in the embodiment of pure knowledge." Guru Dev is the Divine Teacher, the "joy to spread the light of God." Another problem focuses on the *mantra* itself; several apostate teachers of TM have reported that the fifteen *mantras* available to this form of meditation are all Sanskrit names of Hindu gods.

Proponents of TM claim their movement is non-religious in nature, adaptable to all religions, and useful to Christians in their daily faith-walks. However, the Maharishi himself has equated TM with prayer by calling it ". . . a very good form of prayer. A most refined and most powerful form of prayer is this meditation which directly leads us to the field of the Creator, to the sources of Creation, to the field of God." We must avoid the trap of confusing Christian meditation with TM. In Christian meditation, our minds and God's Spirit somehow seek to work together to bring us to a deeper point of understanding and application. The Maharishi's techniques of meditation involve *pratyahara*, the withdrawal of senses from the external field of perception. Rather than being actively engaged, the mind is placed in neutral and finally dismissed altogether when cosmic consciousness is reached.

---

*The Rev. Joel A. MacCollam is rector of St. Stephen's Church, Schuylerville, N.Y.*



RNS

Maharishi Mahesh Yogi: There are no ordinary or special problems.

The assertion that TM is compatible with all religions is based on the idea that a person can begin to meditate without any prior belief-commitments. This seems harmless to those of us who are grounded in the Judaic Christian tradition which requires some degree of belief-commitments. However, the Hindu tradition does not assume a faith-stance in western terms. "A man is considered to be a Hindu in good standing, not by what he believes, but by what he does" (*Hinduism and Buddhism* by A.K. Coomaraswamy, p. 28).

While belief is not prescribed, it is taught. The process of interpreting the TM experience to the meditator is based on a series of assumptions and hypotheses about reality which amounts to a systematic religious philosophy. This mystical system of philosophy includes four basic categories of thought: (1) "All is One:" There is only one reality in existence, and mankind and the entire creature - and material-worlds are only partial glimpses of the all-inclusive One. (2) "Man is a divine being (the Divine within):" we are extensions of that one reality, with our consciousness providing the link. Our inner self is God. (3) "The purpose and fulfillment of life is to become aware of our divine nature:" this awareness comes through agnostic attainment of experiential knowledge through a flash of metaphysical insight. "Salvation" comes with the discovery of the higher reality. This stage is

usually called "enlightenment," "illumination," "at-one-ment," "union," or "self-realization." Movements such as TM look toward the personal, subjective, and the experimental as the source and certification of meaning within the context of their system, apart from and in opposition to any reliance on faith or the authority of revelation. (4) "Self-realization leads to the mastery of spiritual technology and the attainment of psycho-spiritual power:" as our experiential knowledge advances, so does our familiarity with the Divine One. The meditator becomes master and creator of his own reality; man learns to control reality by controlling consciousness.

There are several areas of the Maharishi's teachings which should be considered by any Christian before embarking into TM.

In his meditations, the Maharishi writes "I don't think Christ ever suffered or Christ could suffer. It's a pity that Christ is talked of in terms of suffering." However, on the road to Emmaus (Luke 24:25), Jesus himself calls attention to the necessity of the Messiah's suffering; this is only one of many similar scriptural references.

Again in his meditations, the Maharishi tells us that through TM . . . "very easily a sinner comes out of the field of sin and becomes a virtuous man." TM enables one to place his life in tune with the "cosmic life of absolute being" and that "this is the only way out of the field of sin." Scripture says nothing about man being saved from sin by techniques of meditation; rather, we are saved by the grace of God's love on the cross.

For the Maharishi, there are no ordinary or special problems. "The answer to every problem is that there is no problem. Let a man perceive this truth and then he is without problems." Eastern religions teach that we should be getting out of the world of problems and pain, while entering into a higher level of consciousness. According to Peter, our hope is to be set on our inheritance from God, and this must be the center of our focus. Even so, in this life we face problems and pain, and all for a purpose (I Peter 1:7).

