

— With the Editor —

OF all the readers of TLC who saw our plea for help in identifying a verse (*Around & About*, Oct. 29), only one could come up with it, and she is an old friend and former parishioner of mine—M. C., of Tampa, Fla. It makes me feel that my labors in the vineyard cannot have been in vain. The verse is by one Ann Campbell and is entitled, *To My Child*:

*You are the trip I did not take;  
You are the pearls I could not buy;  
You are my blue Italian lake;  
You are my piece of foreign sky;  
You are my Honolulu moon;  
You are the book I did not write;  
You are my heart's unuttered tune;  
You are a candle in my night;  
You are the flower beneath the snow—  
In my dark sky a bit of blue,  
Answering Disappointment's blow  
With "I am happy! I have you!"*

While speaking of my parish ministry in the past tense perhaps I had better explain an innocent-seeming notice in TLC of Nov. 5 to the effect that I had "retired from the active ministry." Quite a number of people have written to inquire about this, at least two or three seeming to suggest that this is the kind of news that's too good to be true. I have retired from the parish ministry but not from the editorship of TLC. To all who care—thanks for caring. I am not yet as idle as a painted ship upon a painted ocean, nor can it be said of me in either praise or reproach that I toil not, neither do I spin.

Our guest editorialist this week is the Rt. Rev. Oliver J. Hart, D.D., Retired Bishop of Pennsylvania, who after many years of distinguished service as bishop of a large metropolitan diocese now joyfully serves as the parish priest in charge of a small mission in Maine. He writes in response to our editorial request [TLC, Oct. 22] for opinions from bishops and others as to what retired bishops can do to serve God and his people in their "retirement." Bp. Hart's modest testimony is deeply heart-warming and encouraging. With "retired" bishops like him around, some of the church's parishes and missions at any rate can get the best of pastoral care. Let's hear from some others.

Exactly one week before the national election I am reading a comforting word — one of the few I've heard in 1972 —

about this nation's government. It is spoken by Theodore White, the man who writes those very candid and informative *Making of the President* books. He's working on the 1972 one now. Says he: "This country isn't run by a bunch of bastards. It's run by very imperfect men who are listening to the advice of other imperfect men. In the course of a campaign I'll sit down for five, six, seven conversations with these people I'm writing about. It's difficult to come away after that much time with them feeling they are sons of bitches. They aren't." They are "highly motivated men," he explains, but refuses to denounce them for that.

Thanks, Ted. Can there be anybody more self-righteous than the ordinary American citizen when he is denouncing politicians? There is in fact no visible or available evidence for believing that the moral standards and conduct of "Indignant Taxpayer" and "Fed up" are any higher than, or as high as, those of President Nixon or Mayor Daley, to say nothing of Senator Margaret Chase Smith or Milwaukee's Mayor Henry Maier.

Imperfect men listening to the advice of other imperfect men: that's how Ted White sums up American government, and nobody knows more about the subject than he does.

Three centuries ago, in the days of the Restoration kings, George Savile, the Marquis of Halifax, observed: "State business is a cruel trade; good nature is a bungler at it." His aphorism seems timelessly true and pertinent. Herbert Hoover, one of the best men ever to occupy the White House, bungled at the cruel trade. We could mention some who did not bungle at it but whose moral "nature" is better left undiscussed. (*De mortuis nil nisi bonum.*)

There is only one way for a citizenry to get a morally superior government, and that is by being morally superior to its government and this we presently ain't.

"All great truths begin as blasphemies."  
(G. B. Shaw.)

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### THE KALENDAR

December

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4. John of Damascus, P.
6. Nicholas of Myra, B.
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10. Advent II

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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# Letters to the Editor

## Ordination of Women

I note that the bishops assembled in New Orleans have panicked over another opportunity wherein they could have mustered courage to support a firm opposition to making women priests. The last time they panicked was when Bp. Pike scared the wits out of them on points of law. The first time a dismay came over many loyal churchmen and they either left the church, withheld support, or went into a safe haven like Rome. This time the exodus will be almost complete if women are made priests. To begin with, I am a woman happily married for some 25 years, therefore I do not feel frustrated. I realize that I cannot be a man in this life so am gloriously feminine, thus so liberated that I do not have to make myself a fanatic over it or become a man hater.

Generally it is a fact that the majority of any given position are not outspoken; they quietly note the machinations of those who zealously espouse a cause and discover that they are never in the majority. Indeed, if the general run of women members of the church were to be polled you would find it a fact that at least 95% or maybe more are dead-set against making women priests. Thus, to note the bishops panicking over this issue causes another dismay over the remaining people who survived the Bp. Pike controversy.

We, our family, will leave the church if women are to become priests. Recently we had visiting us a Roman Catholic priest and his mother. He mentioned that he knew where in some places his church was thinking about having one Mass on Sundays in several city churches where it would be celebrated with the majesty of the Episcopal Church service to accommodate those many people who will be expected to leave once women are made priests.

I suggest that a count be made of women in the church on this matter, women who do not feel frustrated and are proud enough to be women. Each sex has its appointed positions in this world, and lets experience them to the fullest.

MARY DONA

San Francisco

The House of Bishops has spoken its mind on the matter of the ordination of females. To those who think that this is an inconsequential matter, merely one of discipline, a matter of *adiaphora* — no problem of conscience is involved. To these men the witness of catholic history means nothing.

To many who believe that this is a serious matter, no real problem is involved. They will say that schism is worse than heresy, that anything is preferable to breaking the unity of the church, and that we should remain in communion with the majority of American bishops who approved the ordination of women — simply to avoid a tragic schism. The comparison might be unjust, but it springs to mind: There are the Eusebiuses of the 20th-century American church, the "court bishops." The 20th-century Athanasiuses who prefer to go into

exile because of their refusal to compromise on a matter such as this would be considered by these court bishops as being fanatics rather uncomfortable to have around!

The question is this: What *does* the priest do who feels that this is more than just a disciplinary matter, a matter of dead canons? What does such a man do, a man who feels that to remain in communion with such bishops is a sin of the gravest proportions? Where can he go? Rome is in a theological mess. Witness the nonsense put out in the name of with-it theology coming from the pens of turned-on Roman theologians. Lutheranism is divided into a hundred warring camps and has inherited all of the problems coming from a blind acceptance of confessional documents that are clearly an embarrassment to catholic-minded Lutheran theologians of the 20th century.

The only answer, as far as I can see it, is one we have too long overlooked — the living witness of the Eastern Orthodox Church. Orthodoxy in this country is rapidly becoming a living entity. I have seen Orthodox congregations emerge into the life of 20th-century America with great *élan* and with tremendous success. I recently attended a liturgy in an Orthodox mission congregation in northern Minnesota. There were children everywhere, a large church school that sang Matins before the liturgy began, many communions administered, and with most of the liturgy sung in English. The sermon was truly evangelical, a real proclamation of the Gospel. Though there are problems of conflicting jurisdictions and a certain amount of in-fighting, I would say that Orthodoxy possesses the answer — that nothing is more precious than the unity of faith.

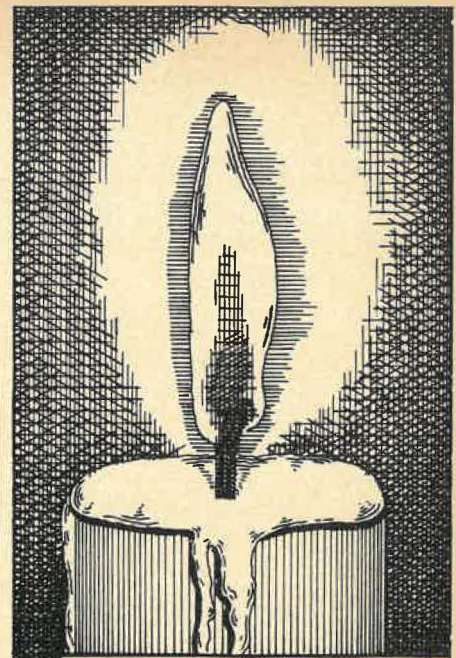
One last thought: What is the Church Pension Fund going to do for those men whose consciences do not permit them to remain in communion with bishops who approve the ordination of women? I doubt that these men are going to compromise their consciences for the sake of comfort — but one would think it only right that they be given the right to collect what they have earned. What is so magical about the ten-year limit?

(The Rev.) GEORGE A. J. PORTHAN  
Vicar of St. Alban's Church

Spooner, Wis.

