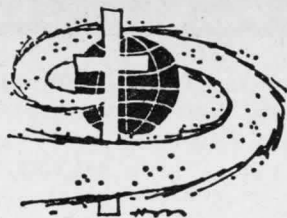


The Living Church



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With the Editor

TO MY RADICAL FRIEND IN MASSACHUSETTS:

I agree with you, partly, when you disagree with Calvin Coolidge's dictum: "Ultimately property rights and personal rights are the same thing." Cal was being a bit too laconic, for once. One may have personal rights that don't involve property at all. His statement, literally understood, equates the two kinds of rights by saying they are actually identical. What he must have meant is "Property rights are human rights." If so, I agree with him and you, I take it, do not. The familiar antithesis of "human rights" versus "property rights"—the former being the good guy and the latter the bad guy—is trite, demagogical, and false. Are you prepared to tell me that I have no right to own my own house, my own car? For if you are not, you have already conceded that property rights are human rights, *Q.E.D.* You'd better not go to the Bible or to the fathers and doctors of Holy Church to build your case, for they have nothing for you and a good deal against you. If your dream for tomorrow is of a nice convivial commune in which there is no private property—hence no privacy—may the Lord in his mercy deny you it and reclothe you in your rightful mind. But if your dream is of a little farm, a horse, a pig, a plow, may the Giver of all good things bring it to pass and bless that bounty to your own private and personal enjoyment—and also, of course, make you mindful of the needs of others. However, if you continue to preach that it's wicked to own things as your very own, you will deserve that fate which Sydney Smith so picturesquely envisioned—being preached to death by wild curates.

TO THE READERS WHO RESPONDED TO MY REQUEST [TLC, Dec. 30] TO SHOW ME, ON BIBLICAL AND MORAL-THEOLOGICAL GROUNDS, HOW CHRISTIANS CAN IN GOOD CONSCIENCE SUPPORT AN ELECTED OFFICIAL WHOM THEY CANNOT TRUST:

I do appreciate your thoughtful response. You obviously care, passionately, about the Gospel, and justice, and our country. Some of your letters we are publishing. But I'm sorry that so many of you failed to speak to the particular point I had raised. You thought I was attacking President Nixon by simply proposing the debate, and you chose to defend him. This involved you in irrelevancies, such as your reference to what other presidents did before Nixon. Your rea-

soning: Why pick on him and not on them? But we aren't picking on Nixon in this debate. And if it's any comfort to my friends who think I should be non-partisanly nasty or not at all, I have picked on every president since Herbert Hoover.

Another irrelevancy is whether Mr. Nixon should be forgiven. In this debate the question of his forgivability is pointless since he is not being accused. (That some people have lost moral trust in him is a premise of the debate proposition, but that is an obvious fact—not an accusation.) Moreover, it should hardly be necessary to remind Christians that there can be no forgiveness where there is no sin-with-repentance. As long as Mr. Nixon denies—and perhaps rightly—that he is guilty of the sins of which he is accused, there is no point in discussing the need to forgive him. We can't very well ask him to repent sins he didn't commit. If he did commit them, he is bound to confess them publicly, because of his public position. This, of course, he hasn't done. Be he innocent or guilty, forgiveness is only for guilty sinners who repent.

The debate question before us, remember, is this: "Resolved, that American Christians who have lost their moral trust in the president should none the less support him regardless of all questions of right or wrong." Most of you who responded have not lost your moral trust in him and have written to say that you haven't, and why. That being so, your conscience should be clear and your duty plain. But that isn't what the debate is about. Many of those people who wrote to Mr. Goldwater said that they didn't trust Nixon but that he should none the less be supported. That seems to me morally of a piece with saying "my country right or wrong." What I asked for, and still ask for, is a demonstration, on grounds of the Bible and orthodox (catholic or evangelical) moral theology, that that is a tenable position for American Christians.

The debate is still open, since it hasn't really begun.

To L.O.H.:

Sure, I'll repeat here what I said in my letter to you. Maybe it should be brought into our public discussion. Concerning public officials I said: "These guys work for us. I see no reason why we the people shouldn't inspect their performance. I believe that exactly the same policy ought to apply to priests as to presidents."

Why not?

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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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The Living Church

Letters to the Editor

"Godly Admonitions"

The Rev. John Baiz, in his letter [TLC, Jan. 6], includes a remarkable statement which was printed in italics, presumably his own, namely: *And every rector, vicar, priest-in-charge, missionary, or what have you, has an absolute obligation to follow the directive of his bishop.*

Presumably this contention rests on the promise made at ordination that a deacon or priest will follow the "godly admonitions" of his bishop, and submit to his "godly judgments." The understanding was that "godly" was not simply a term used for euphony, but represented an obligation on the part of each deacon and priest to be morally certain that admonitions and judgments coming from the bishop were in fact godly before he obeyed. The Episcopal Church has recently come to the wonderful conclusion that bishops are incapable of heresy. It seems a small enough additional point to grant that, by the same fact of consecration, the bishops' admonitions and judgments are *ex opere operato* godly. (Hence, one would suppose, the title: *Right Reverend*.) This brings unspeakable comfort to priests of the church who will be able to go to the Great Assize with the confidence that many of our sacerdotal sins can be covered with the Eichmanesque claim: "We were only following orders."

(The Rev.) THOMAS G. PETERSON
Rector of St. Andrew's Parish

Stamford, Conn.

What Is "Liberal"?

One of the wonderful things about TLC is that when you pick up an issue you have missed, you always find something provocative to thought. So it was with my having missed the issue of Nov. 17.

The column "Around and About" dealt with the whole issue of the resolution distributed by the Committee Against Racism at the University of Connecticut. Apparently, among other things, the resolution wishes to silence those present-day exponents of genetic racial inequality. And of course, such a resolution is absolutely inappropriate coming from the halls of Academe.

The halls of Academe should always be open to the reexamination of truth. Just because a point of view is generally held, or seems good to hold, does not make it the truth. I, with you, hope that the opponents of this resolution are right—that all races are innately equal to others in intelligence; just as I hope that those who believe that some races are innately inferior to others in intelligence are wrong.

Like yourself, I am not a scientist and am incompetent to deal at the scientific level with this issue. I can't imagine how it might be examined. Could it possibly be on some kind of I.Q. scoring of people by their race, tallying them all up and coming out with different scores? I would think the scores would show relatively little percentage difference. And even if they did, who can say anything more that might have been the statistical truth at that moment in time. It

might well change in the next ten minutes, or ten years, or ten thousand years.

But the really intriguing thing, dear editor, is that you assume that the proponents of this "Resolution Against Racism" are all "liberals" and that all "liberals" would support this resolution. Oh, the problem of the definition of words!

I believe words often have an emotional value that totally colors, in far-out ways, their dictionary value. To me, "liberal" means to be open to a reexamination of old truth and an examination of new truth. Therefore, the proponents of this resolution are not, as you insist, true liberals. All of us can be liberal as long as the issue doesn't touch us too closely—reactionaries, moderates, conservatives, and "liberals" alike. I wonder why you called the proponents of this "Resolution Against Racism" liberals?

Webster's Dictionary defines "liberal" as: "not restricted . . . generous . . . tolerant of views differing from one's own; broadminded . . . favoring reform or progress. . . ."

Synonyms state: "Liberal implies tolerance of other's views as well as open-mindedness to ideas that challenge tradition, established institutions, etc." *Progressive*, a relative term as opposed to reactionary or conservative, as applied to persons favoring progress and reform in politics, education, etc., and connotes an inclination to more direct action than *liberal*; *advanced* specifically implies a being ahead of the times, as in science, the arts, philosophy, etc.; *radical* implies a favoring of fundamental or extreme change, specifically of the social structure. . . ."

By every one of these definitions, the committee was not "liberal" but totalitarian in which only one point of view can prevail.

(The Rev.) JOHN BAIZ, D.D.
Rector of Calvary Church

Pittsburgh, Pa.

