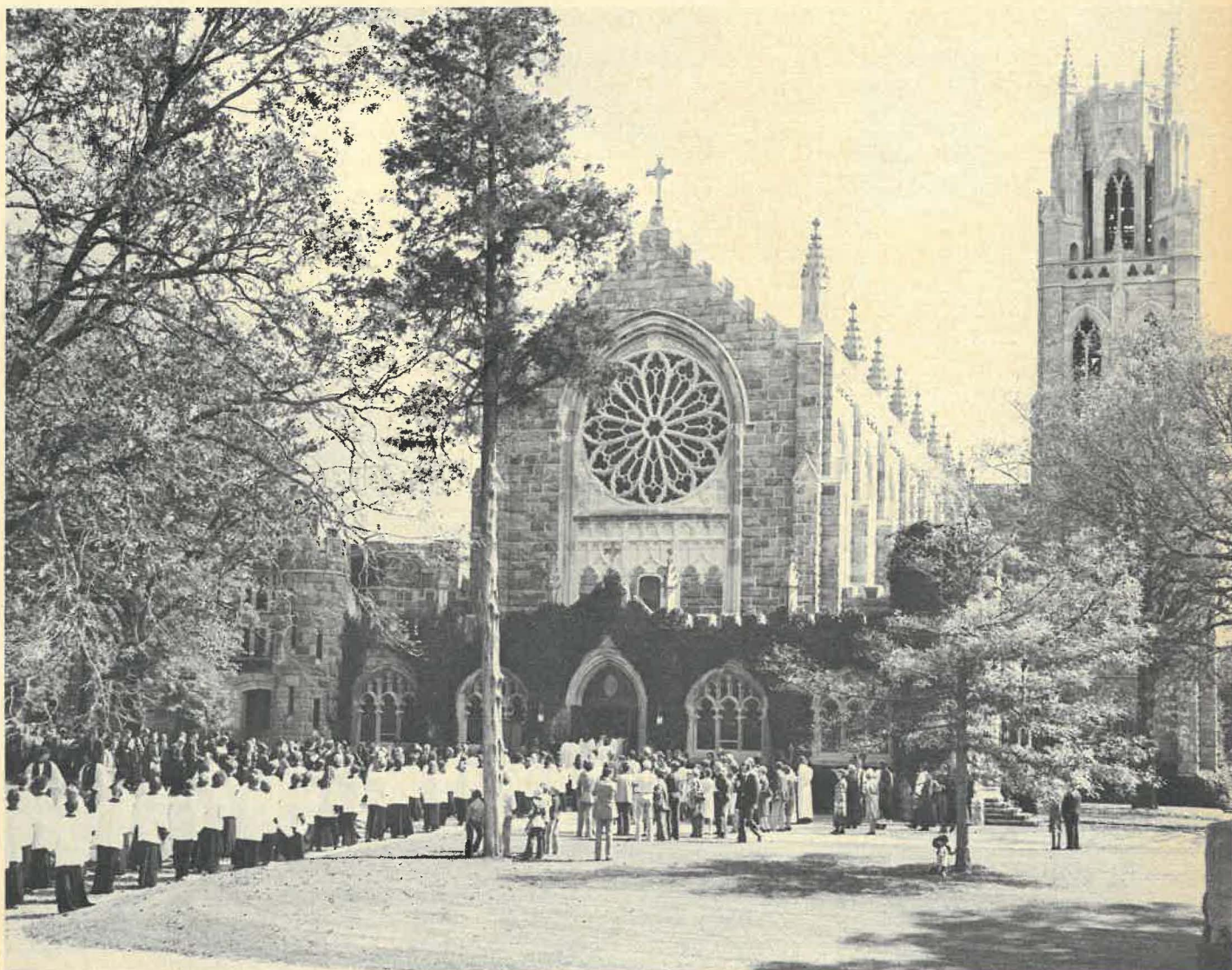


# The Living CHURCH



Academic procession for consecration of All Saints' Chapel, University of the South [see NEWS, page 7].

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Our 97th Birthday • *page 12*

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# AROUND & ABOUT

With the Editor

The text for the secular sermon that follows is from the remembered wit and wisdom of the late George Jean Nathan, who said: "A happy man may be a successful bishop, dog catcher, movie actor or sausage monger, but no happy man ever produced a first-rate piece of painting, sculpture, music, or literature."

Interesting, but is it true? One's first impulse if inclined to test or challenge the statement is to recall the life stories of great painters, sculptors, etc. Titian,

laughing matter." In a word, happiness isn't just a synonym for jollity.

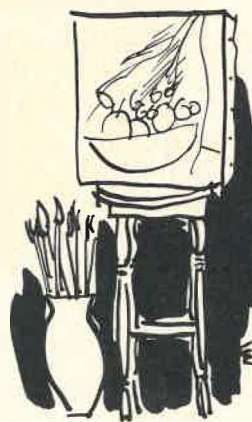
Happiness, said Willa Cather, is "to be dissolved into something complete and great." If it means anything like that to us, we must hold that the great artist cannot be *unhappy*, for that dissolution is the very essence of the experience of artistic creativity.

"Happy is he that is happy in his children," said our good Anglican aphorist Thomas Fuller. Among the great masters of music J.S. Bach, the happy father of many, comes readily to mind. It would be interesting to ask George Jean Nathan, if we could, how he would characterize Bach if he didn't see him as a profoundly happy man. I seem to recall that Nathan shared his friend Henry Mencken's passionate love of Bach.

Ah, here's a thought on the subject, and by an acknowledged master of his art, John Barrymore: "Happiness sneaks in through a door you didn't know you left open." Isn't a fully functioning artist always leaving those doors open and forgetting that he did?

But perhaps the best rejoinder to, or corrective of, Nathan's verdict is the idea of happiness expressed by the 18th century French Encyclopedist Claude Adrien Helvetius: "What makes men happy is liking what they have to do." Then he added — quite truthfully, but raising a new and different subject: "This is a principle on which society is not founded."

For my own part I know that I am happiest when I like what I have to do and am doing what I like to do. Whether everybody or anybody else in the world thus finds happiness (or is found by it) I cannot really know, but if they say that it is so I shall believe them. If this is what happiness means to us we have to reject George Jean Nathan's sooth decisively. Sorry, George Jean: Nobody ever wrote the *Divine Comedy* or composed *The Messiah* or sculpted the Venus de Milo without rather liking what he had to do. And he couldn't rather like it without experiencing some happiness even though it wasn't an hilariously laughing matter.



Rembrandt, Phidias, Bach, Beethoven, Shakespeare, Dante, *et al.* — were they happy or unhappy? More specifically: Were they all definitely unhappy, as Mr. Nathan pronounced them to be?