To attain a righteous life, Maharishi comments that "right action without proper basis is very hard, if not impossible. By transcendental meditation, however, it is easy to gain pure consciousness and thereby automatically perform right action." This viewpoint appears to obliterate any role for the Holy Spirit to transform and empower people for leading the full life which is so pleasing to God.

As recently as February 5, 1975, a U.S. senator introduced a resolution (Senate Resolution No. 64) to proclaim the second week of November as

"World Plan Week," to increase public awareness of TM. This breach of the separation between church and state was offered "to restore the spiritual goals of mankind, and in turn restore vitality to our democracy." This World Plan includes one teacher for each 1,000 of the earth's population; there are already 7,000 teachers in this country alone! There are over 350 World Plan Centers training many new teachers all over the world.

TM has received official praise from two state legislatures (California and Illinois) in recent years, although the Maharishi was quite open about the religious nature of TM when he first arrived in this country. Apparently the Maharishi adapted his techniques to our legal separation of church and state and to our technological and pragmatic minds by relabeling TM as a "scientific technique" offered by "educational organizations." The religious significance of TM has been so lost that in February, 1972, the U.S. Army considered offering TM at the post level, with the Army paying all costs and providing facilities for instruction. There is presently a major legal battle growing in California to block TM from public school offerings.

What can we do? First, we must be prepared to acknowledge that TM already has a hold on our society and is not simply a cultural fad. Rather, TM waxes as Christian consciousness wanes.

Second, we need to be fully informed about the teachings and practices of TM at its deeper levels. We must not lose our critical faculties of observation and evaluation in the face of the apparent success of the movement and initial truths to its claims. One group very helpful to many churches has been the Christian World Liberation Front (Box 4309, Berkeley, Calif., 94704), which has a great number of apologetic and evangelical materials available.

Third, we must exercise our responsibility of sharing our love for Christ with those involved in TM. We also need boldness to bring the facts about the religious nature of TM to the attention of school boards and governmental agencies.

Finally, we should be showing forth the cross and our relationship with our Lord; we need to surrender more fully to God's work and to the power of his Spirit to enable us to live a life reflecting his character to those around us. There should be a quality about our lives which is different from what the world offers. We have already been given the way and truth of God's spiritual revolution; we live the life of Christ. We already have started to come to a personal knowledge of our God through the Incarnation. The Word is enfleshed; the Spirit is poured out. Do we really need anything more?

# EDITORIALS

## Handling the Word Deceitfully

St. Paul wrote to the Corinthians that he and his fellow apostles had “renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully” (2 Cor. 4:2). We should like to be able to think that the people who translated the Psalter for the Draft Proposed Book of Common Prayer have made the same renunciation, but in the very first verse of their text we trip upon evidence to the contrary. The same evidence appears throughout their production, and it suggests that they have set the appeasement of cranks above the honest handling of the word of God.

*Ashré ha-ish*, begins Psalm 1: “Blessed (happy) is the man.” There is no other way it can truthfully be put into English. *Ish* means “man” — it can never mean anything else, and we have no reason to doubt that our translators know that. But they make it “Happy are they . . .,” and we know why, for they admit it. Some people today, in their ignorance of language, suppose that “man” must refer always to human beings of the male gender only. They demand that the facts of language be changed to suit their prejudice. And the DPBCP translators are happy to accommodate them.

A little farther on we come to Psalm 4:2, which begins *Bené-ish* — “O sons of men.” The new text reads “You mortals.” So it goes throughout.

Our attention was first drawn to all this by a member of the Standing Liturgical Commission who spoke happily of how, by such renditions, the people who complain of “sexism” in the Bible and the liturgy are — he didn’t say appeased, which would have been the best word. It’s what he clearly meant. Anything to gruntle the disgruntled, even at the cost of truth.

It is a dishonest procedure. We say this advisedly — and not fundamentalistically. We are perfectly aware that it was not God himself who put pen to paper and wrote *ish*. Rather, he caused all holy scriptures to be written, and he has created language. Also, God has given us a general moral understanding that when the Bible, or anything else, is translated into our language there must be an honest effort to re-express without distortion the original sense and meaning. If honesty in translating the Bible is not necessary, it is hard to imagine where else it might be necessary.