"Paper-back Religion"

In response to Dr. Baiz's letter [TLC, Jan. 6], I offer the following comments:

First, I believe that the 1928 Prayer Book needs to be revised.

Second, I prefer the structure of the trial liturgies of the Eucharist to that of 1928.

Third, the clergy at St. David's prepared the congregation for trial use by means of: (a) a series of lenten lectures; (b) sermons; (c) articles in our parish publication.

Fourth, we used trial liturgies I and II for a total of six months. A parish committee then made up and administered a questionnaire about the trial liturgies. The overwhelming majority of the parishioners wished to return to the Prayer Book. In spite of the fact that I am called "rector," I think of myself as the "minister" of this parish, not the master who imposes his point of view on the congregation. We returned to the Prayer Book.

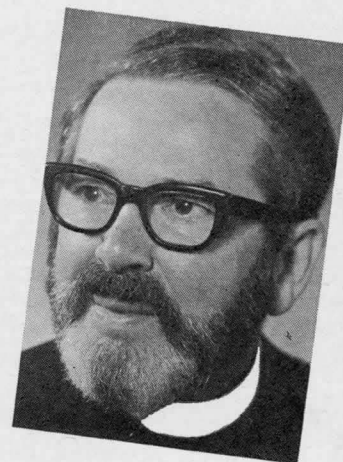
I agree with Fr. Baiz that any bishop who required exclusive use of trial liturgies would be "pretty stupid"; for he would manifest ignorance of the constitutional question involved in effectively banning the Prayer Book; he would have little feeling for the

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The Rev. Dr.
Carroll E. Simcox

Editor, *The Living Church*



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pastoral needs of the elderly; and he would deny a freedom which has existed in our church represented by Anglican Missal parishes, Prayer Book parishes, and those parishes which consider the Prayer Book merely a norm for worship.

In regards to the italicized part of Fr. Baiz's letter, it reminds me of St. Luke 2:1, rather than St. Mark 10:43-45! "Absolute!" I believe in absolutes in ethics, but hardly in ecclesiology, at least the man-made part of it.

Let us revise the Prayer Book by all means. I suggest, however, that some/many do not come to church "to be experimented with," and are rather tired of the whole thing. There is for others a distaste for what appears to be "paperback religion."

(The Rev.) WALTER G. HARDS, Th.D.

Rector of St. David's Church
Baltimore, Md.

The italicized part of Fr. Baiz's letter stated that the parish priest "has an absolute obligation to follow the directive of his bishop." Ed.

Ordination of Women

Cheers for Bp. Moore of New York for holding fast to his vows to uphold the doctrine and discipline of the Episcopal Church, in his refusal to let himself be conned into ordaining five women deacons to the priesthood along with their male counterparts in a recent service in the New York cathedral [TLC, Jan. 13] and for maintaining his stand, despite his acknowledged advocacy of women priests, until the church officially sanctions it.

And shame to Bp. Mosley (retired Bishop of Delaware, now president of non-denominational Union Seminary), sponsor of the

Rev. Carter Heyward (one of the candidates and spokesman for the group), for putting his brother bishop in such a position.

And shame to the five, and their supporters, for then walking out of the cathedral, refusing to share in the Peace or partake of the Eucharist. What manner of vocation and what kind of vindictive spirit is this? And by what authority do they now consider themselves to be priested despite the bishop's refusal to include them in the words of ordination? (Ms. Heyward reportedly claims that their inclusion in his episcopal blessing in itself conferred the priesthood regardless of the omission of the words.)

And shame, likewise, to any bishop, rector, or church-related official who delegates priestly functions to anyone—black or white, male or female—under such conditions. And to any bishop who, in this interim period between General Conventions (when the whole matter of women in the priesthood is to be studied from the theological rather than the sentimental or social aspect), unilaterally performs any such "irregular ordination."

General Convention, as our democratically elected governing body, supposedly reflects the mind and will of the church, in which the Holy Spirit is invoked, and, one may hope, speaks. We are enjoined to accept its deliberations accordingly. But immediately the issue of women in the priesthood was settled for the coming triennium, some 60 bishops drew up a document of protest which carries a veiled threat to do what Bp. Moore refused to let himself be pressured into doing, i.e., to defy the discipline of the church which they (and the five women at their own ordination to the diaconate) have sworn to uphold. Is there any wonder there



is chaos in the church today, with such implication of disregard for law and order at the top levels?

There is one thing these women seem to have overlooked, which is the simple fact that their quiet, loyal, dedicated ministry in the diaconate during these next three years would say more for their cause than all their shrill, strident, militant "demands" for priesthood, which after all is not a "right" to which they, or anyone else is entitled, but a gift conferred by God to those who are truly called to a life of ministry within the structure of the Anglican Church, to whose discipline and tradition they have pledged their allegiance and obedience, and whose stand on this matter was well known to them from the beginning. Unless and until this is officially changed (one would hope, only in conjunction with the other branches of the Anglican Communion), conformity is the obligation of us all, whatever our personal feelings on so controversial an issue.

DOROTHY MILLS PARKER

Washington, D.C.

The story of the five women deacons who confidently knelt before the Rt. Rev. Paul Moore, Jr., Bishop of New York, expecting that he would perform for them the ordination given to the male deacons, confirms my worst fears about the ordination of women to the priesthood. Apparently, knowing his support for the ordination of women, they assumed that their determination would overcome his devotion and loyalty to the church.

Their insistence, expressed through mediators, was an aggressive act depending on the theory of "empowerment," since they had been told by the Bishop in a meeting with these women that he could not go against the present ruling within the Episcopal Church. More, the statement by Ms. Heyward: "If the service proceeds without us the sacrament of ordination will be used to perpetuate injustice," is a striking statement which perverts the intention and purpose of the sacrament. My experience in the Episcopal Church began when I was a convert in my forties. I recall conversations concerning the necessary approbation of a candidate for entrance to a seminary. There was, I understood, a careful assessment of the character of the petitioner: his maturity, emotional stability, evidence of intelligence and sincerity of purpose, and the dedication—not only to service, but to the church itself. The delicate factor of the candidate's belief in his calling to the priesthood was carefully considered as a true call, quite other than a determination to become a priest for political reasons or simply because he "had a right" to enter on that training and mission. Often brilliant or attractive personalities were found to be insufficient.

As I said, my worst fears about women priests are realized in these five women. There is an element of obedience in the assumption of membership in any religious order. Their mischievous act, and we know that their *presumption* was mischievous and ill-conceived, may originally have come from a desire to serve God to the best of their ability, but this charitable illustration is denied by their act after receiving the bishop's blessing.

It is reported that the five women (deacons, no less!) "and a large group of supporters then left the cathedral, refusing to share in the passing of the Peace or to re-

ceive during the Eucharist." This refusal indicates not only sorrow, but anger, frustration, and a desire to demonstrate these feelings above any love and obedience to God and his church.

WILMA L. TAGUE

Kenosha, Wis.

President's War Powers

In the editorial on war-making power [TLC, Dec. 23] I found a well-reasoned analysis of the congressional resolution on war powers. It is all too true, as you demonstrated, that the president retains the power "to take this nation into war by committing American troops to military action."

Then, in the last sentence, you sought to justify this concept of one-man war by the most sickening and horrifying and (what is worse) meaningless rationale: the long-discredited notion that one of the two superpowers can obliterate the other (and become "the winner of a war") by the simple act of pushing a button first. By the way, and not incidentally, this rationale is also irreligious and immoral.

A moment's thought will show that the nation whose chief of state pushes the button first will soon be laid waste (to all practical purposes) by a rain of hydrogen bombs from submarines invulnerable to first strike. How many millions, or tens of millions, of innocent human beings will perish miserably on both sides? Are not such weapons therefore morally unconscionable—especially since they can be launched by decision of one fallible human?

That chief of state who pushes the button first will not win a war, but he will commit the greatest crime in history and a sin of inconceivable magnitude. The two superpowers have been likened to two scorpions in a bottle. The delusive button must never be pushed, and the nuclear arms race must be reversed, for it is wrong morally, religiously, economically, in every way.

