

September 29, 1974

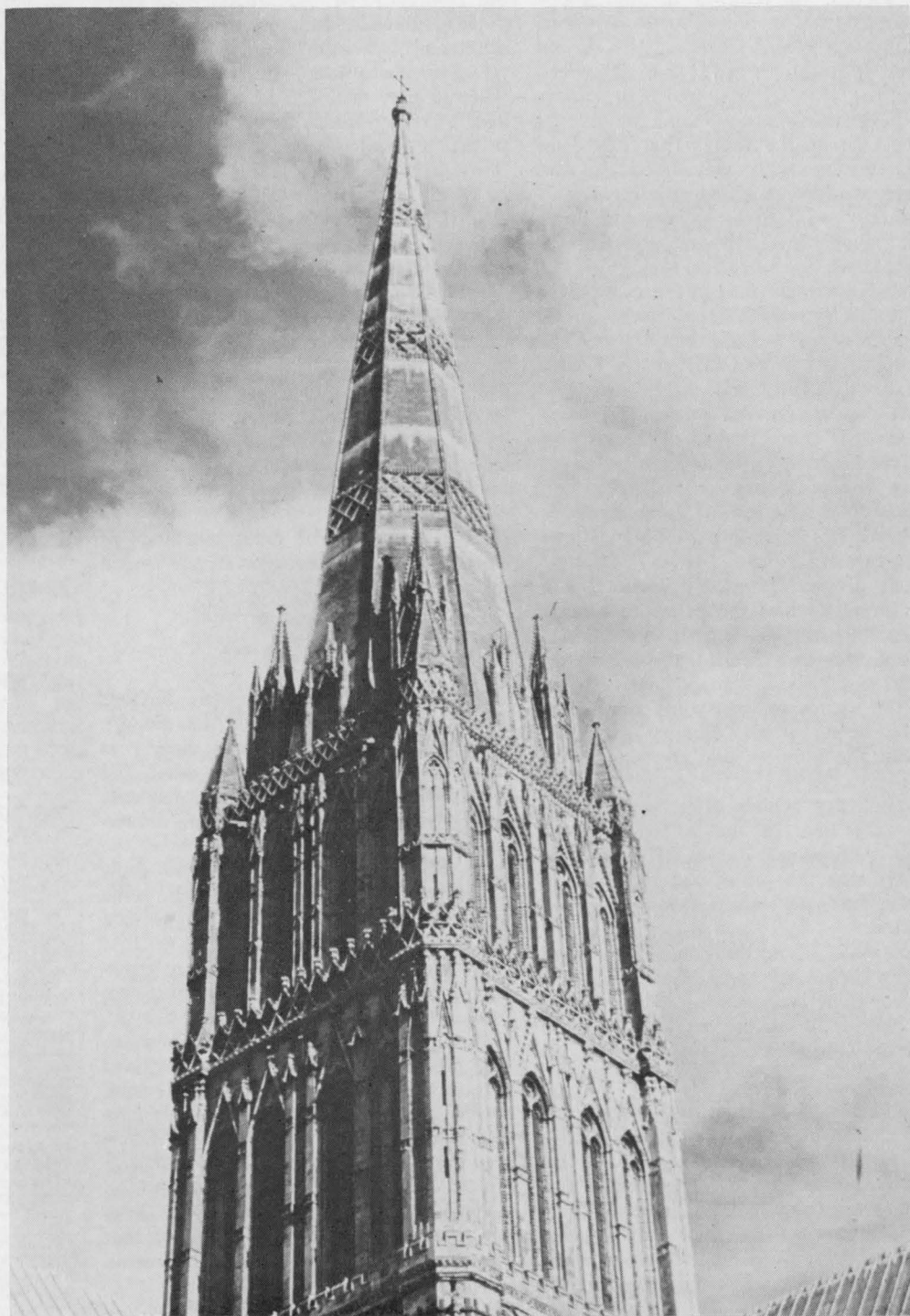
30 cents

The Living CHURCH

A
R
T

— A
Channel

Salisbury reaches toward the
Infinite [p. 10].



AROUND & ABOUT

— With the Editor —

I've only begun to read Fulton J. Sheen's newest book, *Those Mysterious Priests* (Doubleday), but one of the great, and neglected, truths which he sets before us at the outset of it needs every kind of iteration in every kind of place; hence these words. Bishop Sheen holds up before us the image of Christ as both Priest and Victim; he reminds us that every human priest is an *alter Christus* in whom and through whom Christ carries on his eternal priesthood; and that in every human priest Christ seeks to manifest both his priesthood and his victimhood. One of the things that has gone badly wrong with priesthood in the church is that ordained priests all too commonly want to be priests but don't want to be victims in the image of Christ's Victimhood.

As priests, men want to exercise power and authority over others; and if this is to be done in a good cause—such as making society more Christian—it is easy to justify this. But Christ the Priest is also Christ the Victim. All power in heaven and earth is committed to his hands; but he gives his back to the smiters.

The following passage will give you some idea of how Bishop Sheen develops his thesis (which is more a loving critique than a thesis):

"The divorce between priesthood and victimhood enables the priest to remain in his sanctuary, his parish, his diocese, without the love of the suffering world which victimhood demands; it permits also the victim to justify his suppliance of the needs of the hungry neighbor, without the holiness that the priesthood requires."

A ministry which does not contain both "the love of the suffering world which victimhood demands" and "the holiness that the priesthood requires" is not the full and unimpeded ministry of Christ.

Perhaps in all our thinking about priesthood in the church, and who is qualified to receive it, we need to take a good searching look at the *victim* side of authentic Christian priesthood.

Whether they consider themselves "charismatics" or not, many Christians nowadays are thinking about God the Holy Ghost as they have not done for years. (I still think "Ghost" is better than "Spirit" because the former term implies a definite person, an "individual rational substance" as the schoolmen would say,

whereas "Spirit" is an incurably vague and indefinite term in our language and can never be anything else. Pardon the parenthetical digression which here endeth.) What is the Holy Ghost—or better, who is he? We cannot see him directly; by his fruits we shall know him. The late Alan Watts used to point out that our difficulty in visualizing the Holy Ghost is like the difficulty we have trying to see our own vision. Quite so. But we can "discern the spirits"—test them—as to whether they are of God. Hans Küng in *The Church* reminds us of this important truth: "For all the freedom of the Holy Spirit to work where and when he wills, he is not a Spirit of wild enthusiasm, but a Spirit bound to the definite eschatological saving action of God in Jesus Christ."

I don't know why great theologians like Hans Küng have to speak so ponderously. What he's saying (if I can read un-plain Teutonic English) is this: "Although the Holy Ghost can work wherever he wants to, and in whatever way he chooses, we shall not know him by the way in which he sends some people into a frenzy but by the way he changes people into the likeness of Jesus Christ as their final end and goal."

This is one of the great teachings of Christ himself, as recorded in the fourth



gospel, especially chapter 16. Neither the Authorized Version nor the modern translations bring this out as clearly as they might. Christ says that when the Holy Ghost comes "he shall glorify me, taking whatever is mine and then revealing it to you" (John 16:14). It is the work of the Holy Ghost both to show us ever more and more of Christ who is the Truth and also to form and to nurture this Truth more and more in us so that as we move toward our End we are growing in conformity to Christ in our own being.

On this reading of the divine promise of the gift of the Spirit we may say, and we must say, that there is only one *charisma*, ultimately: Christ-likeness. The true charismatic is he who day by day is growing both in the knowledge and love of God and in likeness of character to God in Christ. That is the only test of Christian charisma, which is to say that it is the only test of the validity of one's Christian religion.

The Living Church

Volume 169

Established 1878

Number 13

An independent weekly record
of the news of the Church
and the views of Episcopalians.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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

DEPARTMENTS

Around and About	2	Editorials	12
Books	15	Letters	3
News			6

FEATURE ARTICLE

Art — A Channel of Love

Geo. W. Wickersham, II 10

THE KALENDAR

September

29. St. Michael and All Angels / Pentecost XVII
30. St. Michael and All Angels, trans.

October

1. Remigius, B.
4. Francis of Assisi, Friar
6. Trinity XVII / Pentecost XVIII
7. [Columbus Day]
9. Robert Grosseteste, B.
13. Trinity XVIII / Pentecost XIX

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

By Whose Authority?

The retired bishops who performed what some regard as invalid ordinations based their action on an unassailable proposition; namely, that they were obeying God rather than men. If, as they have said, the Holy Spirit was guiding them, the critics must pray for pardon. No one can doubt that the Spirit may suspend procedures of courtesy, abrogate inconvenient agreements, and negate canon law.

Dissent therefore can only be based on the question, "But was it the Holy Spirit that moved them? Was it not rather the spirit of this age: that spirit which affirms the autonomy of human reason, which approves of modern liberals, which affirms progress, which understands that revelation is a function of culture, which looks back to its source in the secularized Christianity implicit in the 18th century Enlightenment?"

(The Rev.) H. BREVOORT CANNON
Hoosac School

Hoosick, N.Y.

Validity

Your editorial writer [TLC, Aug. 18] clearly establishes the weakness of the Augustinian doctrine of "validity" as it applies to some grave problems which face the church today. Before his thoughts are too hastily digested he ought to clarify our thinking about what exactly constitutes "the community of faith." The weakness of his present argument lies not in its application to a personalized doctrine of the episcopacy, which so vexes the thinking of many, but in its relationship to the modern Anglican emphasis on institutional continuity.

The force of the argument against the "ordination" of the women in question would have been totally destroyed—and may yet be—had the voting procedure in General Convention been changed. Then "the community of faith" would have voted for the ordination of women to the priesthood, and the canons would have been amended. Would then those ordinations be true ordinations?

