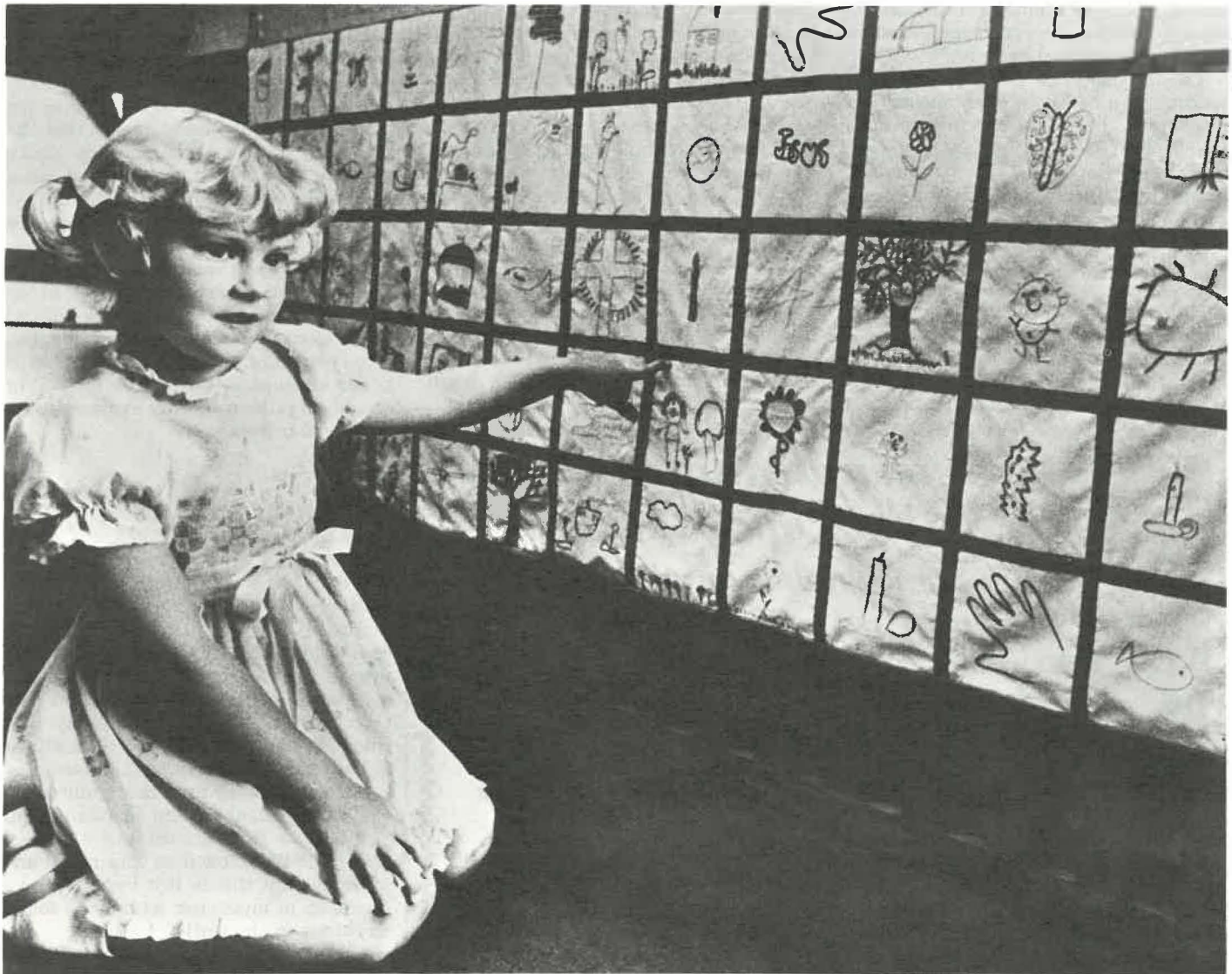


THE LIVING CHURCH



Zoe Georgas of St. Louis Park, Minn., and her design: For St. George's Church, a new altar frontal [see p. 5].

Three Kinds of Pharisee • page 8

AROUND & ABOUT

With the Editor

Lately I've been pondering two dicta by two very different men: Calvin Coolidge and Professor Mircea Eliade.

When Coolidge was in the White House one of his sons died. The president read a book which was of great comfort to him, then gave it to a friend who was similarly bereaved. He wrote in the book an inscription that ran like this: "To my friend _____, in memory of his son and my son, who have the privilege of remaining boys throughout eternity."

Twenty years ago Eliade wrote in his journal: "To be like a child means to be newborn, to be reborn to a new spiritual life; in short, to be an initiate. Unlike all other modes of being, the spiritual life has nothing to do with the law of becoming, for it does not develop within time. The 'newborn' is not a suckling child who will grow up only to grow old one day. He is *puer aeternus*. He will remain a child in *aeternum*: he will partake of the atemporal beatitude of the Spirit, and not of the flux of history. The second life — the life of the initiate — does not repeat the

first, human, historical life: its mode of being is qualitatively different."

My problem with both Coolidge's and Eliade's dicta has been my feeling that they fail to take into account the very essential fact that if one is to grow into spiritual maturity, as any worthwhile human being must want for himself and for others, he must do his growing in this present world's garden — a garden which is often more like an arena than an Eden. Coolidge's son, and his friend's, and all who die in this world as children, miss something precious. Coolidge had every right to be comforted by the thought that his child would be spared many of the pains, griefs, and heartbreaks of life in this fallen world. Still, to be deprived even of the miseries of this mortal life is a loss; or so it has seemed to me, and still does.

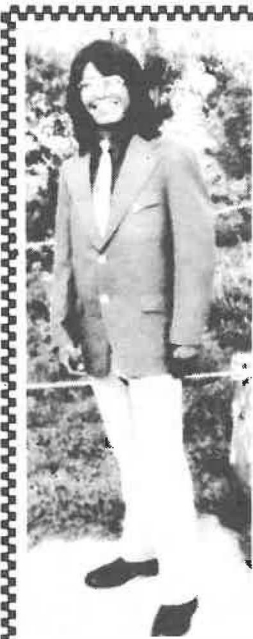
Now comes Eliade with his persuasive intuition of the *puer aeternus*. If you are born of the Spirit, then whether you die at nine or at ninety you still die as a child; still an initiate; still only begin-

ning; still with all of your life ahead of you.

That "atemporal beatitude of the Spirit" we see in any authentic saint. Although the quality of supernatural blessedness itself is clearly atemporal — not of time even though in time, it has a most profound and dynamic effect upon every temporal detail of that person's life. He is a child in his humble docility and loving receptivity to God, but a giant in impact and influence upon the life around him, even though that influence may be unrecognised at the moment.

I think I see it now: to become a child, in Eliade's sense, is no kind of infantile regression. To remain a child forever, in Coolidge's sense, is not arrested development, although what development God has in store for those who die untimely we cannot begin to imagine. It may far exceed in glory any development that the child might have achieved, by God's grace, in the flesh, if he had lived out a normal life span upon earth.

Be that as it may, putting together these two comments on the *puer aeternus* I find myself for the first time with what is, to me, a satisfying concept of the mystery of rebirth into eternal childhood under God. As I said, it's satisfying; but if you can point out anything in it that is either incompatible with the Gospel, or capable of fuller or clearer expression, I'd love to hear from you.



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DEAR SUE:

Your rector is not the first person I've heard of who has declared that the United States in all its history has not produced a single genuine mystic. Of course, his statement is true if taken very literally: no nation, as such, "produces" mystics or anything else; only God does that. But he means undoubtedly that there has never been an American mystic in the established sense of the term.

Here's a passage from that quintessential Yankee Henry David Thoreau, in his *A Week on the Concord and Merrimac Rivers* (1849). Show it to your rector and ask him what this is, if it isn't as pure a specimen of mysticism as may be found anywhere in the world:

"I see, smell, taste, hear, feel that everlasting Something to which we are allied, at once our maker, our abode, our destiny, our very Selves; the one historic truth, the most remarkable fact which can become the distinct and uninvited subject of our thought, the actual glory of the universe; the only fact which a human being cannot avoid recognizing, or in some way forget or dispense with. —

It doth expand my privacies
To all, and leave me single in the crowd.

