

THE LIVING CHURCH



A tour of the convention hall in Denver was part of a recent planning and arrangements committee meeting which is preparing for the Church's 66th General Convention to be held in Denver: From left, Dr. Charles Lawrence, president, House of Deputies; the Very Rev. David Collins, vice-president, House of Deputies; the Rt. Rev. Hal R. Gross, vice-president, House of Bishops; and the Rt. Rev. John M. Allin, Presiding Bishop.

AROUND & ABOUT

With the Editor

I'm in love with a new book, just off the press: Mircea Eliade's *No Souvenirs: Journal, 1957-69* (Harper & Row, \$15), and I'm sure I'll be quoting it copiously and frequently for some time to come, usually in enthusiastic agreement with what is quoted. But right now I must express a non-supportive feeling about this entry in the journal, dated 23 July, 1965:

"I was telling Cioran not long ago how boring and useless the modern studies (1920-1940) on the problem of God seem to me. It is as if I were to find a pre-Socratic ontological argument one hundred or two hundred years after Aristotle. In a 'world' composed of billions of galaxies, including, quite probably, a million inhabited planets (as I've read in the statements of a famous astronomer), all the classical arguments for or against the existence of God seem to me naive and even childish. I do not think that, for the moment, we have the right to argue philosophically. The problem should be left in suspension as it is. We must content ourselves with personal certitudes, with wagers based on dreams, with divinations, ecstasies, aesthetic emotions. That also is a mode of knowing, but without arguments (of whatever nature: logical, cosmological, ontological, etc.)."

I have some difficulties with this statement. To begin with, doesn't Eliade seem to be assuming that our modern discovery of the size and the age of the created universe somehow blunts the edge and parries the thrust of the old belief that the heavens declare the glory of God and the firmament showeth his handiwork? After all, if a bigger universe needs a bigger (conception of) God to account for it, we have only to recall that the divine immensity was known as an attribute of God ages before Copernicus.

Secondly, it is undoubtedly true that what Eliade rightly calls "the classical arguments" for God have all too often been understood, and wielded, by Christians as *proofs* of God, which they never were and never can be (thank God).

I heartily agree with him that the modern studies on the problem of God are mostly boring; I'm not sure that they are useless, as he thinks.

We have no right, "for the moment," to argue philosophically about God, says he. This situation, he suggests, may be only temporary. I wonder what kind of new knowledge he thinks we might receive in the future that would enable us to reason philosophically

about the existence, or non-existence, of God as we cannot do now, and ought not to have done in the past?

But what troubles me most is what Eliade proposes as a substitute for theological and philosophical reasoning about God: "personal certitudes, with wagers based on dreams, with divinations, ecstasies, aesthetic emotions." All such *Schwarmerei* he calls "a mode of knowing, but without arguments." It strikes me as just another manifestation of that oldest, most persistent, and most pestilential of all heresies — gnosticism.

If I think he's on the wrong track about this, am I willing to state simply where I think the right track is to be found? Thanks for asking; I hoped you would. So it's this: We know God by faith arising out of his revelation of himself to us. We cannot know him by philosophical arguments or "proofs." Neither can we know him by "personal certitudes . . . based on dreams, with divinations, ecstasies, aesthetic emotions." But neither those arguments or those certitudes are without value and help to our faith, as long as they serve it and don't compete with it. God gives us both minds and hearts and he wants to satisfy us in these inward parts. Our minds are refreshed and gratified by good philosophical arguments. Our hearts are engraced and gladdened by those "personal certitudes" of which Eliade speaks, if God in his goodness chooses to give them to us.

Some time last year, before Minneapolis, I editorially called attention to the fact that the new text of the Psalter as it appears in the Draft Proposed Book of Common Prayer contains a deliberate mistranslation of Psalm 1:1, which is repeated throughout the Psalter. The mistranslation consists of rendering the Hebrew word *ish*, meaning "man," as "people," the object of the mistranslation being to appease those of our contemporaries who complain that "man" as a generic term for all human beings is a sexist term. Then, because so few of our readers seemed to evince any indignation at this willful tampering with the text, I complained that apparently most Episcopalians just don't give a damn whether the Bible as they use it in church and in their devotions is honestly translated or not.

My feeling that this is so was corroborated by the total indifference to the issue that was manifested by the General Convention.

All that was many months ago. This morning I find on my desk a letter from a highly respected priest who confesses that he should have joined me in public protest against the outrage. To make amends he has looked into the question, and reports — but let me quote him directly:

"I venture to suggest that the DPBCP should be called the 'Ichabod Book' for the glory thereof has obviously, nay blatantly, departed (see I Samuel 4:21-22). I am studying the problem to which you called attention, comparing the Psalter of the BCP and the DPBCP verse by verse, discovering that:

"In the BCP — 'man' is mentioned some 60 times.

"In the DPBCP — 'man' is changed or omitted about 49 times.

"Being brash but not knowing Hebrew, I tried Young's Analytical Concordance and find that *ish* occurs about 26 times in the Psalms but in the DPBCP Psalter it can be accounted for only four times, being omitted or changed in all the rest.

"Do we therefore question the integrity of the Draft Proposed Book of Common Prayer?"

"Do we call to mind the Italian proverb, 'The translator is a traitor'?"

"Or do we dare shrug our shoulders and in the name of peace and unity go along with the bishops and clergy who quail before the onslaught of those who are determined to erase all reference to distinction between the sexes as though Genesis had never recorded 'Male and female created he them'?"

Without too much effort I think that I can goad myself into adding a comment or two of my own.

To begin with, though we see the point of the Italian proverb, *i.e.* that nothing can be translated without suffering some change, still the word "traitor" does not fit all translators. A translator is not a traitor if he does his best to convey the meaning of what is said from the first language to the second; he's just a fallible human being dealing with an unchangeable fact of all language. The word "traitor" fits only those who deliberately change the meaning, and it fits those who render *ish* as "people." Their treason is against truth. In the words of St. John, they "make a lie" (Rev. 22:15).

Therefore, we must question the integrity not only of the framers of the DPBCP but of all who use that Psalter who know about this mistranslation. How can a falsehood be used with integrity in the worship of the God of truth?

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29. John Keble, P.	
31. John Donne, P.	
April	
1. Frederick Denison Maurice, P.	
2. James Lloyd Breck, P.	
3. Sunday of the Passion/Palm Sunday	
4. Monday in Holy Week/Monday before Easter	
5. Tuesday in Holy Week/Tuesday before Easter	
6. Wednesday in Holy Week/Wednesday before Easter	

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LETTERS

Thanks

I was very pleased to read my friend and fellow parishioner, Dr. Harry Bowen's article, "Helping Your Minister Speak Better" [TLC, Jan. 16]. It was, I thought, excellent. Harry is a witty, wise and thoughtful Christian, a truly redemptive listener, and full of his own prescription for imaginative caution.

It is, of course, true that I have never had to receive any of his thoughtful help. No doubt the reason for that is that I am, humble ego in hand, one of the great and stunning preachers in all Christendom. It may also have something to do with the fact that, being one of my favorite lay readers, he is aware that this knife cuts both ways.

The real point of this is that the reason Harry is so good at what he advises is that he brings to it a superb sense of humor. As a result his advice never wounds, and his company is a joy.

(The Rev.) DOUGLAS EVETT
St. Clare of Assisi Church
Ann Arbor, Mich.

Missing Persons

Re: "Episcopalians Third" [TLC, Jan. 16].

Adding up the senators' affiliations, I get 58 and the representatives 268. There are 100 senators and 435 representatives. What happened to the rest of them?

CARL E. CHAN

Homestead, Fla.

Unity Needed

All Anglicans must share the sadness felt over our divisions. As priests we owe obedience to bishops, and loyalty to the greater entities of the Anglican Communion, and the one holy, catholic and apostolic church: the body of Christ. For that reason the recent statement of the Anglican-Roman Catholic Commission on authority is particularly welcome.