It would be easy enough to thunder triumphantly our gladsome *No!* But the author of our text was neither a sad sack nor a fool. He was a happy man, very clever, and very knowledgeable about the world's great art and its creators.

Our problem must lie in the meaning he gave to happiness and the meaning we give to it. I am convinced that by a happy artist he meant a joy-boy of some sort, a "positive thinker." If that is what he meant his statement is unexceptionally correct: there never was a happy great artist.

So, before we decide for ourselves if there ever was a happy artist — or an unhappy one — we have to decide what we mean by happiness. (Not happiness as it really is, as God sees it, but what we mean by the term.)

Most happy bishops or dog catchers or movie actors or sausage mongers would agree with something that one of our bishops of an earlier day said — Newman's Oxford friend, Richard Whately, who became Anglican Archbishop of Dublin: "Happiness is no

Note to a lady who replied to my reply to Mrs. L.P. concerning God and his being in all the facts—including cancer:

You neglected to sign your name so I cannot respond, and I should very much like to do so. Please identify yourself.

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# The Living Church

Volume 171

Established 1878

Number 18

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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 E. 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, † San Diego, Cal.; the Rev. Robert L. Howell, \*† Chicago; 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.; 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.

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**THE KALENDAR**

November

2. Trinity 23/Sunday After All Saints' Day, or Pentecost 24
3. Commemoration of All Faithful Departed, transferred
7. Willibrord, B.
9. Trinity 24/Pentecost 25
10. Leo the Great, B.
11. Martin of Tours, B.
12. Charles Simeon, P.
14. Consecration of Samuel Seabury, B.
16. Trinity 25/Pentecost 26
17. Hugh, B.
18. Hilda, Ahhess
19. Elizabeth of Hungary
23. Sunday next before Advent/Last Sunday after Pentecost, or the Sunday before Advent
27. Thanksgiving Day
30. Advent 1

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

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THE LIVING CHURCH 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: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

## LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

**What Will Happen?**

My reaction to the Brady article ["What Will Happen in 1976?" TLC, Sept. 21] is one of disbelief. If we are Episcopalians, then I would assume that we agree on the binding nature of the decisions of General Convention. There are no alternatives in the wake of General Convention other than abiding by the decisions reached by the guidance of the Holy Spirit. The question is not whether the liberals (whoever they are) are willing to be responsible for a split in the Episcopal Church. The question is whether or not we actually believe the Spirit to be operative in the decision-making process of the Convention. If it is, then we are bound to abide with the decisions of the Convention; if it is not then we might as well spare the expense and stay home.

JANICE A. HOTZE

La Grange, Ill.

*But some believe that for the General Convention to authorize the priesting of women would be as ultra vires as it would be for it to authorize the substitution of crumpets and tea for bread and wine in the eucharist. They think it possible that the spirit of Antichrist could capture, control, and manipulate such a body as the General Convention, even though the gates of hell cannot finally prevail against the church. Those who are of this mind will not accept the decision of GC as binding if that decision presumes to "correct Christ's work" as the Grand Inquisitor in Dostoyevsky's story put it. Ed.*

Fr. Brady paints a sad picture indeed, but I'm afraid a potentially accurate one. However, I would disagree with him in one respect, namely, everything, in my opinion, has not been said or written. In the plethora of ideas both pro and con the priesting of women, one aspect of the controversy has been conspicuously absent—a clear articulation of what a priest is.

I urge TLC (or someone) to run an ar-

ticle by a theologian of stature which will define priesthood as it is conceived by the catholic church and to articulate the difference between priest and minister.

EMILY GARDINER NEAL  
Pittsburgh, Pa.

### Correction

I'm a bit slow and have just come to the item on C. S. Lewis's *Chronicles of Narnia* [TLC, Sept. 21]. I'd like to correct a couple of flagrant errors, especially since they could become embedded in the Episcopal Radio-TV project. C. S. Lewis's expertise was in medieval literature—not 16th century English. And, the *Chronicles of Narnia* are not *one* work for children, as they say in this item, but a collection of his seven books for children.

Probably Mrs. Rakestraw knows all this, but I like accuracy, especially in the field of communications.

MARY T. HIGGINS  
Little Rock, Ark.

### "My Dear Maxine"

I offer the following in response to Maxine Turner's wonderful wry poem [TLC, Aug. 24], "Sonnet: Ordination." Such firm and gentle fun is too seldom met in this area, and seems to permit a response in kind. Surely the basic rhyme scheme of A-B-B-A is appropriately used by those who have been encouraged to say, "Abba; Father . . ."

#### Sonnet: INSUBordination

My dear Maxine, the fact that Eve has strayed  
Is more and more before us as her wild  
Adamant daughters fight for what is styled  
A "right" to serve, a Debt which "must" be paid.  
Think not her lively ghost so lightly laid—  
Eve ever tempts us; then, at least, she smiled.

No chiding will will ever bear the Child;  
The crown of Mary is that she obeyed  
And only thus brought us the one who reigns  
In pain and peace, whose priestly work is done  
By dull, mundane "ambassadors in chains"  
Who by acceptance gain what can't be won.

That we, and ways, will differ, don't regret;  
There are some queer fish in His saving net.

BURNELL A. HERSEY  
Rockport, Mass.

### Episcopi Vagantes

One aspect of the ordination of priestesses appears to have escaped notice, and that is that the bishops who have acted in this matter have in so doing become *episcopi vagantes*. The Episcopal Church has not given them permission to act, so they had no jurisdiction in this matter and therefore the women are not ordained at all. The very word "ordain" implies authority and there is none in this case.

To believe that any bishop who goes

through certain forms by himself gives valid orders is to believe, not in the apostolic succession, but in non-apostolic superstition.

In the same way it is doubtful if any church in the Anglican Communion can ordain women at all because if it does so it is setting itself up to be the one true church, for only a church which claims to be the whole church can act on its own account. According to all Anglican theories of the church, the Anglican Communion neither claims to be the whole church nor to be infallible. Therefore, by its own principles, it cannot act on this matter on its own.

NEVILL FRANCIS  
Ipswich, England

### Is the Lord Guilty?

As president of the Standing Committee of the Diocese of the Central Gulf Coast, I have received copies of the decision of the ecclesiastical court of the Diocese of Ohio in the recent case of the Standing Committee of Ohio vs. the Rev. Peter Beebe. I sent this on to the chancellor of this diocese. He sent the following comment:

"The court plainly erred in not finding the Lord guilty of:

- (a) Failing to help Mr. Beebe in keeping his ordination vow; and
- (b) Failing to guide past General Conventions to the same views held by the court."