I have seen how the foundations of the world are laid, and I have not the least doubt that it will stand a good while."

The Living Church

Volume 175 Established 1878 Number 7

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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.

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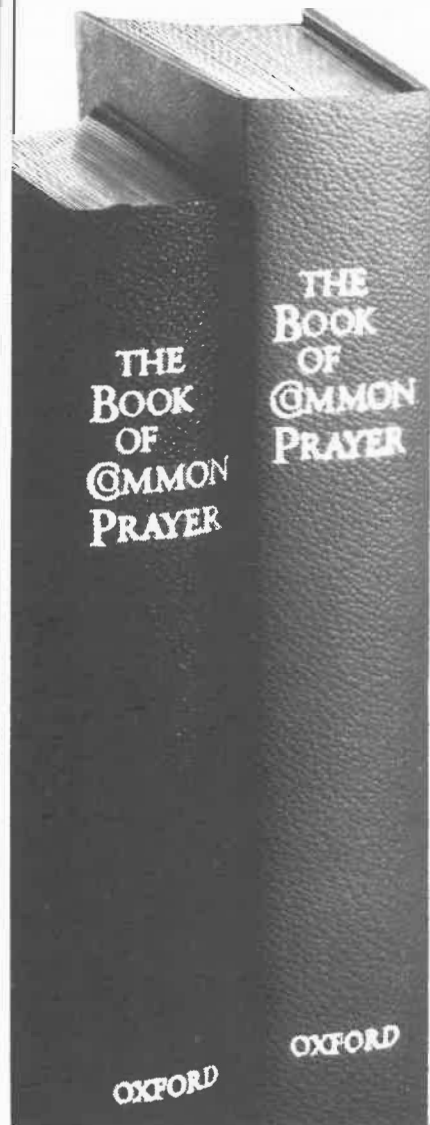
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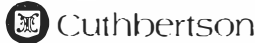
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LETTERS

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.

PECUSA or ECUSA

While attending the Minnesota Convention I first observed an acronym which has since become ubiquitous, appearing in ecclesiastical publications of all sorts — high and low, traditional and modern, liberal and conservative, official and unofficial, and now even on the editorial page of TLC [June 26] — namely, ECUSA. I gather from the context that it is intended to indicate our church, but what does it mean? Not the full title of our church as spelled out in the preamble to the Constitution for it lacks the initial "P"; not the alternative title from the same source for there is no basis for the "USA"; perhaps "The Episcopal Church in the United States of America" but there is no such entity (or if there is it is some other entity and not the church to which we belong); so again, what does it mean?

In any case, whatever ECUSA may be, I would endorse the thrust of the editorial.

(The Rev.) WILLIAM D. LORING
 St. John's Church

Sandy Hook, Conn.

We stand corrected. Henceforth, ECUSA will not appear in TLC, and for the reason Fr. Loring states — there ain't no such animal. We used it because so many readers object to PECUSA, not liking the letter P and what it stands for. But in fact — i.e., in literal and constitutional fact — this church is the Protestant Episcopal Church still; and in the minds of some, more Protestant (P or p or both) than ever, as a result of what happened at Minneapolis. Ed.

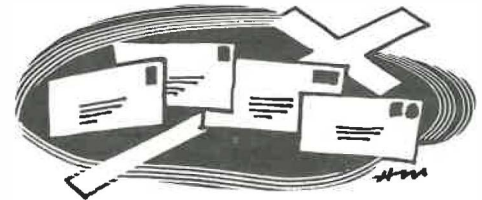
Reconciliation

I am afraid your excellent editorial on reconciliation [TLC, July 3] will have little effect. Only God can influence such as those from San Carlos, certainly not reason, logic, or constitutional pettifoggery.

I find three meanings for reconciliation. The first is the bringing together again in love. From your editorial I gather there has developed around this meaning a theological concept sufficiently vague to satisfy the most exacting

requirements of modern "communication." The second meaning is accepting something disagreeable. In our modern "double talk" it is so easy for the pious to talk about the first meaning, knowing full well that reality for many lies in the second meaning. Strangely, at this point I recall that Scripture has some unloving words to say about a class of people called hypocrites, no doubt just an aberration of thought on my part. The third meaning, that of reaching a true compromise agreement about our differences, may be dismissed. The ruling hierarchy and their supporters are just as firmly committed to their newly found divine revelation of the principle of women's rights as millions of others are to the unenlightened ideas of those early followers of Jesus.

To most laymen I am sure reconciliation is synonymous with tolerance or permissiveness. The church leaders condone abortion, adultery, fornication, homosexuality, and various other "victimless"



crimes with varying degrees of enthusiasm. Why should any one get excited about such relatively abstract things as a prayer book, a male priesthood, or female for that matter, least of all heresy? Let us just be reconciled (first meaning) with each other. God can come later but we do not really need him now that we have banished the false doctrine of original sin and decreed that man is good.

Does not a reconciliation with Jesus imply a prior repentance? If I wish to be reconciled first with my brothers and then with Jesus do I have to repent of those catholic tenets hammered out by my spiritual forbears over the centuries and accept fads and notions designed to bring the church into conformity with a non-Christian society? I can not change society but it will take more than a pious call to reconciliation to change me.

JOSEPH HAMILTON

Kennebunkport, Maine

"A Better Way"

The Rev. Carl G. Carozzi, in "A Better Way" [TLC, July 3] definitely has set his priorities straight. For some of us who are "confused" and "bewildered" the question still remains "How?" I do not wish to grab my marbles and refuse to play. I do want to worship Christ. I do attend communion regularly. I do contribute to my own mission church which

Continued on page 13

THE LIVING CHURCH

August 14, 1977
Pentecost 11/Trinity 10

For 98 Years
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P.B.'s FUND

Evaluation Study Released

One part of a continuing self-evaluation program undertaken by the board of directors for the Presiding Bishop's Fund for World Relief has been completed and released.

While the board has examined the Fund's role in the Episcopal Church and has adopted several policy changes, members agreed last year that an independent evaluation was necessary.

John R. Schott, an international affairs consultant, carried out the study and has covered in his 170-page report an examination of most facets of the Fund's role and operation.

Parts of the Schott report may be incorporated into a series of major policy statements the board will present to the church's Executive Council beginning in September.

Divided into three sections — Managing the Fund as Good Stewards, the Role of Church World Service, and Concerning Some Alternatives — the report suggests the following:

Managing the Fund: A. General Concerns — A need for better project documentation. . . ; image of the Fund in the eyes of "less well endowed segments" of the Episcopal Church "as a common watering trough from which all could freely drink"; large bloc grant funding of Church World Service without a clear analysis of the intended use of the money, and especially the percentages used purely for administrative costs; bloc grant tendencies with other agencies. . . ; lack of regular reports from grantees. . . ; uneven programming spread". . . ; the need to change the name of the Fund, since "it cannot continue to be willing to

support development activities while operating under a name which connotes a total preoccupation with relief activities"; and others. [Note: Church World Service is a major outlet of the P.B.'s Fund.]

B. Board of Directors — enlarge the board. . . ; retain present executive committee structure, and add a small grants committee. . . ; develop a clear and extensive program of constituency education; assume a strong advocacy role with the Executive Council and General Convention.

C. Staff — hire a second project manager; add full-time communication officer; add additional secretarial assistance; move the office of refugee resettlement to another part of the General Church Program. . .

Role of Church World Service: In the future, CWS activities should be funded only to the extent they conform to the Fund's criteria and not simply because a given project promotes ecumenism; a gradual reduction of the Fund's financial commitment until (a) programs supported are "fully consonant" with Fund's criteria, and (b) it is clear that administrative costs for such programs are at an acceptable level; justification in writing for CWS askings (denominational quotas) with specific, itemized reference to the overseas programs or services which they are meant to support; insistence on provision of reliable, accurate data on CWS projects for the Fund's . . . use, and clear, detailed financial reports; payment of "acceptances" for askings on a quarterly basis, conditional upon receipt of thorough reports on the use of the Fund's monies already committed or expended; shift in emphasis from bloc-grant support of various CWS program categories to specific project support; and others.