Both the actions of our own church and recent papal pronouncements have emphasized areas of dispute and division. Sadly I am aware that I might not be permitted to resume a ministry to the Old Catholics in Salzburg (Austria) which I once exercised. Sadly I have in mind my former personal close association with St. Mary of the Angels in Los Angeles. There is danger of further splinter groups, entrenched behind the walls of deeply felt conviction, unwilling to seek conciliation or compromise. It is the old difference between Luther and Erasmus, or — closer to us — that between the Non-Jurors (however help-



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ful they have been to the Episcopal Church in America) and the rest of the Church of England.

This age, more than any other, needs Christian unity. I welcome Bishop Haden's statement [TLC, Jan. 23], and invite all Anglicans to include the prayers *For the Church* and *For the Unity of God's People* (on page 37 of the 1928 Book of Common Prayer) in daily and Sunday devotions.

(The Rev.) HENRY G. DITMAR
University of Redlands
Redlands, Calif.

Dr. Pittenger Protests

On but one occasion, during a writing career of 45 years, and with some 60 books which have been given reviews in various journals, have I felt obliged to respond to one of these reviews. This will be the second time I do so; and it is an answer to the review of my *Unbounded Love: God and Man in Process* [TLC, Dec. 26].

The review is so misleading and indeed so inaccurate that I must make the following points:

1. At no place in the book do I speak of God "as incomplete" (to quote the reviewer's words), but I *do* affirm that he is the living God whose relationships to his creation are not static and who is affected by what happens in that creation.

To assume that the subtitle of the book (given it, as most reviewers would understand, by the publisher, not the author) with its reference to "process" means that God is other than abidingly faithful, always himself as unsurpassed by any creaturely event or occasion, is very strange indeed.

2. Never in the book do I speak of "some sort of universal core of God in us" which is somehow "identical to a larger one" (again to use the reviewer's words), nor do I interpret "immortality" in any such way. In fact, what I do is to speak of "our own unique, specific, particular, individual personality" (once more in the reviewer's words) as *remembered by God* and hence given, above all if and as in union with the risen Christ, an abiding existence within the life of God himself. The use of "remember," incidentally, is derived from consistent biblical language (Nehemiah, "Remember me for good, O God"; and many other references) and also, but secondarily, from the thought of Whitehead and Hartshorne.

3. Finally, I am quite aware of Whitehead's insistence on some element of stability in existence, but with Whitehead (and evidently not with the reviewer) I understand this stability as the persistence of patterns of activity, of "societies of occasions," and of "enduring objects" — all this is Whitehead's own language — rather than as static sub-

stances or entities which do not themselves experience "becoming" as their very existence.

4. Whether I succumb to "profoundly untraditional, vague philosophy which has little in common with 'the faith once delivered . . .'" must be left to any reader of the book to decide. But I believe, myself, that my presentation of Christian faith in this book is nothing of the sort but is an attempt to present the realities of that received faith, with all its historical specificity, in an idiom different from but faithful to the consistent Christian witness through the ages.

(The Rev.) NORMAN PITTINGER
King's College
Cambridge, England

Replies to Bishop Duncan

Bishop Duncan's letter [TLC, Feb. 13] overlooks the fact that the proposed services were used over the years to the neglect of the 1928 Book of Common Prayer.

Until my retirement I conformed to the request and used the services. Each congregation in my care responded to questionnaires.

I did *not* find the revisions drawing people into the church or edifying the congregation. As a retired priest sitting in the congregation and listening to the rites and options I find no beauty or dignity, and the many options are confusing.

After years of a good look at the draft proposals, prior to and since 1971, I find no help to my spiritual life nor benefit to the worship of a congregation. Please, bishop, give us credit for trying.

(The Rev.) FRANK M. THORBURN (ret.)
Brookings, S.D.

• • •

To comment on Bishop Duncan's letter, I would like to say, on your behalf, that if anybody did "an injustice to the people who never had a chance to know the Proposed Book" it was the SLC, *not* the editor of THE LIVING CHURCH.

Bishop Duncan likes the Draft Proposed Book for what it *has*. The faithful reject it for what it *has not*.

The Blue Book is "The Emperor's New Clothes" all over again.

MARGARET M. PARKHURST
Eureka Springs, Ark.

Liturgical Change

I have read with interest the letter written by the Rev. Thomas E. Winkler [TLC, Jan. 30]. I am 76. I was brought up in the Episcopal Church. My father was an active layman for many years in New York City — a vestryman of Saint Mary the Virgin's and later Saint Michael's.

As a boy I saw nothing that was not

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comprehensible as far as language was concerned in the then Book of Common Prayer. I think that those who today find the language obscure are of small understanding or have lacked intelligent instruction and use in our tongue. I fear, no matter how it is put, that the Standing Liturgical Commission is, in large degree, dedicated to the vulgarization of our beautiful prayer book and that one of the facets of that effort is to make it less outstanding, less explicit and therefore more comfortable for those who are more at home with a mediocrity. If that is the case, and I think it is, then we have a product that is less inspiring and therefore less conducive to respect for the leadership of the Episcopal Church and all churches using the English language. I am afraid that a goodly percentage of the protagonists of the "new liturgy" are motivated in part by vanity — the vanity of having personally assisted in the demise of the Book of Common Prayer. I think that sentiment must have considerable effect on members of the Standing Liturgical Commission.

Would not churches — all churches using the English language — do more to strengthen their influence and the faith of their flocks if their priests were more concerned with faith and expounding its use than with "relevancy"? Relevancy is passing — faith is eternal! The Book of Common Prayer, not changed very much in more than four centuries, is an inspiration and a bulwark to belief and honor. Will the "new liturgy" ever equal it? Not unless the Book of Common Prayer is forbidden. There seems to be a plan on foot to forbid its use. That smacks of totalitarian socialism, one goal of which is to eradicate religion from men's minds.

CLARKSON J. BEALL

Fulton, Md.

Handguns

In Francis P. Foote's article "Overkill" [TLC, Feb. 13], I believe he is the one on whom the great hoax has been put over — that being the idea that a gun all by itself goes out and kills someone. Time and again people reading modern sociologists and the media are brainwashed into thinking that people are not responsible for their own actions. They are — both criminals and non-criminals.

Dr. Ernest van den Haag, a noted criminologist and professor, in his book *Punishing Criminals* has this to say about handguns:

"Many explanations have been offered for the high American crime rates and for their rise in the last decades. Some believe that the easy availability of handguns accounts for the high rate of violent crime. Perhaps, but handguns cannot be blamed for the high rates of

rape and larceny which have risen more in the last few years than gun crimes. Nor can handguns be blamed for the great difference between our non-violent crime rates and those of other nations. At any rate, outlawing handguns is not likely to be more effective than outlawing alcohol: zipguns are even easier to produce than bathtub gin."

The voters of Massachusetts in November voted by almost 2 to 1 not to allow any more controls over their ownership of handguns. This I believe shows that most people still think we have to deal with the criminal himself — not with the method he uses. Swift and certain justice is far more apt to have an influence on a criminal than anything else.

(The Rev.) ROBERT D. BOHYER
St. James Church

Lewistown, Mont.

Finish the Cathedral!

Many readers must have enjoyed Fr. Wickersham's pertinent article "Eight Columns of Worship" [TLC, Feb. 6] as much as I did.

Now in my sixth decade, I have watched the progress (and regress) of this stately edifice since the late '20s. Of course my bias is that Ralph Adam Cram, the second architect of this cathedral, was a relative of mine, and the Gothic style to which he changed the building plans seems to me to be the highest "spiritual design" to which mankind has ever aspired.