(The Rev.) B. M. CURRIN  
Christ Church  
Pensacola, Fla.

### Obedience or Schism?

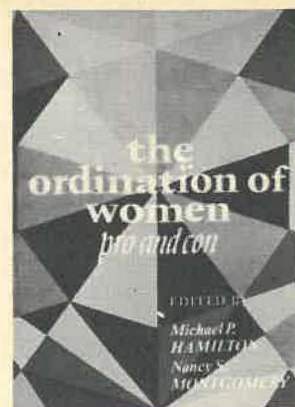
Thinly veiled hints at schism, bolting and ecclesiastical cut-and-run schemes proliferate in our PECUSA press. Where argument has failed to persuade, tentative threats are made to supply. Is no one weary of it?

I do not like the 1928 eucharistic liturgy. It is, in my view, best suited to a lulling, comfortable Christianity wholly out of place in a world that must be challenged, not narcotized. The majesty of the BCP lies not in ersatz Elizabethan prose but in its adaptability to the life-needs of worshipping Anglicans. Rite II of the Trial Liturgies reflects this majesty in its impact, its solid prayerfulness and intelligibility. But if General Convention votes to retain only the 1928 BCP, I shall not cut myself off from our communion. I shall, rather, re-think and re-pray my views so that I might perceive the collective wisdom of this church.

I totally favor the ordination of women to the priesthood. The arguments from the silence of Scripture and past practices of the church are, in my view, specious at best. I regard the

*Continued on page 13*

The most controversial issue  
of our day . . .



Edited by Michael P. Hamilton,  
Canon, Washington Cathedral  
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THE ORDINATION OF WOMEN—PRO AND CON presents a balanced treatment of a highly controversial subject.

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With its brilliant array of outstanding contributors — including Dr. Marianne Micks, the Rt. Rev. Stanley Atkins, the Rev. Suzanne R. Hiatt, the Rt. Rev. Daniel Corrigan, the Rt. Rev. Ned Cole and the Rev. Dr. George H. Tavard—THE ORDINATION OF WOMEN—PRO AND CON is "extremely interesting and valuable. It meets a real need for a clear, concise, logical statement on both sides of the issue with an invaluable wealth of resource material" (Pamela Chinnis, President of the Episcopal Triennial Meeting of the Women of the Church).

Preface by The Very Rev.  
Francis B. Sayre, Jr.,  
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November 2, 1975  
Trinity 23 / Pentecost 24

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## EPISCOPAL CHURCH

### NCIW Secretary Fired

Less than a month after announcement of his appointment, the executive secretary of the National Committee on Indian Work (NCIW) has been fired.

Dr. Chris C. Cavender, a member of the Sisseton and Wahpeton bands of the Dakota Nation, was notified by the Presiding Bishop that his employment had been terminated and that there will be an immediate search for a successor.

In the letter, the Rt. Rev. John M. Allin cited three reasons for the action: that Dr. Cavender has allegedly not been representing Indian people in his work at the Episcopal Church Center, that he has not been representing them at Executive Council, and that he has been "insulting and judgmental" in working with his colleagues.

At the recent Executive Council meeting [TLC, Oct. 12], there was some discussion over proposals from the NCIW to grant it a separate budget from other minority program budgets.

Dr. Cavender had asked that the NCIW be made a joint commission of General Convention and receive funding from that budget rather than from Executive Council.

Earlier in the year when 1976 program requests had to be trimmed, NCIW decided to increase its askings from \$454,805 to \$506,370. Dr. Cavender did not attend the September meeting of the Executive Council and so was not available for any discussion on the NCIW request.

Commenting on the situation that had led to the decision to fire him, he told Religious News Service: "I have made the mistake of advocating change within the structures of the church."

At the time of his appointment, Dr. Cavender had said that "in spite of the patronage, condescension, and racism in the Episcopal Church" he was looking forward "to a challenging and exciting year of progress in meeting spiritual needs of native peoples."

## ANGLICAN COMMUNION

### Big Church Meetings Defended

International meetings such as those of the Anglican Consultative Council are defended by the ACC's secretary general,



Richards Studio

For the first time in its history, the Diocese of Olympia has elected one of its own priests to be its future bishop. The Rev. Robert H. Cochrane, 51, rector of Christ Church, Tacoma, Wash., since 1969, was elected on the eighth ballot. He was one of the five named on the official slate. Ten others were nominated from the floor. Fr. Cochrane will succeed the Rt. Rev. Ivor Curtis upon the latter's retirement at or near the end of 1976.

the Rt. Rev. John Howe, in a preface to the 1976 Anglican Cycle of Prayer.

The bishop writes that "in days of conferences and meetings galore" some people were understandably saying "cut the lot." But, in a worldwide church, in a day of world communication, and with a world creator and redeemer, such meetings are right, provided they have

"The churches of the world have to learn to choose a limited number of trusted representatives. There has to be a feedback proposing Christ's action. The world has to be represented in all its breadth because it is very various . . . The ACC's world consultations achieve only part of this as yet, but that is where it is trying to go."

Bishop Howe listed four main topics for discussion at the 1976 meeting of the ACC in Trinidad, March 23-April 2: Unity of Christ's Church, Church and State, Ministry, and Partnership in Mission.

### Things to Come

November

20-22: Standing Commission on the Structure of the Church, Memphis. Final meeting for the triennium. Charles M. Crump, secretary.

## SECTS

### Episcopalian Cites Children of God Mind Control

An Episcopal layman who was a member of the Children of God cult for three weeks has written an essay describing the mind control techniques allegedly used by such groups to keep their members under control.

In "The Essence of a Religious Cult," Richard Brewster, a member of All Saints Cathedral in Albany, declares that the Children of God, Unification Church, Hare Krishna, Divine Light Mission, and other cults have one thing in common: "They are money making operations for the benefit of a few select leaders using mind control techniques to attract and maintain membership."

According to Mr. Brewster, "mind control or brainwashing is a slow, scarcely recognizable process. At first a possible convert encounters smiling, friendly people of one of these groups, exhibiting great concern for him. The cult members sincerely look the prospect right in the eyes and due to a prayerful meditative state cult members subject themselves to in a process explained scientifically concerning brainwaves, a certain level of hypnosis is attained."

In instructing new converts, Mr. Brewster writes that "the truth is twisted a little at a time, although hardly recognizable, and Bible scriptures taken out of context and Bible passages misinterpreted are possibly used to support points. The smiling group members, themselves brainwashed, believe 100% in what they are doing and sell themselves extremely well."