## Whither Episcopalians?

We, at St. Stephen's, Houston, are happy to be seen (by John E. Wagner in his recent article *Whither Episcopalians*) as belonging to the "catholic existential" movement. He is right in recognizing that we are not "rooted in the reformed, evangelical tradition of Anglican theology." My personal aspiration is to be an ecumenical, evangelical, Catholic. I also know that I am not a Protestant. That age is now in the past. The general tone and one sentence in Mr. Wagner's article raises questions in my mind. He says: "Many Episcopalians have come to know Christ in the New Testament sense through the outreach of a host of



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evangelical ministries outside their church in the past decade. But, the evangelical experience of personal conversion . . . finds rough sledding within the life of the Episcopal Church."

I sense here a put-down for those of us who come to know Christ outside the reformed evangelical tradition. The Christ we know is somehow not quite "in the New Testament sense." As a catholic existential Christian I devoutly hope and believe that the Christ I know is indeed the one who is written about in the New Testament. I did not meet him through the New Testament, but who he is and what he says to me is indeed under the judgment of the New Testament. The methods through which we discover Christ may differ, but the Lord we meet is the same Lord and in him is our hope of unity!

I would dare to add that the discovery of Christ through the witnessing fellowship of the church happens to be the approach that St. Paul himself commended to the Corinthians (I Cor. 14:23-25). To understand this passage we must recognize that to Paul "prophecy," which he commended to all laymen, was "witness" and not preaching or teaching.

So, it may just be a fact that the charismatic Christian or the catholic existentialist again in this age, not only believes in the New Testament Christ, he may also come to meet that Lord in a New Testament manner! So, outside the reformed evangelical tradition, many Episcopalians have come "to know Christ in the New Testament sense," through sharing the life and witness of the Christian community! The glory of God's work, it would appear, is greater and wider than at first it has seemed to many of us!

(The Rev.) CLAXTON MONRO

Rector of St. Stephen's Church  
Houston, Texas

### An Appeal for Help

We have just heard about a fire that completely destroyed (but without loss of life) the school where Jim Oakley, a Peace Corps volunteer, has been teaching last year and this. Because this is an Anglican high school in a country at a very low economic level, it seems suitable to ask members of our church to volunteer monetary aid.

The school is one of two secondary schools for girls in St. George's, the capital of Grenada. Grenada is an independent island in the West Indies, a member of the British Commonwealth. There are about 100,000 people, mostly black, on this "spice island," which is about 20 miles long and about 10 miles wide, and mostly mountainous.

Jim Oakley joined the Peace Corps in July 1971, and, after training, was sent to Grenada to teach Spanish in this school. He has had over 250 students each day. He has developed curriculum and library, and had set up a special room for languages. Also, he spent a lot of his free time last year in helping to repaint the school building, which was a three-story cement block building on a hillside. The over 400 girls come from the city of St. George's, and by bus from the surrounding country towns.

The fire was on a Sunday evening, Oct. 15 — probably of incendiary origin. Almost everything was lost, including irreplaceable

records. Classes have been held on a split-shift in various places offered around the city, and there has been a great effort to raise money to rebuild. The high school is financed by the Anglican Church, by students' tuition (low, because of low family income), and to a slight degree by the Grenadian government. Such an undertaking as a new building for 400 students is almost beyond their own resources. In the first few days after the fire, the St. George's Jaycees donated \$500, and the Old Girls Association (alumnae) gave \$100; a dance and a cake sale were scheduled.

As a gesture of international friendship within our Anglican Communion it would be most welcome if any of you could help "The Anglican High School Building Fund" c/o Headmistress Mrs. Mary Pressey, P.O. Box 104, Grenada, West Indies.

Jim said "Would you all please forget about sending me anything for Christmas or birthday and send something to the school instead?"

JOHN OAKLEY

Beaver Dam, Wis.

### Church Mimics Nature

Proponents of ordination of women usually try either to distinguish or to explain away a well-known passage in St. Paul (1 Cor. 11: 2-16). One verse in that passage (1 Cor. 11: 8), however, seems to have been ignored by opponents as well as proponents of female ordination: "For man was not made from woman, but woman from man" (RSV). Proponents and opponents alike have assumed that this refers to the creation of Eve from Adam's rib (Gen. 2: 21-23). Indeed, that must be the allusion St. Paul himself intended, since he knew Torah but not modern genetics. The latter discipline, curiously enough, profoundly confirms the truth of this verse, in a species-wide sense, not limited to Eve. The sex of an embryo is always determined by the sex-gene in the spermatozoon of the begetter. No gene in the ovum of the conceiver ever determines sex. Sex is the only characteristic that is transmitted exclusively by a single sex: the male. Every other characteristic may come from either the father or the mother, depending on which parent it is whose gene is used. It is therefore literally true that woman as woman (and, for that matter, man as man) is always made from man, and never made from woman. The man from whom every daughter of Eve is made woman is not Adam but her own father.

Nature herself limits to one sex — the male — the function of assigning the reproductive role to the next generation of humanity, whilst nonexclusively allowing either sex to perform other functions of reproductive transmittal. By confining to the male sex the function of assigning ecclesiastical role (including that of reproducing the consecrated elements) to the next generation of Christians, a function performed by bishops in consecrating, ordaining, and confirming, whilst nonexclusively allowing either sex to perform other life-continuing functions in the mystical Body of Christ, the church but mimics nature.

*Cessante ratione legis, cessat et ipsa lex* ("The reason of a law having ceased, the law itself ceases") does not apply to the immemorial barrier to the ordination of

## COMMITTEE FOR THE APOSTOLIC MINISTRY

The Committee for the Apostolic Ministry is an independent gathering of members of the Episcopal Church—clerical and lay—committed to the maintenance of the Church's priesthood, not only as our historical heritage but because it is essential to our sacramental life.

- We believe that the priesthood Christ ordained for his Church must be maintained in the essentials acknowledged by the whole Church since the Apostles' time.
- We believe that ordination of women to that priesthood would raise questions of its meaning and theology which have not as yet been answered with a clear consensus.
- We believe that such a step if taken unilaterally by the Anglican Communion—let alone one province of it—would cast doubt on our fidelity to Catholic Order, and could jeopardize our relations with other Catholic and Orthodox Communions.
- We believe that the tearing apart of the Episcopal Church which we fear would result from forcing such an issue could only harm its witness to the world and its ministry of reconciliation amongst our religious and social diversities.

In the belief that we must not risk the integrity of the priesthood without calm study by our own Church and full consultation with other branches of the Catholic Church, we have united to voice opposition to any precipitate change towards ordination of women to the priesthood of the Episcopal Church, and specifically to oppose such a change at General Convention 1973.

**W**E, MEMBERS OF THE CLERGY AND LAITY OF THE EPISCOPAL CHURCH, URGE GENERAL CONVENTION 1973 NOT TO REINTERPRET, NOR PROCEED TO ALTER, THE CONSTITUTION AND CANONS OF THE CHURCH SO AS TO PERMIT ORDINATION OF WOMEN TO THE PRIESTHOOD.

- We will present to General Convention 1973 the memorial printed above. If you send us your name it will be added to the initial sponsors—the priests who have signed this statement. Vestries are urged to add their corporate names to the memorial, and we will also forward their resolutions.
- We will publish and circulate theological and historical studies of the question.

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women, but rather the corollary of that maxim: *manente ratione legis, manet et ipsa lex.* ("The reason of a law remaining, the law itself remains.")

CYRIL C. MEANS, JR.

New York City

**The Resurrection Body**

"I believe in the resurrection of the body and the life everlasting." I also believe in all the other affirmations of the Apostles' Creed — and I believe that many, many Episcopalians concur with me. I would hope that all who say the creed Sunday after Sunday believe in what they say.

When we stand and say the creed we are giving an intellectual assent to certain propositions which we accept as true — or else I would have to agree with Prof. Cabot [TLC, Oct. 22], that we are not being honest.

The pagan may believe in the immortality of the soul, but only the Christian believes with certainty in the resurrection of the body. Our Lord's resurrection is the prophecy and the pledge that we too shall rise from the dead. "He that raised up Christ from the dead shall also quicken (our) mortal bodies by his Spirit that dwelleth in (us)" (Rom. 8:11).

I know that some Christians find the resurrection of the body an impalpable doctrine because they are unable to differentiate between the resurrected body and the material body. To their minds "body" means "this body." They would do well to study and digest St. Paul's classical statement on the resurrection of the body (I Cor. 15:35-55).