As is well known, the original architect for the Cathedral Church of St. John the Divine was John LaFarge. I have had many good chats with his grandson. The original cathedral design was to be a happy eclecticism of the Byzantine and Romanesque styles; thus the "eight columns of worship" and the great round arches of the choir and apse.

It is an unfortunate rule of design that good Western Gothic can never be wedded to the majestic Eastern Byzantine, so Cram's romantic school nave and LaFarge's classical school choir are like two different style churches together in this cathedral. The reaction to all this by the colorful 10th Bishop of New York, the Rt. Rev. William T. Manning, was that he hoped someday for a gorgeous gigantic sculptured reredos to cover those huge fine columns, "... and to be the crowning glory of the entire cathedral!"

Fr. Wickersham is right. "Thus it all boils down to a matter of values. What do we want for our money?"

The cathedral should be finished. What did our Lord say to the thoughtful woman who anointed him with the expensive ointment?

WAYNE S. RAMSDEN

Hanover, N.H.



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From Snow Country to Tropics

The board of directors for the Presiding Bishop's Fund for World Relief recently disbursed more than \$150,000 in relief, rehabilitation, and development grants to aid people from Buffalo to South Africa.

Emergency grants made by the Rt. Rev. John Allin, Presiding Bishop, and Mrs. Howard Bingley, executive director of the fund, were ratified by the board.

The Diocese of Western New York received \$7,000 for relief during the snow crisis in Buffalo; \$1,000 was sent to El Centro, Calif., following the disaster caused by tropical storm Kathleen; and \$2,000 was sent to Highland Educational Project, Inc., in North Fork, W. Va. — this latter sum was matched by Christ Church, Greenwich, Conn.

A World Council of Churches appeal for aid to Western Sahara refugees received \$3,500.

Up to \$9,000 was allocated for a six-month extension of the services of Conrad Fisher, a construction supervisor who has been directing work in Guatemala since the 1976 earthquake; and \$3,000 was sent to the Teton Interfaith Disaster Task Force for the rebuilding of the Roberts, Idaho, community church destroyed last year.

The board also voted \$8,567 for medical supplies to the Eritrean war victims in Ethiopia.

Contributions were approved for: Brazil, \$15,000 toward a reservoir project in Ceara; Mexico, \$3,000 for a paramedic program in Sinaloa (subject to approval by the Bishop of Western Mexico); Nicaragua, \$10,000 for an alcohol and drug clinic (subject to the clinic's raising the remainder of a \$39,000 budget); South Africa, \$11,540 to Zulusland Churches Health and Welfare Association; Diocese of Southern Ohio, \$5,000 to the Cincinnati Free Store Emergency Food Program; Diocese of Southern Philippines, \$10,000 for the Kabacan Rice and Corn Project; Diocese of Southwest Tanganyika, not to exceed \$20,000 for a hydro-electric unit for mission and hospital; Diocese of Central Tanganyika, \$10,000 for a medical vehicle; Utah, \$10,000 to Crossroads Food program in Salt Lake City; and

Vermont, \$20,000 for the Tap Water Project.

Board members also received the final report from John Schott, a consultant engaged by the P.B.'s Fund to evaluate its needs, staff, procedures, etc.

New members of the board include Robert M. Ayres, Jr., San Antonio; Joseph L. Hargrove, Shreveport, La.; the Rev. James Ottley, Canal Zone; Dr. James Russell, Lawrenceville, Va.; and Richard Wheeler, New York.

Cook Book Aids Fund

For the second time in one month, Seabury Press has presented a check for \$1,000 to the P.B.'s Fund designated for hunger relief. The checks represent receipts from the cook book, *We Gather Together*, published last year.

The book was conceived by Ann Allin, wife of the Presiding Bishop, and wives of bishops contributed recipes. The illustrations were done by Frances Wetmore, wife of the Suffragan Bishop of New York.

SAN JOAQUIN

Ordination of Lesbian "A Scandal to the Whole Church"

The Rt. Rev. Victor M. Rivera, Bishop of San Joaquin and president of Province VIII, has sharply criticized the Bishop of New York and the Diocese of New York for ordaining an avowed lesbian.

Speaking at the 17th annual convention of his own diocese, Bishop Rivera declared the action of the Rt. Rev. Paul Moore, Bishop of New York, and his standing committee and commission on ministry in ordaining the Rev. Ellen Barrett, a lesbian, to be "contrary" to Holy Scriptures, to the traditions and laws of the church, to the mind of the church, and "an affront and a scandal to the whole church."

Bishop Rivera stressed his own concern for "every person, homosexuals, too," but said that not every person should be placed "in a position of trust and responsibility." Such an ordination, he said, affects not only the Diocese of New York but the whole church.

"Therefore," Bishop Rivera declared, "the Bishop of New York has betrayed the trust the church has levied upon him."

Calling into question Bishop Moore's reasons for the ordination, he asked: "What really motivated the Bishop of New York to ordain Miss Barrett?"

In a statement sent out [TLC, Mar. 6], Bishop Moore tried to justify his action, Bishop Rivera said, "by a very broad interpretation of the Bible, by applying secular orientation to religious conviction, by reinterpreting doctrine and disregarding discipline."

"Perhaps the Bishop of New York is struggling to arrive at truth in his own way," Bishop Rivera continued. "To this I respond: In the first place, no bishop has the right to act arbitrarily or capriciously for the body of the church . . . The bishop no doubt agonizes over this painful decision, but for heaven's sake, what right has he to inflict so much pain on others?"

Two seminaries of the Episcopal Church — General and the Church Divinity School of the Pacific — also came under fire from Bishop Rivera.

"[They] must also assume some of the responsibility for encouraging and endorsing avowed homosexuals to seek Holy Orders. Until the seminaries are willing to assume some moral responsibility and exercise some kind of accountability for the moral character of their students, we will continue to be in real trouble," the bishop said. "Perhaps it would be better to have no seminaries at all than to have [ones which] . . . refuse to accept and teach the elementary Christian principles of moral theology and decency."

ORGANIZATIONS

Coalition for Women Disbands

At the final meeting of the National Coalition for Women's Ordination to the Priesthood and Episcopacy, held in Alexandria, Va., the Rev. George Regas, chairman, said: "We can disband with joy, giving thanks and praise to God. We have accomplished our task."

Asked whether there was any chance that the decision to allow women in the priesthood and the episcopate would be revoked at the 1979 General Convention, Fr. Regas said he did not think that could happen. "The decision to ordain women priests seems irreversible to us at this point in the church's life."

He was backed in that belief by the Rt. Rev. John Burt, Bishop of Ohio, who commented that it is "virtually impossible that the bishops would change their position."

Individuals in the disbanded coalition will continue to work towards solutions to problems faced by women in dioceses where their ordination to the priesthood would be difficult and to problems of job placement, according to the Rev. William R. Coats of Milwaukee. "It is just our collective effort" that has been put aside, he said.

As the meeting ended, the Rev. Patricia Park of Alexandria offered a prayer of thanksgiving for her priesthood and for the coalition's effort in making her ordination possible. Members stood to receive her blessing.

NEW YORK

Pastoral Concerns Subject of Clergy Meeting

Forty-five parish clergy of the Diocese of New York attended an open meeting at West Point to discuss their concerns over the pastoral life in the Episcopal Church and the Diocese of New York.

Parish clergy had been invited by letter from the Rev. John Andrew, rector of St. Thomas Church, New York.

The informal gathering began with a service of holy communion with the homily given by Fr. Andrew. In it, he indicated that the clergy are at fault for what has happened to the church.

From the three hour discussion that followed, there emerged the sense that there is more unrest in the diocese than had been realized by a number of the individual clergymen. Some of the approximately 20 priests who spoke of their concerns said they were doing so publicly for the first time.