The one-time Children of God member charges that "the cults twist the truth and slip misinformation into their speeches to establish certain beliefs in the possible convert's mind. Most important are beliefs that the end times are coming, the members of the cult are God's saved people, the cult's leader is divine, speaking the word of God, and the cult's doctrine is God's way and will."

As converts learn to mistrust the world, Mr. Brewster asserts, "they become robots to the leadership of the group. They are told everything and given the interpretations for every situation they confront. They no longer think, judge, or assess for themselves but only remember back to the lecture, Bible

scripture, group doctrine, or leader that gave them the answer."

With regard to whether cult members are free to leave Mr. Brewster writes: "Ironically, they are told they are free to leave anytime they wish, the idea expressed suggesting that the group is good if they are willing to say they will not hold anyone against his will. The members are so psychologically dependent on the group by the time they hear this, however, their chances of even considering leaving are slim."

## THE COVER

### Sewanee Chapel Consecrated

The 65-year-old All Saints' Chapel of the University of the South, Sewanee, Tenn., debt-free at last, was consecrated on the school's Founders' Day with the Rt. Rev. John M. Allin reading the service. The Presiding Bishop is chancellor of the university.

Speaker at the ceremony was the Bishop of Missouri, the Rt. Rev. William A. Jones, Jr., who received an honorary D.D. degree.

Members of the Chancellor's Society who have given \$10,000 or more to the university in a year, walked in the traditional academic procession.

Others taking part in the service included Dr. Edward McCrady, former vice-chancellor and modifying architect of the chapel's completion, who carved or supervised the carving of much of its wood sculpture; the Rev. Joel Pugh and the Very Rev. David Collins, both former Sewanee chaplains; and Dr. J. Jefferson Bennett, who succeeded Dr. McCrady as vice-chancellor and president of the university.

When the Million Dollar Program for annual unrestricted giving went over its goal for the first time this year, it was found that gifts marked for the completion of All Saints' Chapel were sufficient to pay off the remaining \$96,000 indebtedness.

At the turn of the century, a large chapel was projected for the university and designs were made by Ralph Adams Cram. Construction was begun in 1905, but in the Panic of 1907, the bank holding chapel funds failed and construction was stopped. A temporary roof was put on in 1910. The chapel was named All Saints' as a memorial to all benefactors of the university.

When the University of the South celebrated its centennial in 1957-58, the owning dioceses pledged funds to carry out the long-projected completion of the chapel. Dr. McCrady, then vice-chancellor, modified the Cram plans to accommodate gifts of the Leonidas Polk Memorial Carillon, the Parish Rose Window, and other changes.

Today, 24 dioceses own the University of the South and their bishops serve as



Sister Rosamund, sister-in-charge of the girls' cottage at St. Jude's Ranch for Children, Boulder City, Nev., surveys with satisfaction her flourishing garden. St. Jude's Ranch, a haven for homeless and abused children, is administered by the Rev. Herbert A. Ward, Jr., and the Sisters of Charity. It is supported almost entirely by contributions.

trustees. Women of the dioceses created the needlepoint cushions and kneelers, using designs of early Christian art as well as foliage and flowers native to Sewanee.

All major ceremonies are held in All Saints', always in a framework of a religious service. Although the chapel has a capacity of 1,200, special occasions always overflow it.

## CHURCH OF ENGLAND

### Finance Sector to Have Chaplain

In an ecumenical experiment being organized by the Church of England, bank clerks, shop assistants, and employees of insurance firms in Newcastle upon Tyne are to have their own chaplain.

The man chosen for the job will work with clergy from other churches in providing a ministry to the retail and financial sections of the city.

The Rev. Richard Lewis, the Anglican chaplain on Tyneside who works with an ecumenical nine-man team of industrial chaplains, said that in his experience "people are very glad to have somebody who is not a part of the company structure to talk to."

Only one employee openly resented the presence of a chaplain, Fr. Lewis said, "and he took an hour to tell me about it."

### Church Should be Aggressive

A call for the church to be more aggressive to the world was made by the Archbishop of York in a sermon preached in All Saints Church, Middlesbrough.

The Most Rev. Stuart Blanch declared that many people are militant in the service of anarchy, atheism, or the pursuit of personal power. "We must be aggressive," he said, "in the belief that we really do have the gospel, that we have a right to speak it, that we can glory in what our Lord has done, and that we are able to speak, like the apostles, of those things which we have heard and seen."

The occasion was the centenary service of the Mission to Seamen.

Pointing out that mission to seamen began when Christ worked in Capernaum, the archbishop said that seamen today face problems of loneliness, isolation, stress, and uneven family life.

"These real difficulties need real pastoral help and this cannot be confined to chaplains and staff of the Mission to Seamen. It must also be done by those at sea who have caught a glimpse of their role on behalf of their fellow seamen and who can give a faithful witness and help those in need."

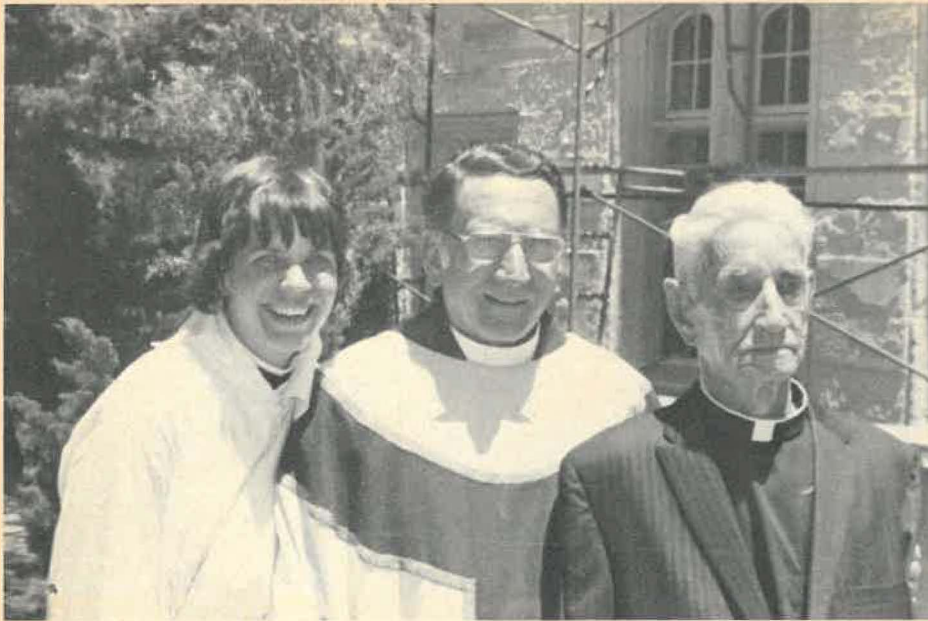
"More and more," the archbishop continued, "clergy are being called not to do everything themselves but to help, equip, and inspire those who alone can do it. If there is one service the Mission to Seamen can perform it is to help Christian people who serve at sea to become real vessels sent by God for the sake of others."