Some Alternatives: Broaden scope of work to include additional implementing agencies with various approaches to development; need cited for clear criteria, with the additional suggestion that the Fund concentrate on small scale grass roots projects. . . ; programs should encompass a breadth of donor appeal which might indicate funding "twenty \$10,000 projects instead of one \$200,000 project. . ."

Mr. Schott said that no single implementing agency will prove to be a totally effective instrument for the Fund's mission and ministry. To illustrate this point, he made a brief study of several

ecumenical, government, and private secular development agencies, analyzing the strengths and weaknesses of each.

The Rev. A. Theodore Eastman, chairman of the board's executive committee, stressed that none of the recommendations is yet the official policy of the Fund or of the Episcopal Church.

WYOMING

Bishop-Elect Named

The Diocese of Wyoming has elected the Rev. Bob Gordon Jones as its next bishop. He will succeed the Rt. Rev. David Thornberry.

Fr. Jones, 45, rector of St. Christopher's Church, Anchorage, Alaska, was chosen on the fourth ballot.

A graduate of the University of Mississippi ('56) and the Episcopal Seminary of the Southwest ('59), he was ordained to the priesthood in 1960.

He served as assistant to the dean of Trinity Cathedral, Little Rock, Ark., and from 1962 to 1967 was priest-in-charge of St. George's-in-the-Arctic, Kotzebue, Alaska. As a missionary priest he was responsible for congregations in Nome and the smaller Eskimo village of Noatak.

In 1967 Fr. Jones became vicar of St. Christopher's and rector of the parish in 1974. He has also been chaplain at the Alaska Native Hospital and in charge of St. Bartholomew's Church, Palmer, 50 miles north of Anchorage.

Bishop-elect Jones and his wife, Judy, have two sons, 13 and 11 years of age.

PROPOSED PRAYER BOOK

Pronoun Changes Requested

In a letter addressed to members of the Episcopal Church's Standing Liturgical Commission, a majority of the faculty at Virginia Seminary in Alexandria has requested that the task of removing from the Proposed Book of Common Prayer "all of the generic uses of male nouns and pronouns" be completed.

The faculty members recognized, they said, that many changes were made in the book before it was adopted at the 1976 General Convention.

They also recognized, the letter said, the difficulty of finding and eliminating all such references [male nouns and pronouns], but they believe the effort should be made "since so many women and men find it difficult if not impossible to wor-

The Cover

Shown on this week's cover is six-year-old Zoe Georgas of St. Louis Park, Minn., who points to the design she drew for a new altar frontal at St. George's Church, St. Louis Park, which she attends. The children of the church contributed 65 designs which were later embroidered on the frontal by mothers and friends. The frontal will be used for children's services and other occasions.

ship when this kind of language is used.”

The prayer “For All Sorts and Conditions of Men” on page 814 was cited as an example.

A request was made for the elimination as options, sentences from Scripture which use “male generic language, such as the third opening sentence for Lent” [page 76] “and the fourth and fifth offer-tory sentences” [page 376].

Use of the phrase “firstborn among many brethren” in the prayer on page 533 “is most inappropriate,” the faculty stated, adding: “We understand, of course, that we cannot alter the words of Scripture itself, but we can choose the options to be used as parts of the liturgical formularies.”

Since these requested changes “are merely the carrying out in further detail of something already begun before the presentation of the Proposed Book,” the faculty said, “they could be regarded as editorial changes and would not, therefore, have to delay the final approval of the new book. If, however, that is not possible, then we believe that it would be worth waiting the additional three years in order to deal with this problem. . . .”

Signing the letter were William S. Stafford, Henry H. Rightor, Richard A. Busch, Marianne H. Micks, Sherodd R. Albritton, Churchill J. Gibson, William S. Pregnall, James F. Ross, Reginald H. Fuller, Charles P. Price, Allan M. Parrent, Jesse M. Trotter, Georgia H. Shoberg, Dabney J. Carr III, Milton Crum, Jr., David Scott, John F. Woolverton, Richard Reid, and Cecil Woods, Jr.

CHURCH AND BUSINESS

Several Banks Under Boycott

Opponents of apartheid have begun a boycott of banks which make loans to South Africa.

The Committee to Oppose Bank Loans to South Africa (COBLSA) estimates that loans of about \$2 billion are outstanding to the South African government or its agencies.

In additions to the COBLSA, other organizations working with the boycott include Clergy and Laity Concerned and the New York Conference of the United Methodist Church.

George Houser, executive director of the American Committee on Africa, said “our purpose is not to think that with our efforts we are going to be able to bring the banks down . . . but I think we can make them deeply concerned.”

New York's Citibank was singled out as the “biggest ‘sugar daddy’ for South African racism.”

Other banks scored for long-time participation were Chase Manhattan, Manufacturer's Hanover, and Morgan Guaranty of New York, First National Bank of Atlanta, First National Bank of Boston, First National Bank and Conti-

mental Bank of Chicago, and the California-based Bank of America.

Chase Manhattan remained on the list despite an announcement made in April that its policy is to “discourage” loans to South Africa and its affiliates.

William Booth, a member of PECUSA's Executive Council and president of the American Committee on Africa, said that banks must make a blanket ban against loans to South Africa.

Another Episcopalian, Dr. Charles Lawrence, president of the House of Deputies, is one of the campaign committee sponsors.

MARYLAND

18th Century Bishops Commemorated

Two 18th century bishops, one an Episcopalian and the other a Roman Catholic, were honored in Largo, Md., in a Bishops' Day Presentation sponsored by Prince George's County Bicentennial Commission.

Cited were the contributions of the Rt. Rev. Thomas John Claggett (1743-1816) and Archbishop John Carroll (1735-1815).

Bishop Claggett, number five in the succession of American bishops, was the first Episcopal bishop to be consecrated in America. (His consecrators were Bishops Samuel Provoost (3), Samuel Seabury (1), and William White (2).)

Archbishop Carroll was the first American Roman Catholic bishop.

Bishops' Day was inaugurated as an “interreligious commemoration to examine our religious heritage and to preserve that heritage for future generations,” the sponsors said.

The program at Queen Anne Fine Arts Auditorium of Prince George's Community College included speeches and music, and an exhibit of portraits, documents, and memorabilia belonging to the bishops on loan from various Washington, D.C., educational institutions and churches.

CHURCH OF ENGLAND

Seek Inquiry into Religious Education

A government inquiry into the provision of religious education in state-operated schools was urged by an overwhelming majority when the General Synod of the Church of England debated the issue.

The synod, acting after long debate, urged the Secretary of State for Education and Science to initiate an inquiry not only into the provision of religious education “in maintained schools” but with “special reference to the place of Christianity within the curriculum.”

At the background of the debate lay the 1944 Education Act which provides for compulsory assembly for worship in the morning and religious education. But teachers at many schools are said to be ignoring this provision.

The law allows teachers and parents to opt out of this worship and education, but it was reported to synod that very few declared non-Christian parents asked for their children to be withdrawn during periods of religious instruction. Of the 9 million children in the schools of Britain, only 200,000 are from definitely non-Christian backgrounds.

Also before synod was a report of the Board of Education which contained the following paragraph: “The Christian mission in education ought not to be confined to institutions of Christian foundation, but should be evident in all educational enterprise, prophetic in its Gospel critique of educational methods and objectives, of human values and the environment for learning; supportive towards all those who are struggling with these questions, among them, those who seek to resolve them in the perspective of their commitment to Christ.”

The Rt. Rev. Gerald Ellison, Bishop of London, warned synod members that to remove religion from state schools would be a further step in the secularization of the country. “The whole of our national life, its laws, its institutions, its educational system, has been erected upon the fundamental acceptance of Christian principles,” he said.