Most of the speakers agreed that the ordination of an admitted homosexual by their bishop, the Rt. Rev. Paul Moore, Jr., was not the only issue of concern but it had acted as a catalyst for the discussions.

Emphases were placed on two central concerns at the West Point meeting — lack of trust in church leadership with an accompanying resentment at being "manipulated" by the diocese and/or diocesan officials, and the favoring of contemporary sociology over theology with its sound scriptural basis.

Several speakers defended Bishop Moore's leadership in the diocese and the church.

Most of the priests at the meeting indicated that they or they and members of their vestries had at some time met with the bishop to discuss parish matters.

A report of the meeting was to be given to Bishop Moore.

EPISCOPATE

Bishop Warnecke Dies

The Rt. Rev. Frederick J. Warnecke, 70, Bishop of Bethlehem from 1954-71, died Feb. 23, in a Boca Raton hospital.

Consecrated in 1953, he served a short time as Coadjutor of Bethlehem before succeeding the late Rt. Rev. Frank W. Sterrett as diocesan. Prior to his consecration, he was dean of Trinity Cathedral, Newark.

Well-known throughout the Episcopal Church, Bishop Warnecke was a member of the Executive Council for several years, chairman of the council's department of Christian social relations, and chairman of the committee which supervised the planning for the Episcopal Church Center in New York.

He also had served as a trustee for Virginia Seminary, General Seminary, and president of the board of trustees for Philadelphia Divinity School.

The bishop is survived by his widow, Edith G. Rhoads, a daughter, Mrs. Cecil Hughes, a son, the Rev. Frederick J. Warnecke, Jr., and several grandchildren.

RACE

First Black Woman Priest Celebrates Past

The Rev. Pauli Murray of Baltimore, the first black woman to become an Episcopal priest, officiated at a eucharist in the church in Chapel Hill, N.C., where her grandmother was baptized as a slave in 1854.

More than 600 persons overflowed the Episcopal Chapel of the Cross to hear Dr. Murray, who prefers the term "Negro," preach on the theme of "Healing and Reconciliation."

She declared that "my entire life's quest has been to spiritual integration. There is no black Christ, white Christ, or red Christ; there is only one Christ, the spirit of love."

Dr. Murray read from her grandmother's tattered Bible during the service, and said she owed much of her religious development to her grandmother, Cornelia Smith Fitzgerald, because her mother had died when she was only three years old.

At the service she prayed for ratification of the Equal Rights Amendment to the Constitution, and urged any North Carolina legislators present to "please take note."

Dr. Murray, 66, had been denied admission to the University of North Carolina Law School in the 1930s because of her race. She attended Hunter College in New York and later studied at

Continued on page 14

CONVENTIONS

The 134th annual convention of the Diocese of Florida took a strong stand against the ordination of practicing homosexuals and "persons who engage as a matter of course in heterosexual activity outside of marriage" and set up the machinery to propose amendments to the Constitution and Canons of The Episcopal Church "which will explicitly insure that such persons shall not be admitted to holy orders, and that said proposed amendments be properly presented to the next General Convention."

In other action: the convention moved toward the development of a new camp and conference center at the geographical center of the diocese and approved a budget of \$589,566 which includes acceptance of its full fair share to the national church of \$98,841.

• • •

As persons who engage "as a matter of course" in heterosexual activity outside of marriage are not regarded "as fit candidates for Holy Orders, neither shall those who as a matter of course engage in homosexual activity be regarded as fit candidates for Holy Orders," so read a resolution adopted at the 155th annual convention of the Diocese of Georgia, calling for canons of the Episcopal Church to be so amended to "insure that such persons shall not be admitted to Holy Orders. . . ." These proposed amendments would be presented to the next General Convention. The measure was adopted by a 138-30 vote. A 1977 budget of \$400,000 was approved including the restoration of the full national quota of \$89,713.

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Delegates attending the 17th annual convention of the Diocese of San Joaquin adopted a resolution urging the Presiding Bishop to call a meeting of the House of Bishops to deal with the issue of ordination of homosexuals, and, in the interim, calling upon all bishops to "uphold the standards expressed by the church's canons." Earlier, they had heard Bishop Victor Rivera criticize the Bishop of New York for his having ordained a lesbian to the priesthood [see p. 6]. Delegates also passed overwhelmingly a resolution favoring continued opposition to the ordination of women to the priesthood and episcopate. All Saints', Bakersfield, and St. Mary's, Fresno, were given parish status, and the congregation of St. Andrew's in Taft, achieved mission status. A 1977 budget of \$409,000 was adopted. Guest speaker at convention was Bishop R. Heber Gooden, assistant Bishop in Louisiana.

FAITH: A CLASSIC VIEW

*No gods of our creation,
no matter how noble and lofty, ever remain
finite and limited.*

By JUSTUS D. DOENECKE

To many of us, faith is an outmoded notion. How can one, we ask, hold to beliefs that transcend the proofs of logic and defy the wisdom of the senses? St. Paul might define faith as “the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). However, the sardonic critic Ambrose Bierce, writing in *The Devil’s Dictionary*, called it “belief without evidence in what is told by one who speaks without knowledge, of things without parallel.” And 200 years earlier Alexander Pope expressed the skepticism of a humanist when he wrote, “For modes of faith, let graceless zealots fight/His can’t be wrong whose life is in the right.”

Some of the problem, of course, lies in definition, for genuine faith — as H. Richard Niebuhr often commented — has never centered on intellectual belief alone. Rather it has always focused on trusting in, or relying upon, some power that gives us meaning, and in this sense few people have been able to live without some object of devotion. We usually need some goal to supply direction and focus, some purpose around which to organize our lives. Leo Tolstoy wrote in his *Confessions*, “If a man lives, he believes in something. If he did not believe there was something to live for, he would not live.”

If to be human normally involves adhering to a cause for which we live and

labor, we are all indeed people of faith. In fact, we are worshipers, for we adhere to various gods. “Whatever thy heart clings to, that is properly thy God,” Luther wrote, and it is difficult to dispute him. The communist might pride himself on his atheism, but he has a profound faith in the dialectic of history. The follower of Ayn Rand might glory in his agnosticism, but he finds an ultimate meaning in “the virtue of selfishness.” The nation in which we live, the race into which we are born, the economic system under which we work, the religious denomination to which we belong — all can become deified, and those most perceptive in identifying the false gods of others can be the most blind to the idolatries that they themselves possess. Who, for example, does not know racist opponents of “racism” or sexist partisans of “liberation”?

Some gods can be highly personal, such as family or friendship maintained at any price or sexual gratification gained at any cost. Others are extremely abstract, such as an obsession of art-for-art’s-sake or truth-for-truth’s-sake. Occasionally our gods appeal to our altruism, as when we speak of the religion of humanity or the preservation of Western civilization. A belief in social engineering can be a god, as when T. S. Eliot attacked “systems so perfect that no one will need to be good.” Similarly, faith in unlimited human potential can be a deity, or as the serpent says in Genesis, “Ye shall be as gods” (1:4). Even the “reverence for

life” propounded by the saintly Albert Schweitzer, when absolutized, can become an object of worship. Quite often we are polytheists, committing ourselves to various gods, assuming that each in its turn — or that a combination of them — gives us the meaning we seek.

Little wonder that Scripture uses the word “god” in a strictly functional sense, recognizing that we are “worshiping animals” who place primary loyalty in a variety of objects. The first commandment does not say, “There are no other gods,” but that “Thou shalt have no other gods before me.” Psalm 95 calls Yahweh “a great king over all the gods” (95:3). Jeremiah found idolatry “upon every high hill and under every green tree” (2:20), while Paul warned the Galatians against being “slaves to those who by nature are not gods” (4:8).