SAMUEL L. TUCKER, JR.

Westfield, N.J.

We had no intention of "justifying" a one-man war—only of recognizing that such a war can happen. Ed.

The ARC Talks

Hurrah for Fr. deBordenave [TLC, Jan. 6]. He is off to a great start. There has always been something about the ARC talks, COCU, and ecumenicity in general.

In his next article I would like Fr. deBordenave to further examine the differences among the several churches in light of the first great commandment, and the second one too, and explain how these differences influence his public, private, and spiritual life. What happens to his religious life if the ARC talks are successful?

It would be most enlightening for him to set forth at least one of the great 400-year-old divisions for which he would give his body to be burned; more than that, for which one would he require the burning of his adversary's body?

Finally, which word of God? Who chooses? What does Fr. deBordenave do with Isaiah's new thing or the straight path with the bumps out? Intellectual positions, historical or not, are fine, but what are they for?

JOHN CLARK

Poughkeepsie, N.Y.

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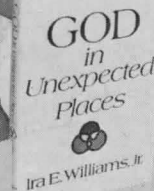
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EXORCISM

Prayers Said to Cleanse Former Church

An Episcopal layman and a Roman Catholic priest prayed together for evil spirits to leave a house that had served as the Pagan Church in Houston, Texas. Workmen renovating the premises said they feared the presence of the Devil.

The men reportedly had seen the movie, "The Exorcist," and urged the property owner, attorney Thomas Whitcomb, who is an Episcopalian, to take some action.

The Rev. Francis F. Monaghan, CSB, vice-president of St. Thomas University, Houston, said he did not perform an exorcism but joined with Mr. Whitcomb in praying for the evil spirits to leave the building.

"You have to pray and fast for several days before you do it (the exorcism)," the priest said. "Usually you have to get a priest from out of town," he added.

Fr. Monaghan said he is convinced that Satan or the Devil exists, along with evil spirits, and noted that the Roman Catholic Church has always recognized exorcism as a religious act.

The Pagan Church, located in a deteriorating section of Houston, was abandoned by its minister, Jim Palmer, and his family. They had occupied the building for over five years and the church had become well known. Signs in the yard read:

"Stand up for sex, lay down for love. The joys of heaven are not all above."

"To seek God is to find God, to do good is to be God."

"Can you really worship the Creator if you are ashamed of the way you are created? (naked)."

Numerous pictures of nudes were hung on the inside and outside walls of the church.

Mr. Palmer and his followers hope to operate elsewhere in Houston without all the attention the building and its signs had drawn. But, the Pagan Church will never go underground, he declared.

Mr. Whitcomb reported that since he and Fr. Monaghan had prayed for the cleansing of the building, restoration is continuing. When that is completed, the house will be rented. He also said that the workmen are "considerably less nervous."

ANGLICAN COMMUNION

The 100th Canterbury: Many Firsts for Him

"Have mitre, will travel." And Dr. Michael Ramsey, the 100th Archbishop of Canterbury, has done just that. He is considered to be the most traveled leader of a worldwide communion in all history.

In New York's St. Patrick's Cathedral, several thousand people applauded as the Anglican leader finished his sermon on Christian unity.

In Bucharest, large crowds mobbed the archbishop's car as he left St. Spiridon's Cathedral.

In Belgrade, he called upon the Patriarch of the Serbian Orthodox Church—the first Canterbury to do so.

Besides his visit to Belgrade, Dr. Ramsey has called on religious leaders in other communist nations of Eastern Europe. He has visited Anglican churches in Australasia, the Far East, the West Indies, the Southwest, and East Africa. He has spoken in the U.S. on several occasions and has been paired with Leo-Joseph Cardinal Suenens for Trinity Institute lectures in New York City.

Long before his visit to the Republic

of South Africa, the whole world knew that he regards *apartheid* as an abomination. Dr. Ramsey had a long talk with Prime Minister John Vorster and the press noted that he had appeared rather grim—photographs record his mood.

There are not many pictures of the archbishop showing a "glum countenance." However, one was taken after Britain's Anglicans did not secure a sufficient vote to take the first step toward merger with Britain's Methodists. He had endorsed the move; for him, it was a heavy defeat.

In his travels he has been considered "quoteworthy." It was he who said Anglicans might accept the pope "as presiding bishop but not as an infallible figure."

On Rhodesia: "The role of the church there, as it is in all countries, is to help black people and white people to know each other as brothers. Some churches fulfill the role better than others."

On the ordination of women: "There is a bit of a wish for women priests in England, but I should be anxious not to go too fast for fear of upsetting the cause of Christian unity."

Ireland: "Violence must stop, internment must stop, and there must be room for minorities in the government of Northern Ireland."

He held that concentration on certain issues such as white racism must be balanced by a concern about all forms of human repression. "To be specific. There can be black racism—General Amin of Uganda—as well as white racism—Vorster (South Africa)."

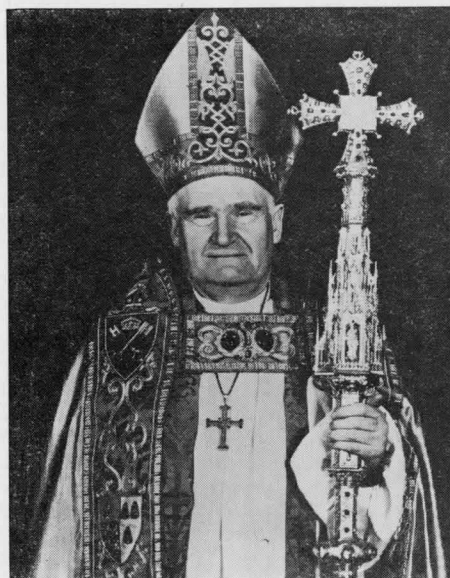
Long a president of the World Council of Churches and one of its great supporters, Dr. Ramsey is credited by many with playing a large role in bringing Eastern Orthodox Churches, including the Russian Orthodox Church, into WCC membership. Despite his fostering of the council, he has been one of its critics. Recently, he called on the WCC to shun bureaucracy and to undertake greater consultation with member churches.

The 100th Archbishop of Canterbury has often said he would retire on reaching 70. He may take the step before that birthday which is Nov. 14. He has given no inkling of what he plans to do in his retirement.

SCOTLAND

Church Has New Primus

The Episcopal Church in Scotland, which has seven dioceses, has a new



DR. RAMSEY

THINGS TO COME

February

7-9: National Conference of Asian American Episcopalians, in San Francisco. For further information and registration write to: Episcopal Asian American Ministry, 1661 15th St., San Francisco, Calif. 94103. Telephone (415) 861-1436.

Primus. He is the Rt. Rev. Richard K. Wimbush, Bishop of Argyll and the Isles, who was elected by six fellow bishops. He succeeds the Most Rev. Francis Moncrieff, Bishop of Glasgow and Galloway, who has resigned.

At Oriel College, Oxford, Bp. Wimbush achieved distinction in classics and theology and, after completing his training at Cuddesdon Theological College in Oxford County, he remained there as chaplain under Eric Graham who later became Bishop of Brechin.

Bp. Wimbush, 64, is the son of a priest who lived in Yorkshire and can claim links with the Douglas clan. Following his years at Cuddesdon College, he spent all of his subsequent parochial ministry in Yorkshire.

In the late 1940s, he went to Edinburgh as principal of the theological college and a canon of St. Mary's Cathedral.

The Episcopal Church in Scotland was formerly the Established Church of Scotland. It was disestablished and disendowed in 1689 by King William III who, almost entirely on political grounds, set up the Presbyterian Church in its place.

EDUCATION

Do Church Schools Produce Hopeful People?

A Roman Catholic schooling may be more valuable "than most people thought," especially in developing "men and women of hope," according to a survey prepared by the Rev. Andrew Greeley and William McCready on "The Ultimate Values of Americans."

The authors, both sociologists, observed that those Roman Catholics who went to both parochial grammar and high schools are almost twice as likely (29% to 17%) as those Roman Catholics who went to public schools "to be among the hopeful."