One of the problems the Anglican Communion has encountered in the search for church union has been the inability of many non-episcopal Christians to accept the episcopacy as it has been presented to them. All too often the emphasis has been that of your editorial. The episcopacy symbolises the continuity of the institution of the church, we are told. The traditional protestant, his eyes upon the Reformation, doubts its efficacy in this matter, and may point to New Testament claims on continuity as a defense—"God can raise up from these stones children unto Abraham," retorts John Baptist. Episcopacy illustrates the jurisdictional and canonical authority of the church, we are told, raising New Testament overtones regarding such questions as "By what authority do you do these things?"

Scripture and the Fathers place our doctrine of the ministry and that of the church firmly in the context of the transmission of

the Apostles' doctrine. In this context it is interesting to see that the Anglican reformers' insistence on the preaching of the pure Word of God and the right administration of the Sacraments are coming into their own in ecumenical dialogue between Rome and other communions.

The Anglican protestation about the ministry pleads the cause of right doctrine against the claims of the authority of institutions, be they personalized claims of papacy, episcopacy, bureaucracy, or puritan individualism. In this century, the Episcopal Church has provided Apostolic Succession to Christians who have left the canonical and jurisdictional church in Portugal and the Philippines, and has entered communion with Polish Christians because the primacy of faith and conscience even in matters of schism has been recognized.

It is quite natural for those who love the Episcopal Church to deny the rightness of the cause of those Christians who have left her communion because they believe her fidelity to the faith has been questionable in that the institution has become more important than the faith. The argument of your editorial neatly disposes of the orders of those in schism while dealing with the present crisis about the ordination of women to the priesthood. Yet surely something a little more effective must be proposed unless the legal constitution of a jurisdiction is to become the defense against heresy. Such a defense has served poorly in the past. Apart from anything else it proposes an argument used so often by the Roman church against the orders and sacraments of the Anglican Communion—which perhaps is why "no other church is as thoroughly hung up on it as Anglicans."

(The Most Rev.) ANTHONY F. M. CLAVIER
Bishop Primus, The American
Episcopal Church
Greenville, S.C.

Variety in Worship

I am somewhat reluctant to write this letter concerning the article "Doing His Mission in Our Time" [TLC, July 28] because I agreed with most of what Fr. Foote said. However, I both disagree strongly with and object to the tone of his criticism of variety in worship. His question, "Does a member of a 'with it' group ever grow into something more traditional . . .?" is only partly offset by the statement that "Traditionalism per se is not our goal . . ." and changes may be required for young and old. If "our goal" refers to the goal of the Episcopal Church, it belabors the obvious to say that traditionalism should never be the prime focus of our existence.

Our parish, All Angels', is probably a perfect example of that to which Fr. Foote would object. Our church houses four services each Sunday: a folk-jazz mass (using the Second Service in the Green Book), a traditional service (using the Book of Common Prayer), a signed service and a French mass. The latter two result from our housing missions for the deaf and Haitians and I

World's most beautiful

HAND MADE

**ALTAR
LINENS**

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

BISHOP MASON RETREAT AND CONFERENCE CENTER FLOWER MOUND, TEXAS (DIOCESE OF DALLAS)

Ideal place for mid-continental retreats or conferences. 20 minutes from Dallas/Fort Worth Regional Airport. Maximum overnight accommodations, double occupancy, 42. Maximum one day retreats or conferences, 60. Staff leaders by Order of the Holy Cross. Reasonable rates.

Write: The Rev. Raymond E. Abbitt, S.T.D., Rector
Rt. 1, Box 56B • Grapevine, Texas 76051
or telephone 214/434-2842.

"ST. MICHAEL'S MASS"

Music for Eucharist — Rite 2

For Unison Voices & Organ
An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON
6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for Examination Packet for Priest,
Organist/Choir and Congregation editions.

The Traditional Episcopal Church Calendar for 1975

Listing Major Saints' Days, Holy Days,
the Liturgical Colors that we have tra-
ditionally known through the years.
Printed on heavy stock.

Altar Guilds need them!

Clergy want them!

Helpful for Family use!

MAIL ORDER TO:

ANGLICAN BOOKSTORE

P.O. Box 128 • Statesville, N. C. 28677

Send me _____ Calendars at \$1.25 each.
Check is enclosed for \$_____.

Name _____

Street _____

City _____

State _____

Zip code _____

Announcing...

a post-inventory sale of merchandise at half price or less. Included are choir vestments, paraments, kneelers, eucharistic vestments, clergy shirts, yard goods, and many other items. Some were store samples, others are in discontinued styles or fabrics. A few "seconds," but mostly first-class merchandise. Two weeks only — Monday, September 23rd at 9 a.m. thru Saturday, October 5th at 5 p.m.

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

**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS**

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

HOW ABOUT YOUR WILL?

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

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

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

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

presume even Fr. Foote would see merit in separate services in these instances. However, while the people who attend the folk-jazz mass differ greatly from those at the traditional service, they are neither "competing groups" nor do they "merely ignore each other." The folk-jazz mass has attracted large numbers of new people to the church and has doubled total Sunday attendance. These are people who would either not attend at all or much less frequently were we to have only the traditional service. The same would be true of those who attend the traditional service were we to have only the folk-jazz mass. But the two groups work together, on the vestry and on various committees, and they worship together on holy days and at our semi-annual parish retreats.

The vestry, at its last meeting, discussed the importance of worship in bringing the parish together (we have some divisions but they are definitely not on "traditional" versus "with-it" lines). Joint Sunday worship among the Haitians and the deaf, as well as All Angels' own groups, has occurred and was commended for the future. But the rector and vestry wisely decided that additional worship services should be the primary method of bringing the parish together. This might mean, for example, a eucharist before our bazaar, but would not require the elimination of any Sunday service.

I find the state of the Episcopal Church to be very encouraging and I think that greater variety in worship has been and will continue to be a factor in the growth (spiritually and numerically) of it.

EDGAR K. BYHAM

New York City

Apostolicity

A response to the Rev. Alan Rosenau's letter [TLC, July 21]:

The phrase "apostolic pattern" is a confusing one, I'm afraid, and not at all suitable when the person using it seems to intend a misleading imputation of authority. The words *episkopos* and *presbuteros* in the New Testament, i.e., in the writings of the Apostles, refer to one and the same person, the former referring to the character of the work undertaken, and the latter to the mature spiritual experience and understanding of those so described. To be sure, our word "priest" stems ultimately from *presbuteros*, although it is now used to translate *hiereus* or *sacerdos*, which meaning the apostolic term *presbuteros* certainly did not have. In addition, the modern practice of using the diaconate as a mere stepping stone to the priesthood has neither scriptural nor patristic warrant. The modern priesthood has completely usurped the office and liturgical function of the deacon.

What, then, is "apostolic" about the *status quo*?

The phrase "genuine sources," especially as defined by Fr. Rosenau, has an uncomfortably gnostic ring about it. We must not allow ourselves to define or limit the work of the Holy Spirit. Tradition and reason, especially, have always been influenced by the Spirit, and have always themselves been informed by his work in the "secular" spheres of current events and culture.

Quite obviously, when Fr. Rosenau calls for "constructive reasons," he is again defining "constructive" in his own terms. It depends, I suppose, on whether it would be

more constructive to reaffirm the fossilization of first century cultural attitudes, or to widen the effectiveness of the Christian ministry by discerning (and this is proper only to the office of bishop) the validity of a vocation to that ministry, regardless of the sex of the person to whom the vocation comes.

I hope this letter is a reflection of fair-mindedness and that it is based on an accurate presentation of facts of "scripture/tradition, constructive and pastoral theology, and reason guided by prayer."

IRVIN WEST

Fayetteville, Ark.

Responding to the Rev. Alan Rosenau's letter regarding the priesting of women, I suggest further questions for the consideration of Bishop Allin's theological commission.

Some women, eager for ordination, are already seeking to change the theology of the church in order to bring it more into line with female priesthood.

A Miss Wilkinson, reviewing Mary Daly's *Beyond God the Father* in *The Episcopal New Yorker*, states that the book seeks to remove the phallogocentric image at the heart of the Trinity. The book objects to the over-emphasis on "the Jesus figure" and the consequent "Christology."

It is a small step from this to the statement of "two Roman Catholic theologians," Dr. Elizabeth Farian and Dr. Jane F. Cahill who, according to the *Atlanta Constitution*, declared that "the divinity of Jesus will have to go."

Miss Wilkinson, referring to *Beyond God the Father*, said that the book represents "a philosophy which can unite both men and women in the troubled institution which is the church today. The arguments are sound."

Jesus will evidently come under attack in more ways than one. If his maleness cannot altogether be obliterated he can, at least, be made somewhat feminine. Betty Gray, editor of *The Episcopal New Yorker*, declared that Jesus was "a real sissy," because of his evident love of flowers and children.

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Ordination of Women

The Rev. Alan Rosenau [TLC, July 21] offers this question: "Considering the genuine sources of our faith, what constructive reasons can be found that recommend ordination of women to the (Episcopal) priesthood?"

In the issue of Aug. 12, 1973, you published an article by Chaplain John M. Scott of the University of Pennsylvania. This should be read with the letter [TLC, Apr. 29, 1973] of Prof. Randolph C. Miller of the Yale Divinity School. Both men, of varying churchmanship, seem to provide what Fr. Rosenau is asking for. In that continuing debate, I said [TLC, July 1, 1973], "The church in every age has responded to needs. The question is modernity. The question does involve sociological reasons." The apostolic pattern was a development (see Acts 6).

Fr. Rosenau's "genuine sources" must include history, to be genuine. The history of the church—and of the Church of England and of her daughter church, PECUSA

The Living Church

—is a history of change and changes. Genuine sources include the secular (the church has been and is in the world, involved with humankind) from age to age.