For bondage such faith must be. To worship these proximate gods, and to make parochial aims the center of our life, is to become tyrannized by them, for all the gods of our creation, no matter how noble or lofty, ever remain finite and limited. None of our deities are universal or lasting, and in none can we find wholeness. The causes for which we live all die, and even the great reformist movements that we hail with such fervor will, in time, be replaced by others. In short, our various gods, as Jeremiah recognized, are “no gods” (2:11). They lead to meaninglessness, to distortion and to frustration,

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showing us that the self and all that it treasures inevitably perish.

It is only upon realizing that such doom is inevitable that we can, to use Paul's phrase, "worship the Creator rather than the creature" (Romans 1:25). It is only when we see our gods as deceivers and our worship as futile that we can say with John Milton "for of gods he is the God," or as the Lord said to Second Isaiah, "I am God; there is none else" (45:5). Though one may commit many sins, sin itself involves the failure to worship God as God. Here we commit the ultimate in disloyalty, reach the pinnacle of our pride.

The God of biblical faith continually stands in judgment of what the General Confession calls "the devices and desires" of our hearts, and foredooms these devices to failure. "The misery of man without God," to use the phrase of Pascal, is presupposed in every Christian reading of salvation, for salvation can only begin once all our pet crusades, all our cherished ideas, all the things in which we find meaning are truly seen as "gods that failed."

Faith involves our attachment to the One that slaughters the many, to the ultimate power that destroys the powers to which we give allegiance. At first, attaching such faith to the enemy of all our causes, and to the foe of all our gods, may appear the height of madness. Trust comes later, as when Job cries out "though he slay me, yet will I trust him" (13:15), or when Soren Kierkegaard finds it "a consoling idea that before God we are always in the wrong," or when G. K. Chesterton asks the Lord, "Smite us and save us all."

For the Christian, Jesus Christ reveals God as both slayer and life-giver, the one who destroys all our gods and who gives his son for our redemption. The cross shows our Lord overcoming our disloyalty through his loyalty, our infidelity through his fidelity. The miracle of the Christian faith is two-fold: through the sacrifice of Jesus, we become bound to the foe of all our idols; through the resurrection of Jesus, we share in his victory over all that would bind us.

It is indeed Jesus' triumph over death, and all that it holds, that shows us that God is Lord of history and of our lives, and that his love is without measure. "Know that the Lord is God alone," wrote Isaac Watts; "He can create and he destroy." And it is indeed his sacraments, "the means of grace," through which he shows himself faithful to his people. It is in the eucharist in particular, as the language of the Prayer Book so clearly states, that God "assures us thereby of [his] favour and goodness towards us," making us "very members incorporate in the mystical body of [his] Son."

The Christian faith, we must con-

tinually stress, centers not on abstract ideas about God or theories of salvation. Rather it concerns encounter. It is not accidental that the historic creeds do not begin with the words "I believe that . . ." but "I believe in . . ." the Being who keeps faith with us. Throughout the centuries, Christians have used the language of commitment. "I am crucified with Christ," wrote Paul to the Galatians; "not I, but Christ liveth in me" (2:20).

"I do not say to thee, seek the way," said St. Augustine. "The very way has come to thee: arise and walk." Thomas Aquinas found a purely intellectual faith lifeless and misplaced, whereas a faith both intellectual and voluntary was directed towards the divine goal. Similarly John Henry Newman sepa-



St. Augustine: "The very way has come to thee: arise and walk."

rated "notional assent and inference" from "belief" and "real assent." Only the latter, said the Roman Catholic cardinal, involves the whole person in a loving relation to his Lord.

In our times, faith-as-encounter is described in a variety of ways. Alfred North Whitehead defined true religion as "the transition from God the void to God the enemy, and from God the enemy to God the companion." To the British philosopher, doubt, fear, and anger were always moments in faith. Martin Buber distinguished between the "I-Thou," the primary word for relation and togetherness, and the "I-It," the primary word for experiencing and using. "All real living is meeting," wrote the Jewish theologian. The

Roman Catholic scholar, Etienne Gilson, commented that God spoke to Moses not in metaphysical terms but in existential ones. "I am who I am" (Exodus 3:14), said Yahweh at the burning bush, and by so doing, God "lays down the principle which from henceforth the whole of Christian philosophy must be suspended."

The encounter, of course, draws upon many qualities. It involves reason, for without reason we cannot see how our gods have failed us. It involves emotion, for abandoning the former gods produces anxiety. It involves moral struggle, for it necessitates the most radical type of reorientation. What is crucial is that God be the one who meets us in all these reactions, and that he be the one upon whom we are ultimately dependent.

Such faith, as Neibuhr once noted, demands more than adoration of God as kind Father, Jesus as lover of the soul, the Virgin as compassionate Mother, the Holy Spirit as comforter. If our ultimate loyalties are still fragmented, such reverence can be the mere seeking of a "guardian spirit." A cursory reading of the Book of Jeremiah shows how the most sacred of rites can become corrupted. And within all the great Christian "ages of faith," ranging from the era of the church fathers to the great missionary drives of the early 19th century, a practical polytheism has gone hand in hand with verbal confidence in the One God. The church has probably never been freed from elements of a culture-religion.

Today, in fact, more than any time in the past 20 years, we are seeing the resurgence of a liberalism that, to use Neibuhr's phrasing, proclaims that "a God without wrath brought man without sin into a kingdom without judgment through the ministrations of a Christ without a cross." The Christian faith cannot begin in such shallow optimism, for it is only when such optimism breaks down that people begin to obey the God that they had tried to manipulate.

A risen Lord alone can cut through all our pretensions, transcend all our parochialism, end all our efforts to justify ourselves. The cross puts an end to all finite and competing loyalties, thereby permitting us to seek any truth, love any person, support any cause without falling under tyrannical yokes.

Creation can now be affirmed, for we realize that all things have their origin and being in the One. "The earth is the Lord's," wrote the Psalmist, "and the fullness thereof" (24:1). All days can be sacred, all knowledge open, all objects sanctified, all nations called upon to be a holy people. In short, we can experience the freedom that comes with knowing that we are redeemed.

*A shopper in the church's
market place asks,*

“WHAT

HAVE YOU

TO OFFER?”

By BETSY CURTIS

Many years ago, I came across a letter from my father to my mother while he was in the army in 1917. “When we’re settled down after the war, we can hunt around for a church.” I have heard the idea many times since — the common phrase is “shop around.” It has worried me for a long time, this idea that the choice of a church seems basically a matter of taste. And I have also long been puzzled by what some of these “shoppers around” wanted a church for at all. Some of them, I found out, simply feel uncomfortable at 11 o’clock on a Sunday morning alone in their own homes. They have a habit. Some others have a feeling of guilt which is a little lessened, expiated, by a self-punishment of destroying an otherwise interesting and productive hour. And still

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some others are uncomfortably convinced that without a specific Sunday morning magic they are guaranteed eternal after-death pain and frustration. My father, I should add, never did really “buy” a church. He attended; he gave as liberally as he could; he was a member of the church board for nearly 20 years; but he received communion by a bishop’s dispensation and was never confirmed.

But at the moment, I am perilously close to “shopping around.” I say “perilously” because I have a feeling that there are some essential differences between the little groups that call themselves churches which I have not perceived and which I may lack the ability to perceive. Perilous because I may “shop” wrong.

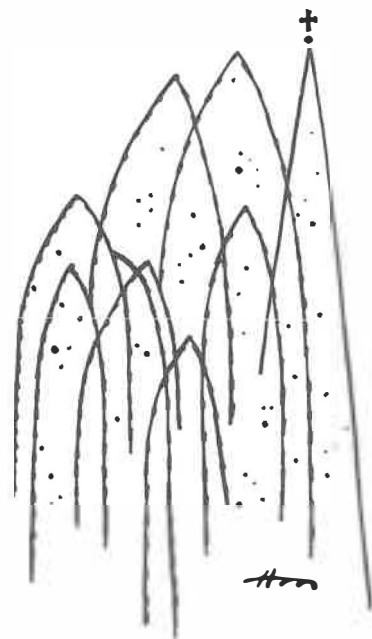
At any rate, I need a church. It’s not just a habit . . . for a recent five years I did not attend at all; and I find I don’t

feel much less guilty after attending and sacrificing (wasting?) a morning; and I am much less concerned with my after-death state than with my present state of soul, which is weak and grieved. And I do not see, in my vicinity, any solution to my problems except a church.