The "evidence is still tentative and must be confirmed by more research . . ." the men wrote in *The National Catholic Reporter*.

The study, done for the Henry Luce Foundation, is based on responses to six "life-situation" questions and it divided people into five groups according to their values: religious optimists, hopefuls, secular optimists, grateful or accepting pessimists, and angry pessimists.

"Hopefuls," the authors claim, are more likely than others to be "confident of human survival, to enjoy higher levels of psychological well-being, to have more satisfying marriage relationships, and to be both less racist and more trusting of others."

The largest percentage of all Roman Catholics in all groups—fully church educated (37%), partially church educated (35%), or fully public educated

NEWS in BRIEF



BP. SERAPHIM

■ Bishop Seraphim of Ioannina, 60, was elected primate of the Orthodox Church of Greece by a "trimmed" special Major Synod composed of 28 of the church's 66 active bishops. Greece's Minister of Education and Religion, Panayotis Christou, had issued a decree excluding 34 of them from voting on the grounds that the consecration of 29 bishops since 1967 was "in violation of the constitution and church laws," and disqualifying five others who had helped elect the former Primate, Archbishop Ieronymous. Though he no longer has an official position in the church, the retired Primate was not silent over the election of his successor. He sent the following telegram to Mr. Christou: "You should be ashamed of yourself."

■ Delegates attending the convention held Jan. 12, in St. Andrew's Cathedral, Jackson, Miss., failed to elect the bishop to succeed the Rt. Rev. John M. Allin, Presiding Bishop-elect. After the ninth ballot, convention was adjourned. Delegates will meet again for the same purpose on Mar. 9.

■ The dioceses throughout southern Africa will hold services on Trinity Sunday to mark the Anglican acceptance of a Declaration of Intention to unite with the

Methodist, Presbyterian, and Congregational Churches. The Most Rev. Robert S. Taylor, Metropolitan of the Church of the Province of South Africa and Archbishop of Capetown, has been chairman of the Church Unity Commission that drew up the declaration.

■ Dr. Hirotohashi Hashimoto, director of St. Luke's International Hospital, Tokyo, died Jan. 13, in the hospital. Services were held in the hospital chapel.

■ The Episcopal Church has filed stockholder resolutions with Phillips Petroleum, IBM, and Gillette, and in joint action with other churches with Exxon, questioning their policies of conducting business particularly in southern Africa and Guinea-Bissau [TLC, Feb. 3]. The Domestic and Foreign Missionary Society (the Episcopal Church) owns 12,602 shares of Exxon, valued at \$1,134,000; 15,600 shares of Phillips Petroleum, valued at \$1,000,000; 10,620 shares of IBM, valued at \$2,500,000; and 10,000 shares of Gillette, valued at \$300,000.

■ The four members of the Ecumenical Fellowship of St. John (EFSJ), Los Angeles, who took their first vows on St. John's Day, are David J. McClellan and Kenneth F. Herman, both Lutherans, and Richard J. Tussey and Elmo J. Perkins, both Roman Catholics. Officiating at the Mass for the professing was the Rev. A. A. Franklin, principal of St. John's Day School, Chula Vista, Calif., and a priest of the new Diocese of San Diego. Members of the order are Anglicans, Lutherans, Roman Catholics, and Presbyterians. The fellowship is open to all Christians who profess the Nicene Creed as their statement of faith.

■ The All Africa Council of Churches (AACC) will hold its third annual assembly in Lusaka, Zambia, May 11-24. Theme of the meeting is to be: "To live no longer for ourselves, but for Christ." The AACC, which includes most of the Anglican, Protestant, and Orthodox Churches in 33 countries, has a constituency of 45 million members, about one-third of Africa's total Christian population.

(38%)—are "religious optimists," the survey showed.

"This group," said the sociologists, "slides rather easily over evil, suffering, and tragedy, arguing that no matter what goes wrong, God will make it all right in the end."

Citing an "ironic twist" to their "good news," the authors said the study may have been five to ten years too late. They asserted that many who staff and adminis-

ter parochial schools today seem willing no longer to believe in what they are doing.

Fr. Greeley and Mr. McCready blamed the situation on church educators who have failed to sponsor high-quality research in the past, claiming that they "might have stumbled upon good news like this."

They said the discovery had to wait
Continued on page 12

THEOLOGICAL EDUCATION BY EXTENSION

THE 1960s constituted a busy decade for theological education, and much was said about it during that era. Possibly the most important single development of the decade, however, passed the Episcopal Church by. Theological education by extension, as it is called, is today widely used for training clergy and lay readers. In Latin America, Asia, and Africa, it has proved particularly helpful for training pastors of self-supporting congregations in which the pastor also must support himself, or do so partially, by secular work. In the Episcopal Church, where we have had such difficulty in establishing self-supporting congregations, both in overseas mission fields and in the inner-city and the rural areas of the U.S., such an approach obviously merits very serious consideration.

What Is TEE?

What is "theological education by extension" or TEE? We are acquainted with extension courses offered by land-grant colleges and universities in the USA. Some of them are excellent, but they are quite different from what is being discussed. TEE, as the term is now widely used, refers to a type of theological education which was developed in Guatemala in the 1960s. It is intended to convey substantial theological learning to clergy, ordinands, and lay leaders who cannot attend seminaries as full-time residential students either because they are committed to serving a local church, or because they are supporting themselves by secular work.

Although it may involve a traditional theological curriculum (Old and New Testaments, Doctrine, Church History, etc.) and may lead to a traditional accredited degree, TEE involves a distinctive kind of teaching especially suitable to the well-motivated, mature student. It also generally involves a distinct type of textbook (or a special workbook to use with traditional texts). Most important, it involves a missionary commitment on the part of the faculty and a willingness on their part to leave the "halls of ivy" in order to conduct weekly seminars (often at night) in outlying churches and other places.



DR. PORTER

TEE is not based on correspondence courses. A typical student taking a course in one seminary-level subject does an hour of homework per day for five days a week. His workbooks provide him with forms for testing himself and for seriously coming to terms with the material. He then attends a one-hour seminar session with a professor during which the students are briefly quizzed and then engage in animated discussion. The relationship of theological learning to daily life and practical pastoral work is explored at length in these seminars. The present author has recently worked through the extension textbook for the course on St. Mark's Gospel and can assure anyone that it is fully as substantial as the work an Episcopal "full-time" seminarian is likely to do on this gospel.

After four years of experience in Guatemala, TEE was so successful that in 1967 schools of various churches adopted it in Honduras, Ecuador, Mexico, Costa Rica, and the French West Indies. Extensive growth has subsequently followed every year. Rapid expansion has created the need for textbooks, first in Spanish, but then in French, Portuguese, and other tongues, and an ambitious cooperative publishing enterprise has emerged. Interdenominational workshops for theological educators are now held from time to time in various parts of the world to demon-

strate TEE. In 1969, one of the original leaders of the movement, the Rev. Ralph D. Winter of Fuller Seminary, published an encyclopedic work, *Theological Education by Extension*. This surveys the history and philosophy of this approach and gives elaborate instructions for organizing programs. It is especially valuable for its emphasis on the necessity of a local indigenous missionary ministry. Many authors, including some from the Episcopal Church, have contributed to this weighty volume. A briefer description of the subject was provided in 1971 by R. R. Covell and C. P. Wagner in *An Extension Seminary Primer*.

Developments in Episcopal Church

A few Episcopalians in Latin America and in the Philippines began to have contact with TEE, but our accredited American seminaries do not seem to have been involved. At this time, apart from a few special groups such as the Church Army, theological training for lay persons received little official attention in the Episcopal Church. This is beginning to change, however, and our seminaries will have much to learn from TEE.