The synod also called on the government to extend its program for training mature teachers in “shortage” subjects to include religious education. It had been pointed out to synod that according to 1971 figures, no fewer than 61% of teachers of religious education had not studied the subject — a far higher proportion than was found in such “shortage” subjects as mathematics.

COLORADO

Diocese of the Holy Trinity Convenes

At its diocesan convention at St. Mary's Church, Denver, the Diocese of the Holy Trinity, formed in April by secessionist Episcopal parishes, issued a call to all Episcopalians who disagree with actions taken at the Episcopal Church's 1976 General Convention to attend the Congress of Concerned Churchmen at St. Louis in September.

In explaining the position of the diocese the Rev. James O. Mote, rector of the host parish, stated that the diocese was formed to preserve the catholicity of the parishes that had seceded from PECUSA, since the diocese is the basic unit of the church.

He further stated that the Diocese of the Holy Trinity would continue to oper-

ate without a bishop of jurisdiction until sometime after the St. Louis Congress. The Rt. Rev. Albert A. Chambers, seventh Bishop of Springfield (now retired), is the official pastor and visitor to the diocese and has administered the sacrament of confirmation within the diocese.

The Diocese of the Holy Trinity has official representation and membership in the Fellowship of Concerned Churchmen which is sponsoring the St. Louis Congress.

The convention resolved that the 1928 *Book of Common Prayer*, the Anglican and American Missals, and *The Hymnal 1940* will be the minimum standards for worship and doctrine for all parishes and mission in the diocese.

A college of priests was formed, of which Fr. Mote is president, the Rev. John D. Barker, rector of St. Mary of the Angels, Hollywood, Calif., is executive secretary, and the Rev. Clark A. Tea of St. Christopher's, Boulder City, Nev., is secretary. They will be the executive branch of the diocesan structure until a bishop is elected and consecrated.

About 75 delegates and observers from 12 states were present at the convention, including two bishops and 20 priests. The diocese now numbers almost 4,000 members.

WASHINGTON

Non-involvement in Ireland Rapped

A U.S. government statement that it plans to follow a policy of non-involvement in Northern Ireland issues is "disappointing" to the Catholic League for Religious and Civil Rights.

The rights group had earlier called on the U.S. to mediate a "just solution" to the "civil turmoil in Ulster." The State Department responded to the agency, setting forth the government's position.

While the league pointed out that President Carter "appears to have forgotten" statements supportive of efforts for peace in Ireland he made during last year's presidential campaign, it also said in a statement:

"The blame cannot be laid to President Carter's insincerity so much as to the awesome silence of Irish-American politicians. . . ."

On the other hand such "non-Irish officials as Representatives Lester Wolff, Leo Zeferetti, and Silvio Conte have "taken the lead on the issue," it said.

"It is inconceivable," the league held, "that Jewish congressmen would show such indifference to a similar situation in Israel."

But because of the "inaction of Irish-American politicians, our government stands idly by while a nation with which we have the closest ties is torn apart by systematic repression and violence," it added.

BRIEFLY . . .

The Diocese of Bermuda has elected Fr. Roger Alban Marson Genders, assistant bursar of the Community of the Resurrection, Mirfield, England, as the new bishop to succeed the late Bishop Robert Stopford. A senior scholar of Brasenose College, Fr. Genders served in the Royal Navy and then at two of Mirfield's overseas houses.

Eight banks in Washington, D.C. have filed a \$2.9 million suit against the District of Columbia government to cover unpaid student loans issued under a guaranteed loan program. The banks had made 14,000 loans to college students (\$14.5 million) since 1967, and the default rate is about 33%, the highest in the nation. Although some 1,500 students have applied for help, the banks are making no more low-interest loans until the old debts are paid.

Gov. Hugh Carey has vetoed a broad death penalty bill passed by the New York State legislature which would have permitted capital punishment in nearly all murder cases — all premeditated murders and most murders committed in connection with other crimes. The bill provided for mitigating circumstances. The governor had said earlier he would commute any death penalty that was imposed if his veto were overridden.

According to the Illinois Appellate Court, the Nazi Party may not display the swastika in parades or demonstrations in suburban Skokie, which has a large Jewish population. It essentially upheld a lower court ruling that display of the swastika could constitute "a grave and serious threat to the peace of the citizens of the Village of Skokie." The court agreed that the swastika constituted "fighting words" and was not protected by the Constitution.

For the third time hundreds of policemen clashed with thousands of rock-throwing demonstrators in Bnei Braq, Israel, where there has been much violence between observing and non-observing Jews over the closing of a major intersection on the Jewish Sabbath.

In Aschaeffenburg, West Germany, two Roman Catholic priests have been charged with negligent homicide in the death of a 23-year-old woman student

who underwent exorcism last spring. She died last month from "undernourishment and malnutrition," according to the coroner. Her parents were also indicted on the same charge. The priests said they had conducted the rite in a church-approved attempt to free the woman from demons after four years of medical treatment failed to cure her epilepsy. The district attorney seized 43 tapes made during the exorcism.

Net holdings of \$223 million in endowment funds in 1976 have been reported by 47 Jewish federations in the U.S. and Canada. Almost half the total consisted of unrestricted funds. The survey was conducted by the Council of Jewish Federations, the association of central community organizations which serves 800 Jewish communities in North America. It mobilizes support for major overseas, national, and local services.

The Israeli Film Censorship Board has banned the showing of *The Passover Plot*, a movie based on a highly controversial book of the same name that depicts Jesus as a revolutionary who tried, unsuccessfully, to stage his own "fake" death. While the very institution of government censorship is "arguable," said a spokesman, in this instance "the board could not possibly endorse the screening of a film offensive to part of the population that hits at the very basis of their Christian faith."

The Episcopal Church Building Fund has available for congregations and dioceses a guideline entitled *Your Church Facilities and the Energy Crisis*. To be of further assistance, loan funds are being made available for improvements such as insulation, storm windows, etc., to church related facilities. Loans are made up to \$10,000 per congregation, repayable in five years or less in equal monthly installments including prevailing rate of interest at the time the loan is made. For the energy guideline and/or a loan application, write to the Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

At a recent meeting of the council of the Diocese of Ohio, a request for \$5,000 for a Prison Reform Program was granted.

Commissioners at the 189th General Assembly of the United Presbyterian Church, held in Philadelphia, rejected a resolution which would have declared the ordination of known, practicing "unrepentant" homosexuals irrevocably improper.

THE THREE KINDS OF PHARISEE



By EDGAR M. TANTON, JR.

Everybody loves the parable of the Pharisee and the publican.

In the parable of Lazarus and Dives, we have an uncomfortable feeling that the finger might be pointing at us. In the parable of the prodigal son, we may be forced to identify our role with the elder brother or a possible unforgiving father, or even the prodigal who, after all, was a bit of a fool.

But nobody will suppose himself a Pharisee.

A Pharisee — in English speech, forgetting for a moment what a Pharisee was historically — is someone who is proud of his religion and his morals and calls attention to that pride. There is also the implication that the pride is not justified. If the truth were known! Lord knows (really!) that we are proud of neither. Now it isn't exactly that we pray with the publican, "Lord, be merciful to me, a sinner." That would be a little much. After all, we're pretty good people at heart. Our President tells us so. But we read the parable more as a condemna-

tion of the Pharisee than as praise of the publican. There is little that is more heartwarming than to see someone get it roundly for a sin that we are quite sure we do not share.

But we are all Pharisees.

Of course *you* are not, since you are sitting there reading a profound article in a religious magazine. And, equally of course, *I'm* not because I have the important insights that make these matters perfectly clear. But most people are. They would not be so quick to condemn the Pharisee if they knew what a Pharisee was.

Like Miniver Cheevy who "Dearly loved the Medici/ Albeit he'd never seen one," we roundly condemn the Pharisee although we wouldn't know one if he bit us. And there are lots of people walking around who have been virtually nibbled to death by Pharisees — and do a bit of nibbling of their own.