So I’m “in the market.”

I shall describe first what I do want in a church (why I need one), believing that what I don’t ask for in the way of “options” (a term used by car dealers to describe the non-standard features of their merchandise) I’m not too likely to get.

I want a church that strengthens me, that gives me an increase in motivation to do good, some courage and ability to follow good impulses through to completion, and some definite guidance as to what actions are good. I want a church, therefore, which can teach and impel me to be more loving, kinder, more fair and honest, more thankful, more full of joy, more sharing and generous and forgiving and hopeful — of my own abilities as well as the potential of the universe. I want forgiveness



when I have made a grievous mistake — with renewed hope that if I can't set it right, God will. I want takers for what I have to share . . . and the recognition that there are other things worth sharing besides money. I want a church in which my brethren and I may know each other so well, reveal ourselves to each other so unreservedly, that we may give each other the rejoicing approval which we all need (and which no secular societies seem to offer) of "Well done, thou good and faithful servant" rather than abandoning each other to the faint and dubious approvals of our own weak hearts and self-judgments. I need personal affection and love — the certain assurance that someone is heart-glad to see me in church. I am a thing of flesh. I need a smile, a touch, a word to be really sure. I even admit that the "realness" of the shared experience of an after-service coffee-hour is often more to me than the presumed oneness of me with others in the eucharist where each of us seems withdrawn into a separate and private heaven and earth.

I need leadership — motivations and perceptions and understandings beyond my own. I need instruction and lots of it on a very practical level: *how* to love the guy who ripped me off on a deal and the officers of a corporation dedicated to profit to shareholders at a big cost to me and the couple that beat a child to death and the woman who snubbed me and the man who lied; *how* to forgive, if this is possible, those who injure others and who don't even seem to want to be forgiven, as they denounce and evade their own responsibilities for the woes of many; *how* to rejoice in the face of world and local disasters; *how* to communicate love and forgiveness and rejoicing to the lonely and the stupid and the nasty and the fearful — particularly those who fear that if they don't hit first their own survival is doomed.

I need confession of my specific woes to an attentive listener who is also a wise and experienced guide to tell me how and why I went wrong and how I can avoid a new round of the same old mistakes.

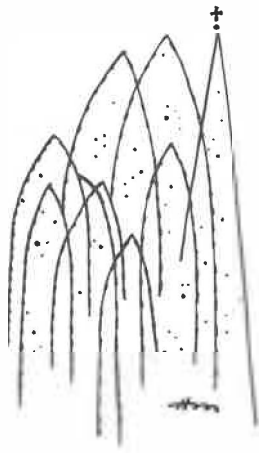
I need cooperation. When I have a lovely idea, I want people to share it with their hands and time given to its fulfillment . . . at least once in a while. And I desire to cooperate in turn with others' visions of sheltering and feeding the hungry and poor, comforting the sorrowful and praising more thankfully.

I need sermons and examples which touch my heart . . . which give me something so lovely to imitate that I must do my best no matter what the cost — the frequent example of Jesus which keeps in my will and my muscles and my glands the remembrance that life itself is not too much to give — and the examples of others' spiritual and moral tri-

umphs against which to measure my own, the sense in which Jesus and the saints are the measure and judge of me.

And I need a cure for my weaknesses, not just a diagnosis. The good news! (I'm up to here in the bad news already.) For all the "seven deadly weaknesses" (like the seven signs of cancer) and a bunch more besides, which prevent me from "bearing good fruit" I need a cure. I need "the truth" (whatever that may be) that will set me free from those weaknesses and from the results of my own failures — the truth which I am told brings "liberty to the captives" and can make me so strong that I can "run and not be weary, walk and not faint."

I need a church of miracles. Not the mere physical ones with which our present-day technology is loaded; but the true miracles of the heart and will, miracles which change me and my



brethren also . . . miracles which change our stinginess and prudence into generosity and love now (feeling the full impact of Hillel's "And if not now . . . when?").

I need continuous reminders of the undeserved good (mercy) of the New Testament and a shared rejection of the eye-for-an-eye justice of the Old. I confess I cannot bear the apart-setting scorn of my friends (?), "You did thus and so . . . now you can stew in it . . . you got just what you deserved!" I need practice in applying mercy, too.

I need the strong arms and agreements of my brethren as well as the strength of a solitary personal faith.

The last time I bought a car, I looked pretty carefully at new ones with the intent to avoid the inbuilt shortcomings of my previous one. There are things in a church which I do not want.

What I don't want most is what today's psychologists call "cognitive dissonance" — that is, accepted discrepancies, large and small, between principles and actions. These are as dangerous to me (with my tendencies to do as others do) as front wheels that unpredictably turn left when I steer right, or an empty brake line. Words or ser-

vices and hymns (which I am impelled to join by that impulse to conform) to which I cannot assent or which I am not sure I understand as others understand them and prayers for "blessings" which I consider disasters are such dissonances. (An amusing and trivial instance of this is in the first stanza of a hymn of my childhood — which is now printed without this stanza — a poem reflecting its composition in a once over-soggy England. The words go, "Is our sky beclouded? Clouds are not from thee." A still-in-use example is a prayer which requests that those in authority be impelled to "the punishment of wickedness and vice" when I consider wickedness and vice dreadful punishments in themselves, not to be cured in the human heart by any known painful penalties . . . and such penalties totally rejected by the "turn-the-other-cheek," "let-him-who-is-without-sin-do-the-condemning-if-any" Jesus I know and love best.) I am as frightened as I would be in a car with stripped gears in a church whose members pray for mercy and undeserved blessings and in the next breath bad-mouth those who they feel do not deserve blessings. With the same distrust I have of power steering and power brakes and automatic transmission (enabling though these sometimes seem) if ignition or driver fail, I am not likely to trust a church which confuses lay participation with the irresponsibilities of a "captive audience," insisting by policy that my judgment as a member is to be totally laid to rest in the wisdom of a special few. So, also, I am unsure in a church which confuses religious "involvement" with serving on the rummage sale committee (as regrettable as a mechanic's confusing the carburetor with the windshield washer).

I am not especially concerned with various "magics" whose effects differ widely from member to member. Stained glass, lovely vestments, liturgy (word-magic) with rigid specifications, and equally rigidly defined "church music," though they are heart-lifters and mind-openers for *me*, do not seem essential: Jesus and his followers didn't have them — had a most effective church without them. And I feel less grateful than guilty in the presence of such magics set in place by competitive pride to equal or outdo other churches or retained chiefly by the inertia of tradition.

Do any of your churches want to be chosen by such a shopper as I? What have you to offer?

And yet . . . and yet . . . actually I don't want to choose a church at all. I want a church to choose me . . . to want and need and love and cherish and use me . . . as the body of Jesus to say to me, "Ye have not chosen me, but I have chosen you."

EDITORIALS

Let's Keep "Passion Sunday"

It just isn't true that there's nothing at all, nothing whatever, in the new liturgy that we like.

Among the things we like very much, and welcome and rejoice in, is the new lectionary that gives a much wider and deeper coverage of the holy scriptures in the eucharist than Anglicans have hitherto enjoyed. As we anticipate the readings appointed for this Sunday — now called the Fifth Sunday in Lent, formerly called Passion Sunday — we gratefully recognize this enlargement and enrichment of the scriptural portion of the service for the day.