Meanwhile, a new movement was taking place within our church. Nearly every diocese had some men preparing for ordination who could not attend seminary for family or other reasons. Diocesan training programs became larger and more elaborate. In Michigan, California, West Virginia, and elsewhere, it began to be recognized that these ordinands not only needed to support themselves by secular work as students, but in many cases could and should continue to do so after ordination. Hence, these men really need a different kind of theological nurture. As recent General Conventions have made clear canonical provisions for non-stipendiary clergy, and as more dioceses have seen that effective missionary work will require them, diocesan theological programs have continued to grow. Many of them, furthermore, provide training for committed lay persons who are not seeking ordination. A survey published at Roanridge in 1972 showed that almost half of the dioceses of our church have some sort of program for theological education.

Many of these schools are doing excellent jobs. In too many cases, however, their courses are simply based on old

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By H. BOONE PORTER, JR.

seminary curricula and outlines, without any deep consideration of the special educational needs of non-stipendiary ministers and lay persons living and working in the world. In too many cases, the work moves at a snail's pace, without responsible use of time, manpower, and available facilities for more rapid adult education. It is evident that diocesan schools have every reason to take advantage of useful developments in TEE.

TEE in the Episcopal Church

The Board for Theological Education organized a consultation on TEE at Roanridge in theological education from different parts of the country. This group was unanimous as to the importance of TEE for future developments in the Episcopal Church. It was recognized that diocesan theological schools will continue to grow and that it is in the best interests of the church to help them improve their work. Likewise, the need was seen to involve the accredited seminaries in these new developments.

Soon after this meeting at Roanridge it was my privilege to fly to Central America to take part in consultations and attend meetings. Nicaragua is facing an evident need for the training of self-supporting clergy in isolated parts of the diocese. In Guatemala the bishop of the diocese, the Rt. Rev. Anselmo Carral, the Rt. Rev. Edward Haynsworth of Nicaragua, and myself had the pleasure of visiting the original Extension Seminary of the Presbyterian Church which has been the pilot project for so many others. We made this visit together with the Rev. F. Ross Kinsler, a professor at that school and a widely recognized leader in the TEE movement. Subsequently I attended a meeting of the General Board of Examining Chaplains held at El Seminario Episcopal del Caribe in Puerto Rico. This institution has already taken the step of organizing extension centers in some other parts of the Caribbean area for training Episcopal ordinands, with the Rev. Paul T. Coke serving as coordinator.

In November of 1973 the Board for Theological Education sponsored a larger conference on theological education by extension held at Roanridge. All of the accredited seminaries of the Episcopal Church were invited to send representatives and also all known diocesan program directors for theological training

centers were invited to participate. The response was excellent and the majority of seminaries and of diocesan schools were represented. Conference leaders included acknowledged experts in the field, the Rev. Ralph D. Winter of Fuller Theological Seminary in Pasadena, Calif., the Rev. James H. Emery a missionary in Guatemala, and Dr. Norman Bell of the Learning Systems Institute of Michigan State University. The conference included a vigorous workshop on new methods of teaching and included a demonstration extension class in which local people in the neighborhood of Roanridge participated. This conference also offered, for the first time in the Episcopal Church, an opportunity for professors from accredited seminaries to engage in constructive dialogue with directors of diocesan schools and training programs. There is every reason to believe that the two different types of institutions can be mutually helpful to each other in the future.

What can TEE mean for the ordinary Episcopalian? First of all, it means that theology need no longer be confined to the campuses of seminaries. Every diocese can and should have within it someone who is, in some sense, a theologian, with recognized responsibility for stimulating and developing theological study. This in turn will mean that the priest or lay per-

son who wishes to undertake serious study of some aspect of the faith will have a qualified person to turn to for guidance and resources. It will mean that the parish priest who wishes to start serious adult study groups will have a new range of possibilities placed at his disposal. It is to be hoped that it will also mean that some Episcopals will also learn to become effective evangelists who can work in a team relationship with clergy in revitalizing parishes which have become stagnant and in founding new congregations in areas where they are needed.

We probably do not need any new Gothic buildings in America today. We have, however, a desperate need for new *churches* in the specific sense of new congregations of believing, worshipping, and witnessing Christians. There is, indeed, a market for theology.

Publications Mentioned in the Article

An Extension Seminary Primer. By Ralph R. Covell and C. Peter Wagner. Published by William Carey Library, 533 Hermosa St., So. Pasadena, Calif. 91030. Pp. xi, 141. \$2.45.

Inductive Study of the Book of Mark. By F. Ross Kinsler. William Carey Library. Pp. xviii, 356. \$3.95. (A programmed textbook.)

Theological Education by Extension. Edit. by Ralph D. Winter. William Carey Library. Pp. xxvi, 589. \$5.25 (soft binding), \$8.25 (buckram binding).

Training for Non-Stipendiary Ministry Today. Roanridge, 9200 N.W. Skyview Ave., Kansas City, Mo. 64154. Pp. 20. \$25.

Necessity

I know what Jesus meant,
(Perhaps a twinkle in his eye)
When he said Mary chose the better part.
But in my heart
I feel for Martha, spent
In household care.
For I am Mary: but I wear
The apron Martha wore.
Longing to sit in silence at his feet
I cook the vegetables and meat.

Elizabeth Rose

PRAYER BOOK REVISION AND LITURGICAL RENEWAL

By NEAL FRANK DOUBLEDAY

RESOLUTION A-137 (dealing with diocesan liturgical bodies) of the last General Convention of our church uses the term "liturgical renewal." So far as I have ascertained, it is the first time the term is used in General Convention action in reference to the trial services. But of course the term is not new; we find it turning up increasingly.

And we find it in portentous contexts, in, for instance, the pastoral letter issued by the House of Bishops at its meeting in New Orleans in 1972. There the bishops write of "the re-formulating of our liturgy," and of "renewing our liturgies." Dean Charles U. Harris, a member of the drafting committee on the Eucharist for a revised Prayer Book, uses an alternate term: "liturgical reform" [TLC, Nov. 11, 1973], but that term does not seem to have currency.

Now I do not think that we can dismiss "renewal" used in reference to the liturgy as just a vogue word, although it may be no more than that with some users. In contexts like that of the bishops' pastoral letter, however, it is used in a recognition

—perhaps not quite consciously formulated—that the trial services are something far more than a revision.

Yet what the Standing Liturgical Commission was empowered to do was to revise the Prayer Book. The resolution on "Prayer Book Revision" in the General Convention of 1964 asks for "a plan by which a revision of the Book of Common Prayer can be undertaken, beginning at the next General Convention of this Church, with a special view to making the language and the form of the services more relevant to the circumstances of the Church's present ministry and life."

The "Plan for Revision" submitted to the next convention (1967) and adopted by it is concerned primarily with procedure and a timetable to achieve "an adequate and constructive revision." The bishops and deputies who voted for the adoption of the plan no doubt thought that a revision might well be accomplished. *The Liturgy of the Lord's Supper* of unhappy memory, authorized for trial use by the same convention, was not yet realized as evidence to the contrary, and there was no reason to foresee a permanent ineptitude in the use of the English language on the part of the revisers.

But clearly we are dealing with something more than a revision in "language

and form"; for that something more our bishops and others find "renewal" an attractive word. It is surprising how casually—how carelessly, indeed—theological changes in the trial services are admitted. Dean Harris writes: "Because our traditional service represents a deeply penitential theology, the note of joy is buried," and goes on to say that the trial services have changed all that. (Dean Harris does not explain why, in the present state of the nation, of the Episcopal Church, and of Episcopalians, a penitential theology is inappropriate.)

Or, to take but one more example, the Bishop of North Carolina, admonishing his diocese, writes that "there is a need for clearcut theological teaching and thinking which may be new for some of us but essential to an understanding of the proposed services," that we need "to change our mind-set," that "the Green Book is not a better way of doing the same old thing" [TLC, Jan. 6]. The laity should be grateful for all such intimations; they interpret for the laity their own disquiet.

The laity—and the parish clergy, and the General Conventions—have been caught up in the momentum of a long process. Whether or not the protraction of the discussion of liturgical change and the extended periods of trial use have been part of a conscious strategy, they have worked as a strategy, tiring and confusing the laity and, I think, many of the clergy as well. The process began as revision, or at least we had every reason to suppose so. It has become, we seem to be told, renewal.