The Pharisee of Jesus' day was the ideal Israelitish gentleman. He had to be something of a scholar in order even to pretend to keep the Jewish law. And by and large he kept it, both the moral and the ceremonial law, to the extent that the Jew dispersed through the empire

won the admiration of the thoughtful pagan. Jesus in his parable does not indicate that the Pharisee was lying or that the virtues he enumerated were not valid ones.

The Pharisee, then, represented the standard for his time and place. If you were to be honored in your generation, this is what you must be. It was a long lived ideal. We get echoes of it in *Fiddler On The Roof*. It is at its best in the ideal of devotion to God before all else.

Our age is more complicated. Having a pluralistic society, we have also multiplicity of ideals. A book critical of contemporary mores some time ago pointed out that for success in America, there is not one pyramid but a choice of pyramids to climb, each with its own life style, its own apex and its own hierarchy.

The contemporary Pharisee does not go into the temple to claim from God the just reward for his virtues. He proclaims in the market place the virtues of his particular pyramid as if he already possessed them.

Anyone who has been in any of the armed services can give by heart the obligatory speech of a new commanding officer. Somewhere in it, he asserts, "You'll find that I'm strict but I'm fair." These are certainly virtues to be hoped for in anyone who controls the destinies of others, but only the naive accept the assurance for the reality. After all, what colonel is going to say that "you will find that I'm wishy-washy and I play favorites"? People will find out soon enough and it wouldn't be in accord with the values of the military pyramid for him to say so. It is perhaps not a lie in terms of the West Point code. The colonel would love to possess administrative virtues, so he honors them by proclamation.

The Rev. Edgar M. Tainton, Jr., is rector of SS. Matthew and Thomas Church, Eugene, Ore.

*The contemporary Pharisee proclaims
in the market place the virtues
of his particular pyramid as if he
already possessed them.*

It is easy to poke fun at the military since it is in the nature of the profession that absurd things have to be done or said with a straight face. (Clergy must feel a bond of sympathy.)

What about the business man? He is forever proclaiming that he has a hard nose. Did you ever hear of a soft nosed business man? When a man who is otherwise rather amiable puts on his businessman hat, he immediately becomes hard nosed, hard working and decisive. He may use non-verbal language to proclaim the facts, and they are not necessarily true, but he does proclaim them.

We have other Pharisees. There is the conservative who declares that he always votes for the best man when he really votes his pocketbook. There is the liberal who says that everyone should think for himself. But what he thinks is written in his favorite journal and, should you take your opinions from some other journal, he will not grant that you are thinking for yourself.

Then there is the counter-culture drop-out who proclaims that in no way is he going to get into the rat race. It may be that he has already decided that he would probably lose.

There is no one who regards a prize so highly as those who have not attained it. All these people are proclaiming values that they admire. It may even be that stating the values often enough and firmly enough is a kind of reverence. They may even in time become true. In the meantime, the values are stated because they are believed in. They are the chosen values of those who state them.

As were the values of the Pharisee in the parable.

There are three kinds of Pharisee. The

simplest and most direct has already been described. A second kind is the Pharisee of inversion. It is as if the publican were the mirror image of the Pharisee. His prayer could then read: "I thank thee, Lord that I am not as other men; like that poor Pharisee over there. I never go to church because it's full of hypocrites. I make no pretense of honesty or fair dealing because nobody expects it of me. I haven't ever contributed a dime to anything but my own pleasure. I thank thee, Lord, that I'm no fool and always know on which side my bread is buttered."

Put that way, it is obvious that, as the Snark was really a Boojum, the publican is another kind of Pharisee. His is the unspoken prayer of a good many of those who feel that Pharisee got his come-uppance in the parable. They see that the virtuous man has been condemned and they say, in effect, thank God, I'm not virtuous.

The third kind of Pharisee is the one who denies what real excellence he possesses and seems, as a result, to deny that there is any excellence at all. This kind abounds in academic ranks; the Ph.D. who refuses to be called "Doctor," the speaker on pop sociology who refuses to use class-defining terms, the expert who denigrates his expertise with shabby jokes or shrugs off his own difficult analysis of a problem with "whatever *that's* supposed to mean" as if, catching himself speaking above his audience, he has to grovel a little.

This is a very American way of self-defense. Americans have always been quick to deflate pomposity. The rule then must be: don't inflate yourself and nobody will prick the bubble. It is smart to seem humble. Wear a cardigan instead

of a suit coat, drink beer and talk low Southern. Be a good ol' boy and nobody can put you down.

So we make our way all the way around to the Pharisee and the publican again, but the scene has grown ugly. It is as if the publican were to say, "I not only don't keep the law; I can't even read it," and then, aside to the Pharisee, "You'd better not pretend to be any better than me, with all your fine learning and fancy big words!" And the Pharisee, cringing but pretending not to cringe (is that where his hypocrisy is?) declares that, of course, keeping the law is no better than not keeping it; that all this reading and study is worthless and it is just as well to use the paper for wrapping fish or drawing dirty pictures. So the publican goes to his home justified because he has demonstrated that the Pharisee is no better than he is and, what is more, he has made the Pharisee admit it.

This is not the way the story is told but the way it comes across today. The fault of the Pharisee as Jesus told the story was that he thought excellence was easy. He is like the man (not uncommon) who thinks that giving up beer, cussing and dirty stories is all there is to becoming a Christian. If these are his problems, this is where he should begin, but even in the most limited of fundamentalist sects it could not be the whole of the faith. To make a start is good. To leave a job partly done may be worse than never having started.

The publican had made this much of a start. He had come to the temple to pray. Perhaps the presence of the Pharisee brought him to understand something of the gap between himself and the observant Jew. He could not know the vanity and self-satisfaction of the Pharisee, but, from a distance, would have seen him as the kind of religiously observant man that every Jew should aspire to be. The publican goes to his home justified because he has undertaken a great resolution while the Pharisee goes away unfilled because he did not imagine that anything more was necessary to cap his list of legitimate and reasonable virtues. While falling into the sin of pride, he has become the unwitting inspiration to virtue.

Jesus was not writing a short story with an O. Henry twist, but speaking to certain of those who considered themselves righteous. He did not speak to deny the possibility of excellence. He was quite sure that there was such a thing as excellence and that everyone should seek it. He only said that such excellence as we have achieved is never enough to justify self-satisfaction; that our prayer must always be, "Lord, be merciful to me, a sinner."

And that prayer, too, if we think it is enough, becomes an expression of spiritual pride, the prayer of an inverted Pharisee.

SHIVA BEGINS THE DANCE

*Have Anglicans
become the Hindus
of the Christian world?*

By JOHN P. BLACK

The late Alan Watts, ex-Anglican priest turned philosopher at large, was rumored to have once described Anglicanism as the Hinduism of Christianity. I cannot find such a statement in any of his writings or on any of his tapes. The statement may or may not be apocryphal. If Dr. Watts made such a statement, what point was he trying to make? What was he trying to say? And is there any truth in it?

Hinduism is a religious system which is capable of digesting anything and everything into itself. Whatever is, is merely the Godhead in disguise . . . that is to say that all that is is the Lord in dispersion. What is paradoxical and inconsistent to the Christian mind is to the Hindu nothing more or less than the Lord, the world actor, doing his act and at times the act is so great that the actor doesn't realize he's acting at all. The world actor forgets who he is and is consumed by the part he's supposed to be acting. Anything goes because it is the Lord doing his act, and if and when he gets himself into such a terrible state of consciousness, the awakening from the bad dream will be all the more glorious. It would appear then that Watts was not likening Hindu theology with Christian (in particular, Anglican), or vice versa. Rather, Anglicanism has a characteristic to it that is quite similar to Hinduism — in varying degrees of course. And that characteristic is called *comprehensiveness*.

How would you define that word?

The Rev. John P. Black is rector of Holy Cross Church, Acapulco, Mexico.

Forget the dictionary. Just think about the word and what it means to the Anglican experience. Is comprehensiveness the reconciliation of opposites? Is it the working genius for satisfying divergent opinions, positions, beliefs and theologies so that all or at least most concerned will be accommodated within one system? Is it religious diplomacy? Is it the art of making inconsistencies consistent and paradoxes no longer paradoxical? Whatever comprehensiveness is, it is the essence of Anglicanism.