Words like “they” and “people” and “mortals” are not synonyms for biblical “man” in its generic sense as including all humankind. They suggest aggregates of individual people rather than a humanity that is mystically and essentially one. C.S. Lewis makes the point precisely in *Mere Christianity* (p.143) : “If you could see humanity spread out in time, as God sees it, it would not look like a lot of separate things dotted about. It would look rather like one single growing thing — rather

like a very complicated tree. Every individual would appear connected with every other.”

“Man” says that; “people” or “mortals” or “they” or anything else does not.

This new Psalter is a product of shabby scholarship and style, and shabbier ethics. It should certainly be amended at least wherever this willful error in translation appears, or rejected *in toto* by the General Convention. Meanwhile, people who believe in a truthful handling of the word of God should refuse to use it.

## Anno Aetatis 79

*For he shall give his angels charge over thee, to keep thee in all thy ways (Psalm 91).*

Yellow, russet-gold,  
The round apples and pointed pears  
Beside me on the table  
Absorb the light

the darkening room surrenders;

Like shadowy, huge jewels  
They smoulder in their bowl.

Behind me, in the corner, the small radio  
Transforms the silence  
Into the liquid sounds of Palestrina  
(Escaping out of time)  
Through the throats of choir-boys singing  
In that rainbow-windowed Chapel by the Cam.

Eye and ear teased thus,  
I ponder on the lovely light, the angelic sounds  
That have shepherded me

through this cruel century:

The light that clarifies the obscure air  
Until I can see

“Men like trees walking”

And then men like me.

And that other—that ineffable Christ-light  
That illuminates heart, mind and soul  
When, in my darkness, I have heard his knock,  
And unbarred that door  
That shuts me from his love . . .

And the sounds!  
Of wind and sea, of music, of voices  
Out of the ruined past, or here at my shoulder,  
Mysterious with the tones of life breathing,  
Of the blood coursing,  
Of the cell whispering his name . . .

O light celestial,  
O sounds of this mortal world,  
My guides, my guardians,  
Guard me now!

Harold Lewis Cook

# BOOKS

## Reassurance

**DEATH AND BEYOND**, By Andrew Greeley. Thomas More Press. Pp. 137. \$7.95.

"It may be that saints and mystics do not require reassurance on the subject of human survival, but most of the rest of us do," Chicago social scientist Andrew Greeley tells us in *Death and Beyond*, and proceeds to offer us that reassurance. His effort expands on the present vogue of death preparation and acceptance commentary to examine the fabric of human hope.

Fr. Greeley uses spring, universal death-life symbol, as an example of the horizon or limit experience that makes us aware of our own limits and the possibility of "More," "Other." He creates a cross-cultural collage of such experiences that may serve to validate the resurrection hope of Christians. "One



must choose between meaning and absurdity; it is a choice for which the best arguments can only provide some measure of reassurance." Experience, not theology, is the basis of the author's stand for hope.

Greeley's writing weaves from poetic to casual ("Baloney, either I survive, the I that I am, or the whole thing is a bad joke."), to jargon-touched and acrimonious in his sensitivity to personal criticism.

Based on his research with the National Opinion Research Center, he puts forth the premise, discounted by his colleagues (a very painful rejection), that we may be a "nation of mystics." Projecting the findings of his study, he estimates that half the readers of *Death and Beyond* have had some sort of mystical experience about which they have talked to few if any, least of all clergy. Among non-Roman Catholics, Episcopalians are the most frequent "mystics" with more than half indicating some such experience. His chart of descriptors of the mystical experience may seem a bit mechanical in its effort to measure the ineffable, but it stands out as original.

The Christian, Greeley concludes, does not believe in life after death, he

believes in life, and life after death cannot be discontinuous with that life. He speculates on that life: "The kingdom of heaven is a perpetual spring festival, celebrating . . . the persistence of life as life."