In each service of ordination (deacon, priest, bishop) there is asked a personal question: "Do you think that you are truly called, according to the will of our Lord Jesus Christ" to which is coupled "and according to the canons of this church" (deacon, priest) or "and the order of this church?" (bishop). Hence a voting technicality in the Louisville Convention keeps the canons from being changed. So, women are perpetuated in the "inferior office," while the male deacons continue "in the office of deacon the space of a whole year (except for reasonable causes it shall seem good to the bishop)". The women may serve and prepare themselves for higher status, but no matter how diligent they are they must be content to be "modest, humble and constant in their ministration" at the mercy of the males who dominate the ecclesiastical establishment.

Come Holy Spirit! Inspire us to insert the needed pronouns in canons and rubrics that *she* and *he* may be allowed status and service in response to the vocation to which each believes he/she has been called, even to partaking in the divine sacrifice and making holy eucharist.

(The Rev.) W. ALFRED WILKINS
Altadena, Calif.

Liturgical Revision

We have not learned from history. We are rushing into something that will divide the church: adoption of a so-called revised Prayer Book by a certain time.

I would direct your attention to the fact that the early Christians *did not have a liturgy* written down—they responded to Christ's command and started doing that command as they saw fit (based upon synagogue experience). Interestingly enough the Holy Spirit must have been at work as there is proof that in all the remote places of early Christianity the *outline of doing* was the same even though the bishops ad-libbed the prayers. Centuries of "outline—ad-libbed prayers" passed without a definite uniform writing down of the liturgy that was developing. When it was written down it represented the *accepted current usage* of the church in several major areas (Antioch, Jerusalem, etc.,) and *not* someone's newly composed liturgy. As more centuries passed, predominant usages from these major areas came to be accepted by larger portions of the church—the rite of Byzantium in the East, the rite of Rome in the West.

This process has not been true in the Anglican liturgies. Whereas the compilers of the ancient liturgies merely wrote down what was in practice in their areas, Cranmer created a *new* liturgy (under the disguise of being a translation of the Latin rite). When his first attempt was not accepted, he created an even more-original, less-accepted version and forced it upon the English church! Surprisingly, even though the second one didn't gain acceptance either, it still has remained as the basis for Anglican liturgical development and all other versions have stemmed from it. But the fact is that the second original of Cranmer *did not* represent the practice of the church at that time. This becomes perfectly clear by the church's rejection (in practice) and subsequent re-

visions of it. This rejection and change is what the ancient church called *The mind of the church*. This means that a council can adopt something, but if the church as a whole rejects it, the council's action is invalidated. This *mind* was considered by the ancient church (and still is by the Eastern church) to be the supreme, infallible judge on earth of the church.

We have had revision on our minds for this entire century. The reason is that the *mind of the church* (American) is speaking out against the incompleteness of the 1928 edition, and the unacceptable proposals of 1967 and 1970. Many people in the Episcopal Church are aware of both the *mind* and the historical facts about the Anglican liturgies and are desirous to see a true revision take place.

Our Standing Liturgical Commission has made the same mistake that Cranmer made: the proposals are *new* writings that do not represent the current practices of the American church (let alone the desires of many for the recovery of much valuable material lost in the Reformation). The SLC should demand to know from the whole church what practices have crept into 1928 that are not authorized by the Prayer Book, yet which are accepted by the church, instead of trying to create further blunders of liturgies. These things, if made known, will dictate an acceptable revision without causing so much turmoil in the church. When these desires and practices are made known, several liturgies can be drawn up, authorized and used interchangeably for an undetermined period of years, and eventually the church will find itself accepting one or two proposals which can then become the true revision.

I urge the SLC and General Convention 1976, to adopt such a plan of action so that the church can be freed of the current stress over this subject and get back to the true purpose of the church: spreading the Gospel of Christ.

Let us learn from history!

JEFFREY K. RISNER
St. James Church

Zanesville, Ohio

A Hard Choice

I heard the call for the Presiding Bishops Fund for World Relief, particularly for those unfortunate people living in Africa just south of the Sahara, with some real questions in my mind. Of course it is Christian to perform acts of charity; and it is horrible to see people die of starvation (as I have); but as we begin, both as a church and a nation, to consider sending large quantities of food to starving peoples as we have done in the past, I believe that we must begin to look toward the long term consequences of our generosity.

Several years ago we had immense supplies of wheat and corn stored in the Midwest. For three years we sent that food to India and Pakistan. Sailors used to call it the wheat run—six weeks out, six weeks back; and even when the wheat was unloaded in some obscure port in India or Pakistan or in one of the larger harbors, it was sometimes almost impossible to get the grain into the interior. The same is being said of those unfortunate people who live in that part of Africa which is now becoming known as Saheel. Many thousands of people are dying in Saheel.

It is assumed that the United States and the American churches will continue to feed the people of the underdeveloped world as we have in the past; yet President Johnson, toward the end of his term, wondered whether we had not done more harm to India and Pakistan through our aid than we had done good. I wondered also. The wheat and corn shipments and the so-called "green revolution" enabled India and Pakistan to ignore their problems for a number of years; but we now have less than a month's supply of food grains in the United States, and the green revolution of food grains in the United States, and the green revolution, even as our own agricultural productivity, is dependent on nitrogenous fertilizers manufactured, in part, from oil or natural gas.

I see no acts of charity from the Muslim countries; I see no means provided to help us to help others, as we have done; and most of the inhabitants of Saheel and Pakistan are Muslim. Food is practically the only export we have whereby we can pay for oil which in turn is used in the agricultural process. Are we doing a demographic favor by reducing our own ability to produce foodstuffs and at the same time encouraging those who have responsibility to reduce their population growths to moderation from failing to do so. We can only make the situation worse by practicing an ill-advised and sentimental charity.

I do not like where my logic has led me—a billion deaths from starvation over the next few years; but the alternative seems to be many billions of deaths over the next decade. We are indeed faced with some hard choices.

(The Rev.) ROY E. LEMOINE
Chaplain, USN (ret.)

Tallahassee, Fla.

The Mystery

I wish to comment on Fr. Monro's letter and your response in "Around and About" [TLC, Sept. 1]. Just what is this "sense of mystery" everyone is talking about? Paul defines the mystery of our religion in this way: "He was made visible in the flesh, attested by the Spirit, seen by angels, proclaimed to the pagans, believed in the world, taken up in glory" (I Tim. 3:16), and elsewhere refers to the wisdom of God as a mystery, hidden until now, but revealed to all the faithful by the Spirit (I Cor. 2). If a "sense of mystery" be an awareness of this "mystery of faith" and a will to be possessed by it, I can see no difference on this level between the older and newer liturgies. Both (each in its own way) communicate and embody this divine mystery, and both claim to channel the participant into involvement with it. The difference between them is solely in how this is done.

The medieval church (largely in response to social conditions of the time) came to express "mystery" by "mystification." The lay participant was separated from the active celebration of the mystery, and the celebration was screened from his view. Thus his distance from God came to be stressed. Now, awareness of one's distance from God can be a good starting point in one's approach to him, but exclusive reliance on this emphasis can easily lead to a "me and my

Continued on page 13

The Living Church

September 29, 1974
St. Michael and All Angels / Pentecost XVII

For 95 Years
Serving the Episcopal Church

CHURCH MEMBERSHIP

Statistics Show Gloomy Facts

The decline in the membership of the Episcopal Church continued during 1973 at a 4.25% rate, exceeding the 4.16% rate of 1971 and negating the leveling trend of the 1.7% rate in 1972. Latest figures, prepared for the Executive Council by Trinity Press, Ambler, Pa., show a total baptized membership of 2.932 million at the end of 1973 in domestic dioceses compared with 3.062 million in 1972.

Communicants, as distinct from total baptized membership, declined at an equivalent 3.6% rate to 2,073,800.

A spectacular 20% decline in church school pupils in the three years since 1971 gives indication of leveling off, since only an insignificant decline of .02% occurred in 1973. But the effect of zero population growth may be indicated in the fact that we now have only 1 child in nursery or kindergarten for every 17 of our 957,924 households. All church school classes seem pathetically small, averaging 7 pupils per teacher.

Some indication of the success of new liturgical provisions may be gleaned from data on the number of unconfirmed children admitted to Holy Communion. The 73,396 children so reported would represent at least 16% of the potential number.

Other indicators show some strength. Although baptisms of infants declined, as might be expected with the national decline in births, adult baptisms increased slightly, keeping the total decline in newly baptized to 61,657 from 62,863. Confirmations of 67,582 in 1973 were reported as compared with 69,083 for the previous year.

Of all the declines experienced, those in the number of marriages and burials from 33,386 to 23,686 and from 55,015 to 39,639, respectively, seem most pronounced. Fewer non-members are using the church for these services, and some dioceses have not reported totals.

On the financial side, the new report forms provide information that the level of giving in plate and pledge in 1973 averaged \$4.19 per household per week. A 60¢ increase is forecast in pledges for 1974.

Total receipts in parishes reached the \$306 million mark, up from \$293 million. And while 1972 saw a substantial drop in giving by parishes to diocesan

and general church purposes, 1973 saw a recovery of \$1,927,499 to \$38,645,361. But this 77½¢ per household per week was largely used at diocesan level. The dioceses reported giving \$10,644,259 towards the national budget in 1973 (21¢ from each household per week) compared with \$10,416,440 in 1972, \$10,809,024 in 1971, and \$11,212,470 in 1970.

In 1973 there were 11,854 clergy, of whom 4,763 were non-parochial.

These figures are preliminary and subject to adjustment. Some dioceses failed to meet reporting deadlines or omitted some totals.