For example, Catholic and Protestant are definitely opposites to most Christians; take your choice but it's either one or the other. But are they? Anglicanism has been able to synthesize this contradiction and what this contradiction means into one working system. Since the time of the English Reformation, this mini-ecumenical movement has been able to accommodate into itself a number of opposing and conflicting views that have kept the Anglican Communion in a constant state of tension: Rationalism; Deism; Masonry; Evangelicalism; the Catholic Revival; the Social Gospel; Logical Positivism; Naturalism; Humanism; Existentialism; even atheism and religionless Christianity; and now secularism and its cult of relevance; and Liberation Theology. Room for everything, especially if the nouveau and the avant garde are enjoying social acceptance and academic respectability. Did not William Buckley say, quoting or paraphrasing Evelyn Waugh, that neither the pope nor Chairman Mao can be sure that they are not really Anglicans?

At times in the history of the Anglican Church, tensions ran so high that one would have thought that Anglicanism would have burst at the seams or blown itself apart. Other Christian disciplines have merely quibbled over minor points of interpretation of scripture, creed or theology and the result has been almost immediate fragmentation. Not so with elastic Anglicanism, and even to think or feel that being brought to the brink of disaster or suicide or schism merely betrays a lack of understanding of Anglican comprehensiveness. Always in the nick of time, this sheer genius of comprehensiveness confects a formula, a working solution for all concerned. Other denominations would shatter and go to pieces even before reaching the brink but this genius for accommodation has kept the Anglican Communion alive, but kicking, for the past 400 years. The Hindu can only marvel at the Lord being held spellbound by his Maya — so involved in the dance that he doesn't realize he's dancing at all!

In his autobiography, Alan Watts calls the Episcopal Church the most liberal church of Christendom. Being liberal of course is relative. Watts himself was deposed from the priesthood over his divorce and remarriage but one gets the sneaky feeling that this was just the set-up. Watts was just too much for the Diocese of Chicago in those pre-Pike days. The post-Pike era however might have seen him a prominent theologian in the church, his second and even possibly his third marriage accepted by the church, and he might have even qualified for the episcopate. It just wasn't his karma. It is all relative. How far can the Anglican rubber band of comprehensiveness be stretched before snapping?

In all honesty, I do not think there has been a church in Christendom that has suffered as much as the Episcopal Church. There is no doubt that the Russian church has suffered brutally under the Bolsheviks but this calculated persecution by the Soviets has only made Christianity all the stronger. The current day scene in Russia, or Uganda or Chile is really not too unlike the Roman persecutions of the Early Church which produced martyrs, holy people, a sense of

commitment, a sense of purpose. This suffering, caused by external forces, for the faith, which being tried and tested and not found wanting, has been the salvation at times of Christianity. The suffering of American and Canadian Anglicanism is caused internally and whatever suffering the Episcopalian feels, it is caused by our own doing. Save for an occasional nasty attack by Rome in the days before Aggiornamento, one could hardly say the Episcopal Church experienced external persecutions. Thus our dilemma finds its cause within ourselves and we really can't blame others for our suffering. If we say the Episcopal Church is not suffering and not hurting, then we are certainly deceiving ourselves. Just take a look: loss of members and finances; loss of faith, purpose and character; loss of identity; even the loss of respect. Is this not suffering? Some say "yes" and others say "no" but those who say "no" join the Hindu as he looks and gasps, saying, "My heavens, look at that! Shiva is about to begin the dance." Has our Anglican comprehensiveness gotten us into such a state of mind that ingesting and digesting anything and everything, Shiva is about to begin the dance of destruction? An end to the practice sessions, no more training to learn the beat, here comes the show.

Whether Watts said it or not, we have become the Hindus of the Christian world. Opposites are reconciled and we have learned to live with a multitude of paradoxes and inconsistencies however costly the compromise. Any opposition to this on-going comprehensiveness roars away like the lions in the jungle. But those who understand only too well the Anglican genius for compromise know these ferocious beasts to be without either teeth or claws. These mighty roars are only part of the act or the game.

For many Anglicans (including this writer), Shiva has already begun to dance the universe. Look at the traditional image of this Hindu deity. Surrounded with wild flames and flashing terrors, the world is about to be destroyed. But could the world be substituted for our church? One hand rains down the heresies of James Pike and his successor, John Spong. Another thrashes down upon the people of the Episcopal Church the faddisms of John Hines and Paul Moore and the 815 bureaucrats. While still another belts the church with the disobedience and opportunism of Robert DeWitt and Antonio Ramos. But look! One hand is held up and open in a gesture, as if to say, "Fear not. It's all a game." From a Hindu point of view, Shiva's performance is *THE* big act. But from a Christian position, can we call what has happened to our church an act or a game? I don't think we can . . . unless of course we have become already the Hindus of Christianity.



RNS

The Tenth Sunday After Trinity

(The Eleventh Sunday After Pentecost)

"And when he was come near, he beheld the city, and wept over it" (St. Luke 19:41).

When talk on urban crises jams the air;
 And clever commentators diagnose
 The city's plight, the babel of the pros
 And cons bewilders me into despair.
 If I lived on a mean street, anywhere,
 I would not want solution grandiose:
 I *would* want one who cared for me; came close
 In tears, and loved enough to offer prayer!
 My Jesus came to me in my mean street,
 And *changed* me, in the wonder of his move,
 Into a creature new, who could repeat
 But — *cor ad cor* — "I thank God for Christ's love!"
 I know now any city can be sweet,
 If each of us heeds blueprint from above!

Joseph Forster Hogben

EDITORIALS

Dr. Johnson's Church, and Ours

Samuel Johnson sat down to a task that would occupy him for several years — that of writing his *Lives of the English Poets*.

In his essay on Milton, Johnson took note that the great Puritan poet was not of either the Church of England or the Church of Rome and was therefore, actually, of no church at all, in his times and circumstances; and Johnson reflected: "To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example."

How quaint, how characteristically Johnsonian, it sounds today — until you stop to think about what he's saying!

An intelligent Christian of 1977 could take issue with parts of the substance as well as the style of the Doctor's pronouncement. We can imagine some of our contemporaries quickly pouncing upon his statement that the rewards of religion are distant, to say one or the other of two things, perhaps both: (a) that we should not be concerned with "rewards" in religion, and (b) if our religion is sound, its "rewards" or results or fruits are not distant but immediate, here and now, in the form of a strong and healthy and useful and joyful human life.

Johnson would have none of that, we may be sure. Good Christian in his own way though he was, there was little joy in his religion, hence in his life; and we know of no authority on Johnson who has ever undertaken to explain the strange fact that Johnson had a firm belief in

immortality, a serene trust in the goodness and grace of God, while at the same time he trembled through life with an abnormal dread of death.

We offer no explanation of our own. Like every great person Johnson exhibits in his life inner inconsistencies which defy rational explanation. But we will defend what he says about both rewards in religion and the distance of those rewards, with the following contentions:

A reward in religion is not a pay-off but a result; the reward of striving with God's help to become a Christ-like being is to become what one aspires to be.

The "reward" thus ultimately conceived is always distant, rather than immediate, because it comes only at the end of striving. "It may be that only in Heaven we shall hear that grand *Amen*." May be? Shall be. If having true religion makes us stronger, healthier, better, happier people here and now than we should be otherwise — as it certainly will, let us bless the Lord for that mercy; but it will be a by-product, a spin-off, not the reward which is the end of it all.

The rest of Johnson's statement — about the need for external ordinances in the church which invigorate and reimpres the worshiper, the "stated calls to worship" which means disciplined regularity in worship, and "the salutary influence of example" — raises a number of questions which any present-day church, either as a whole or in any of its parochial parts, can well put to itself in corporate self-examination.