He cautions us, "Woe to you party poopers and wet blankets, for you shall not enter the kingdom of heaven." The final footnote, a bitter suggestion that an archbishop who had been critical of him "will have the good taste to admit that I was right," tempts us to add, "Woe to you soreheads."

SHEILAS. OTTO  
Toledo, Ohio

## Dealing with the Basics

**INTRODUCTION TO CHRISTIAN DOCTRINE**. By Herman A. diBrandi. Morehouse-Barlow. Pp. 90. \$3.50. paper.

*Introduction to Christian Doctrine* would be helpful to instructors and students in a lay readers' program and might serve as an introduction to theology for those who are studying privately for holy orders. The author's quizzes and answers would also serve as a starting point for a serious adult class or discussion group.

Fr. diBrandi deals with the doctrines of creation, incarnation, resurrection, the Holy Spirit and some New Testament principles. His discussion of suffering and God's alleged "failure" to deal with it in some instances is lucid and helpful.

The exposition of the atonement and its various facets, as well as the implications of the resurrection of our Lord from the dead, could easily be worked up into sermons for Good Friday and Easter if a person chose to do so.

The bibliography lists some of the old "stand-bys" which deserve rereading and which obviously have been influential in the author's study and formulation of the information in his book.

(The Rev.) W. J. BARNDIS  
St. Timothy's Church  
Gering, Neb.

## Concern for Environment

**ECOLOGY AND CHRISTIAN RESPONSIBILITY**. Ed. by Eloise E. Lester. The Community of the Cross of Nails, Coventry Cathedral. Pp. 102. \$4.80, paper.

*Ecology and Christian Responsibility* is a starting place for Christians who are concerned for the world in which they live. As in the case with virtually any collection of essays, there are differences of emphasis and differences in quality of writing and thinking. The book lacks internal

coherence, and the reader who turns to it in search of a sustained view which might inform his search for guidance in being Christianly responsible for his environment will be disappointed.

Kenyon E. Wright's essay, "The Human Predicament Today," is by far the best piece of writing in the book. It is a powerful call to Christian conscience to address itself to ecology. Wright tells us graphically what is wrong with our environment, and offers types of responses which could issue in either righting the wrong or resigning ourselves to a desperate situation. Among others, there are essays on biblical material (doctrine of creation) and theology which offer conceptual and imagistic ("mind-set") tools for beginning to set about the task of being Christianly responsible for ecology.

The chapters which purport to draw "implications" for pastoral use are disappointing. One of them tells us that the eucharist is fecund for drawing implications, but tells us not at all what they are or how they might be drawn and applied "pastorally." Another such chapter is largely hortatory. In spite of a largely negative assessment, this is yet a hopeful and determined book, enhanced by the belief that Christians in community can affect the course of the large world in which they live with others sharing a common and very great danger.

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

## Specialized Ministry

**THE CHURCHES AND THE CHAPLAINCY**. By Richard G. Hutcheson, Jr. John Knox Press. Pp. 223. \$6.95.

This reviewer, in 1974, wrote resolutions for two national veterans' organizations in support of military chaplains to counteract efforts by Harvey Cox (1971), a task force of the United Church of Christ (1973) and the American Civil Liberties Union (1973) either to dissolve or demilitarize the chaplaincy. *The Churches and the Chaplaincy*, by a recently retired rear admiral in the Navy Chaplain Corps, is a similar response and it is very well done.

The literature on the chaplaincy is sparse, and a definitive work such as this has been long overdue. As long as we have armed forces we will need chaplains to minister to them, and our specific form of the chaplaincy has developed out of our religious pluralism.

Chaplain Hutcheson traces this development historically and is

unafraid to explore critically the relationship of this specialized ministry to the American church. The sad thing is that the organized church is a Johnny-come-lately in appreciating the work of the chaplaincy and assuming some responsibility for it. Our own Episcopal Church is a good illustration of this, having had a Bishop for the Armed Forces since 1970 only, and the commission which preceded him was a poor substitute for episcopal oversight.