One thing is clear. What we know as the Green Book or the trial services, doubtless with some further changes we do not know about, will be presented to the General Convention of 1976, and if approved and then again approved in 1979, the Green Book will become the Book of Common Prayer, the primary statement of the church's faith.

If the Green Book becomes the Book of Common Prayer, whatever of the Anglican tradition that has been "renewed" out of it may be recovered in future years—such recovery has happened in the church—but not easily, not quickly, perhaps not in a lifetime. If any Episcopalian has not made up his own mind about the work of the Standing Liturgical Commission and its committees, it is high time that he do so.

The Numismatist

"Whose is this image and superscription?"
— St. Mark 12:16

I hold three ancient coins within my hand
And feel dead ages stir again to life,
And travel for one drachma to a land
Where Alexander ploughs the earth with strife.

A sesterce buys my passage to Pompeii
And to the very wine shop where it fell,
Unwanted, on that fire-riven day
When heaven played the counterpart of hell.

I ponder what one penny may evoke,
And instantly I stand in Galilee,
And hear a voice like none that ever spoke:
"Leave coins for Caesar. Come, and follow me."

William E. Ticknor

Mr. Neal Frank Doubleday is a churchman who lives in Decatur, Ill.

EDITORIALS

What Goes On In Alaska?

WE don't want to condemn sight-unseen the "new approach to ministry" which has been launched by the Bishop of Alaska in his vast and difficult diocese, but we find the report of it baffling and troubling [TLC, Jan. 27]. Already, the report states, 18 laymen have been ordained as sacramental ministers authorized to celebrate the Eucharist and to baptize. But—these "sacramental ministers" are not priests. At any rate they are categorically distinguished from priests in all that we have read about them.

We are told, no doubt correctly, that the need for sacramental ministrations in some of the more remote congregations in Alaska is dire. There simply are not enough ordained priests to meet the need. This new strategy is designed to cope with the situation. The bishop and his fellow workers in Alaska have our sympathy, our admiration, and our prayers.

But can there be an order of sacramental ministers who can celebrate the Eucharist and who are *not* priests? That is the question. We find nothing in Anglican tradition and practice, in the Constitution and Canons, in the Book of Common Prayer that would support an affirmative answer to it.

In Greece it is common for a village parish to have a priest who has had no formal theological education, who is himself one of the villagers, who earns his livelihood at some trade rather than being paid by the church. That system might be the answer for Alaska. But the Greek village sacramental ministers are ordained priests.

We shall not believe that the Bishop of Alaska has established a new order of ministers, non-priests performing the sacramental functions of priests, until we have information that forces us to that conclusion. There has to be some explanation that has not yet been given to the church at large. We earnestly hope that somebody who knows the Alaskan situation and this "new approach to ministry" will tell us what is really going on.

Why Always An Episcopal Priest?

A LAYMAN of the Episcopal Church, presumably of the Diocese of Rio Grande because it is in the paper of that diocese that we read his comment, raises a very nice question, and we must warn the reader at the outset that we have the same question—but not the answer.

One day last August, Actor Tony Perkins married photographer-socialite Berinthis Berenson in a private ceremony on Cape Cod—with his dog acting as best man.

According to United Press International, the wedding was held in the home of the Rev. Ernest Davis Vanderburgh, an Episcopal priest, who described it as a "very simple little service." The canine "best man" did "a very good job," the clergyman reported.

Other interesting details: the couple dressed "very casually" for the ceremony, the bride being shoeless and the groom wearing 15-year-old white bucks. The couple

had earlier announced that they were expecting a child.

The layman's question is this: "WHY does it ALWAYS have to be an Episcopal priest who is willing to involve himself in such an affair? Is there no respect left in the Episcopal Church for the sacrament of marriage? What is happening to our clergy?"

We can't answer his question but we can give him some information that may contain at least a crumb of comfort: It is not *always* an Episcopal priest who figures in these cute ceremonies; just almost always.

The willingness of some clergy to offer their ministrations to all sorts and conditions of people with all sorts and conditions of kinky notions is not what troubles us at all. What troubles us is the willingness of any Episcopal priest to participate in a ceremony that makes a farce of the holy estate which Christ adorned and beautified with his presence and first miracle, and which is not by any to be entered into unadvisedly or lightly.

Answers, Anybody?

THIS editorial is really a question, addressed primarily to those churchmen—parish clergy, especially—who are telling us that they don't want to see a saint in the White House. We'll put the question at the very end, but before stating it we will try to define and clarify the swing word in this discussion—"saint."

It is, as we understand it and use it, a New Testament word, meaning a Christian who is being sanctified by the Holy Spirit. He may be a lousy excuse for a Christian. If he is a saint still in the flesh he is certainly a sinner; but being a saint he is, as a child once put it, a sinner who keeps on trying—to be like Christ.

So that's what a saint is. And now we are told, by good Episcopalians, and yes, by Episcopal priests in good standing, that they don't want a saint to be President of the United States. Our question, primarily *ad clericos*:

If you have a parishioner (call him John), who is a credible and an interested candidate for the presidency of the United States, and is a devoted Christian who keeps on trying—and is therefore a saint though yet a sinner, and you feel that he would make a great president and you're all for his candidacy, do you, or do you not, say to him: "John, the country needs you at the helm, and of course we can't have a saint in the White House, and so I suggest that you quit saying your prayers, coming to church, saying the Creed, keeping the Commandments, and that you become the political animal the nation and the world needs?"

Do you or don't you? If so, why do you take people's perfectly good money for what is called the "cure of souls" when you obviously don't believe in the Christian cure? If not, why do you say that you don't want to see a saint in the White House?

Words Fitly Spoken

THE deliberate aim at Peace very easily passes into its bastard substitute, Anesthesia.

Alfred North Whitehead

for funding by a non-Roman Catholic agency and in a project for which parochial schooling was of peripheral interest.

"It would appear that the conviction that parochial schooling has failed is so pervasive among the elites of American society — inside the church and out — nothing can be done to shake it," the sociologists reported. They described this conviction as part of the "clammy, creepy malaise that is clutching at the life force of the American church."

THE EUCHARIST

Canadian Bishops Issue Guidelines

Baptized children over the age of five in the Anglican Church of Canada may be admitted to Holy Communion before they are confirmed.

Members of the church's House of Bishops resolved to stand by their decision made last year, though they had been asked to reconsider it by the doctrine and worship committee. That committee had said trial use of the Christian initiation rite would be theologically preferable to permitting the general admission of baptized children to communion.

The bishops issued several guidelines in a statement on baptism and Holy Communion. While noting a desire to revise Christian initiation services arises from "renewed sense of membership and mission in the body of Christ, as well as dissatisfaction with our present practice related to baptism and confirmation," it said there is as yet no clear indication of the direction in which the Anglican church should move.

Some of the guidelines issued in relation to present services of baptism, confirmation, and communion now recommend that: normally, baptism should be administered at the chief service of the day; where possible, baptism and/or confirmation should be administered in the context of the service of Holy Communion; baptism should be preceded by careful preparation of parents and godparents;

Also, children who have been baptized may make their communion, subject to the decision of their parents and the parish priest; no child under the age of five should be admitted to communion; and if there is a child who, in the opinion of the priest, should receive communion yet who has no responsible parents, the child should be brought into association with devout adults of the congregation who will accept this responsibility.

While permission is given for children to receive communion in accordance with these guidelines, the bishops said it was

with the understanding that the children will in due course be presented to the bishops for confirmation.

The bishops urged the doctrine and worship committee to continue work on the production of a new rite of Christian initiation along the lines of one accepted by the General Synod of the Canadian Church. They added that they do not believe the use of chrism (holy oil) should be made obligatory in any revision of the rite of initiation.

The meaning and significance of membership in the church and of initiation into it should be studied at the parish and diocesan level, the bishops stated. Christian initiation and Christian education are inseparable, they stressed.