## USSR

### "Only 60% . . . were Jews"

A monument is being built in the ravine at Babi Yar in Kiev, where thousands of Jews were killed by the Nazis 34 years ago.

Soviet officials contend that the vic-



Three generations of clerical Riveras: the Rev. Bavi (Nedi) Rivera Goss, 27, deacon, Walnut Creek, Calif.; her father, the Rt. Rev. Victor Rivera, 59, Bishop of San Joaquin; and her grandfather, the Rev. Victor Rivera, 96, retired priest of the Diocese of Puerto Rico, on the occasion of Mrs. Goss' ordination.

tims of the massacre were not just Jews but Ukrainians and other non-Jews as well.

According to accounts in the 1966 documentary novel by Anatoly Kuznetsov, *Babi Yar*, Germans had posted signs throughout Kiev that all Jews were to assemble at a designated intersection in Kiev on Sept. 29, 1941. The Jews were then sent in groups of ten through a gauntlet of truncheon-wielding Nazi soldiers onto a ledge along the wall of the ravine where they were machine-gunned. Estimates of the number killed range from 50,000-60,000.

A Soviet government spokesman in Kiev said that the monument will not be to Jews but to all who died at Babi Yar.

According to David Shipler writing for the *New York Times*, a guide for In-tourist, the official travel agency, said: "Only 60% of the 90,000 who died there were Jews."

#### AUSTRALIA

### Women's Ordination Ban Could Last 25 Years

Women will be excluded from the priesthood of the Church of England in Australia for at least 25 years. The Archbishop of Melbourne, who is also the Primate of Australia, said it would take that long to revise the church's constitution.

Citing the "law of delay" and its effect on the drive for women's ordination, the Most Rev. Frank Wood said it would require more than two decades to have the Church Acts of Parliament amended in each of the Australian states after the

changes were made in the church's own constitution.

Speaking at the opening session of the Melbourne Synod, Archbishop Wood said a "first move" toward women's ordination would be to secure the approval of General Synod at its next meeting.

#### LUTHERANS

### LCA's Favorite Hymn: "Holy, Holy, Holy"

The most widely used hymn among congregations of the Lutheran Church in America (LCA) is "Holy, Holy, Holy," with Martin Luther's hymn, "A Mighty Fortress is Our God," in second place.

Slightly more than half the LCA congregations responded to a survey asking them to list hymns that had been used in the past two years.

Other hymns in the top ten were: "The Church's One Foundation," "Joy to the World," "Beautiful Saviour," "Jesus Christ is Risen Today," "Come Thou Almighty King," "Praise to the Lord," "My Faith Looks Up to Thee," and, in 10th place, "I Know That My Redeemer Lives."

The survey showed that every hymn and every tune of the *Service Book and Hymnal* was used at least once by the congregations during the period of the survey.

"Not one hymn was totally ignored," noted the Rev. Ralph Van Loon, LCA worship coordinator.

Results of the survey will be considered by the Inter-Lutheran Commission on Worship in selecting hymns for a new service book and hymnal.

## BRIEFLY . . .

Seabury-Western Seminary reports that 145 alumni have paid their 1975 dues of \$10 to the Alumni Association. Last year, 228 of 950 alumni responded to the appeal. A large portion of this income is used annually to support the Seabury Fellows Program at the seminary.

During the first 20 days of September, some 320 threats against President Ford had been intercepted by the Secret Service, Treasury Secretary William E. Simon said. Testifying before a senate investigative panel, Sec. Simon, and others, strongly blamed the "front page" coverage given by the mass media to would-be assassins for the rise in threats. He said that the threats have tripled since the assassination attempt made by Lynette Fromme on Sept. 5.

The Rev. Pierre Duprey, an under-secretary of the Vatican's Secretariat for Christian Unity, will head the Roman Catholic 16-member group of delegated observers to the World Council of Churches' Fifth Assembly in Kenya. Delegated observers from non-member churches have seat and voice at the assemblies.

Membership in the Long Island (NY) Chapter of the Society for the Preservation of the Book of Common Prayer (SPBCP) rose from 500 to 1000 during the summer months.

Bishop Robert Varley, 54, who presented his resignation as head of the Diocese of Nebraska to the House of Bishops meeting in Portland, told reporters he is seeking "a new model for ministry either within or outside the structure of the church," and that he considers himself "a resigned bishop seeking reassignment." He will receive stipend, housing allowance, and other perquisite for six months.

The Rev. Henry Bird, an Episcopal priest in charge of South Freeport (Maine) Congregational Church invited the Rev. Alison Cheek of the Philadelphia 11 to preach and celebrate while the House of Bishops was meeting in nearby Portland. She told reporters that it is God's will that women as well as men should be priests — "the priest's sex makes no difference to God." She believes it is the responsibility of women to point out the inequities of male chauvinism because "we women, when we do not make ourselves heard, we exploit our brothers" she said.



# BEN FRANKLIN — ALLY OF GOD

By EDWARD MURPHY

Do you believe that "God helps those who help themselves"? My impression is that most Americans do. Many people in confirmation classes and discussion groups over the years have asked me, "Where in the Bible does it say, 'God helps those who help themselves'?" And of course, it is not in the Bible. Indeed, the Bible teaches something very different. In Romans, it is written, "God helps those who love him . . . those who are called according to his purpose" (8:28). This difference is crucially important.

"God helps those who help themselves" is a saying of Benjamin Franklin. It was his teaching, his faith and philosophy of life, and because his influence in our history has been so great many Americans do not differentiate the wisdom of Franklin from the wisdom of the Bible. Could it be that Benjamin Franklin has reached more Americans with his teachings than Jesus?

As the Bicentennial gathers momentum, we shall be hearing more and more about Franklin, and it will do us good, for he was truly a remarkable man. Perhaps, with the exception of Abraham Lincoln, he was the greatest man America has yet produced. He had more influence in Europe than any American who has ever lived.

It would do us good to compare the philosophy of Benjamin Franklin with the Gospel of Jesus Christ, because there is a wide variance, and at the same time, there are some important parallels. "God helps those who help themselves" is at variance with Christ. For such a philosophy could be utterly self-centered and independent of God's grace. But his saying "When complaining becomes a crime, hope turns into despair," has a biblical basis (see Psalm 22:1,2 — the cry of Jesus).