The author meets head-on the controversial issues of holding rank, the substitution of a civilian ministry, and the moral ambiguities of a military establishment. In regard to the latter, let it be said that these moral ambiguities are shared with the rest of the national community. The chaplain is more conscious of them because he ministers to the whole of the military society to a degree that is impossible for civilian clergy. This reviewer, in the days of his chaplaincy, took actions which led to the improvement of the food in rest areas, stopped strip-tease shows in the camp, and closed brothels in nearby towns, and this by a moral power which the parson no longer possesses in our society.

This book has been hailed as a classic in the field of ministry to military personnel, and it is that. It surely will

become a textbook in chaplains' schools, and it should be read by anyone contemplating the chaplaincy, by Harvey Cox and his followers, and by the church's study committee on the military chaplaincy.

(The Rev.) GEORGE B. WOOD (Ret.)  
Huntsville, Ala.

### Search For Meaning

**RELIGION AS STORY.** Ed. by James B. Wiggins. Harper & Row. Pp. 200. \$4.50, paper.

The telling of stories lies near the essence of what it is to be human. Ever since the emergence of man as a reflective, questing being, stories have been utilized by him as a means in his efforts to resolve the imponderables of life, and to provide at least a partial solution to its essential mystery. Thus the genuine purpose of story has never been primarily to amuse or to entertain, but rather to secure meaning.

To see the purpose of storytelling in this light prompts one to postulate that religion might best be treated within the category of "story." The term obviously does not imply that which is untrue — as though intended to reduce religion to a fiction. Rather, "story" here denotes a way of confer-

ring meaning upon the world, a way which employs a variety of materials — factual, poetic, symbolic, narrative, mythological, etc., all of them the ingredients of the effort to treat of the ultimate plot of existence. Is not his approach far more amenable to the aims of religion than discursive thought?

Such a possibility seems to be at the root of a series of essays collected under the title *Religion as Story*. From various scholarly backgrounds a group of authors have converged on the issue of relationships between story and religion. Contributors include Stephen Crites, William G. Doty, Giles B. Gunn, James Hillman, Michael Novak and James B. Wiggins.

As seems to be the case with most collections of essays (and there is an exemplary story too!), the quality tends to vary. About half the contributions seem too lengthy, too contrived for the point they attempt to make. What is more, they are dull, dull, dull — a dullness born in part of the writers' seeming inability, or unwillingness, to forego the jargon of their academic specialities and write lucidly for a wider readership.

Still, a few of the essays opened up for me all sorts of interesting doors. I found Stephen Crites' contribution especially helpful. Entitled "Angels We Have Heard." It is an off-hand examination of the subject from the perspective of angelology, suggesting that in scripture angels serve as narrative figures absolutely essential to the telling of religious story.

*Religion as Story* might prove quite useful to those currently exploring the far boundaries of Christian apologetics.

(The Rev.) DAVID EDMAN  
Grace Church  
Scottsville, N.Y.

## A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares — who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 week's subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church  
Dept. A. 407 E. Michigan St.  
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

### BOOKS RECEIVED

**COMMENTARIES on the Readings of the Lectionary,** Robert Crotty, C.P. and Gregory Manly, C.P. Scripture scholars supply material relevant to interpreting the Sunday biblical texts of the new Roman Catholic rite. Pueblo. Pp. 144. \$7.95 paper.

**THE SIGNET ENCYCLOPEDIA OF WINE, E.** Frank Henriques. Rates over 20,000 wines and gives pertinent facts about vineyards, distributors, and vintages. The New American Library. Pp. 350. \$2.25 paper.

**THE LITTLE BOOK OF SYLVANUS,** David Kossof. A famous British story-teller presents a view of the time between the crucifixion and Pentecost through the character of a skeptical civil servant in King Herod's court. St. Martin's Press. Pp. 144. \$7.95.

**SIN COMES OF AGE,** Duncan E. Littlefair. Sin is a changeable concept, says the author, and focuses on sophisticated sins of modern man. Westminster. Pp. 191. \$6.50.