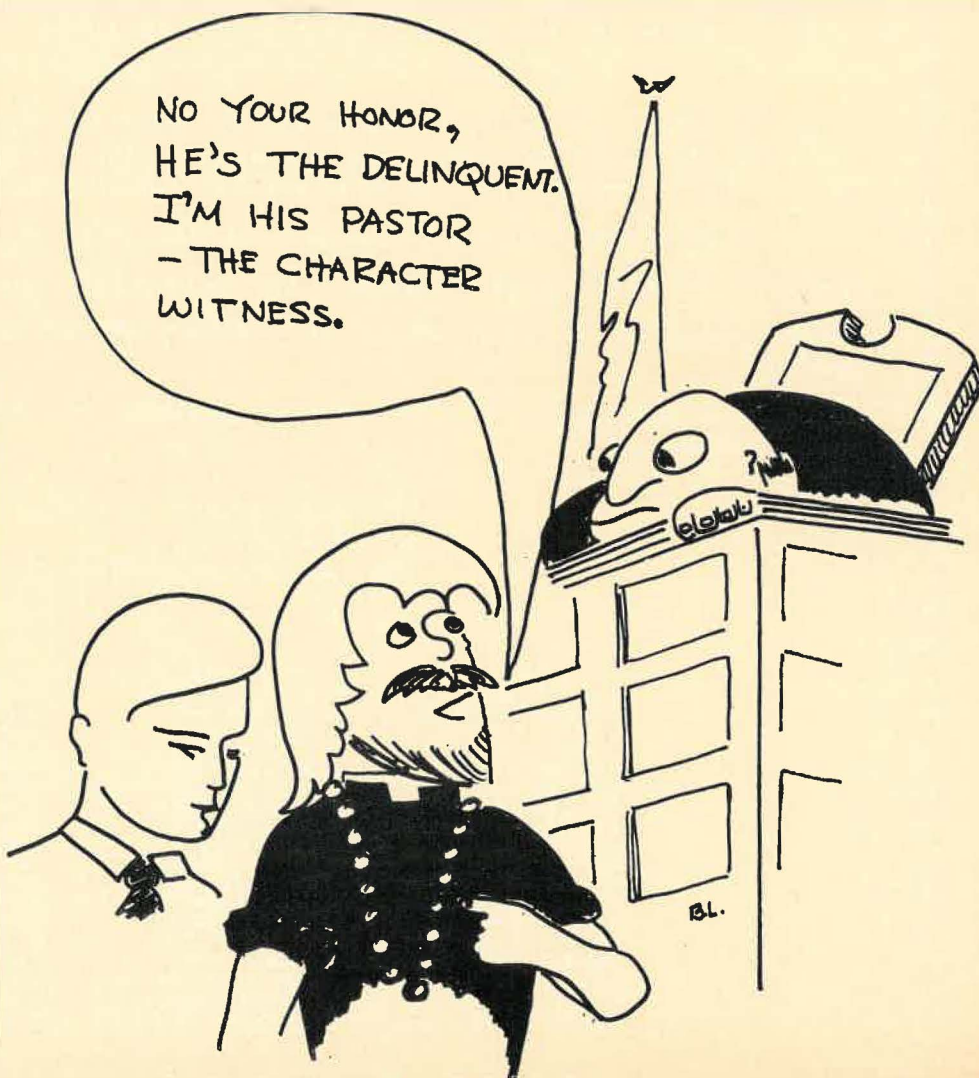
They may not understand it any better than I do, but surely they will see that without a body to encase the spirit we would cease to be human in our new life. Union of body and spirit is necessary to our being human. The immortal, incorruptible, spiritual body then becomes more intelligible.

The resurrection body will respond to, and express, the will of the spirit, untrammelled by fleshly limitations. We shall be the same and also changed. What sort of envelope will clothe our souls I do not pretend to know, but I do know that we will not be disembodied spirits, who "naked on the air of heaven ride." We will, I believe, be recognizable to one another because our personalities will illuminate our bodies, of whatever stuff they are made.

Yes, I believe that, by God's grace, we shall rise embodied and that we shall see our loved ones face to face.

FRANCES KELLER SWINFORD

Lexington, Ky.





# The Living Church

December 3, 1972  
Advent I

For 94 Years,  
Its Worship, Witness, and Welfare

## HOUSE OF BISHOPS REPORT

PERHAPS the most important, certainly the most newsworthy, action of the House of Bishops at its meeting in New Orleans, was the debate and decision on the issue of the ordination of women. By a vote of 74 to 61, with five abstentions, the house voted to recommend the ordination of women to the priesthood and their consecration to the episcopate, to the 1973 General Convention.

The action followed a two-hour debate in the house, which in turn followed an evening of presentations and discussion groups. Basis of both the debate and the discussion was a 20-page report prepared by a committee of seven bishops under the chairmanship of the Rt. Rev. Stephen F. Bayne. Reports of the discussion groups had indicated the final outcome, with three groups favoring ordination, two against, one divided, two which wanted no vote taken by the house, and two groups which did not vote. The resolution, which was moved by Bp. Bayne, reads:

*"WHEREAS, the special meeting of the House of Bishops on Oct. 23, 1970, at Houston, referred for consideration by the house at this meeting the following statement: 'It is the mind of this house that it endorses the principle of the ordination of women to the priesthood and to the ordination and Consecration of Women to the Episcopate': therefore, be it*

*"RESOLVED, that this present house adopt this statement as the mind of the house; and be it further*

*"RESOLVED, that the Committee on Canons and the Committee on the Constitution be instructed to prepare the necessary canonical changes to put this Resolution into effect for presentation at the General Convention of 1973."*

For purposes of the debate and vote, the resolution was considered in two parts: one relating to the mind of the house and the other to the canonical implementation.

The Rt. Rev. C. Kilmer Myers, Bishop of California, moved to strike the phrase concerning consecration to the episcopate, on the ground that this would be "not as radical a break with the church's tradition." The attempted amendment failed. The vote was taken by roll call.

(The record of this voting will appear in next week's issue of TLC.)

Following the passage of the first clause, the Rt. Rev. James Carman, Bishop of Oregon, moved to amend the second clause to read that the resolution "be implemented only after the next Lambeth Conference and after consultation with other Christian bodies." The amendment failed, after which the original clause was passed by voice vote.

In addition to the special report by the special committee of the House of Bishops on the ordination of women, the house also received a six-point statement from the faculty of General Theological Seminary, which had been endorsed by the faculties of the Episcopal Theological School and Philadelphia Divinity School. The house was also addressed by the Rev. Carol Anderson, deaconess.

Over 30 of the bishops spoke to the question on the floor of the house, with the majority expressing themselves in favor of ordination.

Members of the house were told that certain cultures would have little difficulty accepting female priests and bishops: the matriarchal Navajo Nation in the southwest, the people of Taiwan, Latin Americans. Yet the Dakota Nation and their fellow Episcopalians in South Dakota sent word via their own bishop, Walter Jones, that they do not favor such ordination.

The Rt. Rev. Arthur Vogel, who favors the ordination of women to sacerdotal offices, and Bishops C. Kilmer Myers and Stanley Atkins, who oppose it, were asked to prepare position papers for the house.

The house also passed a motion by the Rt. Rev. David Reed asking the Presiding Bishop to consult primates of other Anglican churches and all other churches with which the Episcopal Church is in communion, as to the effect of such ordinations on our fellowship with them.

### Prayer Book Revision

The bishops considered liturgical trial usage, mainly in regard to the rites of Christian initiation.

Two draft services were presented for consideration, but not adoption. The services are designed as possible replacements for Holy Baptism with the Laying-on-of-Hands in *Services for Trial Use*, and divides that service into a form for Holy Baptism and one for the Bishop's Visitation.

The house also resolved to urge all

its members to undertake trial use of the presently authorized rite of Holy Baptism until the 1973 General Convention, subject to the limitations imposed by the 1970 convention.

In another resolution related to trial usage, the house voted to follow the process recommended by the Standing Liturgical Commission, whereby the process of revision would be completed one year before the convention at which the necessary constitutional changes will begin. A further provision was that, should General Convention meet in 1975 instead of 1976, the constitutional process will begin in 1977. The house also recommended that the General Convention which starts the constitutional process devote at least two full days to the discussion.

The house refused to recommend that the 65th General Convention be held in 1976 instead of 1975.

The deliberations on Prayer Book revision were preceded by a discussion of the proposed initiatory rites led by Dr. Massey H. Shepherd, Jr. Dr. Shepherd presented an apologia for the proposed rite of Christian initiation in which baptism, the laying on of hands (with or without chrism), and administration of Holy Communion are joined, with the bishop as the "normative" officiant.

During the discussion, some bishops expressed concern that the apparent minimizing of confirmation might actually diminish the bishop's sacramental office.

### New Bishops

The house approved requests from the Dioceses of Erie and Pennsylvania to elect coadjutor bishops; and consented to the election (subject to standing committees' approval) of the Rt. Rev. Albert

### The Cover

On this week's cover the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, greets the Most Rev. Edward Heston, CSC, head of the Vatican's Social Communications Commission, at Lambeth Palace in London. Abp. Heston, an American, was on an eight-day visit to study communications in England. (Photo from RNS.)