Provisions for a service at which people who have grown up within the Christian community can "commit their lives afresh to Christ" and "take upon themselves the duties of membership and celebrate with the whole parish a renewed and strengthened discipleship," were also suggested by the bishops.

CANADA

Bishops Hold Rare Executive Session

For the first time in three years, members of the House of Bishops of the Anglican Church of Canada met in closed session during their recent meeting at Port Credit, Ontario. The reason: to discuss the ordination of women to the priesthood. After the discussion, the bishops decided to do nothing about the issue "for the time being."

The other two major items discussed by the bishops were Christian initiation and church union (with the United Church of Canada and the Christian Churches).

More than three years ago the House of Bishops decided to hold open meetings except for the sessions at which personnel were discussed. Since then, the bishops have allowed representatives of *The Canadian Churchman*, national publication of the church, to cover their sessions.

Outside the closed meeting, the Primate, the Most Rev. E. W. Scott, commented that a number of bishops felt they could not speak freely on controversial matters with the press present. Others feared they would be "labeled." Gradually, the Primate said, he endorsed the move for "ease of discussion."

One bishop reportedly said that the house is in such disarray over Christian initiation and the ordination of women "that the whole concept of collegiality has gone out the window and until we can get that straightened out, we have to meet in private."

The decision to do nothing about the ordination of women for the time being cast gloom on many churchmen, who, since the General Synod, saw female

priests "closer to reality." The General Synod in approving the action by a large majority, added that such ordinations should not take place until the House of Bishops has worked out a pattern, including an educational process.

The response of the bishops is that they recognize an evident division within the church and they cite their own difficulty in reaching collegial consensus on when implementation might be possible.

The committee on ministry has already recommended to the House of Bishops that a Diocese of Huron study guide on women priests be the basis for a national guide.

Last summer, the Anglican Consultative Council (ACC) repeated its assurances to member churches, provinces, councils, and extra-provincial dioceses, that the decision on the ordination of women to the priesthood "is theirs alone."

The ACC then passed a resolution stating that where any autonomous province decided to ordain women to the priesthood, "this should not cause any break in communion in our Anglican family."

On the subject of church union, many bishops in Canada are concerned about their role under the plan of union (Anglican, United Church of Canada, and the Disciples Churches) and are anxious to have the ACC concerns about the episcopacy written into it.

The ACC said the bishop is not primarily an administrator, but has a particular pastoral and teaching ministry which should be preserved.

The bishops passed four resolutions on church union. They agreed that ACC comments on the plan of union should be circulated; recommended that by a yet unspecified date each bishop will submit to the Primate a brief criticism of the plan, and that analysis of the criticisms be presented to the House of Bishops for discussion at a future meeting; recommended that for the next two years the interchurch relations committee and the committee on union and joint mission "spend more time developing particular alternatives for joint mission . . . and less on promoting the plan of union."

HUMAN RIGHTS

Church Sponsors Refugee Family

The first Chilean refugee family to be admitted to the United States since the overthrow of the Allende government last September has arrived under sponsorship of the Episcopal Church and through Church World Service (CWS), the relief agency of the National Council of Churches.

Mr. and Mrs. Carlos Alberto Reyes-Espinoza and their two young children, Carlos and Camilo, arrived in New Windsor, Md., for an interim period at the

Brethren Service Center there before going on to the west coast where Prof. Reyes-Espinoza will teach at the University of California in La Jolla. He had taught at the Technical University in Santiago, Chile. His wife is a citizen of El Salvador.

The family came upon the recommendation of the U.S. State Department and approved by the Department of Justice.

According to the Rev. John Schauer, director of the CWS's immigration and refugee program, the applications of at least 54 Chilean refugees for entry to the U.S. under the special program are being considered by the State Department and his office has promised to resettle "any or all" of them.

Under President Salvador Allende, more than 13,000 people from several Central and South American countries had found asylum in Chile. Since the military overthrow of the president, many of these have been on the run. Nearly, 1,500 people have been cared for in six refugee centers in Chile operated by an ecumenical committee of churchmen and the United Nations High Commissioner for Refugees.

The Presiding Bishop's Fund for World Relief has approved a grant of \$1,000 to assist in the resettlement of refugees from Chile.

CHURCHES TODAY

Non-Violent Stance Urged

Dr. Robert McAfee Brown, protestant theologian at Stanford University, contends in a new book that churches should take a non-violent stance on contemporary affairs on both moral and pragmatic grounds.

Although such an attitude "may seem completely out of touch with reality," he said, churches should either seek to change structures of violence or disengage from them.

"In a world which rapidly escalates into unthinking and brutal violence at the drop of a bomb, there may be a crucial place for a community that will insist that, at whatever cost to itself, it will say 'no' to violence, both the structural violence that silently devastates and the physical violence that shriekingly destroys," he said.

Dr. Brown predicts that "such a position is going to be a minority position. It is not going to draw new members with noticeable rapidity, and if seriously embodied will drive out many who now feel they share the name of Christian."

Furthermore, he says, "those outside on the edges, of such a church will feel threatened by it and may perhaps turn violently against it. At least they will no longer do what they presently do—ignore it."

The United Presbyterian minister warns that "if white churches are going to do

no more than reflect, in pale fashion, the values of the culture around them, they do not really deserve to survive." But he contends that "there are still opportunities for white churches to exert leverage short of violence on the structures of which they are a part."

In Dr. Brown's view, violence "involves a great deal more than simply an overt physical act of destruction. It describes the actual situation of the great majority of the human family, whose existence is so exploited and demeaned—even though no overt physical actions are taking place—that they can indeed be described as victims of the continuing violence of our society."

He suggests that the churches try to see the world through the eyes of the oppressed, and "take their cues from a Helder Camara and a César Chávez rather than a Norman Vincent Peale or a Billy Graham."

THEOLOGICAL EDUCATION

BTE Pleased with School Merger

At its recent meeting, the Episcopal Church's Board for Theological Education (BTE) expressed pleasure that two Episcopal seminaries—Philadelphia Divinity School and the Episcopal Theological School, Cambridge, Mass.—have completed plans to merge, beginning with the 1974-75 term.

Chairman of the BTE, the Rt. Rev. Ned Cole, Bishop of Central New York, said the board sees the merger as "a giant step by responsible bodies in the Episcopal Church to make possible continued quality theological education."

BTE voted to provide \$25,000 to the Philadelphia school to assist in the move to the Cambridge campus. The grant was made from funds provided by the Episcopal Church Foundation. The board also offered to act as advocate in search of increased financial support for the new institution which will be called the Episcopal Divinity School.

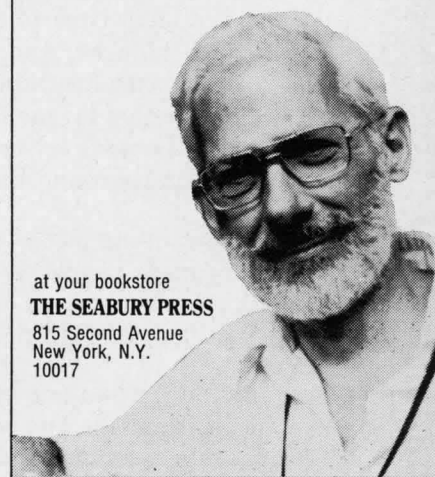
In other action, the board approved \$22,800 from the 1973 Church Program Budget funds for Absalom Jones Theological Institute which is the church's segment of the Interdenominational Theological Center in Atlanta.

The board also approved a total of \$150,000 for the bishops' continuing education fund of which \$40,000 is to be available this year, and for other clergy, a 1974 ceiling of \$185,000. A minimum grant for all clergy for the continuing education program is \$200 with a minimum time of ten days for study.

BTE elected one of its own members, the Rt. Rev. John Krumm, to be chairman of an advisory committee authorized by General Convention. The convention action, affirming its conviction that the support of theological education and the

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church's seminaries is a responsibility of the whole church, directed the BTE, in consultation with others, to develop a plan to implement the principle. Committee members will be selected by trustees and deans of accredited seminaries and other interested groups.