P.B.'s FUND

Relief Aid Continues at Home and Abroad

The Presiding Bishop's Fund for World Relief continues its response to natural disasters, hunger, and civil strife.

From June 26 through the end of August, the following emergency grants were made:

✓ Bail bond for imprisoned Haitians in the U.S.	\$1,000
✓ Navajo Indians, Ft. Defiance, Ariz.	\$3,000
✓ Material relief to Indians in St. Paul, Minn., in connection with Wounded Knee Trials.	\$4,000
✓ Panama and Canal Zone for aid to Chilean refugees.	\$1,000
✓ Flood damage, Siloam Springs, Ark.—additional cost.	\$ 450
✓ Bogota, Colombia—landslide disaster aid.	\$1,000
✓ Onondaga Indians, Syracuse, N.Y.—housing aid.	\$1,500
✓ Upi, Southern Philippines—disaster relief.	\$2,000
✓ Ecuadorian Oriente—flood relief.	\$2,000

The P.B.'s Fund continues to receive requests for assistance in rehabilitative programs in the aftermath of tornadoes and floods earlier this year. One program is in Kentucky where the state Council of Churches is sponsoring a recovery program for 34 counties. Another is in Xenia, Ohio, where an ecumenical group is trying to rebuild constructively and cooperatively.

In addition, the Fund has been asked for \$3,000-\$4,000 in the worldwide appeal for aid to the victims of the war on

Cyprus. The WCC is seeking \$100,000 to support this program.

Recently, the people of Bangladesh, Burma, Central Philippines, and India have suffered devastating floods and the churches will undoubtedly be called on to respond, as they have in the past.

Churchmen may contribute to the Presiding Bishop's Fund for World Relief at any time.

THE PRESIDENT

Church Attendance, A "Welcome Change"

President Ford's policy of attending services at a regular church is a "welcome change" from President Nixon's practice of holding services in the White House, the *New York Times* said in a recent editorial.

"It is far better for Presidents to attend services in religious institutions than to transform the White House even temporarily into a house of worship," the editorial stated.

"Politics and religion have always been a dangerous adventure," the *Times* said. "No one will doubt President Ford's personal devoutness or the sincerity of his prayer for 'God's sure guidance' because of his return to the old Presidential custom of going to church instead of having church come to him.

"Nor will many mourn the departure from the White House of a rotating company of prelates, evangelists, and rabbis, many seemingly more interested in matters of politics than of the spirit.

"Love of God and country will be more secure under leaders who do not wear patriotism in their lapels or religion on their sleeves."

NEW YORK

Relic Stolen from Cathedral

A 17th century gold reliquary cross has been stolen from over the high altar of the Cathedral of St. John the Divine, New York City. The cross was especially treasured by the cathedral because it was a gift from the Greek Orthodox Patriarchate of Jerusalem, presented in 1926 by Patriarch Damianos to the Rt. Rev. William T. Manning, then Bishop of New York.

The Rev. Canon Edward West, sub-dean of the cathedral, discovered the loss as he began a service of Evensong. "I

gazed up and there it wasn't," he said.

The cross was about six inches high and had a sunburst center encasing as a relic a mosaic of tesserae from the Church of the Holy Sepulchre in Jerusalem. It was suspended by a steel chain from the large wooden crucifix over the main altar.

In removing the cross, the thief presumably used wire cutters or heavy pliers. Three links of the chain are also missing.

Police estimated the value of the cross at \$450, but Canon West said it was "much more valuable than that to us."

"The real loss," he said, "is that this was a tribute from one of the great ancient Patriarchates. It matters to our Cathedral and to our diocese very much. It's just gone, and we're not likely to get it back."

Long troubled by theft, the cathedral has had to remove a number of treasures formerly exhibited in glass covered display cases. Last winter, Canon West said, a valuable chalice was taken from an altar in the short interval between the departure of the clergy after a service and arrival of a verger to remove the communion vessels.

The cathedral has a 24-hour guard protection but it is primarily to prevent purse snatching and other crimes against people, Canon West said.

Numerous other New York churches have also found it necessary to employ guards, curtail access to certain areas, and to take other measures to guard against vandalism, theft, and offenses against people.

In 1971, Riverside Church, which like the cathedral is located in the Morning-side Heights area of Manhattan, instituted a 24-hour guard service costing \$100,000 annually.

ORDINATION OF WOMEN

Debate Shifts Focus to Bishops' Ruling

In the wake of the ruling by the House of Bishops that the ordinations of 11 women deacons to the priesthood were invalid, the focus of discussion around the case is shifting from the validity of the ordinations to the propriety of the bishops' action.

Supporters of the women are claiming that the House of Bishops does not have authority to make decisions on the status of clergy, deacons, or priests.

Others are wondering why the bishops did not go further, perhaps censuring both the women and the three bishops who took part in the service itself.

Asked why the bishops who ordained the women were not disciplined, the Rt. Rev. William C. Frey of Colorado said in a prepared statement that the House of Bishops "isn't the church judiciary branch."

He maintains that any discipline would have "violated the same canons we ac-

cused them of ignoring."

He added that "discipline of the 11 women is a matter which only their home diocese can determine." (The 11 women did not have approval from appropriate committees in their several dioceses, as required by canon law.)

The Rev. John Lathrop, rector of St. George's Church, La Canada, Calif., holds that the bishops did make a judgment against the women in a way that violated the canons of the church.

He declared that "the canons are quite clear on that matter. Any action taken against a deacon or a priest of the Episcopal Church must be taken on the local diocesan level first. Only after a canonical trial . . . does the House of Bishops have authority to review such action. To date no such trials have been held for any of the 11 women."

Fr. Lathrop further said that all ordinations are valid as long as they are performed "by a bishop in apostolic orders using the proper form." All the House of Bishops can properly say, he claimed, is that an ordination is "irregular or uncanonical."

The California priest, at the same time, felt that the House of Bishops should have taken up charges against the bishops ordaining the women, since a violation of canons was involved.

Though maintaining the validity of their orders, several of the 11 women were reluctant to celebrate Holy Communion.

"We're really in limbo now," Nancy C. H. Wittig of Morristown, N.J., was quoted as saying.

Emily Hewitt of Newton Centre, Mass., said she was not ruling out sacramental ministry. "The real issue is celebrating the Eucharist," she claimed. Earlier she had said: "We are demanding that the church deal with the Gospel, clean up its own house."

Elsewhere, the Rt. Rev. Edward R. Welles, retired Bishop of West Missouri who now lives in Maine, said, "I don't think I can say anything which would add to the effectiveness of the action." He was one of the three bishops who ordained the 11 women in a service held in Philadelphia last month.

P.B. Offers Pastoral Counseling Service to 11 Women

The Presiding Bishop, in identical letters, offered pastoral counseling services to the 11 women whose ordinations to the priesthood were declared invalid by the House of Bishops.

The Rt. Rev. John M. Allin said that he and other bishops "understood the pain and frustration" of the ruling.

He invited the women to utilize the services of the House of Bishops' Office of Pastoral Development, headed by the Rt. Rev. David Richards. "There would

be no cost to you," Bishop Allin told the women.

"I think that it is clear that the House of Bishops sees the ordination of women as an urgent matter and will do its part to deal with this as swiftly as possible," the P.B. said.

He added, however, that until the issue is clarified, it is important for each woman to "cope as creatively as possible with your question of what to do, how to feel, and how to plan personally and professionally."

The House of Bishops had asked the women not to perform any priestly functions until the whole matter is settled by the 1976 General Convention.

In a joint statement, the women said, "Each of us will make her own decision as to how and where to affirm the priesthood she knows to be hers."

THE EUCHARIST

Unsanctioned Clerics Concelebrate

A group of former Roman Catholic priests and an Episcopal woman deacon, one of the Philadelphia 11, joined in saying mass in a college atmosphere.

Meeting in a North Central College (Naperville, Ill.) dormitory, 36 men and women concelebrated the mass using the Roman Catholic liturgy. Included in the group were Roman Catholic priests who no longer have official sanction, laity, and the Rev. Alla Bozarth-Campbell of the Diocese of Minnesota, one of the 11 women who took part in the Philadelphia service of ordination. (Those ordinations have since been declared invalid by the House of Bishops.)

The people sat on couches and arm chairs around a table. Individuals offered prayers. Those who actually consecrated the elements—wine in a bottle and dinner rolls on a plate—were five married R.C. priests, a Presbyterian minister, and three former nuns.

"Roman Catholic priests can marry without censure, but they must agree to give up the practice of their ministry," celebrant William Manseau, president of the Fellowship of Christian Ministries, said. He is one who has not given up priestly functions.

The service was termed "a valid mass," by Thomas Durkin, a former Roman Catholic priest from Boston.

Others agreed, adding that there was no question about it "theologically."

MISSOURI

Candidates for Bishop Cut to 16

From an original list of 116 names, submitted by churchmen in the Diocese of Missouri, the names of two bishops and 14 priests have been selected by the screening committee as candidates for

bishop to succeed the Rt. Rev. George L. Cadigan upon his retirement in 1975.

The 16 people named include the Rt. Rev. Scott Field Bailey and the Rt. Rev. Ned Cole; the Rev. Frs. Donald E. Bitsberger, William A. Dimmick, John B. Haverland, William A. Jones, A. Malcolm MacMillan, John H. MacNaughton, Edward Morgan, Joseph A. Pelham, Gordon S. Price, Roddy Reid, Stanley R. Rodgers, Elton O. Smith, Richard F. Tombaugh, and G. Richard Wheatcroft.

The list of names has been sent to members of the diocese and every registered voter will have the opportunity to name five from the 16, thus completing the primary election. Each voter will send the sealed ballot to an independent auditing firm. The auditing firm, in turn, will certify the three nominees receiving the highest number of votes.