Van Duzar as Coadjutor of New Jersey; the Rt. Rev. Robert Rusack as Coadjutor of Los Angeles; and the Rt. Rev. Philip Smith as Coadjutor of New Hampshire.

Collegial status was given to the Rt. Rev. C. Edward Crowther, Assistant Bishop of California. The former Bishop of Kimberley and Kuruman, who was expelled by the government of South Africa several years ago, now has seat and voice but no vote in the House of Bishops. Last year he was denied this privilege which is given by a two-thirds vote on a secret ballot. The house also had special greetings for the 15 bishops consecrated during the past year.

#### The Next Presiding Bishop

Acting at the suggestion of the Presiding Bishop, the house has begun the process of selecting a new Presiding Bishop. Bp. Hines announced his intention of resigning as of May 1, 1974.

The formation of a nominating committee was authorized to receive suggestions and to submit nominations to the House of Bishops at Louisville in September 1973. The house also urged each diocese to submit names to the nominating committee.

The committee consists of nine bishops (one from each province) and nine members of the House of Deputies (also representing each province). The bishops, appointed by the Presiding Bishop and the vice president of the house, are: Harvey Butterfield of Vermont; Stephen Bayne of New York City; Robert Gibson of Virginia; Hamilton West of Florida; Quentin Primo of Chicago; William Frey of Colorado; Chilton Powell of Oklahoma; Ivor Curtis of Olympia; and Melchior Saucedo of Mexico.

Deputies, named by the president of the House of Deputies, the Rev. John B. Coburn, are: the Rev. Gordon Gillett of New Hampshire; Hugh R. Jones of Utica, N.Y.; the Rev. Paul M. Washington of Pennsylvania; Mrs. J. Wilmett Wilson of Georgia; Mrs. Wynne M. Silbernagel of Ohio; the Rev. George A. Smith of Minnesota; the Rev. Herman Page of Kansas; the Rev. C. Boone Sadler, Jr., of California; and Gonzalo Lugo of Puerto Rico.

In planning for an orderly transition to a new Presiding Bishop, the house set guidelines to assist the new Presiding Bishop. The bishops were aided by a previous study which Bp. Hines had requested and which he shared with the house.

The final report of the house urged that the present "top management" team submit their resignations to the next Presiding Bishop, so that he may be free to appoint his own immediate staff. The report also suggested that the next incumbent be freed of certain ceremonial responsibilities and also be freed to consider the delegating of much administrative responsibility. The new Presiding

Bishop would be urged to appoint a similar committee to evaluate the many facets of his office.

#### Protest Masses

A resolution opposing the celebration of Holy Communion at protest rallies was defeated. It stated: "We are opposed to celebrations of Holy Communion being used as a means of protest, and therefore request members of this house to refrain from celebrating the Holy Communion in gatherings to protest actions of this kind."

The resolution, submitted by the Rt. Rev. John Pinckney, was moved by the Rt. Rev. Gray Temple in Bp. Pinckney's absence. Several bishops spoke against the motion. Fear was expressed by some that the word "protest" was too vague in the context of the resolution. No one spoke in favor of the motion.

#### Mexico Divided

The house approved the division of the Missionary Dioceses of Mexico into three parts—a plan recommended by the bishop, the two suffragans, and the convention of the diocese. This step points toward the eventual establishment of an autonomous Episcopal Church in Mexico. Final approval of the proposed division rests with the 1973 General Convention.

#### Bishops' Pastoral Development

The house considered an extensive report on the role of a bishop in the church.

In a seven-point program, the committee on pastoral development recommended improving the program of assistance to new bishops, surveying the bishop's role, developing professional educational seminars, setting up a career-evaluation program, helping dioceses in the selection of new bishops, establishing

a "bishops exchange" pilot program, and providing "crisis intervention" service for bishops.

Financial requirements are \$51,000 per year, of which \$34,410 is provided by the General Convention Program Budget, with the rest being raised by the bishops. Additional funds of \$45,525 are needed for the development of training programs, research, and meetings.

The program was commended to the Executive Council as a matter of highest priority.

#### Other Actions

In other actions, the house:

(✓) Named the Rt. Rev. William Mead, Bishop of Delaware, to the Court for the Trial of a Bishop; and the Rt. Rev. William Lickfield, Bishop of Quincy, to the Court of Review for the Trial of a Bishop, each to fill a vacancy until 1973;

(✓) Proposed amending the canons to make the office of assistant bishop a canonical office;

(✓) Elected the Rev. Anselmo Carral, rector of San Marcos Parish, Panama, to be Bishop of Guatemala;

(✓) Accepted the resignations for reasons of age of the Rt. Rev. Edward R. Welles, Bishop of Missouri (Dec. 31); the Rt. Rev. Thomas E. Wright, Bishop of East Carolina (Dec. 31); the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan (Mar. 11, 1973); and the Rt. Rev. William Lickfield, Bishop of Quincy, (June 30, 1973);

(✓) Named the Very Rev. Perry Williams, dean of Trinity Cathedral, Cleveland, to fill a vacancy on the General Board of Examining Chaplains.

SHELDON M. SMITH

*The Rev. Sheldon M. Smith, rector of Washington Memorial Chapel, Valley Forge, Pa., is reporter for THE LIVING CHURCH for meetings of the House of Bishops.*

## NEWS of the CHURCH

### ORGANIZATIONS

#### ACU Reaffirms Stand Against Ordination of Women

With the support of a newly formed Anglican Women's Caucus, the council of the American Church Union voted unanimously to reaffirm its opposition to the ordination of women to the priesthood.

Noting recent developments on the issue, the resolution questioned the contention that the Anglican Consultative Council's 24-22 vote last April to recommend the ordination of women constitutes a mandate to ordain female priests.

The council also said that Pope Paul's recent decree in the role of women in

Catholicism "results in profound ecumenical implications as regards any attempt to ordain women in the Episcopal Church."

At a meeting held concurrently with the ACU council, representatives of the Anglican Women's Caucus, which was formed specifically to oppose the ordination of women to the priesthood, expressed agreement with the resolution.

Mrs. Philip Horr of Glendale, Calif., chairman of the caucus, said: "The attempt to make women into priests is an insult to the feminine role implicit in creation and contributes to the confusion of sexual identity and the breakdown of family life throughout the world."

In a declaration on the future of the Anglican Communion that was drawn up with the participation of Anglican theo-



# CONVENTIONS

logians in Canada, England, and New Zealand, the ACU declared its allegiance to "the essentials of Evangelical Truth and Apostolic Order summed up in the Lambeth definition of our communion as 'a family of churches bound together by a common loyalty to the Catholic Faith as taught by Holy Scripture, held by the Primitive Church, summed up in the Creeds, and affirmed by the generally accepted Councils'."

It urged that "union negotiations which involve the abandonment or subversion of "such principles as the commitment to holy scripture as an authentic record of the revelation of God and the restriction of the episcopate and priesthood to men "be forthwith abandoned."

The document also urges that revisions of the Book of Common Prayer should "continue to express a firm commitment to Catholic Faith and Order and the Discipline of the undivided Church," and that the constitutional position of the Lambeth Conferences and of the Anglican Consultative Council be clarified "in accordance with their original intention as bodies of a purely deliberative and advisory character, and without any legislative authority whatever."

The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, was re-elected president of the ACU for a one-year term.

## EPISCOPALIANS — LUTHERANS

### Scholars Cite "Fundamental Agreement" on Communion

A joint Episcopal-Lutheran dialogue group has reported that sufficient theological agreement exists between the two confessions to permit inter-communion in parishes where ecumenical relations have brought about enough trust to make intercommunion "an appropriate response to the Gospel."

The report, presented to the division of theological studies of the Lutheran Council in the USA (LCUSA), came after three years of talks sponsored by LCUSA and the Episcopal Church.

Theologians — nine from each side — agreed that Lutherans and Episcopalians are in "fundamental agreement" on Holy Communion, although some differences in emphasis exist. A set of recommendations asked that steps be taken leading to intercommunion and closer fellowship between the two bodies.

The report indicates agreement on the primacy and authority of the Bible, the doctrines contained in the Apostles' and Nicene Creeds, justification by grace through faith, the apostolic nature of the church, and the doctrine and practice of baptism.

The Lutheran Council in the USA includes the Lutheran Church in America, the American Lutheran Church, and the

*Continued on page 14*

## Pennsylvania

The Bishop of Pennsylvania, the Rt. Rev. Robert L. DeWitt, 56, has announced his "firm intention" to retire by June 1974. He made his decision known at the close of his address at the annual diocesan convention. Some people in the audience wept. Most were surprised by the announcement.