Is the worship in our church of such order, devotion, fervor, majesty, beauty of holiness that it does indeed invigorate and reimpres every participant with an exalting sense of the glory of God and the holiness of our high calling in Christ? If our church does not meet the test posed by that question, what can be done to bring it up to where it needs to be if it is to be for the salvation of souls?

And then "the salutary influence of example": in one of the great tributes to Johnson as a man it has been said that "he worshiped at St. Clement's Dane in the Age of Voltaire." Devout churchgoing was not the thing for Englishmen of his intellectual stature in his age. Undoubtedly one of the reasons why Johnson did it was that he met in the church people whose "influence of example" upon him was "salutary." They were better Christians than himself, and they helped him to be a better Christian because they were there and their life touched his.

In our contemporary apologetic for the church not much is made of the fact that if one realizes his need for direct contact with better Christians than himself, if he is to grow in grace, he will have to go to church in order to meet them. He can meet better *people* than himself, no doubt, almost wherever he goes — on the golf course, in his friendly neighborhood tavern, "in school, or in lanes, or at sea, in church (even!), or in trains, or in shops, or at tea." But if he wants to meet better *Christians* than himself, he'll have to go to church.

And if he doesn't find them there? Then perhaps that church had better shape up or you know the rest.

For Sparrows over Cities

Quiet of the cathedral
After the crowd is gone:
Candles, sunslant of evening,
Sparrows over vaulted silence
(Their song footnoted the sermon.)
In the college quad, Saturday noon,
Eaves of the deserted library
(A few solitaires, readers and writers)
Sparrows flew, made sparrow music.
(Quiet voices, and voices in books.)
God and the sparrowcalls'
Abundance out of daylight into
Darkness. Always sparrow voices
That go with the sermon, the silence,
The long study, the light in the books.

Hargis Westerfield

LETTERS

Continued from page 4

is still "holy, catholic, and apostolic." But *how* can I continue to do so without aiding, abetting, and encouraging those Minneapolitans who are trying to jam their marbles down my throat?

WALTER K. BELT

Newport, Ore.

Christian Meditation

Ann Martin's review of Basil Pennington's *Daily We Touch Him* [TLC, July 10] states that Pennington "believes T.M. and Zen may be combined with Christian meditation because of the simple, natural technique. . . . He warns, however, that the heart of Christianity, the Cross, is left out."

Not only the heart but the body itself would be left out by such a forced marriage. Christian contemplation culminates in the transforming union, the preparation for the beatific vision. That requires a subject and an object. We enter the unitive state to *behold* God, and to receive the indwelling guidance of the Holy Spirit, not to be extinguished into the meaningless void of Nirvana which Zen Buddhism and the Vedantic spirituality of T.M. hold out.

The difference is critical. The implications are obvious. The faithful catechumens of theistic Presence must respond to the blissed-out devotees of pantheistic immanence, "Thou shalt have no other gods before me!"

DONALD B. ROBISON

Downey, Calif.

Retaining the Old BCP

"The Dignity of Choice" by George W. Wickersham, II [TLC, July 10] was excellent. His comparison with the process of change in England was a welcome example of what should be done in this country.

The tabling by his diocese of a resolution that the present Book of Common Prayer be permitted in our churches after 1979 (assuming that the Proposed Book will be authorized) was the same as what happened to a similar resolution presented to our deanery recently. The identical resolution had been approved by an eight to one majority at the annual meeting of my parish, but it was defeated by two to one at the deanery meeting. I attribute this to the fact that our elected representatives vote their own personal preferences rather than those of the people they are elected to represent. For instance at the deanery meeting our own pastor voted against the resolution his own people had passed by such an overwhelming majority. I think all the clergy present voted against it and one of them spoke out with the opinion that it was not a matter for the people to decide but

just the clergy. I think this helps to explain the actions that were taken in Minneapolis by the reverse majority to that shown in all the opinion polls of the church members themselves.

I do not have an answer to those factors which produce a failure to represent the true feelings of our church members. This is what does occur, and the proposal to permit the continued use of the present Book of Common Prayer after 1979 along with the new book if it is approved may help to prevent a split in the church. Offering something new may be good, but saying that to continue to use services that have remained substantially unchanged for 400 years is prohibited or unauthorized and now obsolete would be a tragedy.

STERLING BECKWITH

Menlo Park, Calif.

A Prayer Book Proposal

Two common criticisms of the Proposed BCP made by both its friends and foes are of its size and complexity. A book which seeks to comprehend the gamut of rites desired by Anglo-Catholics, Evangelicals, traditionalists, modernists, etc. must of necessity be large and complex. The rationale that such a comprehensive book offers a wide variety of rites to each congregation for the enrichment of its worship is vainly optimistic and seemingly ignorant of human nature. Traditionalists will rarely, if ever, use Rite II; modernists will rarely, if ever, use Rite I. Also, notwithstanding the rubric (page 14) permitting the contemporary idiom to be conformed to traditional language when the service is *celebrated in the context of a Rite One service*; and The Great Litany (page 148), the book enforces the use of the contemporary idiom.

As a possible solution to the problems of size, complexity and, perhaps, language, I suggest consideration be given to publishing the book in two volumes: One, traditional; two, contemporary. Each congregation could then choose and use the volume it prefers.

(The Rev.) NORMAN H.V. ELLIOTT

All Saints' Church

Anchorage, Alaska

Pelagian Slip

The Rev. Carroll Bates [TLC, June 26] correctly laments the omission of the crucial phrase: ". . . by the merits of his most precious death and passion . . ." from the Prayer of Thanksgiving in Rite I (Pg. 339 PBCP). He is surely near the mark when he draws our attention to an obvious, Pelagian slip. Now we are heirs of the kingdom through our own optimism. But that really seems to be in keeping with our "pragmatic, do-it-yourself" culture, overtones of which appear throughout the Proposed Book of Common Prayer.

Fr. Bates calls for Anglo-Catholics to wake up and rightly so. But why not the Evangelicals as well? The undersigned brought the above omission to the attention of the SLC in 1975 — a letter to this effect with a copy to the Rev. Leo Malania wasn't even acknowledged. A similar expression of concern to the leaders of the Fellowship of Witness (an evangelical organization in PECUSA) brought forth an expression of "concern" with, by the way, no official representation to the SLC.

Then, to compound one's amazement, the issue was personally presented by me to the Rev. Charles P. Price at the 1976 General Convention. My question was dismissed with the retort: "We want to get the church away from that concept of atonement." That answer came, surprisingly, from a Virginia Seminary theolo-

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

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gian — a place, at one time, noted for the evangelical witness in the church!

With relativism being on the throne and altars of the church it is rather pointless calling for the Bishops (Anglo-Catholic, Evangelical, Latitudinarian or otherwise) to wake up. Attention needs to be focused on the view that perhaps the Lord has heard the prayer "*Exurge Domino*" and is in the process of judging the Episcopal Church by smiting the shepherds with empty churches.

(The Rev.) DONALD S. MCPHAIL
St. Peter's Church
Bay Shore, N.Y.

• • •
Re the Rev. Carroll Bates' letter, "Bishops as Big Shots" [TLC, June 26]: Although I respect and admire Fr. Bates and his insights, having known him over the past 20 years, I do take issue with his objection to Rite 1 in the new Prayer Book as being heretical because of the omission of certain words in the Prayer of Thanksgiving for the eucharist.

"By the merits of his most precious death and passion" need not necessarily

be repeated in the Prayer of Thanksgiving, inasmuch as it is implied and stated in the Prayer of Consecration itself — in the fourth paragraph on page 335. Since the celebrant leads us as we pray the eucharist, we have, therefore, stated this as our belief and feeling. Hence, it could be redundant to have to state it again in the Prayer of Thanksgiving.

(The Rev.) JOHN R. NEILSON
All Saints' Church
Scotch Plains, N.J.

Anglican Orders

Please pardon my saying so, but reading letters to the editor in TLC is sometimes similar to glancing over Ann Landers' column. One never knows which issues will be buried or resurrected.