Members of the screening committee may then add two other names from the list of 16 names at their discretion. This final list then becomes the slate from which clerical and lay delegates will elect their new bishop in a special convention set for Dec. 7 at Christ Church Cathedral, St. Louis.

NEVADA

Bishop Calls Churchpeople to Respond to World Hunger

In his first pastoral letter to his people as Bishop of Nevada, the Rt. Rev. Wesley Frensdorff has asked Episcopalians of his diocese to respond seriously and sacrificially to the crisis of world hunger.

Directing that the letter be read to all congregations, Bp. Frensdorff called upon his people "to make serious individual and corporate commitments with regard to the world's food and hunger crisis."

The basis for action consists of "regular prayer and regular fasting," he said. Although there is "a national week of concern for world hunger," the bishop warned that what is needed is "a rule of life and action—not for a day, not for a week or a month but until such time as significant relief and redistribution of the world's food resources has taken place."

Bp. Frensdorff asked Nevada churchpeople to join him and his family—

"1. In daily prayer for the hungry people of the world, and for the well-fed to open their hearts and share more effectively their resources.

"2. In weekly fasting

- (a) by abstinence from lunch each Friday to experience, even a little, the pangs of hunger, and
- (b) by abstinence from meat on Fridays and one other day each week. (The reduction of meat consumption significantly reduces our national consumption of feed grains.)

"3. In a regular weekly or monthly offering for world hunger relief through

some agency such as The Presiding Bishop's Fund for World Relief. . . .

"4. In joining BREAD FOR THE WORLD, the Christian action lobby which seeks to influence our government to provide effective world leadership in the food and hunger crisis, and in communicating, through letters and petitions, our own concerns and commitments to our Senators, Congressmen, and candidates for election."

ARCHEOLOGY

Discoveries Date Back to Days of Jesus

A large city gate flanked by two round towers, which dates back to the days of Jesus Christ, has been uncovered near Tiberias, Israel, by a team of archeologists.

Experts said the findings lent support to accounts that Tiberias, in the first century of the Christian era was the largest and most important city in the region. Founded by Herod Antipas (A.D. 18-20) on the southwestern shore of Galilee, the town was named after Tiberius Caesar.

The site had previously been used for a burying ground and was therefore considered "unclean" by the Jews.

In New Testament times, Tiberias seems to have been entirely Gentile. It is mentioned only in John 6:23 (boats came from Tiberias), John 6:1 and 21:1 (Sea of Tiberias).

Jesus is not said to have entered the city, and the common opinion of interpreters is that he never did.

CHURCH AND FINANCES

Church Bond Market Least Regulated

An attorney for the Houston bureau of the Securities and Exchange Commission (SEC) says the abuses he has seen in the church bond market may have been greater than in any other area of the financial securities market.

James E. Sims declared in an interview that "many times churches issue bonds when they really don't have any business doing so."

Church bonds present a complex legal problem, he said, because they are exempt from some federal laws, but not exempt from others. Yet, the SEC attorney added, "the church bond market is the least regulated (area) of the securities market."

Under a provision of a 1933 law, church bonds are exempt from the SEC registration required of corporate and municipal bonds. But the anti-fraud section of that same law provides that all bonds must be sold with "full and complete disclosure" of the financial records of the organization selling the bonds.

Mr. Sims commented that "the facts must be presented from an accountant's

point of view, not from the viewpoint of an optimistic and zealous minister."

When the SEC finds a violation of the law, it asks a federal court to stop the church from issuing the bonds. The church is not taken to court because it cannot support the payments on the bonds but because the withholding of a weak financial condition from the public can be considered fraudulent.

So many church bond issues in the Houston area were declared illegal in the past five years that Mr. Sims said he could not remember the total. Four of the six church bond brokers in the area have closed down during the same period, partially because of pressure from the SEC office.

Church bond failures, Mr. Sims said, occur mostly in the south among fundamentalist groups.

EVANGELISM

World Council May Improve WCC, Evangelical Relations

Relationships between evangelicals and the World Council of Churches may be improving in the near future as a result of developments at the International Congress on World Evangelism held in Lausanne, Switzerland.

Some 3,000 evangelical leaders from 150 countries took part in the congress at which the social and cultural aspects of world evangelism were emphasized. And at least one World Council official who was an observer at the congress expressed agreement with what was being said.

Dr. Emilio Castro of Uruguay, director of the WCC's commission on world mission and evangelism, told newsmen he welcomed a challenge from evangelist Billy Graham urging the World Council to declare itself open to the findings of the Lausanne congress.

Dr. Graham, who was honorary chairman of the congress, had urged in his opening address that the 1975 WCC General Assembly should study a proposed "Lausanne Covenant" carefully and prayerfully "with the idea of adopting more evangelical concepts of evangelism and missions."

Dr. Castro said that the World Council would try to build such evangelical input into the assembly. He also said that Dr. Graham had been invited to take part in the gathering next year scheduled for Djakarta, Indonesia.

In response to a reporter's question of whether his concept of evangelism differed substantially from that held by most of those attending the Lausanne Congress, Dr. Castro said, "That's a real problem."

Generally, evangelicals have stressed personal conversion in their theology while leaders of the ecumenical movement have emphasized social responsibility. Many evangelicals have long been

critical of the WCC and some observers have felt that the tension would culminate at the Lausanne meeting with the creation of a rival world body.

However, many evangelicals, including hundreds of those attending the Lausanne congress, are members of churches which belong to the World Council.

Then there are others who are leary about becoming closely identified with the WCC. A statement made by Dr. Graham during a press conference caused protests from some who interpreted his remarks as meaning that he was "theologically cozy" with the WCC.

He had been asked whether he had any reason to believe that the World Council would act on any challenge from the Lausanne congress. Speaking as honorary chairman, Dr. Graham had replied, "I have no personal knowledge whatsoever except to say that we have had, as far as I know, nothing but the warmest relationship with the World Council."

MINISTRY

Clergy: 61 Hour Week in Britain

Clergymen in Britain work an average 61 hours a week and bishops more than 70 hours. Two men, including a bishop, were found to clock almost 90 hours of labor each week.

Peter Bates, a management expert working in Brighton, conducted the survey and prepared the data, which were released by the Church of England Information Office.

Mr. Bates analyzed over a five year period, an average fortnight in the lives of about 50 clergymen, the majority of them Anglicans. They were asked to record what they were doing at random intervals—between 5 and 55 minutes, within 7 a.m. to 11 p.m. But Mr. Bates had to extend the hours to midnight in some cases and he found that one man arose regularly at 5:30 a.m. to study.

The survey revealed that a surprising number of clergy failed to take a day off a week. The lowest figure recorded was 44 hours of work a week.

The survey showed that the 61 hours average was divided as follows:

✓ public and private worship and preparation for worship: 16 hours—27%.

✓ reading, study, and instruction: 9 hours—15%.

✓ visiting: 8 hours—13% (vicars and rectors do less, curates more).

✓ administration (including writing parish magazines, letters, filing, typing, duplication): 10 hours—16%.

✓ meetings: 11 hours—18% (7 hours administration, 4 hours for socials, school plays, etc.).

Mr. Bates pointed out that although meetings and administration take over one-third of their time, clergymen get very little or no training for these tasks.

BRIEFLY...

■ The current restructuring of Anglican operations in the Middle East has progressed by Archbishop Michael Ramsey of Canterbury's appointment of the current Archdeacon in Egypt, the Ven. Ishak Musaad, to be Bishop in Egypt and Libya, North Africa and Ethiopia. The bishopric has remained vacant since the resignation in 1958 of the late Rt. Rev. F. F. Johnston. Archdeacon Musaad was educated at St. Aidan's College, Birkenhead, and was ordained in 1952. He has served in Old Cairo, Giza and Heliopolis and has been an archdeacon for three years. He will be consecrated on All Saints' Day by the Rt. Rev. Robert Stopford, new vicar General in the Middle East.

■ Protestant clergymen attending a social welfare conference in Limuru, Kenya, said in a memorandum to the National Christian Council of Kenya that many protestant pastors in Kenya are near destitution because their congregations cannot or will not pay adequate salaries. The Anglican Church, with approximately 270 priests, is one of the largest churches in Kenya. Inquiries revealed that each Anglican parish is asked to pay its clergyman \$100 per month but that is not always possible, particularly when members themselves are poor and unemployed. The Anglican Church provides housing and transportation allowances, but reports indicate many priests still face hardships, especially in paying school fees for their children despite contributions from friends abroad.

■ Dr. Roger Shinn, a theologian and professor of social ethics, has been named acting president of Union Theological Seminary, New York City. He will assume the new post on Sept. 5, succeeding the Rt. Rev. J. Brooke Mosley. Bishop Mosley resigned in the midst of a controversy over the non-denominational seminary's present problems and future direction. In accepting the acting presidency, Dr. Shinn made it clear that he considers teaching his vocation. A committee headed by the Rev. John Coburn, rector of New York's St. James' Episcopal Church, is searching for a new president.

■ The newly formed Christian Affirmation Campaign, supported by several well-known Anglican priests, has issued a manifesto in London calling the Church of England to withdraw from the World Council of Churches. Signers included the Rev. Christopher Wansey who was instrumental last July in persuading the church's General Synod to reduce its contribution to the WCC by \$2,400. The manifesto accuses the WCC of a "false ecumenism" based on "humanistic world fellowship" and of interpreting the gospel

in "socio-political terms." The manifesto called on the Church of England to assert its "loyalty to the historic Christian faith and its attendant values."