In a press conference, the bishop said he is not resigning under fire. "That would be irresponsible," he said. "If things were in a mess, certainly I would stay around to put them in order. But now things are in a pretty good trajectory. It's true a few years ago a small but very vocal group was calling for my resignation. But you don't hear from them now."

The bishop gave four reasons for his decision to retire: his personal reputation obscured issues; the rate of contemporary changes makes it nearly impossible for any leader to be effective for a lengthy period; all administrators get in a rut if they stay in a post too long; and traditional episcopal service for life inhibits other clergymen from becoming bishops. He said his identification with progressive causes has hindered social action among Episcopalians who identify causes with his personality.

Bp. DeWitt also said many bishops know they have been in episcopal office too long, they feel trapped, but they feel they have no alternative but to serve until retirement.

Responding to the announcement, Robert C. Fernley, diocesan treasurer, said, "It's . . . a gargantuan loss, just as people are beginning to understand and accept his thrust. Where can we possibly get a man to continue his work?"

The bishop called for the election naming his successor to be held in April or June of next year.

Later in convention, delegates postponed any decision on the ordination of women to the priesthood. The vote which was close — 217-209 — followed debate that lasted an hour. One speaker said that a vote against the ordination proposal was a vote "for the continuation of the apostolic" church rather than a vote against women as such.

## Southwest Florida

At the fourth annual convention of the Diocese of Southwest Florida, meeting in Tampa, three missions were raised to parish status—St. John's, Clearwater; St. Clement's, Tampa; and St. David's, Englewood.

Convention heard a report of the training-in-service secretarial program at the House of Prayer, Tampa, which is

being done in cooperation with Bethune-Cookman College in Daytona Beach.

The work of the Rev. Robert Demery and the Lee County (Fort Myers), Fla., Mission among the agricultural and urban workers and their families was acknowledged with thanks by convention.

In other actions, delegates called for a revision of the General Convention Youth Program (GCYP) future grants in a memorial to the 64th General Convention; and adopted a budget of \$513,315 for 1973. This figure includes the \$124,-120 quota assessed by the national church. The 1972 quota assessed is to be paid in full to the national church.

Guest speakers included Dr. Lindley Franklin, Jr., treasurer of the Episcopal Church; Dr. J. Jefferson Bennett, vice-chancellor of the University of the South; and the Rev. William S. Lea, rector of Christ Church, Winnetka, Ill. Other guests were Mrs. Flagler Matthews, Dr. Clifford Morehouse, and Bishop and Mrs. G. F. Burrill.

## Montana

Guest speaker at the 69th annual convention dinner of the Diocese of Montana was the Rt. Rev. David R. Thornberry, Bishop of Wyoming. His topic was Coalition 14, the group of 14 non-metropolitan bishops of the northwest area of the country who have organized in the spirit of mutual cooperation and sharing to further the church's program in the areas represented by the 14.

During the dinner, an auction brought in over \$200 which was donated toward the expenses of Camp Marshall. The camp was further supported by a gift of \$1,000 from the diocesan Episcopal Church Women.

In convention action, a resolution supporting the ordination of women was defeated in both orders.

Convention went on record as "encouraging the submission of an authorized revision of the Book of Common Prayer based on the response and evaluation of *Services for Trial Use* to General Convention at the earliest possible date."

The Rt. Rev. Jackson E. Gilliam, Bishop of Montana, presided and also addressed delegates on the subject of the mission of the church. He said that for him, there has been no better explanation of the church's mission ever offered than that recorded in the closing verses of the Gospel according to St. Matthew: Jesus said, "Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured that I am with you always, to the end of time."



# CHRIST'S FIRST COMING

THE changes made by important events in history were recently graded by a group of historians, educators, and journalists in this order:

- First in importance: Columbus's discovery of America;
- Second: Gutenberg's movable type;
- Third: A tie between eleven events not listed here;
- Fourth: A tie between five events—the Wright brothers, the Constitution, ether, X-ray, and the Coming of Christ.

Advent Sunday poses the question, how would you vote in such a survey?

Sigmund Freud suggested that two scientific events divided history—the Copernican and Darwinian revolutions, and strict Freudians believe there was a third division when his own ideas became known. Hence, they sometimes refer to “the three heavy blows which narcissism or the self-love of mankind has suffered at the hands of science”: the Copernican, the Darwinian, and the Freudian.

Copernicus demonstrated that the earth went around the sun, displacing an earlier astronomy which taught that the sun went around the earth. One result was to show that the universe is larger than man ever thought; the earth is only a speck in a vast cosmos, and man is an animal on one of the smaller planets. It may be questioned whether this discovery had the shattering effect on history that Freud thought it did. In the years following 1543, the date of the publication of *De Revolutionibus Orbium Coelestium*, church services went on, young men sought holy orders, promises were kept, the poor were fed, in spite of the fact that the universe seemed suddenly to expand. There was no more difference between pre-Copernican and post-Copernican religion than there was between religion before and after landing on the moon. Whatever the orbits of the planets, the universe is always found to be larger than man thought ten years ago. The astronomer Yerkes used to say to his pupils after their first look through a telescope, “Never again have a 2x4 idea of God.”

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*This essay is the first of four in an Advent 1972 series by the Rev. C. Leslie Glenn, D.D., who is subdean of the National Cathedral of SS. Peter and Paul in Washington, D.C.*

Darwinism was the second history-dividing news, according to Freud. In 1859, Charles Darwin demonstrated that man was not created in a twinkling but through a long evolution from simpler forms of life. Again, it would be hard to prove a loss in religion after Darwin—the 19th century showed the greatest missionary expansion Christianity ever had. The new discoveries of biology were absorbed in the framework of faith. They do not deny that God created man; they alter the time span and the method. As popularly understood, however, they raised disquieting questions. Is man a body only, as some thinkers infer from Darwinism, or does the smallest step in mind make him different? It was upsetting to be reminded so sharply of the body in soul-body even though the Bible insists on it as much as Darwinism does. But man's kinship with animals may be missed in the Bible because his difference in that book is so strongly stressed. The Bible holds to both truths, man is cells among cells, yet unique.

Whatever effect Freudianism had on history came within present memory. Certainly it produced misgivings, but did the church reel and stagger after Freud, as he thought it did after Copernicus and Darwin? Psychoanalysis has not produced a tide undermining the church; there are Christian Freudians and Jewish Freudians as well as atheistic Freudians. “How did religion survive Freud?” brings another Yankee answer, “How did your faith survive? You lived through it all.” In one widely understood simplification, Freudianism taught that people are more influenced by hidden persuaders than by their own goals. From this, a false corollary is derived that people are not free, therefore not responsible. Freud never said this, and this kind of “Freudianism” existed long before him among thinkers of ancient Greece. Ever since 500 B.C. thoughtful people have been faced with the determinist theory that man is a robot and does not realize it; hence religious, ethical, or any other kind of choice has no validity.

THERE are many more than these three history-dividing ideas. For instance, Jean-Jacques Rousseau (1712-1778) painted a persuasive image of the Noble Savage leading a good life until corrupted by civilization. This fourth revolutionary

idea went flat against the Bible thesis that man from his earliest state suffered a bias toward evil. History and ordinary human experience prove Rousseau wrong and the Bible right about man's disposition to sin. “The human race is implicated in some terrible aboriginal calamity. It is out of joint with the purpose of its creator” (John Henry Newman).

Marx and Engels adopted Rousseau's Original Goodness theory with a breathtaking enthusiasm which contributed to the assumption of Communism that sin and human failure will cease when private enterprise disappears. So Marxists add to the four revolutions a fifth, the 1917 Russian one. “I have been over into the future, and it works!” proclaimed one American in Moscow in those days. But time is beginning to show that the succession is not philosophical but military. It is not Copernicus-Rousseau-Darwin-Freud-Marx but Alexander-Caesar-Napoleon-Hitler-Stalin.

A sixth revolution was Soren Kierkegaard's time bomb, a brilliant series of books on Christianity which exploded a century later as existentialism. He wrote from 1843 to 1855 in Danish so translation may account for the long wait before his ideas became known. A reason for their later sudden acceptance is that they were discovered by Sartre and other French intellectuals in the terrible days of the German occupation of 1940-1944. Kierkegaard taught that no matter how meaningless the world seems to be, however a human being seems trapped in machinery, he can always escape a pointless life by deciding for God. This New Testament truth, rephrased by Kierkegaard, was given a novel twist in the Occupation when French morale was broken down: “Snap out of your lethargy. Kill a sentry. Derail a train. Make bombs in the cellar. Do something.” Existentialism has a far wider application both among theists and atheists today, so wide that existentially speaking is a conversational gambit as tiresome as psychologically speaking or statistically speaking. When we hear it we refresh our memories by going back to the Bible from which Kierkegaard drew it. “Choose you this day whom ye will serve” (Joshua 24:15); “If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24).