I am referring to "Anglican Orders" [TLC, July 17], written by the Rev. Charles J. Grady. By the way, would you guesstimate how many minds among today's Roman presbyterate still agree with those fallible sentiments expressed by Leo XIII and echoed by your corres-

pondent? His obvious lack of awareness, plus a thinly veiled bias, offers your readership only filler material which serves to increase the real risk of disappointment or disgust.

Unfortunately, 20th century Christendom has not yet witnessed the effective explosion of that mythical legend stemming from Nags Head in London 400 years ago. But the extent of axe-grinding by papal catholic leaders against English churchmen and their clergy probably knows no limit, even now.

One decisive remedy for such ill-advised contempt could well be found in an authentic recalling of actual events surrounding the history of Archbishop Parker's ordination. Although his apostolic consecration may not have conformed to the exact rubrics of the rite for a Roman pontiff, in spite of that, the primitive essentials for episcopal succession were present and conferred.

Let us wait to hear a voice, clarifying the wilderness of misinformation.

J. EDWARD BAKER
Springfield, Ohio

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THE ORDER of Saint Vincent Acolytes' Manual for the NEW Prayer Book, \$1.00. P.O. Box 1461, Galesburg, Ill. 61401.

BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

FOR SALE

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BOOKS

Experience and Symbol

THE MARY MYTH: On the Femininity of God. By Andrew M. Greeley. Seabury/Crossroad. Pp. 220. \$12.95.

Social scientist Fr. Andrew Greeley explores the tradition of Mary with the tools of his profession in this study which falls in the margins between theology and sociology. "The thesis of this book then," he states, "is that Mary reveals the tender, gentle, comforting, reassuring, 'feminine' dimension of God. Surely such a thesis is so traditional as to be pedestrian."

Greeley is seldom pedestrian. He invites the reader to reevaluate Mary as a symbol of the androgynous nature of God through the use of a model, the sociologist's method of ordering data. He

uses a four-celled paradigm of the four aspects of the Mary myth (myth is used throughout to mean an historically based story which is revelatory) that corresponds to the four elements of the human limit-experience of sexual differentiation: Mary as Madonna, Sponsa, Virgo, and Pieta.

Looking to the experience of maternity for Madonna, of transformation, inspiration for Virgo, of pleasure and lust for Sponsa, and of birth unto death for Pieta, he provides a schema for ordering our existential needs and limited experiences. He outlines how Mary transcends the ancient feminine goddesses who had only partially symbolized human needs and liberally uses the images of art (including several full-color reproductions) and poetry to exemplify the four aspects.

The study is sprinkled with personal references and touches of humor while maintaining a scholar's ordered approach. Greeley suggests that the model used to reevaluate the Mary symbol can be useful in understanding all religious

symbols although to do so requires constant rethinking and the abandonment of old emphases. For those open to such rethinking Greeley offers a tool that can help illuminate both experience and symbol.

SHEILA S. OTTO
Toledo, Ohio

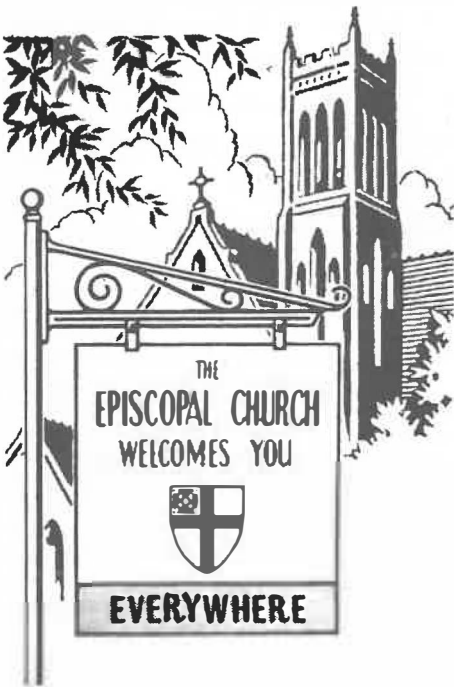
Books Received

A WAY OF SEEING, Edith Schaeffer. Sixty short essays originally written for *Christianity Today*. Revell. Pp. 255. \$7.95.

THE PARTY'S OVER, Arthur Pratt. Christian answers to alcoholism. Fountain. Pp. 160. \$2.95 paper.

LOVE HAS ITS REASONS: An Inquiry Into New Testament Love, Earl F. Palmer. Discussion of God's love. Word. Pp. 125. \$5.95.

MORE THAN YOU DARE TO ASK: The First Year of Living with Cancer, Mac N. and Anne Shaw Turnage. The journal of a minister's wife for cancer patients, their families, and those who work with them. John Knox Press. Pp. 114. \$6.95.



SUMMER CHURCH SERVICES

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 Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St., 92037
The Rev. Benjamin V. Lavey, r
Sun 7:30 H Eu, 9 Family Service, 11 Choral Service. Daily Eucharist. Holy penance, 1st Sat, 5 to 6

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, HS; Fri 5:30 HC

WOODLAKE, CALIF. (Near Sequoia Nat'l Park)

ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. Donald A. Seeks
Sun HC 8 & 10. Wed HC & Healing 10

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & 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

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

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

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Trader, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Sun 7:45 Matins, 8 H Eu; 10 Choral Eu & Ser. Wkdy H Eu; Tues 11:30; Wed 6

BOSTON, MASS.

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

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed 9:30 & noon HC & Healing, 7 Healing

KEY — Light faced type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

SUMMER CHURCH SERVICES

(Continued from previous page)

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gockley, r
Sun Masses 7:30, 10:30

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

NEWARK, N.J.

GRACE CHURCH 950 Broad at Federal Square
The Rev. George H. Bowen, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marnar, c
Sun 8 & 10; Thurs 10; Fri 12:10

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

DOUGLASTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M., r
BCP Holy Communion 8 & 10:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30 HC, 11 MP & Ser (HC 1S). Wkdy HC Tues
12:10; Wed 8 & 5:15; Thurs 12:10 & Holy Days 8. Church open
daily 8 to 6. EP Tues & Thurs 5:15

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

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Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John
Pyle, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

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Sun Masses 8:30, 11; Tues., Thurs 8; HD as anno

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Michael Wallens, seminarian
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ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & 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, D.D., r; the Rev. Thomas Greene; the
Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Mon-Fri MP 8, HC 8:15,
12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open
daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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 (1S & 3S); Mon thru Fri HC 1:05

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the
Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

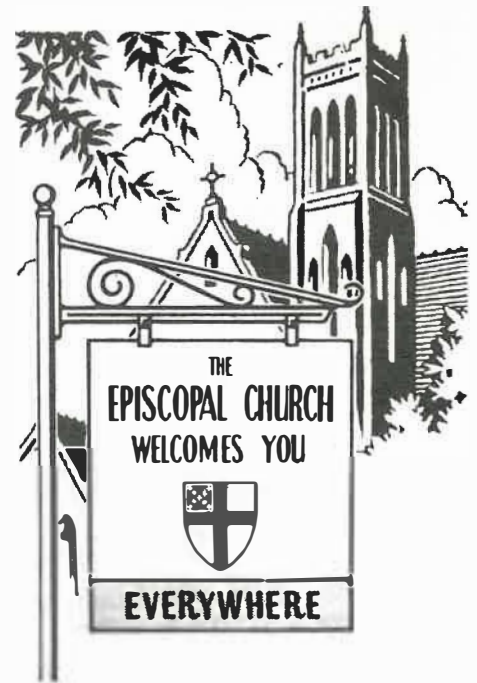
HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses: 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition &
Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC



PHILADELPHIA, PA. (Cont'd)

ST. CLEMENT'S 20th at Cherry Sts.
The Rev. E. Hendricks, r; Fr. T. R. Morton, c; Fr. W. Fox, ass't
Sun Masses 8, 9:15, 11 Sol, 6:15. Daily, Mon, Tues, Wed & Fri
7, Fri 12:10; Thurs 10:15 (St. Anna's Home), Sat 10. C Sat 5

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HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r
Sun HC 8. HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E.
Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald
G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;
Also Wed & HD 10; EP daily 6

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11:12

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



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