■ The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, has announced the appointment of Margaret Truman Daniel as chairman of the 1974-75 Washington Cathedral Fund. Mrs. Daniel is a member of the Cathedral Chapter, its governing body. The annual drive must raise a major portion of the financing for the services and special events at the cathedral. The goal for this year's campaign is \$350,000.

■ At the recent meeting of the Central Committee of the World Council of Churches in West Berlin, daily worship services, including a communion service, an Orthodox liturgy, and a Roman Catholic mass, were held. A televised celebration on the theme of creation, broadcast to three European nations, concluded the sessions.

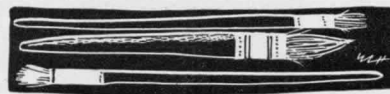
■ Mrs. Thomas J. Collings, first vice president of the board of trustees of The Church Army in the USA, has been named president, to succeed the Rev. H. Boone Porter, Jr., who resigned because of the press of professional duties. Mrs. Collings, who has been a trustee for 12 years, is also on the board of Youth Consultation Services of New York, the council of the Diocese of Long Island, and chairman of Christian education, Episcopal Churchwomen of the Diocese of Long Island. The Rev. Logan E. Taylor is national executive officer of the Church Army with headquarters in the Episcopal Church Center, New York City.

■ Three suspects were arrested and two others were being sought in connection with the theft of some \$50,000 worth of rare books and oriental artifacts from the School of Theology, Claremont, Calif. Undercover officers arrested the three men after making arrangements to buy the stolen items. Authorities said the articles were offered for sale to the college for \$20,000. Most of the stolen goods were recovered.

■ Hiram H. Neuwoehner, Jr., St. Louis advertising executive, is president of the board of directors for *The Episcopalian*, official publication of the Episcopal Church. A member of the board for some time, he succeeds Robert E. Kenyon, Jr., president of the board for 15 years. Mr. Kenyon has been named visiting professor and lecturer at Northwestern University's Medill School of Journalism.

■ Work is underway to study the possibility of an autonomous Province of Nigeria, a jurisdiction that presently belongs in the Province of West Africa. The Church in Nigeria had planned in 1965 to leave the province to become part of a United Church of Nigeria. The union was postponed.

ART —

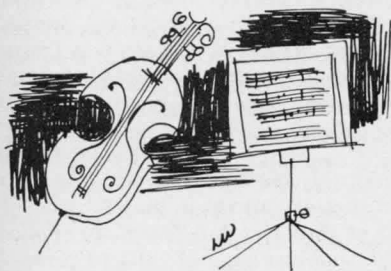


A Channel of Love

By GEORGE W. WICKERSHAM II

I was asked to write a brief article on "what Salisbury Cathedral means to an American." Since this was for *The Spire*, the one publication put out by the cathedral in the course of a year, I took the request as a great honor. The only trouble was that I could not think of anything to say.

"What Salisbury Cathedral means to an American"? In 700 words? Where would I begin? The cathedral had come into my life when I was a callow seventeen. It had overwhelmed me. Never had I seen anything quite like it: an enormous and superb church—one beauteous stone piece, perfectly proportioned and culminating in a spire of ineffable grandeur.



As I stood there on the marvelous greensward which surrounds it, I could think only of a question, an irrepressible question: Did God Almighty actually mean that much to anyone? That he could—this was a thought new to me.

Writing that item for *The Spire* forty-two years later, there was but one word which I could readily put beneath the title, "What Salisbury Cathedral Means to an American," and that word was "everything."

During those years which had intervened since my initial visit to Salisbury I had come to realize that the magnificent structure there spoke to me constantly, and poignantly, day after day. She had become etched in my subconscious. What she said to me was far more than simply how much God had meant to her builders. She also told me just what he had meant. This is what I endeavored to convey in the little article requested by *The Spire*, and this is exactly what I found myself at an almost total loss to do. The article was duly published, and I have been miserable about it ever since.

Truth is, one finds it all but impossible to explain in so many words, 700 or 7000, how a building—about as tangible an item as there is—can express a thought as intangible as what God Almighty means to a soul. Nevertheless, this is precisely the function of art. That art is difficult to write about is a cliché of the trade. One quickly runs out of adjectives. But write about it we must, lest we run out of art—at least art which is worthwhile.

The capacity of the arts! Brahms' music tells us an immense amount about how Brahms felt: far more than anything else which the composer might have said or done. The noble strains of his Third Symphony, for instance, carry a depth of compassion impossible to resist. That third movement! Sublime. . . .

The arts (and there are, praise God, so many of them) are, all of them, expressive of the spirits of the artists, whatever those spirits may be. Often they mirror a tawdry spirit. So many items of music, painting, sculpture, literature, drama, yes, and architecture, appeal to emo-

tions which we would do well to avoid. As with everything else, so with the arts, the bitter comes with the sweet. How often have we emerged from the theatre feeling almost as though we needed a bath? We begin to think that the Puritans had a point in their suppression of the arts, at least we think it until we attend one of those performances which sends us out rejuvenated, motivated, made clean. The delight of Gilbert and Sullivan! The insight of Shakespeare! The impact of Giuseppe Verdi! Such artists as these bring us those lofty emotions which free us from the bonds of appetite and loose us from the chains of self-centeredness.

When I look at Pieter Bruegel's "Winter Landscape" (the small one at the Metropolitan in New York), I am charmed by the scene which it presents; then I am struck by the place of the people in it. The villagers on the ice are marvelously framed by the houses and the churches on either side and these in turn are framed by the snow and the trees. Nor is the eye allowed to stay in the village. It is raised, perforce, to the distant countryside, where the very feel of winter is somehow caught under a lowering sky. All of this has to do with some simple Hollanders gaming on the river. The artist is saying something extremely moving and saying it directly to my eyes. The painting breathes two great emotions: love of the creation, love of man. Perhaps it says more: to me it speaks of the purposes of the Creator.

So likewise Salisbury's majestic edifice shouts its message, not to the ear, but to the eye. Any building designed and built out of a sincere love of the God of Jesus should have some effect on the



visitor. Alas, so many of our churches are built strictly with an eye to practicality or to economy—often designed by architects who barely know the Lord's Prayer. Others reveal an equally offensive prodigality or pomposity. Happily, we run unexpectedly into artifacts, often tiny, usually in the country—churches built by simple artisans who somehow managed to express the blessedness of the poor in spirit, the vision of the pure in heart.

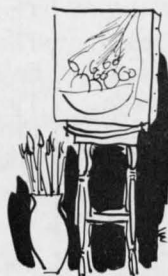
That God is able to lift the least to the most, the lowest to the highest: this is what an expressive church says to the perceptive. Salisbury Cathedral says this supremely. Art and size are combined to overwhelm the beholder, as I was overwhelmed. They sweep him off his feet and carry him, as it were, to the top of the soaring spire. Who can enter the close and retain his meanness of spirit? Who can worship in the sanctuary and quickly turn on his neighbor?

By a relatively small group of men and in an amazingly short time this edifice was raised as a human response to the Divine Spirit. As such it reflects that Spirit. How? This simply cannot be put into words. If we could express it adequately in words, there would be no need for the building.

The real drama of our lives has to do with what we choose to call "heart" or "soul" or "feeling"—at any rate with emotions which can be expressed in many ways. "Say it with flowers." Part of the joy of living, and a very large part, is finding different ways of expressing our attitudes. Of course the important thing is to express the noblest emotions with our actions: "... not only with our lips but in our lives." But art is life. There is hardly an action of our race more expressive.

The artists and artisans who built Salisbury Cathedral departed this world of ours hundreds of years ago, but their hearts and minds still speak to us, and louder than many yet with us. Pieter Bruegel still speaks; Johannes Brahms . . .

Inevitably cries are raised against the church spending money on "bricks and mortar," rather than on bread for the poor. When they are, I cannot but recall those ancient words, "Man shall not live by bread alone . . ." It is so easy to criticize the church for its buildings, its music, its various works of art, but even when the criticism is sincere, it displays an extraordinary lack of perception, an appalling lack of sensitivity. The fact is that it is the poor who over the centuries have most appreciated the great temples



of the church—glories which belong to them as much as to the rich and powerful.

And palms to the artist who in bricks and mortar can convey "the greatest thing in the world!" In my years of visiting the shrines of England, I have been impressed by the numbers of lonely people who frequent their aisles. "One day in these courts," said a Salisbury giant to me recently, "is better than a thousand." He was a huge man in a huge coat. He

attended everything which went on in the cathedral and in St. Thomas' Church. It began to dawn on me that to him these two churches constituted home. "Yea, the sparrow hath found her an house . . ."

If we must defend these artistic masterpieces, and apparently we must, it might be well to point out that when critics begin to speak of our "spending all that money," they overlook the obvious fact that "all that money" goes to artists, artisans and laborers quite worthy of employment. Also overlooked is the plain fact that completed cathedrals everywhere have been the economic cornerstones of the communities around them. "No cathedral," says a publication of the Salisbury Chamber of Commerce, "no Salisbury."

But the practical side is of far less consequence than the emotional. Art is the language of the emotions and our lives are basically emotional. I have forgotten many a sermon, including most of my own, but I have never forgotten the stained glass in Chartres Cathedral. Whatever the church does in other departments, she must always recall that her gospel is one of love, and art is a prime channel for exactly that emotion. If for some reason, however righteous, we choose to ignore it, we simply deny ourselves, and others with us, a God-given channel for the one thing which really matters.

This, I suppose, is what I wanted to say, but failed to, in the article for *The Spire*.

The Rev. George W. Wickersham II is rector of St. Luke's Church in Hot Springs, Virginia.

EDITORIALS

Chicago — and Since

I am writing this "guest editorial" for the readers of THE LIVING CHURCH with some fear and trembling, I confess. I am a relatively new bishop of the church. Although I have been a priest for 31 years, I have never even written a "letter to the editor" (though often sorely tempted!).