A seventh revolution, mass production,



By C. LESLIE GLENN

becomes clearer with every world's fair. Its theme was sung at New York in 1964-65:

*There's a great big wonderful tomorrow  
Shining at the end of every day.*

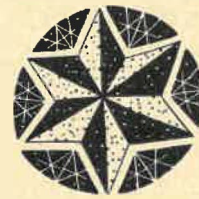
Industrial exhibits show bigger ice boxes with other technical triumphs; and these shining at the end of every day bring a great big wonderful tomorrow to the masses for the first time. More people can have more goods more cheaply because of Henry Ford's assembly line, the industrial revolution that may have had a larger influence than the American, French, or Russian revolutions.

An eighth revolution is prophesied for the future; that science will now explore inner space as it has explored outer space. When it finishes exploring the moon, it will really explore the mind. The historical sequence has been the other way: inner space was mapped long ago. When Freud was asked why his discoveries came so late in the world if they were so important, he said: "The poets have always known these things." Somerset Maugham said once about an idea that it was too important to be new. Another way to say it would be, "I have been over into the *past* and its works!" Men understood the human heart and wrote about it long before they knew much science; the Ten Commandments came before the wheel. This last seems to be an exaggeration contradicted by Pharaoh's wagon wheels bringing Jacob to Egypt (Genesis 45:19), and his chariot wheels chasing Moses (Exodus 14:9) before the Israelites heard of the Commandments (Exodus 20). However, there were earlier ethics than the Ten Commandments and these did come before Pharaoh's wheels. Men had to learn how to get along with each other before they were concerned with transportation.

**D**ID the first coming of Christ into the world bring a change analogous to that brought by these eight and others that might be suggested? Christians believe it did; and that it was the greatest revolution of all time, so that B.C.—A.D. is the ultimate division of history. But in saying this, it is important to remember that new ideas are dated for each person as he takes them in. The Communist Manifesto was printed in 1848, but many Cubans did not read it until 1948. Kierke-

gaard wrote in the 1840s but his ideas did not blossom as existentialism until the 1940s. A point of view grows or withers slowly in millions of individuals. And, as Alfred North Whitehead said, it does not take practical effect until the creation of the requisite communal customs necessary to bear the weight of its exemplification. The entire world did not believe in Christ by 300 A.D. and later fall away until Grandpa's day (as he tells it) and then come to believe in him again and still later sink to this present faithless generation. Christians discouraged over

how little the First Coming seems to matter in their neighborhood take heart from the astronomer whose janitor thinks the earth is flat and the Freudian who cannot get his sick cousin to a psychiatrist. How can believers be surrounded by pre-Christians, pre-Copernicans, and pre-Freudians? What difference does any new revelation make in history, particularly the Incarnation? This is the first of four thinking exercises for a Christian New Year, and for accurate answers, it requires more scholarly reading than this essay shows.



### Christmas 1972

I'd like a little book telling of the first  
Christmas —

*The Little Drummer Boy* or perhaps *The Littlest  
Angel?*

No, no Hollywood versions please. I rather like  
the original.

These are big sellers, very popular.

I'm sure, but the Christmas story simply told  
would please me most.

I think we did have a book like that at one time  
but we no longer stock it.

I walked away, and I spilled my Christmas cheer  
into the tinsled aisles.

A grotesque Santa Claus with bags of commercial  
flotsam leered at me from a sacred cradle.

"I bring you beautiful things with which to fill  
an empty life," he cooed.

"But I offer you a beautiful life with which to  
give meaning to empty things," came a small strangled  
voice from deep within that Christmas crib.

Sally Fahy



# ARE YOU READY FOR CHRIST- MAS?

about two weeks it takes the place of, "What do you know?", "What's the good word?", and "Do you think it's gonna snow?"

I am not quite sure what sort of an answer, if any, is expected, but I am fairly certain that one way to prevent a repetition of the question is to say, "Well, I have mailed 68 Christmas cards and have 34 more on the list, I have bought presents for 17 people and must buy for 13 others, I have put 16 tips into envelopes but need to go to the bank to prepare for another 7. . . ." One might also elaborate on the arrangements for the Christmas tree, the items for the stockings, the decorations for the house, the menu for the dinner and, last but hardly least, the various members of the family who will be home for the holidays. With such an answer in your arsenal, you will soon become the most undisturbed person in the supermarket.

Perhaps we might dismiss this seasonal inquiry as of no further interest except for the realization that it may very well carry subtle overtones. The sudden and popular preoccupation with "being ready" for Christmas does bear evidence, I suspect, of something tugging at the human spirit, something a bit more weighty, I would say, than that which prompts such inanities as, "What's the good word?" or "What do you know?"

## Definite Deadline

It has been my observation, both of myself and of a great many others, that Christmas represents a very definite deadline, a day of reckoning, before which one must not only get out those cards and purchase those gifts, but also answer all of those back letters, make those neglected charitable pledges, right those sundry wrongs in one's personal life, order one's affairs, and generally shape up in the eyes of one's conscience. I have often wondered whether the Christmas tree is, in reality, a projection of the desired image of oneself: green with innocence, dazzling with radiance.

Truth is, in getting ready for the anniversary of the first coming of our Lord, we are actually making a genuine effort to get ready for his second. I believe that this is the real reason for the curious combination of both of these considerations in the historic observance of Advent: the consideration of the first coming, the consideration of the second.

I am frequently asked about the meaning of Advent. Naturally, I can only give the obvious answer: "It is the season during which we remember our Lord's coming." Just as naturally, my questioners can only reply, "Well then, why don't we celebrate it after Christmas?"

No question about it, there are things about the church year which are pretty confusing. The odd things about Advent, however, is that Christian people who

know little or nothing about it are, during the season, usually engaged in the very activity which is appropriate to it.

We who know about Christ's coming to this planet have a season of preparation for the proper observance of that coming. Personally, I think that a better translation of the word "Advent" would be, "on the way." During that season we get ready for his arrival. This, indeed, is the reason for the emphasis on John the Baptist during Advent. His mission, obviously, was to persuade people to prepare themselves for the coming of the Messiah.

## Christmas Horror

A certain dear and elderly lady in my life regularly refers to Christmas as "that horror." She told me recently that she had reached the stage of no longer being able to tolerate it. "Christmas!" she cried, "I just can't stand it!"

Knowing her strong conscience and weak frame, I suggested that all persons who are over 85 should be excused from Christmas. And I really think that they should be. Perfectly ridiculous: people of advanced years dealing out all those cards and gifts. In their case I honestly believe it to be more blessed to receive than to give. Still, in every case, I do feel that there is a certain horror to Christmas. In fact, it is a horror on which the season of Advent, traditionally, puts a good deal of emphasis. It is the plain horror of facing up to all of our responsibilities before the Lord.

We go through this all over again during Lent, from a slightly different angle perhaps, but just as pointedly. We simply must remind ourselves, and frequently, that we will all stand before the Judgment Seat. Those of us who are well-nourished, educated, and affluent—and many of us are all of these things—need to be knocked on the head and kicked in the shins and repeatedly asked to give account of our stewardship. Are we using our health, our education, and our affluence for others, or do we spend them all on ourselves?

A lot of hectic souls rush around during December with presents for this one and cards for that. Great, but how deep does it run? How long-lived will be those efforts towards responsible stewardship of one's talents and substance? And how much of it is mere salving of the conscience? Perhaps the mother of Jesus was being poetic when she uttered her famous *Magnificat*. Indeed, no finer poetry exists. Nevertheless, that day is coming for each and every one of us when the Lord will show strength with his arm, when he will scatter the proud in the imagination of their hearts, when he will put down the mighty from their thrones and when he will exalt those of low degree. And which ones will we be?

Well, are you ready for Christmas?

By GEORGE W. WICKERSHAM II

**“W**ELL, are you ready for Christmas?” The question has become something of a cliché, insofar as questions can become clichés, and we will all be hearing it soon. For

*The Rev. George W. Wickersham II, D.D., is rector of St. Luke's Church, Hot Springs, Va.*



# EDITORIALS

## A Word from The Bishops

**G**OD is the Lord of History. The past, the present, and the future belong to him. It is our destiny to live in a turbulent time.

There seems to be no slackening of that turbulence. God seems to be thrusting us forward at dizzying speed into a new era, and it is into this future that our God is leading us.

The dismay over disappearing landmarks is relieved by the recognition of new achievements. The Lambeth Conference in 1968 reminded us that "the New Testament does not encourage Christians to think that nothing should be done for the first time." Our God has accomplished much in our time through those who were willing to venture in faith and faithfulness into his future.