But why, oh why, has "Passion Sunday" been abolished? What spiritual gain to worshipers is hoped for, from doing away with what has long been a sharp turn in the focus of the worshiping church's annual lenten recollection of The Saving Victor's passion — the turn that took place on this Sunday? The previous part of Lent was seen as a time of self-denial — dying to self — in spiritual preparation for Easter. Then, on Passion Sunday, worshipers liturgically and devotionally began to walk with Jesus toward Jerusalem to face his last and fiercest foe. For those who did this with understanding there was a shift, if not a change, in their lenten experience at this point: a shift from doing-without-some-things out of love for God to positively doing-something for God, taking up the cross of active loving which always becomes, as Blake put it, "a little death in the divine image."

Fortunately, those who prepared this new lectionary did seem to recognize the need for such a shift in

focus, for the readings they have chosen reflect that recognition. Scripturally, what used to be called "Passion Sunday" still is (although the new collect for the Sunday regrettably fails to reflect any sense of Passiontide, or even of Lent. It is one of the noblest of the church's old collects, and it belongs somewhere else).

However, we can still devote these last two weeks of Lent to salutary concentration upon the Passion of Jesus and our positive, active identification with him in it. Perhaps if the faithful will simply go on speaking of this season as Passiontide, as well as observing it with all their heart and mind, the treasure can be retained, and the seemingly pointless proposed innovation be nullified.

And we still have the great Passiontide hymns, if we will only use them. They can help profoundly to kindle and to keep alive in the hearts of the faithful the desire to die with Christ that they might be raised with him.

Passiontide, with all that it means and all that it does to deepen our discipleship, is a liturgical treasure beyond price, and it must be kept alive — so that it can help to keep us alive.

It Isn't Just at Plains Baptist . . .

You won't catch us getting caught up into a Southern Baptist intramural brouhaha; not now

or ever. But having just read a statement by the Rev. Bruce Edwards, ex-pastor of the Plains Baptist Church, about what happened to him to make him an ex-pastor, we feel moved to comment to the general effect that it's that way all over — even in the Episcopal Church.

Whether Mr. Edwards was fired by the congregation because of his views on interracial brotherhood is a matter in much dispute, and that's the one we're keeping out of, simply because we weren't there. It's this comment by Mr. Edwards to which we would respond: "We've come to the point in the South that a preacher can now preach what he wants about brotherhood and his other convictions. But when the flock has to start living what you preach, that's where they draw the line."

Our comment: If it's any comfort to Mr. Edwards or to anybody, we can state with confidence our conviction, based upon much observation and experience, that there is nothing either peculiarly Southern or peculiarly Baptist or peculiarly racial about the dilemma of the Southern preacher.

An Episcopal bishop who voted at Minneapolis for the ordination of women said recently that he couldn't use a woman priest in his diocese. Just talking about it, even voting for it, was fine and dandy in

To Ruth and Joseph

(parents of a young man killed in an accident)

Grief. Life or Death
will never be the same again.

Our love,
unaltered for our unfulfilled life;

Our hope,
an earnest for a piece of heaven;

And faith,
enlivened by a prophet's word;
"When the time comes for me to gather you,
I will bring you home."

H.H.

his sight, as long as he didn't have to do anything about it.

Unlike the Southern Baptists, we Episcopalians have been free to talk about brotherhood and all sorts of other exciting things for a long time. But because we have seen so much friction and resistance when freedom of speech moves into freedom of action we fear that there may be an important and unwelcome fact about us all that needs to be somehow formulated, articulated, and set out on the table in front of us for honest examination. That fact is that the freedom to talk in the church about brotherhood and some other (real or apparent) implications of the Gospel can fall into the Devil's hands and become for him a most handy and effective tool. This happens when Christian people begin to pride them-

selves upon the freedom they accord to their pastors and to themselves to talk freely about such formerly forbidden issues. They can claim that they've moved forward, and convince themselves and others that they have indeed. But then follows the stultifying delusion that freedom of speech is itself a quite sufficient, and safe, form of action, and that anything beyond that may quite properly be banned as divisive and controversial.

Mr. Edwards thinks that is what has happened in his church and he may be right. It can happen wherever Christian people are less than fully redeemed. The Gospel fairly bristles with warnings and reminders that this is so. They can provide fruitful matter for Lenten reading, meditation, self-examination, and resolution.



To Gammy

(who died at 98)

Spring came early this year — to receive you who belong to Spring.

Yours is the purity of April sky — the tenderness of first new shoots. Yours is not only the breathless joy of tulips and the jubilation of daffodils, but the modesty of the wildflower found in unexpected places — delicate to look at but incredibly hardy.

Thinking of you — we went to the woods to find the first hepatica, forerunner of the flowers — symbol of enduring love. We pulled away the fallen leaves and twigs that blanketed that spot between the roots of a great beech on a southern-facing bank where the sun persisted in between the hemlocks.

There lay the dimming leaves of last year's plants, still green but finished with their tasks of winter cover — spread generously now to let the young stems and blossoms find the world — strong in the confidence of long protection.

There is quiet peace and beauty in those dimming leaves as they lie — relinquishing at last the responsibilities of earthly love. There is excitement in the cycles of the generations represented here . . . the ever-recurring responsibilities. And we thought of all the years, dear Gam, that you have cared for and watched over those many who have grown from you — and we thank you for the lessons that your life has taught.

L. C. W.

NEWS

Continued from page 7

the Howard University Law School before getting her doctorate at Yale.

She was ordained at the Cathedral Church of St. Peter and St. Paul, in Washington, last January.

ABORTION

Pro-Life Med School Applicants Meet Some Discriminations

Medical schools would be prevented from discriminating against prospective students who are opposed to abortion under a bill introduced into the U.S. Senate by Sen. Richard S. Schweiker of Pennsylvania.

In a study conducted by the senator's office, it was shown that 21 of 60 medical schools indicated they question applicants on abortion, and another 18 schools allow questions on abortion at the option of interviewers.

Thirteen of the 60 schools said a student's refusal to participate in an abortion would cause "administrative problems" for the institution, and two schools admitted that a stated refusal to participate in abortion would be considered a negative factor in the admissions process.

The senator's bill would prevent any medical school or institution which receives federal funds under the Health Programs Extension Act of 1973 from "questioning . . . any individual applying for admission as a student about his or her views on abortion or sterilization; and denying admission or other

wise discriminating against any applicant for study because of his or her refusal to counsel, suggest, recommend, assist, or in any way participate in the performance of abortion or other medical services contrary to his or her religious beliefs or moral convictions."

Sen. Schweiker is a long-time opponent of abortion on demand.

ECUMENISM

Holy Spirit a Common Source of Authority

A bishop of the Episcopal Church has suggested that acknowledging the Holy Spirit as the common source for all ecclesiastical authority could be used as the basis of new ecumenical agreements.

CLASSIFIED

advertising in The Living Church gets results.

BOOKS

"A HOUSE DIVIDED", a picture of developing schism; *The Holy Slice*, a novel on renewal in the Church; by Robert C. Harvey. \$1.95 each, both for \$3.50 postpaid. The Canterbury Guild, P.O. Box 267, Dumont, N.J. 07628.

CAMPING

BACKPACKING and environmental study trips for boys and girls 13 and older, in the mountains of New Mexico and Colorado. *Wilderness Experiences*, P. O. Box 12586, Albuquerque, NM 87105, (505) 831-1941.

LAMBETH 1977

DUCKPIT Farmhouse Restaurant, Petham, Canterbury, England. Phone: Petham 326. We have accommodations, too, in this 14th century house.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

RETIRED or retiring (but not shy) priest to serve mission congregation. Rectory, allowances, etc. Reply: Archdeacon, P.O. Box 17025, Raleigh, N.C. 27609.