It troubles me deeply, that there appears to be a rather wide misconception of what the House of Bishops did—or could do—in their emergency meeting in Chicago. My soul yearns, literally, to reassure thousands of churchmen and priests with the facts.

Many are as conscious as I am (I believe) of the hurt, damage and scandal that illegal act in Philadelphia has done to this portion of the Body of Christ. No matter what one's convictions are about the possible ordination of women to the priesthood and episcopate, the House of Bishops took a very firm, unequivocal stand against the breaking of consecration and ordination vows and the violation of canon law. To believe or say otherwise is to do violence with the truth.

The illegal act committed against the church's life and order was totally repudiated. More than 91% of the Fathers in God present so repudiated it, and in plain words: "Further, we express our convictions that the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question . . ."

More than 91% of the Reverend Fathers in God said also: ". . . We believe that they are wrong; we decry their acting in violation of the collegiality of the House of Bishops as well as the legislative process of the whole Church." Among those who condemned the illegal act in the strongest language were many bishops who ardently desire and have honorably worked for the ordination of women. What the House of Bishops *did* was to repudiate overwhelmingly the act itself rather than those who perpetrated it.

Many churchmen will perhaps think that the condemnation of those who did this to the church's life should have been expressed in sterner words. I confess that I've been of two minds about *that* myself. If the faithful, however, had been present for those hours and hours of anguish (I admit my personal agony!), they would have seen clearly how discredited and repudiated the "Philadelphia Scandal" really was—as were those who made this tragedy possible.

And yet with characteristic Anglican pastoral "concern for the sinner," a genuine attempt was made so to deal with the disobedient bishops and—through their dioceses—with the equally disobedient eleven women deacons. No effort was made to take "revenge" on them for the immense harm they had done. Whether this approach was right or wrong—in the minds of the readers—these are the facts.

In Chicago the House of Bishops repudiated the unlawful and disobedient action by an overwhelming vote. After all the hurt and scandal, the deacons were still deacons. The bishops who had caused all the hurt and outrage to church people were frequently verbally reprimanded by their brother bishops.

In the restrained language of the resolution they were told they were "wrong." Nothing more really could be done there by the House of Bishops at that point.

It was not, however, the end. Since the meeting ended in Chicago, a number of chief pastors have been compelled, in conscience, to sign a "presentment" against the four bishops involved in the scandal of July 29th. This "presentment" has gone—or is in the process of going—to our Presiding Bishop. Only after *this* is done can trial procedures (of the four) be initiated. The House of Bishops has no other way of initiating discipline—possible suspension or deposition—apart from this canonical vehicle.

Relatively few priests and lay people seem to know that this grave step has been taken since the emergency meeting in Chicago. This is why I have felt impelled to write to THE LIVING CHURCH. Churchmen need to be reassured that there isn't one kind of justice for bishops and another kind for priests and laypeople. Canon law exists that there may be discipline and responsibility for *all*. Anything less than that would be anarchy—and unthinkable!

Bishops, priests, deacons and *all* the other people of God are under obedience. *All* have made vows of some kind . . . baptismal, confirmation, marriage (in many cases), ordination or consecration promises. We can grieve for what those four bishops have done to the church and to their personal integrity. But they must be genuinely disciplined for their own sake, and for the safety and welfare of us all in this part of Christ's body.

And they *will* be disciplined, of that I am certain. Lord have mercy on us all.

(The Rt. Rev.) W. C. R. SHERIDAN
Bishop of Northern Indiana

Refuge

The vine turns crimson on the autumn wall.
The year grows quiet, and the hours fall
Swiftly to evening and an orange moon.
The stars burn brighter, diamond sharp and strange;
Frosty midnight sees Orion range
Wide through the heavens, hunting till the dawn.
The vine turns crimson . . .
and my summer's gone.

This is the hour of scarlet leaf and gold,
The silent hour before the winter cold,
The hour of soundless grief, the hour of fear
At sudden loss of all the year held dear:
The breath grows tight and tense at what could be—
And the heart aches. Even the eye can see
Little at last, with heavy tears gone blind—
As mine, mine! Desperate, I reach to find
My only refuge, where all fears shall end,
All tears be dried by You—my Lord, my friend.

Harold Lewis Cook

LETTERS

Continued from page 5

God" approach. It is true that, in many respects, a man is alone with his God. But this is only a part of the truth, best expressed when one prays "in his closet" alone. Liturgy, however, is a corporate act—we are not alone in liturgical worship. We are part of the mystical Body of Christ, and are expressing this fact by our actions. It is the worship of the church, not of individuals who happen to be together at this time, and we show this fact by our actions (or rather we should show it—we have too often failed just here).

As you rightly pointed out, the first and foremost commandment is that we love God, but it needs to be stressed that this love is not real unless it be expressed in love of others; and our worship must express this love quite directly if it is to be a true offering of "ourselves, our souls and bodies." For this reason we join together in the presence of Christ to worship, as individuals certainly, but also as a united and committed community of love. "These Christians, see how they love one another," was the cry of the unconverted at Antioch. "What a bunch of hypocrites," is the cry of those who flee our churches today. What has produced this contrast? I think part of the answer lies in our failure to express and stress this fundamental aspect of the mystery, and I think one remedy, among many, is the reform of liturgy so as to bring this out fully.

When the church is at prayer, gathered around the altar of the Lord's table, facing one another, and physically greeting one another in the name of the divine Master, it is then, I strongly feel, that the mystery of Christ incarnate, crucified, risen and active is (or can be) most fully conveyed and experienced. I affirm that (to me at least) the newer liturgies convey a higher and deeper sense of true mystery than was ever possible for the old. I think, in saying this, that I am at one with Fr. Munro, although he expressed it quite differently indeed; and I believe that his ministry (along with those of many others) witnesses to what can be done in conveying the mystery to those out-

side its knowledge if one of one's foremost tools is a reformed understanding and practice of liturgy.

EDWARD W. PACHT

Derry, N.H.

Fetal Experimentation

How clearly Prof. Joseph Fletcher presented the essential utilitarian pragmatic expediency and schizophrenia of the pro-abortionists in one sentence when speaking of fetal experimentation [TLC, July 28]:

"If the pro-life people who denounce the use of *live fetuses* get their way, it will be the end of medicine's efforts to protect *unborn children* from diseases which attack them while they are in the womb" (*italics mine*).

This is not essentially different from saying that if experimentation on live criminals in Michigan, poor blacks in Alabama, or mental retardates in New York is not permitted (another no-no for "pro-life" people), it will be the end of medicine's efforts to protect the beautiful people after they are born.

This, of course, is just not true. Medicine's task in protecting wanted people (and making people wanted) will be more difficult. But then God never promised the children of Adam and Eve a "rose garden" in this world.

The schizophrenia is revealed in the idea that somehow "live fetuses" are not human (a basic claim of pro-abortionists) but yet that "unborn children" have a right and

need to be protected from disease at all costs. The fact is that it is only because the fetus is human that it has this supreme value as an experimental subject in human disease. (The Rev.) CAREY C. WOMBLE, M.D.

University of Arizona

Tucson, Ariz.

Canonical Sexism

The national Canons of the Episcopal Church provide that charges may be brought against a bishop by any ten *male* communicants (of whom two must be in orders).

Inasmuch as one of the more popular pastimes is likely to be bringing charges against bishops, isn't it about time that we got this piece of flagrant sexism corrected? Why shouldn't women have equal rights?

I expect Bishops Corrigan, DeWitt and Welles to take the lead in getting this chauvinist Canon corrected.

(The Rev.) SHELDON M. SMITH

Washington Memorial Chapel

Valley Forge, Pa.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$23,899.15

Receipts Nos. 15,251-15,294, 810.50

Aug. 20-Sept. 9 \$24,709.65

Editorial Reprints

We anticipate a large demand for reprints of the guest editorial by Bishop Sheridan which appears on page 12 in this issue, and these will be available. In it the bishop provides two kinds of "inside information" about the Philadelphia ordination, and the response of the bishops to it, which most Episcopalians do not know and need to know.

Bishop Sheridan describes how the House of Bishops dealt with the issue at its special meeting in Chicago, and he reports what is now being done by some bishops with a view to taking proper action.

In next week's issue you will find an order form if you wish to secure reprints.

A SPECIAL OFFER FOR NEW SUBSCRIBERS

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

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 weeks' subscription for only \$2.50, which is far below our regular price of \$12.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

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

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$2.50. This is a new subscription. I enclose my payment of \$2.50.