We rejoice in our trust in the Triune God who moves us to share in his creation, who supports us with his love, who empowers us to proclaim and manifest that love in all of life, to all his children. Therefore, God's people have a distinctive role to play in that future which he is unfolding. In a strange new world they are to serve—under Christ, who remains the same—the familiar needs of mission and ministry to God's people, the perennial needs of faith and hope and love.

This high calling necessarily at times draws the church's attention to its own internal life. This is not because the life of the church is more important than the life of the world, but because the life of the church is vital to the life of the world. The church, as instrument of salvation, must see to it that it is the most nearly adequate instrument it can be.

This divine obligation has led us to consider two of our most central traditions—our liturgical practices and our understanding of holy orders. The re-formulating of our liturgy and the re-formation of the ordained ministry were the two issues which have most occupied our efforts. The ancient traditions we cherish stem from certain times, certain places, when the church said "yes" to new opportunities. And because new opportunities often conflict with old traditions, our proper response is sometimes difficult to determine. So has it been with us. Our endorsement of the continuing work of renewing our liturgies came after hours of discussion and evaluation of the experience of the church through several years of study, research, and trial use. We endorsed the rightness of no longer excluding women from any of the orders of the ministry. However, though after discussions at the Lambeth Conference, a report from a special committee of the House of Bishops which was discussed in small groups before debate, and then our formal debate itself, our endorsement was far from being of one mind—yes, 74, no, 61, abstentions, 5. Yet our fellowship has not been fractured but deepened by the realization of the profundity of our unity. We have differed, we do differ, but we maintain the bond of our oneness in Christ. The House of Bishops is a body whose lack of uniformity has in no way imperiled its unity. We pray for that unity throughout our church.

Our church seeks to know God's will by looking to scripture, tradition, and the present leadings of the

Holy Spirit. However, when real issues are forced upon us and demand decisions, the church determines its actions in response to God's will through democratic processes. The General Convention, under the guidance of the Holy Spirit, is the highest decision-making body in our church. The questions of liturgy, and women in holy orders, will be settled there, where every diocese will be represented by bishops, priests, and laity. At the same time, it is the responsibility of the House of Bishops to provide leadership to the church in matters of faith and worship, just as it is the responsibility of a bishop in his own diocese, and similar to the responsibility of a priest in his congregation.

But the leadership of the bishops in the Church of God is also pastoral in nature. We were sobered in our discussion of issues at this meeting by a concern for our people. We are deeply aware of some confusion, even resentment, perhaps, so understandable in a time of rapid change. The words of the Litany are very meaningful to us: "From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us."

But we would be faithless and unworthy shepherds if we did not strive to lead our flock to the pasture we believe God intends for us. We ask his help in guiding our people safely over the rocky road from where we are to where we believe God wants us to be. We say to you, and we believe, that if we have the courage to seek to know what God would have us do, God will grant us the wisdom to know it, and the strength to do it.

*This statement was issued by the House of Bishops at its meeting in New Orleans, and they chose to call it "A Pastoral Word from the Bishops of the Episcopal Church to their People on Five Continents."*

## A "Retired" Bishop

**C**LERGY often ask me, "How does it feel to be retired?"

My answer is, "When I was released from my service to the Diocese of Pennsylvania, I felt that I was being called to a larger service in the church." I set a goal for myself of moving forward to being a better parish priest. I have a long way to go to reach my goal.

I am told that the Episcopal Church today has a more genuine concern for the needs of the world than at any time in its history but seems profoundly embarrassed with its mission to bring men to Christ through the church. A religion which lays all its stress on service and hardly any on worship and prayer does not wear well. It does not meet our need when the pain and mystery of life are most deeply felt. We need the living God. "This is eternal life to know God and Jesus Christ whom he has sent" (Jn. 17:3). I feel that we should do our best to strengthen every parish to perform its two-fold tasks to God and man.

I am not looking back to where I was when I was the bishop of a diocese but forward to the opportunity of trying to strengthen the church wherever I am. I find that being in charge of a little mission in Maine is more difficult than being the Bishop of Pennsylvania. I love it and thank God for the opportunity.

✠OLIVER J. HART



## News of the Church

Continued from page 9

Lutheran Church-Missouri Synod. While the ALC shares altar fellowship with both the LCA and the Missouri Synod, the two latter bodies do not have mutual agreements on intercommunion. However, all Lutheran participants including those from the Missouri Synod, maintained that there is enough Lutheran-Episcopal agreement on Holy Communion to recommend intercommunion.

Apostolic succession was another topic on which the 18 theologians reached a common understanding. Seen as a significant achievement, the dialogue said: "We agree that both our communions can and should affirm that the ordained ministries of both communions are true ministries of the Church of Christ, that is that they are apostolic ministries."

In an Episcopal introductory statement, Dr. Reginald H. Fuller of the Virginia Seminary said it is clear that Lutherans "will never consent to accept episcopacy as a pre-condition for closer church relationships." He added that there are

other historical precedents for Anglicans in relaxing their insistence on the episcopacy as the only valid form of ministry.

In addition to Dr. Fuller, those taking part in the dialogues for the Episcopal Church were the Rt. Rev. Richard S. Emrich, Dr. Peter Day, Mrs. Jean Johnson, the Very Rev. Harvey H. Guthrie, the Very Rev. J. Ogden Hoffman, Jr., the Rev. John Hildebrand, the Rev. John W. Rodgers, Jr., and the Rev. Robert H. Whitaker.

### THE CHRISTIAN YEAR

## Fixed Easter Date Requested

In a move to secure a standard date adopted for Easter the British Council of Churches plans to ask the World Council of Churches to enter into formal consultations with the Vatican authorities on the subject.

The request was contained in a long resolution adopted by the British council at its fall meeting, thus reaffirming what it believes to be the view of almost all its own member churches—that Easter Day should always fall on the Sunday following the second Sunday in April. It was recalled at the meeting that Parliament passed legislation as early as 1928 approving the fixing of Easter on the Sunday following the second Saturday in April.

The WCC has been in touch with its own constituency, it was reported, and the position is that all member churches of the WCC which replied to a questionnaire (130) approved the idea of a common date for Easter and the great majority (111) favored fixing the date on a certain Sunday in April, usually the Sunday after the second Saturday in April.

It was also stated at the British council meeting that the Second Vatican Council has said it would place no obstacle in the way of a fixed Easter provided it met with the assent of all interested parties, especially those not in communion with Rome.

Dr. Lukas Vischer of the WCC Faith and Order Secretariat had indicated earlier that the WCC could only take further action toward a fixed Easter Day if pressed to do so by member churches. It was in this context that the British council resolution was presented for action.

### HOLY ORDERS

## Women and Priesthood Subject for Discussion

The Bishop of San Joaquin, the Rt. Rev. Victor M. Rivera, and the Bishop of Arizona, the Rt. Rev. Joseph M. Harte, spoke decisively against the ordination of women to the priesthood in the Episcopal Church at a priests' conference held recently at Three Rivers, Calif. Bishops

and other clergy from five west-coast dioceses attended.

The matter of ordination of women was studied and discussed in-depth following a lecture on the subject by the Rev. Herbert A. Ward, Jr., of Boulder, Nev. The group considered the implications of present actions in which bishops, priests, and laymen have declared themselves "out of communion" with the Bishop of Hong Kong who ordained two women as priestesses in his diocese last year.

It was generally agreed at the conference that the ordination did not in fact result in creating women priests or priestesses inasmuch as by universal consent in the Catholic and Orthodox Church it is impossible for women to receive the grace of holy orders for priesthood.

Later in the conference, Bp. Harte urged strong action on the part of the conference and the American Church Union in opposing trends to allow abortion at will and which the bishop declared could only be considered as murder and genocide on a grand scale.

Considerable time was devoted to a discussion of plans which it might be necessary to implement should certain actions proposed for the 1973 General Convention be approved. These plans were in the direction of assuring the continuance of autonomous provinces of the Anglican Communion in the United States.

The conference, one of a series sponsored by the ACU, was held at St. Anthony's Retreat run by Roman Catholic Franciscans. Complete use of the facilities, including the chapel, was made available to the Episcopalians.

### CHURCH OF ENGLAND

## Priest Protests Compulsory Retirement

Compulsory retirement of Anglican clergy at age 70 has been described as "neither expedient nor fair" by the Rev. E. G. Courtman, secretary of the Parochial Clergy Association in England.

Referring to a proposal put forward at the fall meeting, in London, of the General Synod of the Church of England, Mr. Courtman said:

"A solicitor is not required by the Law Society to give up his practice at a certain age, nor a doctor by the General Medical Council. It is left to his own good sense to decide when he ought to retire." Mr. Courtman then continued, asking: "Cannot the beneficed priest be trusted to do the same?"