BTE also voted to create, in consultation with the deans of accredited seminaries, a small task force to make recommendations with respect to evaluation of seminarians, as required by a new canon on candidacy approved by General Convention.

Officers of BTE, in addition to Bp. Cole, are Robert F. Gaines of Northern California, vice chairman; and Mrs. Eloise Lester of Atlanta, secretary. The Rev. Almus Thorp, Rochester, N.Y., was re-elected executive director for the next triennium.

ROMAN CATHOLICS

Priest Claims Right to Say Latin Mass

The Rev. John J. Kenne, a Roman Catholic priest who officiates at semi-traditional Latin Masses in an unauthorized church in West Roxbury, Mass., claims that he is facing possible suspension from the priesthood, but the Archdiocese of Boston said attempts at reconciliation "are continuing."

The priest, who has been unassigned for the past two years, has been told to stop his unauthorized practice or face suspension.

He acknowledged that he had been given permission to celebrate Sunday Latin Masses in the Cathedral of the Holy Cross but he stopped after four such services last year because so few people attended.

He now holds the Masses in the home of his parents in Brookline, Mass., and in the newly named St. Roger and St. Mary Church, West Roxbury. He said "a protestant friend" put up \$20,000 for the 90-year-old building which, in its history, has been a German-language mission of the Dedham (Mass.) Congregational Church, a synagogue, and a worship center for the Mennonites. The new church is chartered under the corporation name, Misty, Inc.

The priest claims there should be a Latin Mass available for those who did not make the transition from pre-Vatican II days and "have a right to be served." He said he accedes to some of the new liturgical rites.

He also said he believes he is "conscience bound" to continue the Latin Masses should he be suspended.

Coming — February 24
LENT BOOK NUMBER

Book Reviews

THIS MAN JESUS: An Essay Toward a New Testament Christology. By Bruce Vawter. Doubleday. Pp. 216. \$5.95.

This Man Jesus is an example of scholarship that is both precise and comprehensive. Bruce Vawter is aware of current developments in biblical scholarship and in theological interpretation. At the same time his knowledge of the dogma and the exegesis of prior ages is profound. Thus he is able to show that speculations which seem to the traditionalist rash and even shocking are really far from new, that in fact they are classic heresies expressed in the terms of existentialist or phenomenological philosophy. Yet he is no unthinking defender of the past. With evident success he seeks to translate the credal statements of earlier ages into the terms of process philosophy.

The approach adopted is an examination of what the New Testament actually says, beginning from the primary assertion "He has been raised." The need to interpret the Resurrection that scripture attests is recognized and met. In the same way the Pauline statement "He died for our sins" is given interpretation, and equivalent assertions are traced in the work of other New Testament writers. The New Testament titles of Christ are given careful treatment, and among them the greatest significance is ascribed to the term "Son of God." Actually no other treatment of what it means to describe Jesus as "Son of God" can quite match this in perceptiveness. There follows a study of the background of Judaism and in particular in the Wisdom literature of the Old Testament and the Apocrypha for what the earliest Christians affirmed about the relation of Jesus to God and to man. A final brief chapter deals with the real meaning of the Virgin Birth, and some related issues, as seen in the NT.

The style of writing is clear enough to anyone who has a sound background in theology and biblical studies. Fr. Vawter never leaves one in doubt as to what he really means. Yet it is not likely to prove a "popular" work in the field of religion. It is not a book that should be read at one sitting. But in reality it is a bit too easy to put it aside. For the person who does not know the *Similitudes of Enoch* among ancient writings, or Jeremias and Pannenberg and Schillebeeckx among contemporary scholars, it may seem remote from life. Anyone who allows himself to be put off by these references will lose an opportunity to improve his knowledge, and the volume makes perfectly good sense even for those who have little acquaintance with matters to which it refers. But it must be recognized as more of a reference work for the teacher than a resource for

the interested layman or even for the average parish priest. If it can be widely read this will be good. If it cannot, it is at least to be hoped that ways of communicating its content to many Christians will be found.

(The Rev.) HOWARD RHYS, Th.D.
The School of Theology
The University of the South

THE RELIGIOUS PHILOSOPHY OF QUAKERISM. By Howard H. Brinton. Pendle Hill Publications. Pp. 115. \$3.

Howard H. Brinton, who died on Apr. 9, 1973, was probably the most eminent spokesman for Quaker thought since Rufus Jones. His book is edited (by himself) from four Pendle Hill pamphlets published between 1967 and 1971.

As one who has known and admired many Quakers without knowing anything of their theology beyond the obvious rejection of priests and sacraments, I found this book to be of considerable interest. Brinton states that Quakers are neither trinitarians nor unitarians. The inference appears to be that they are what must, I suppose, be called "dualitarians." This makes sense until one tries to decide which person of the Trinity is missing. Both the Holy Spirit and the only begotten Son are expressly equated with what is called "The Eternal Christ," a concept drawn mainly from St. John's Gospel. The result is not so much the elimination of one person as the distortion of two persons. In the case of the Holy Spirit, for instance, the experience of Pentecost is completely bypassed and its effects are read back into the atonement. (Brinton writes that "Christ by his atonement on the cross became the founder of a church!") In the case of Christ himself, since every man is regarded as in some degree "an incarnation of the Light," Christ becomes simply "the highest form of created life that has yet appeared" (italics mine). It seems fairly clear that the unique divinity of Christ is being rejected, but if doubt on this point remains it is dispelled when the author says frankly that he finds "irrational" the notion of Christ as fully God and fully man. It seems, then, that Quaker theology is basically unitarian, although it should be pointed out that the Godhead is regarded as immanent, not transcendent.

Of additional interest (especially in view of the foregoing) is the fact that Quakers have always regarded themselves as closer to Catholicism than to Protestantism — Brinton points out, for instance, the presence of masculine and feminine elements, and the lack of sermon-centeredness to be found in both.

ROSAMOND KENT SPRAGUE
University of South Carolina

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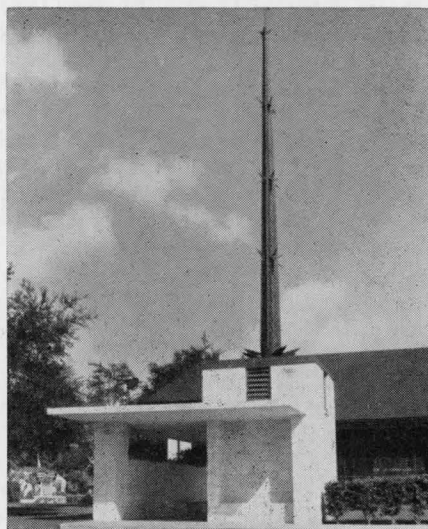
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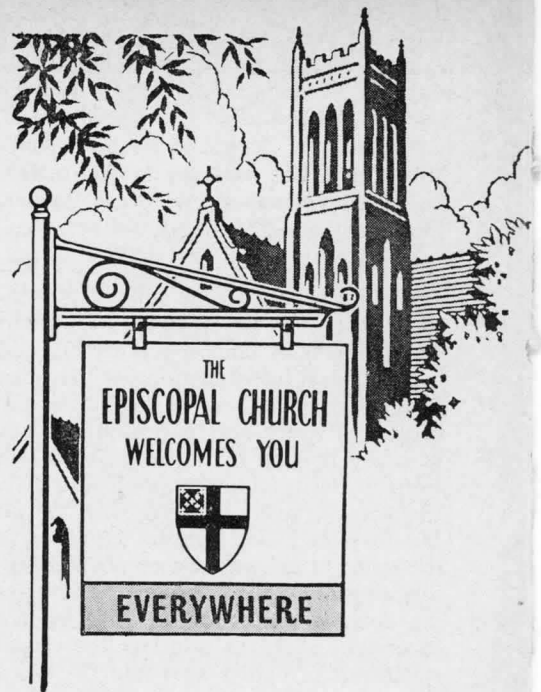
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