Name _____

Address _____

City _____ State _____ Zip _____

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
HC Sun 6, Campus Christian Ctr. 715 N. Park
The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville
ST. MARTIN'S CHAPEL & EPISCOPAL UNIV. CTR.
The Rev. James R. McLean, Jr., chap. 814 W. Maple
HC: Sun 5:30, Wed 12 noon, Thurs 12:30

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
Please phone: (415) 548-1892

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
The Revs. C. Howe, r; M. Griffith, assoc. r
Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
Ralph E. Merrill, r
Sun 8, 9:15, 11; Thurs 9:30

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
The Rev. C. H. Brieant, v & chap.
Sun 7:30, 9:15, 11, 5:15. Wkdy Mon-Fri

S.I.U. Carbondale
ST. ANDREW'S 404 W. Mill
Ven. R. Hallett, r; Rev. T. L. Phillips, chap.
Sun 8, 9:30, 11. Weekdays announced

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
1011 S. Wright, Champaign
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
The Rev. Wm. D. White, r
Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11

MINNESOTA

UNIVERSITY OF MINNESOTA
UNIVERSITY EPISCOPAL CENTER
1701 University Ave., S.E.
The Rev. James A. Diamond, chap.
The Rev. B. Anderson McCarthy
HC Sun 10; Ev 4:30; Wed 12:15

MISSOURI

UNIVERSITY OF MISSOURI-ROLLA
CHRIST CHURCH 1000 Main
The Rev. Joseph W. Carlo, r
H Eu Sun 7:30, 9

NEW HAMPSHIRE

COLBY COLLEGE New London
ST. ANDREW'S Gould Rd.
The Rev. Francis B. Creamer, r & chap.
Sun 8 & 10; Tues 5 Ev

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
The Rev. Leon Plante
Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
65 Washington Ave.
The Rev. Ernest W. Johns; the Rev. John A. Osgood
Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10, 7; other services as anno

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect St. at Renshaw Ave.
The Rev. Donald B. Baldwin, S.T.M., r
Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30. Full-time active program

ROCKLAND COMMUNITY COLLEGE
CHRIST CHURCH OF RAMAPO Suffern
65 Washington Ave.
The Rev. Ernest W. Johns; the Rev. John A. Osgood
Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
The Rev. Canon Fred E. Thalman, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
The Rev. William J. Hadden Jr., chap.
Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
The Rev. Philip E. McNairy
Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
The Rev. Derald W. Stump, chap.
HC: Sun 9, 6:15, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8:30 & 10:30. Canterbury (College Calendar)

YORK COLLEGE OF PA.; YORK ACADEMY OF ART; PENN STATE, YORK CAMPUS; YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S 140 N. Beaver St., York
The Rev. George A. Kemp, r
Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 795 E. Virginia
The Rev. Earl 'J' Sheffield III, chap & v
Sun 10, Wed 5:30

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; H Eu daily

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
The Rev. G. Randolph Usher, r
Sun HC 8, 10

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

The Living Church

THE FUTURE OF THE AMERICAN PAST. By E. H. Brill. A Crossroad Book/The Seabury Press. Pp. 96. \$2.95.

The author gives three categories for the analysis of our past: (1) the interpenetration of religion and culture which makes us Christian and American, (2) the pilgrim image which colors our secular as well as our religious life, and (3) the missionary drive to shape the world. He thinks we should neither spend too much time patting ourselves on the back nor beating our breast, but rather in understanding them as ways in which we responded to an historical situation.

The two over-arching values of our heritage he sees as freedom and equality. In some ways in our history we have succeeded admirably; in others we have failed miserably. For our mistakes Brill thinks we should be honestly ashamed but not neurotically guilty. Understanding our past can benefit us now and in planning for future.

The sub-title of the book is *A Study Course On American Values*, the last 17 pages being a six session lesson plan for group use. "The course is designed to provide opportunity for concerned Christian lay men and women to engage in meaningful conversation about the basic values and symbols of American culture." With our 200th anniversary as a nation just around the corner, this book should be invaluable in helping us prepare to celebrate that event as Christians and as Americans.

(The Rev.) DELBERT L. ACHUFF, JR.
The Church of the Incarnation
Great Falls, Mont.

JESUS ON TRIAL. By Gerard S. Sloyan. Fortress Press. Pp. 156. \$3.75.

Jesus on Trial is one more attempt to re-examine the circumstances of our Lord's arrest, his examination before the ranking members of the Jewish "Establishment," his trial before Pilate, and his subsequent condemnation to be crucified. As usual, in these attempts, the underlying motive is to exculpate the Jews from the collective guilt that many Christians have attributed to them, as being the "murderers" of Jesus Christ. In this case, the examination is made from the viewpoint of a Christian, with the motive of promoting greater mutual understanding between Jews and Christians in general. The author, the Rev. Gerard S. Sloyan, is a priest of the Roman Catholic Church who is also chairman of the department of religious studies at Temple University.

One of the first things that may impress a youthful reader is the radical type of New Testament criticism which Fr.

Sloyan employs; and perhaps it may occur to some that it is doubtful if any priest of the Roman Communion would have dared to associate himself with criticism even half so radical as late as twenty years ago. Can it be that since the centuries-long restraint of the Holy Office has at last been removed, Roman biblical scholarship has rebounded in the opposite direction?



The main thrust of Fr. Sloyan's argument is against the historicity of St. Mark's Gospel. To this he devotes nearly twice as much space as he does to any other facet of his subject. At various times he maintains (a) that the evangelist has little if any interest in historical fact, (b) that this gospel is "faith literature," meant to express the faith which the church has already placed in Christ at the time this gospel was composed (e.g., the answer that Jesus is quoted as returning to the high priest in Mk. 14:62) and (c) that the gospel is intended as highly tendentious propaganda directed at gentiles to explain Jesus' condemnation as a common criminal. It seems to this reviewer that there is some inconsistency between propositions (b) and (c) as just summarized. The primary purpose of this written gospel must have been either *esoteric*, for the use of the faithful in the context of the Christian community; or else it was *exoteric*, intended like an evangelical tract to win over those not yet committed to the Christian Gospel. But whichever way the reader turns, he is confronted by the idea that "Mark," far from being a faithful witness to the traditions which he has received, has unscrupulously woven them into an almost unrecognizable pattern to fit his own apologetic or polemic purposes. The contention that "historic fact" did not mean the same thing in the first century as it does today, while partly true, does not seem to me to justify the extreme deviations from the authentic tradition which must have come down to "Mark," especially since at the accepted date for the writing of the gospel (which Sloyan seems to leave unquestioned) there were doubtless people living who personally remembered many facts of the Gospel story.

(The Rev.) MERRILL A. NORTON, (ret.)
Diocese of Central Florida
Albuquerque, N.M.

CLASSIFIED

BOOKS

BOOK of Forty Bible Sonnets by eighteen poets. One dollar. Badger Poetry House, 213 W. Mackie St., Beaver Dam, Wis. 53916.

"RETURN TO EDEN: A Play about Ecology" by Charlotte Baker. Short, simple to produce. \$1.50/\$3.10/\$4. "Joy in the Lord" by Granville Williams, SSJE. The Christian life. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

FOR SALE

EXCEPTIONAL 5-ACRE RANCH. Lake Comchas, New Mexico. Only \$995 per acre. Vacation paradise. Good long-term investment. Easy terms. Free brochure. Ranchos, Box 2004LC, Alameda, Calif. 94501.

LINENS AND VESTMENTS

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

OPPORTUNITY

LAYMAN seeks one or two companions to explore Mount Athos monasteries for two weeks in summer 1975. Reply to Box 8344, Richmond, Va. 23226.

POSITIONS OFFERED

WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

WANTED: Sunday and part-time assistant, retired or working priest for Chicago suburban Catholic parish in exchange for small house, utilities, and honorarium. Reply Box H-145.*

POSITIONS WANTED

MATURE, experienced priest desires rectorship of eucharist-centered, concerned parish. The Rev. Benjamin Harrison, 6630 Nall Avenue, Mission, Kan. 66202.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-144.*

RETIREMENT COMMUNITY

NEW RETIREMENT COMMUNITY, St. Peter's Villas in Fernandina Beach, Fla. 60 one-bedroom apartments all on ground level—reasonable rents—great climate. Inquire 1200 South 15th St., Fernandina Beach, Fla. 32034 or 904-261-6600.

SUPPLIES WANTED

MISSIONS VESTMENT GUILD, Grace Church, Hinsdale, Illinois 60521 would be pleased to receive altar and clergy supplies for its program of assisting needy missions.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHURCH DIRECTORY

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

WASHINGTON, D.C.

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

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced

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

COCONUT GROVE, MIAMI, FLA.

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

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

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

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

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 HC 10

NEW YORK, N.Y.

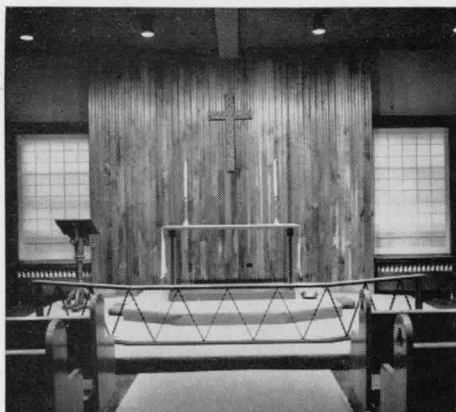
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

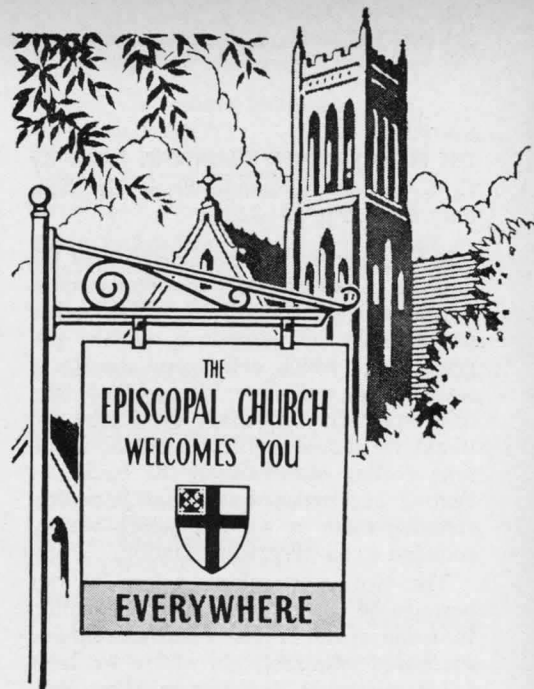
EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Belford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat 6; P by appt. Tel.: 283-6200



GRACE CHURCH
"In the Loop"
CHICAGO, ILL.



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

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S), MP 11; Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:40; Wed EP 5:15, HC 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; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

HOT SPRINGS, VA.

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

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30