Franklin, by his own admission, was not a Christian, and one of the reasons he could not embrace the Christian faith was Puritanism — that brand of Christianity which is fearfully anti-

intellectual, lacking in depth and breadth, insensitive, with tendencies toward rigid, narrow behavioral patterns. Puritanism insists on a literalistic and legalistic use of the Bible which is not only dull but lacks the joy of the Lord as well as the fullness of truth. Or else it oozes out a false bliss of sweetness and light stemming from profound ignorance. Franklin believed that fanaticism and narrowness rob human life of its richness. "There are many sorrows in life," he said, "but there are many more pleasures. This is why I love life."

Franklin, then, was a humanist in the best sense of that word. He was a responsible, self-disciplined person with a massive intellectual capability. Being



Benjamin Franklin

an 18th century man, like Washington and Jefferson, he was a deist. For many reasons, scientific, cultural, philosophical and political, Franklin could not have understood Christianity as we can today.

Still, while not being a committed, confessing Christian (he could not accept the divinity of Christ), Franklin was an ally of God. Knowingly or unknowingly he had what the Bible calls the gift of wisdom. Wisdom, if it is true wisdom, is always a spiritual gift because it is of God, who is its source and whose very attribute is to be all wise. Kings and parliamentary committees along with brilliant colleagues among his fellow countrymen, succumbed to the enormous common sense of Franklin's arguments.

Franklin was an open, honest man who could see right through religious hypocrisy. In his later years he grew more tolerant toward Puritanism and, while he remained suspicious of all

religions, he supported them with great generosity. When the Constitutional Convention had been meeting for a month in Philadelphia, it was Franklin who first proposed that all future sessions should open with a prayer hardly pretense of empty piety, if one knows Franklin). Addressing George Washington, chairman of the assembly, Franklin said, "I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that God governs the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?" That is in the direction of God-centeredness, a direction sorely needed today. It was what made Franklin an ally of God.

Without being over-simple about it, let us admit that America is full of both enemies and allies of God. Some of his enemies are in the church, some of his enemies are outside. The church is a mixed bag. (St. Augustine teaches this in *The City of God*.) There are the "good as gold" types who are willing to go not only a second mile, but also a third mile to help their fellow men in need, and not all of them are working out of a "guilt complex." There are others whose highest good is nothing more than making money, gaining power, or climbing the ladder of success, and who would not hesitate to sacrifice the principles of a godly religion for selfish gain.

There are many Americans dedicated to the progress of knowledge, the promotion of justice, and the realization of human brotherhood. Unfortunately, there are others who are bigots; narrow nationalists and racists, filled with fear and negativism, immune to compassion, buried in illusion. These are as irreligious as any communist in the Red Square of Moscow. They are not only unchristian but, tragically enough, unAmerican, if they but knew our history of church and state.

So then, let us honestly admit that there are allies of God who may not be in the church, and there are enemies of God who are in the church. It may be that the Holy Spirit (who is the only one really to know the difference) will attract the allies of God to come into his

*Continued on page 15*

*The Rev. Edward Murphy is rector of St. Luke's Church, Merced, Calif.*

# HOMOSEXUALITY & THE

By JOHN W. HOWE, JR.

I have some hard things to say about a subject which I find very distasteful, but I am encouraged in approaching this subject by the very famous statement by Jeremiah that "God's word is a fire in my bones" (Jer. 20:9). Jeremiah is really protesting; he is saying, "I don't like being a prophet! I don't like having to say the hard things people hate to hear. When I speak God's judgment upon Israel, people just become angry, and I don't like that. I'd rather be silent." But, he says, "When I try to be silent, God's word becomes a burning fire in my bones, and I can't hold it in, I must speak."

I feel that there is an issue coming before our church on which we cannot be silent. All the arguments about women's ordination and Prayer Book revision, and the tremendous debates over funding minority groups are very shortly going to look absolutely trivial in comparison with the controversy that is about to rage over the issue of homosexuality in the Episcopal Church.

I find in *THE LIVING CHURCH* [Aug. 31] a report about the first national convention for homosexual Episcopalians held this month in the Cathedral of St. James in Chicago. Prof. Norman Pittenger, of King's College, Cambridge, (formerly of General Theological Seminary in New York) was the major speaker. There was a special mass for the convention, celebrated by the Suffragan Bishop of Chicago, the Rt. Rev. Quentin Primo.

What's happening is like so many other things. Whereas, in the past, the laws of the state have been a somewhat dim reflection of the standards of Scripture, increasingly that is being reversed: the church is dimly reflecting what is going on in society! All the clamoring for gay liberation and homosexuals' rights which we hear in the wider society is being echoed by the church. (It isn't just in the Episcopal Church of course, this is happening in every denomination.) A

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*The Rev. John W. Howe, Jr., is associate rector of St. Stephen's Church, Sewickley, Pa.*

year ago the American Psychiatric Association decided no longer to consider homosexuality an aberration, an illness. It is just one of the options, all "normal." And the church, increasingly, is echoing to the things society is saying, baptizing them and calling them Christian. And you better believe that when this really hits—and it may be as early as next year's General Convention—this one is going to split the church. If ever they decide to recognize as fully legitimate, and a Christian option, the active practice of homosexuality, the establishment of homosexual congregations, and even the ordination of practicing homosexuals, our church is up for grabs. The issue is now upon us.

Let me quote a couple of Pittenger's comments. He said, for instance, that "there isn't any such thing as a fixed human nature. What we are is not human beings, but human becoming." We're all in process of transition. You can't talk about what it means to be a man or to be a woman, you can only talk about the process we are going through. He said, "If I am fulfilling my potentialities, if I am becoming human, moving towards the image of God, I am becoming more and more a creative lover in the image of God, then that's what I'm called to be, and this is true, whether homo- or hetero-sexual." He went on to define sin, not as the violation of "a set of commandments, but as the violation of relationships between persons." So, particularly in the area of sexuality—whether you're talking about homosexuality or premarital sex or adultery—we don't have commandments to deal with any longer; all we have is "love." And there's no content given to that. If you *feel* that you are doing something in the best interest of the other person involved, then that's a good and a beautiful and a Christian thing.

Pittenger said "the sexual system should not be called the reproductive system, but rather the conjunctive and unitive system." And finally, "love between two persons is a sharing of existence and so the question that needs to be asked about any sexual relationship is this: does it promote and enhance

shared existence, or does it not?" Of course, if your bias is that it is a perfectly legitimate option to enter into a homosexual relationship, then your answer will be "Go to it!" That's what the world has been telling us. Now we're hearing leaders of the church saying it in the name of Jesus Christ.

I'd suggest that we need first of all to see *what* God says, secondly to try to understand a little bit of *why* he says it, and thirdly, we need to refuse to entertain our own private ideas about the matter.