**CHRISTIAN PERFECTION,** Fenelon. Devotional reflections on the Christian life taken primarily from Fenelon's letters and conferences. Dimension. Pp. 208. \$1.95 paper.

# AS OTHERS SEE IT

At the 1973 General Convention the House of Deputies had just defeated the majority report of the Committee on the Ordination of Women. The report had recommended ordaining women to the priesthood and the episcopate beginning January 1, 1975. There then followed a debate on the minority report which recommended further study. In the midst of this debate, according to the *Journal of Convention*, Deputy Considine (The Rev. James Considine) of Northwest Texas "moved to amend, by adding, at the beginning of the second Whereas Clause, the following words: 'This House of Deputies had indicated by majority vote that it is prepared to authorize the ordination of women, and aware that . . . .'"

Even though this amendment was defeated, the myth of a majority vote seems to have flourished since then. Articles on the ordination of women regularly appear which refer to "the majority vote" of the House of Deputies even in journals that purport to make sense out of nonsense. Most recently we find it mentioned in the March 21 issue of TLC (Convention report of Southern Virginia, p. 7).

However, a closer examination coupled with some rudimentary knowledge of the voting procedure in the House of Deputies when a vote by orders is taken, leads one to a far less certain conclusion.

When the vote was taken on the majority report of the Committee on the Ordination of Women in 1973 at Louisville, 27 clerical and 21 lay delegations were polled at their own request. Thus, the individual vote of these deputies is a matter of record, but, as with the other deputations, they were counted as a delegation, as a unit that was either for, against, or divided.

We also know what happened with those clerical or lay deputations that were recorded as being divided. This meant that there were two deputies for and two deputies against the motion. Thus the individual votes in this case can be ascertained.

However, when we come to those deputations that voted either yes or no, we run into a problem. If the 4 clerical deputies from a diocese, for example, voted 4-0 on the motion, this would be recorded as a yes vote. The same would hold true for a 1-3 or a 0-4 vote on the negative side.

With a little arithmetic taking into

account the knowns and assuming that every deputation was at the full strength of 4 deputies in each order, one can postulate the two possible extremes on the voting. For the optimists the clerical order favored the motion by a vote of 270-181; in the lay order it passed 280 - 168.

If you are disposed to perceiving a negative trend in the voting, then you could just as well argue that the motion was defeated by a vote of 200 - 251 in the clerical order and 205-243 in the lay order.

Both sets of figures, assuming that the votes were distributed for maximum effect, would produce the same result as that recorded in the journal.

Thus it is *possible* that a majority of the deputies were in favor of ordaining women; one could even argue that, since the figures *average* out in each order to 53% for, 47% against, it is *likely* that a majority of deputies were in favor. But beware of anyone who states with certainty that a majority of deputies were in fact in favor. No human church person can know that, given the voting procedures.

No doubt the process seems unnecessarily complicated. On the other hand it does embody several commendable values that should be preserved in any revision. First, it protects a sizeable minority from the tyranny of the majority. On this particular vote, we can surely agree that there was a sizeable group against the proposal, perhaps even a *majority* against.

Secondly, it affirms the Anglican tradition of giving both clergy and lay persons as well as bishops a real voice in the decision making process of the church. There won't be too many cries of "Power to the people!" in this situation; the people already have the power and some partisans wish they would use it differently.

Thus, if voting by orders and the safeguards it provides is eliminated, it will need to be replaced not only by a simpler method of voting, but also by a process that protects the minority and leaves real power with the people's representatives. Perhaps a two-thirds or three-quarters vote should be required on important and controversial decisions — a practice not unknown to the democratic tradition.

Finally, I trust that the individual dioceses will not be left to decide this question for themselves. We gave dioceses only limited power when we

were pushing GCSP. It is somewhat ironical to find so many supporters of that effort now urging more diocesan control on the matter of ordaining women. "Up with diocesan power when it suits your purpose" is perhaps the message here.

I hope that the process of reform will not undermine the viability of the church and that, further, reform of the voting procedures and the effort to ordain women do not become needlessly and destructively confused.