His association suggests that a referendum of the clergy be held before the General Synod proposal on retirement becomes law.

Mr. Courtman described the "turning out" of senior clergy from their positions as "little short of deprivation and unfrocking."

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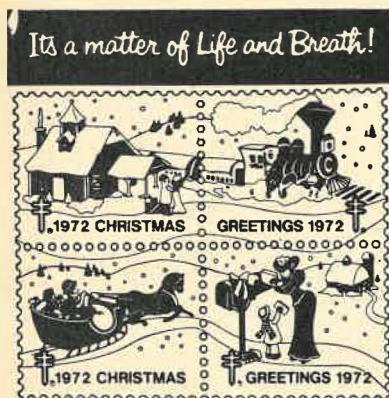
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## Give More to Christmas Seals



# PEOPLE and places

## Churches New and Old

With a history that is older than its own diocese, St. Stephen's, Sherman, Texas, celebrated its centennial Nov. 4 and 5. First services were held in Sherman in 1866 by Bp. Gregg of the Diocese of Texas. Present communicants include 11 descendants of the 1911 congregation (the earliest list available), three families who are fourth-generation members of the parish, and a descendant of founding members of the parish. The Rev. James W. Garrard has been rector of the parish since 1968.

## Seminaries

The Episcopal Theological Seminary in Kentucky, Lexington—The Rev. Carroll E. Simcox, Ph.D., received a D.D. degree during the fall convocation.

Seabury-Western Seminary, Evanston—The Rt. Rev. Quinton E. Primo, Jr., received a D.D. degree during the fall convocation.

## Earned Degrees

The Rev. Franklin J. Klohn, St. John's, Dubuque, Ia., received his STM degree *summa cum laude* from the University of Dubuque Theological Seminary.

## Dioceses

Northern Indiana—The Rev. Donald D. Dunn, member of the Staff of St. James' Cathedral, South Bend; the Rev. Hugh S. Hostetler, psychoanalytic psychotherapist at Oaklawn Psychiatric Center, Elkhart and part-time non-stipendiary priest at the cathedral; and the Rev. Dr. Leonel L. Mitchell, assistant professor of liturgy at Notre Dame University and part-time priest at the cathedral, have been installed as canons of the cathedral.

Dallas—The Rev. Emmanuel Gbonigi of Ibadan, Nigeria is vicar in charge of Epiphany, Dallas, and is attending Perkins Theological Seminary working toward a master's and a doctor's degree.

Kansas—Dick Mann, retired editor of *Taproots*, publication of Kansas State department of social welfare, is editor of *The Kansas Churchman*.

## Deaths

Christopher Pratt, 91, communicant and former director of the Sunday school at Holy Trinity, Hillsdale, N.J., and father of the Rev. Cuthbert Pratt, died Sept. 1, in Philadelphia. He is also survived by his widow, Edith Mary, and one grandson.

The Rev. Gilbert M. Armstrong, 65, former chairman of the department of English, Jamestown College, Jamestown, N.D., died Sept. 4. He had just retired.

The Rev. Canon Harold Thomas, 96, retired priest of the Diocese of South Carolina, died Sept. 19 in Charleston, S.C. Survivors include his widow, Esther Eudora, two daughters, eight grandchildren, and twelve great-grandchildren. Services were held at the Cathedral of St. Luke and St. Paul, Charleston, and burial was in St. Philip's Churchyard, Charleston.

The Rev. Alfred Abbott Hastings, 85, retired priest of the Diocese of Ohio and father of the Rev. Bedford Hastings and the Rev. F. Murray Hastings, died Oct. 27, in Greenwich, Conn. In WW I he was commandant of an ordinance training school. His wife, Dorothy, died in 1970. Other survivors include his daughter, Mrs. Frederick M. Morris, 10 grandchildren, and 17 great-grandchildren. Services were held in Christ Church, Greenwich, and burial was in Forest Hills Cemetery, Jamaica Plain, Mass.

The Rev. Edmund Randolph Laine, 83, retired priest of the Diocese of Western Massachusetts, has died. He was a chaplain with the AEF in WW I. In retirement he had assisted at the Church of the Ascension, New York City. Services were held at St. John's in the Village, New York City.

Albert Crichton Kennedy, communicant of St. Philip's Church, Coral Gables, Fla., and father of the Rev. David C. Kennedy, died Sept. 22, in Coral Gables, after an illness of several months. He is also survived by his widow, Emma Rose, one other son, and three grandchildren. Services were held in St. Philip's.

The Rev. George Irvine Hiller, 81, rector-emeritus of Trinity Church, Miami, Fla., died Sept. 22. He was a service chaplain during WW I. Survivors include his widow, Edna, one son, two grandchildren, and one sister. Services were held in Trinity Cathedral, Miami.

Nathalie Bontecou Crocker Rogers, 76, wife of the Rev. Walter A. Rogers of Dover Plains, N.Y., died Sept. 24, in Sharon, Conn. Besides her husband, she is survived by one son, Weyman Crocker, one daughter, seven grandchildren, one sister, one brother, and other relatives. Services were held in Dover Plains, and East Dover. Memorials may be made to St. Mary's Church, Wilmington, Del.

Marcia Ruth Baker Pope, 50, wife of the Rev. Frederick Arthur Pope of Ferguson, Mo., died from cancer Oct. 1. She is also survived by two daughters, two sons, her parents, Mr. and Mrs. James Baker, and three brothers. Services were held in St. Stephen's Church, Ferguson, and burial was in Oak Grove Cemetery, St. Louis.

The Rev. George Dittreck Thoms, 37, assistant at Trinity Church, Fort Wayne, Ind., for the past several months, died Oct. 17. He had served in Europe for the past eight years. He is survived by his parents, Mr. and Mrs. Edward G. Thoms, one brother, and one step-brother of Fort Wayne. Services were held in Trinity Church and burial was in Lindenwood Cemetery. Memorials may be made to the parish or to the National Cathedral.

Grace Dickson Breul, 48, wife of the Rev. Henry H. Breul of Washington, D.C., died Oct. 28, after a long illness with cancer. She is also survived by one daughter and one son.



# CLASSIFIED

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## CALENDARS

THE COLLEGE CALENDAR for 1973 includes the liturgical dates of the Episcopal Church; the major Jewish, Orthodox, and Roman Catholic Holy Days; and now the birth dates for some 40 additional persons who are touchstones of the human spirit (e.g., Kazantzakis, Bonhoeffer, Thoreau, Bach, Irenaeus). Printed on heavy stock, tabbed and illustrated, with plenty of space for daily notations, the 8" x 11" Calendar makes an ideal Christmas gift for anyone who orders his life by the Christian dispensation. Send \$1.50 for each Calendar to the Church Society for College Work, 99 Brattle Street, Cambridge, Mass. 02138.

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PRIEST, single, mature, desires assistantship in New York City area. Specialty: Christian education. Reply Box T-923.\*

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Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theat., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

## ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 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; Sat C 4-6

## 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

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## PUNTA GORDA, FLA.

**GOOD SHEPHERD** 322 Cross St.  
The Rev. Robert Caldwell, r  
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15; 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
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Sun 10 MP, HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily as anno, C Sat 5

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
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**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictin; 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; Sol, Solemn; Sto, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

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The Rev. Terence J. Finlay, D.D., r

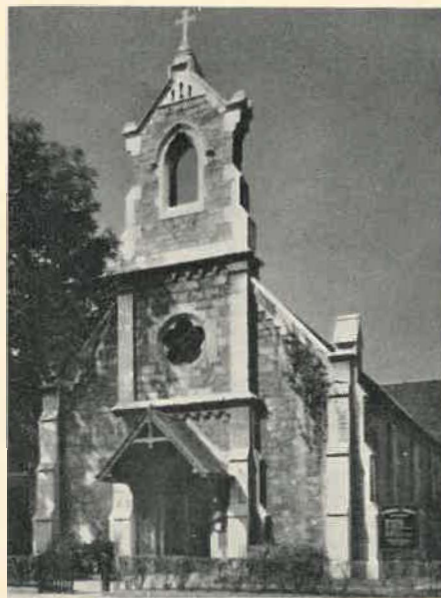
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**RESURRECTION** 115 East 74th St.  
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**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.

Sun HC 9; 11 (1S & 3S); MP other Sundays

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 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

## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Roger Tilden, canon  
Sun 8:30, 10:45; Thurs 10:30

## GENEVA, SWITZERLAND

**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent

The Rev. Donald G. Stauffer, r  
Miss Theresa Scherf, Assoc.  
Sun 8 HC; 9:15 Family Worship & Study Classes; 11 MP & Ser (HC 1S)

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