It's quite true that Scripture doesn't have very much to say in terms of the *number* of passages, on the subject of homosexuality. It's only mentioned explicitly twice in the New Testament. The first is in Romans I, where Paul described the wholesale rebellion of humanity against God, the deliberate turning away from God's revelation of himself and his truth. He catalogued a whole list of sins, everything from lying to murder. In the middle of it he said, "For this reason"—because men deliberately rejected the truth of God—"God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men, and receiving in their own persons the due penalty for their error." So the first thing the New Testament has to say is that it is part and parcel of rebellion against God, and that if one digs in obstinately enough against the revelation of God, one form that rebellion will take may be perversion in the area of sexuality.

In I Corinthians 6, we read, "Do you not know that the unrighteous will not inherit the kingdom of God?" Again, there is listed a whole catalogue of specific sins, but let us particularly notice these: "Do not be deceived, neither the immoral, nor idolaters, nor adulterers, nor homosexuals . . . will inherit the kingdom of God." This is forbidden. That's not to say it is unforgivable, but the active practice of homosexuality is simply forbidden in the New Testament.

# BIBLE

We go back to the Old Testament, and we find in Leviticus 18 when God gave the law to his people, at the outset of their history, he came to this subject and said: "You shall not lie with a man as with a woman; it is an abomination." In Leviticus 20 we read, "If a man lies with a male as with a woman, both of them have committed an abomination. They shall be put to death. Their blood is upon them." So you see there may not be a great deal of space given to the subject, but what is said is absolutely clear and unequivocal. Homosexuality is not to be heard of within Israel. It is absolutely forbidden in the Christian church.

There is one other passage which, in a sense, frames the whole discussion in both Old and New Testament. In Genesis 19 we read part of the story of the two cities Sodom and Gomorrah. This is a remarkable passage, all the more so when you remember what immediately precedes it: the famous dialogue between Abraham and God, about whether the cities can possibly be spared. Abraham says, "If I find 50 righteous in the city, will you spare it?" God says yes. Then Abraham argues him down: "How about 40? How about 30? How about 20?" Yes, yes, yes. "How about 10? If I find 10 righteous people in the city of Sodom, will you spare it?" And God says "Yes, for 10 I'll spare it." But Abraham can't find 10. The only people who come out of the city of Sodom are Lot and his wife and their two daughters (and even Lot's wife fails to make it completely out because she turns back longingly for what she's left behind). It is in *that* context that we come to this remarkable story of Genesis 19.

Two angel messengers sent by God to destroy Sodom and Gomorrah for their wickedness came to the home of Lot and his wife, appearing simply as men. Lot welcomed them. But before they went to bed for the night, "the men of Sodom, both young and old, all the people, to the last man surrounded the house and called to Lot 'Where are the men who came to you tonight? Bring them out to us that we may know them.'"

That's a polite, old-fashioned use of the word "know," as in "Adam knew his wife." It doesn't mean "that we may

know who has come here," i.e. that we may meet the strangers. It means "that we may have sexual intercourse with them." The *Living Bible* puts it bluntly, "that we may rape them." But Lot, rather than allow that to happen, rather than turning over these two men, who in fact were angels from God, said, "Take my daughters instead."

Now that is an incredible story. I don't know how you would feel about turning your daughters over to the men of the city for whatever form of sexual perversion they might want to inflict on them. I know I'd be pretty reluctant to do that with my little girl! But in Lot's mind—and remember, this is the man who represents righteousness in a city of corruption—it is *better to turn his virgin daughters over to sexual abuse than to allow homosexuality to take place!* If you've got to choose between evils, that's the lesser of the two! This gives us something of the biblical perspective on the sick, sinful subject of homosexuality.

Why? Why are the biblical standards so stringent, so uncompromising, regarding this particular sin? I think the only reason is that God has created our sexuality for such a high and noble purpose that to twist it this far becomes terribly degrading, and hence forbidden. Sex is not only the highest expression of marital commitment, but it is also, shockingly perhaps, the parable, the physical symbol, that God has given to illustrate his relationship to the church.

We remember in the book of Ephesians the passage that is so often read in a wedding service, where Paul describes the relationship between husband and wife. He quotes from Genesis: "For this cause a man shall leave his father and his mother and join to his wife, and the two shall become one flesh." But then he adds this astonishing commentary: "This is a great mystery, but I take it to mean Christ and his church." I don't think I would ever come up with that one! Unless God himself had said that to us, who would dare to imagine that the sexual union in marriage, the very physical act becomes symbolic of the unity, the life-giving unity, between Christ and his church? Jesus is consistently called the Bridegroom, we are the bride. He pursues us, courts us, captivates our heart, and impregnates us with his own new life by the Holy Spirit! We become *pregnant* with his life. The beauty of sex properly shared by husband and wife is thus much more than simply an expression of human love; it is the love of God for the church reflected in a human relationship. And it is because God has given sex this kind of dignity, this kind of nobility that all the various aberrations surrounding it are so strongly prohibited in the scriptures.

Now I need to make this distinction.

There is nothing in either Old or New Testament that would condemn someone for being *attracted* to a member of his or her own sex. How a person develops such an attraction is a very complicated question, well beyond my competence. But the fact that someone is attracted to a member of his own sex is not, in and of itself, considered sin. It is what he *does* about that attraction that matters. And to argue that because a man is attracted to another man he has license to practice homosexuality with him, is the same as saying that because I am attracted to women I have license to run around having affairs all the time! It simply doesn't follow. The Christian standard, whatever one's preferences sexually, is *either complete faithfulness in marriage or total abstinence from sexual involvement.*

And so let us draw some conclusions. The attraction, which comes about through a variety of psychological (and maybe even biological) causes can be redirected. I have seen a number of cases where Christian counseling and prayer has turned a homosexual orientation around into a normal, healthy interest in the members of the opposite sex. To pursue that orientation, to let it overtake one, to allow a perverse *attraction* to become perverse *action* is what God condemns. This sin can be forgiven, but only, like any other sin, through acknowledging that it *is* sin, and repenting of it: turning away from it by the grace of God.

There is help. No help is available to those who think they need none; but to those who want help, it's there. I say this on the authority of God's Word. God wants to help them, both by forgiving and by healing them.

But where help is refused, we dare not close our eyes to the fact that the forces promoting homosexuality are coming into our society like a rising tide, and that increasingly the church—rather than being an agent of transformation—is being conformed to the surrounding society. We need to hold back that tide. You might consider writing to your bishop and encouraging him to speak out against any further blessing by our church on future homosexual gatherings. You might urge the delegates to the General Convention next year to similarly stand for the biblical principles.