(The Rev.) NATHANIEL W. PIERCE  
Grace Church  
Nampa, Idaho

## CLASSIFIED

advertising in *The Living Church* gets results.

### CAMPING

WILDERNESS experiences for young people. Backpacking, survival, nature study, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, N.M. 87105.

### EXCHANGE

CONDOMINIUM in Pinehurst or Southern Pines during June and July in exchange for two mid-week services. Archdeacon, P.O. Box 17025, Raleigh, N.C. 27609.

### FOR SALE

PEWS and appointments for children's chapel. Contact: San Jose Episcopal Church 7423 San Jose Blvd., Jacksonville, Fla. 32217.

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

### CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH  
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

## THE LIVING CHURCH to BUY or SELL

### NOTICE TO SUBSCRIBERS

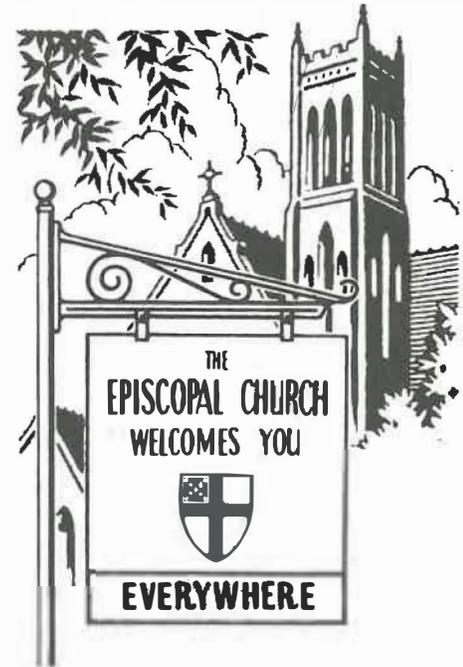
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

# CHURCH DIRECTORY

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



## LITTLE ROCK, ARK.

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

## CORTE MADERA, CALIF. (Marin Co.)

**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.  
Charismatic.

## LA MESA, CALIF. (near San Diego)

**ST. ANDREW'S** Lemon Ave. and Glen St.  
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't  
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10  
HC

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. Fr. John D. Barker, S.S.C., r  
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);  
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;  
LOH 1st Sat 9

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725—30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &  
child care. Wed 11:30 HC

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 9:30; Service and Ser 9 & 11 (HC 1S); Daily 10

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

**ST. PAUL'S, ROCK CREEK PARISH**  
Rock Creek Church Rd. near National Shrine  
Sun 8, 9:30 (Ch S). 11; Wed. as announced. Washington's  
Oldest and only Colonial Church.

## COCONUT GROVE, MIAMI, FLA.

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

**KEY**—Light face type denotes AM, black face PM; add, address; announced, AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish  
Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues  
& Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

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

## BOSTON, MASS.

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

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. Xavier C. Mauffray, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz,  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
The Very Rev. James Simpson, the Rev. Geoffrey West  
Eu, Daily 9; Sun 8 & 10

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30  
Concert (as anno). Wkdys 7:15 MP & HC; 5 EP (Sat 3:30 plus  
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; Weekday HC Mon, Tues, Thurs  
& Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8, EP Mon,  
Tues, Thurs & Fri 5:15. Church open daily 8 to 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Ernest E. Hunt III, r; William Tully, c  
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S  
& 4S); MP 9, Wed 5:45, Thurs 12 HC

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

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A.  
Zinser; the Rev. Thomas M. Greene; the Rev. J. Douglas  
Ousley; the Rev. Dr. Leslie J. Lang  
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC  
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM  
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.  
Church open daily to 9:30.

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector

**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, assoc r  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

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

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.

Sun Eu 7:30, 9:30, 11:15 (1S); Sun MP 9:30 (ex 3S), 11:15 (ex  
1S); Daily Eu Mon noon, Tues 7, Wed 10:30 & HU, Thurs 7,  
Fri noon, Sat 7

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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