POSITIONS OFFERED

WANTED: Curate, midwest parish; if interested send resume and indication of positions re. current status in church affairs. Reply Box P-309.*

WANTED: Creative, aggressive, mature ordained priest for assistant rector, specializing in Christian education and youth work. Please send resume and salary requirements to: The Church of the Ascension, Hickory, N.C. 28601.

POSITIONS WANTED

ENJOYS WINTER! southern California priest desires four seasons — clean air. Age 43, married, good experience. Profile/recommendations available. Negotiate travel/moving expenses. Reply Box S-312.*

PROFESSIONAL choirmaster/organist seeks fulltime position in "no desertion, no surrender" parish. Serious inquiries reply Box C-286.*

PRIEST, 49, available for part-time work in southern New England. Reply Box R-310.*

PUBLICATIONS

NEED SUNDAY SCHOOL, E.C.W. program, or art ideas? A-CROSS, new 32-page quarterly magazine, Box 1615, Iowa City, IA 52240. \$4/year — \$1/back issue samples.

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

WANTED

75-100 HYMNALS useable condition desperately needed by only church in small village. Can pay transportation. Union Church, Enfield Center, New Hampshire 03749.

CLASSIFIED ADVERTISING RATES

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- (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

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THE LIVING CHURCH

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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 Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, told an ecumenical gathering in Ridgewood, N.Y., that "the Holy Spirit is the authority of the church and that it has taken the ecumenical movement some time to recognize this."

In ecumenical discussions, he said, "there has been from time to time a concentration upon one of the instruments of authority rather than upon the Holy Spirit itself."

Speaking of the role of scripture, Bishop Sherman commented: "The Bible is not the ultimate for us. The Bible is an instrument of God's authority, but it is open to our critical investigation."

The bishop was asked how the church can authenticate conflicting claims of being led by the Holy Spirit. He explained that in the Anglican tradition, authority is mediated through the "tri-

pod" of scripture, reason, and spiritual experience.

"As in the government of the United States," he said, "this is a system of checks and balances. And the checking of the balances takes time."

Bishop Sherman cited the debate on women priests in the Episcopal Church as an example of "the fluidity of tradition" in the church. He recalled that he had opposed the ordination of women, but noted that "in the Episcopal Church, authority is in the constitution and canons of the church." As a result, he said, he was able to accept the decision of the 1976 General Convention "in the light of the leadership of the Holy Spirit."

He also commented that "people are constitutionally adverse to change," and emphasized that this is particularly true in the field of religion. In

the Episcopal Church's debate over a revised prayer book, he said, "many of the most vociferous opponents haven't read the proposed changes."

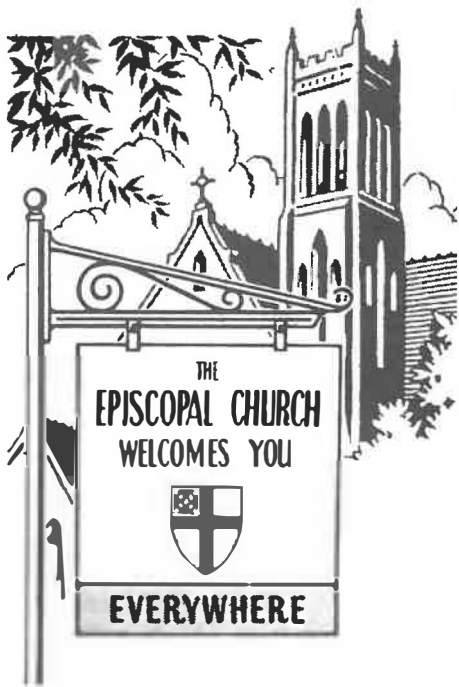
CANTERBURY

Archbishop Travels Light

When the Most Rev. Donald Coggan made his tour of the Solomon Islands — first ever for an Archbishop of Canterbury — he was greeted by painted warriors waving spears.

In a traditional welcoming ceremony, the warriors asked Dr. Coggan: "Why did you come? What did you bring?"

The archbishop replied that he came "with the good news of Jesus," and as for what he had brought with him, he said, "my wife."



LENT 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.

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.

GARDEN GROVE, CALIF. (Diocese of Los Angeles — Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r;
the Rev. David M. Baumann, c
Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten Program. Wed 6 & 9:30 H Eu, 7 H Eu and Lenten Program

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 (15);
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

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. Arthur Dasher, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs
10 (LOH)

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

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 Serv-
ing 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.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N.
Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 4:30

ASCENSION

1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Holleman
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 and 6; C Sat 5-6

GRACE

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

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument Sts.
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School
Chapel 8:40 (ex Thurs); HC Tues 11:30, Wed 6; Fri 8:40

BOSTON, MASS.

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

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

ST. MATTHEW'S

4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House
Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

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

LENT CHURCH SERVICES

(Continued from previous page)

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL

The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 22:15 (Sol), 11:15 (IS); MP 11:15. Mass Daily 7:30 ex
Tues & Fri 9:30. C by appt.

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.
B, P, HC 8, 9 & 11 (IS & Great Festivals), MP at 11 all others

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM

West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10 & 12 noon

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. ANDREW'S

Richmondton, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
Chaplain William Robinson, c
Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S), 4 Ev — Special
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15; Holy Days
8. Special Preaching Services Mon thru Fri 12:10. Church open
daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

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.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC

ST. IGNATIUS OF ANTIOCH

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6

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, 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, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird; the Rev. Douglas Ousley; the Rev.
Leslie Lang
Sun HC 8, 9, 11 (IS), 12:05, MP 11, Ch Ev 4, OR 5:15; Mon-Fri
MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed
SM 12:10; Thurs OR 12:10; Church open daily to 6

TRINITY PARISH

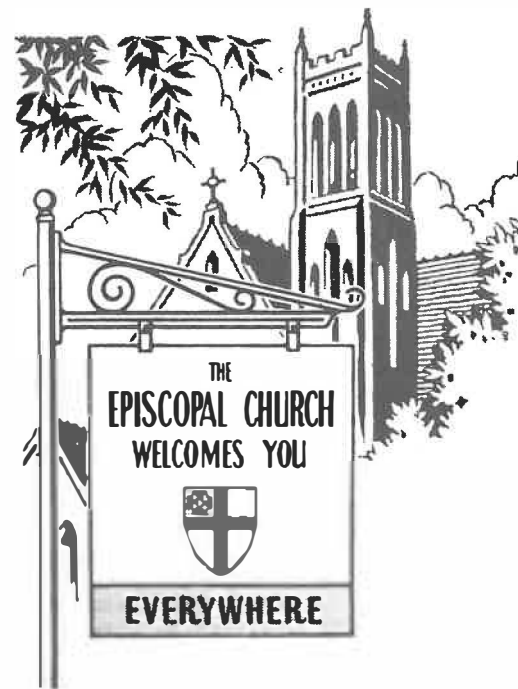
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

ESSINGTON, PA. (2 mi West/Phila. Int'l Airport)

ST. JOHN THE EVANGELIST 3rd & Wanamaker
Sun HC 8, HC 10 (1S & 3S), MP (2S, 4S, 5S), SS 11:15. Wed
HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10



PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
The Rev. Robert C. Hofmeister, r; the Rev. Walter E. Frie-
man, Jr., Th.D., ass't.
Sun Masses 8, 9:30 & 11 (Sol High). Daily Mass 7 ex Wed 9 &
Thurs 6:45. Fri in Lent: 7:30 Sta & B. C Sat 4-5.
A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude
St. — Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

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

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. Ste-
phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 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 Rd.
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eucharists 7:45, 9:15, 11 & 5

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. Ray Powell, c; the Rev.
Earl Sheffield, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

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
Wed 12:10; Thurs 10

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, c
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6



Christ Church, Las Vegas, Nevada