We need to say these things with gentleness, with tenderness, with the recognition that this is a battle for some people which the rest of us can't even imagine. We need to pray for them, and extend to them every possible help, but on a biblical basis and no other. We must not be self-righteous simply because some of us are not tempted in this particular way, but neither can we tolerate what God declares intolerable.

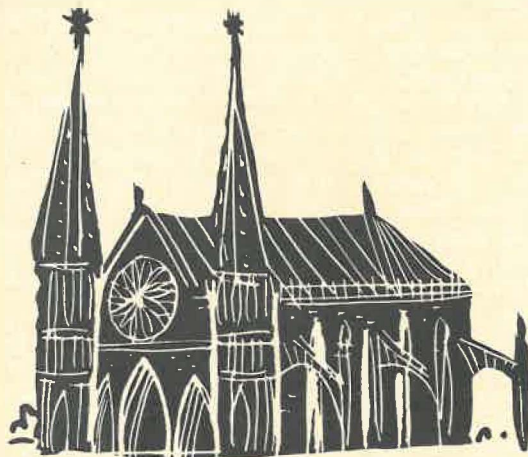
# EDITORIALS

## We Celebrate a Birthday

At the season when the church celebrates the eternal victory of all her saints, this magazine celebrates its birthday. On November 2, 1975 we turn 97. We ask all our readers to rejoice with us as we thank the Father of mercies for all that has been given to and through this magazine in the past, and to pray with us that in this new year of our life God will give us the grace to do the work that he gives us to do "in truth, in beauty, and in righteousness, with singleness of heart as [God's] servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth . . ."

During the past decade the mortality of church-related publications of all denominations has been very high. Most of those that are left are official journals, church-owned and financed and controlled. Many of these too have perished as austerity budgeting has forced churches to reduce their information services.

THE LIVING CHURCH has never been and has no desire to be church-financed and therefore church-controlled. Our calling is to serve the Episcopal Church as a free press, working within the body for the service of its members. If a good number of faithful churchpeople did not want us to stay in business we should by now be out of business, for it is their contributions to the Living Church Development



Fund that enable us to bridge the wide gap between earned income and necessary expenditure. To all of you who support us in this way: How can we thank you enough?

But of course what our friends want is not thanks but service. As we move into our 98th year we look at the job to be done and examine the equipment we have to do it with, and we feel a sober confidence that we can do it acceptably — not because we are so all-fired clever and capable but because the church needs more than ever before the service that we provide. As Christians we know that when God gives

anybody a particular job to do that person should not waste any time or tears fretting about his own competence. God will supply the competence if his servant will take plow in hand, or typewriter, or whatever the tool is, and go to work.

Since our last birthday some of our family of readers have joined those hosts of others who over the past nine decades have read or served THE LIVING CHURCH while in the Church Militant and now enjoy a much better information service in the Church Expectant. All of us who are the church on earth are surrounded by the great cloud of witnesses as we run our course. We find it deeply cheering and inspiring as we enter our 98th year. Small we are in size of readership, compared to the mass media; weak we are in bankable assets; and the snows of 96 winters have fallen upon our journalistic brow. Yet we feel anything but decrepit when we bethink ourselves of our Great Taskmaster, and of the special task he assigns to us, and of our friends and family on earth and in paradise. How can we lose?

Thanks be to God!

## "We Have a Responsibility"

Once again we appeal to our readers to come to the rescue of Indian people in need. This time those living in the small community of Coal Mine, Ariz., on the Navajo Reservation. THE LIVING CHURCH has recently been informed by the Rt. Rev. Joseph M. Harte, Bishop of Arizona, that the little village of two or three hundred people is without water.

At one time a coal mine which operated there furnished the town's water supply. Since it closed and the well the company provided quit functioning, it has been necessary for the residents, including women and children, to travel 20 miles to Good Shepherd Mission at Ft. Defiance and carry back water from there in barrels and drums.

For several months Bishop Harte has been searching for sources which might provide the \$5,000 needed to drill a well and purchase a pump. Tribal authorities can give no aid because they lack the funds, but have agreed to maintain a well and pump once it is installed. The bishop writes, "We have had a mission there (St. Luke's) for probably 50 years and most of the two or three hundred Navajo people look to this church as their spiritual home . . . I really think we all have a responsibility for these decent people and there must be some way to raise the five thousand." If you would like to help, send a check to the Episcopal Church in Arizona, c/o Bishop Harte, 110 W. Roosevelt, Phoenix, AZ 85003, earmarked for the Coal Mine Well.

R.B.

The Living Church

# AS OTHERS SEE IT

Let's face it. American Episcopalians speak two languages. At least as far as our religious life is concerned, there are some of us who speak to God in an archaic language that we don't use except in our spiritual life. We are like immigrants from the old country, who after 30 years in America still pray in the language in which they learned to pray to God—even though they speak perfect English.

There is no question in my mind that for the vast majority of Episcopalians this is where much of the opposition to a proposed new Book of Common Prayer originates. Subtle theological objections are added later on as those concerned get more upset about what is being done to their Prayer Book, but this is the basis of the opposition.

There are others who not only do not have any trouble praying in contemporary English, but tend to be impatient of those who do. They would throw a sop to these "old fashioned traditionalists" by providing alternatives in the new Prayer Book for the eucharistic liturgy and morning prayer, but obviously expect baptism, marriage, and burial, etc., to be more up-to-date. This concession fails to meet the needs of those who know God on a "thee" and "thou" basis, and it adds tremendously to the bulk and complexity of the book for everyone else. I question whether this takes the depth of the problem seriously enough and if it is really a true solution at this particular moment in history for our bi-lingual church.

I propose that very early in the 1976 General Convention two decisions should be taken after which the detailed contents of the new Book of Common Prayer can be hammered out.

1. BE IT RESOLVED, that the new Prayer Book be entirely written in either traditional or contemporary English and that this convention authorize the presidents of the House of Deputies and the House of Bishops to approve an official *translation* of that book into the other language form which may be used in any congregation of this church.

2. BE IT RESOLVED, that the official language for the 1979 Book of Common Prayer be (contemporary?—traditional?) English.

Once this basic decision has been taken the convention can settle down to discussing and debating theological concepts and the liturgical finer points that will go into the finally adopted Book of Common Prayer. Everyone will know that when the book is adopted he will be able to use it in the language form that is most expressive and meaningful to the members of his congregation. And, he'll know that the new Prayer Book will be small enough that he can carry it—since all duplication will have been eliminated.

This proposal is written on the basis of personal experience in serving bilingual congregations in Columbia (Spanish and English), South Dakota (Dakota and American), and Kentucky (traditional English and contemporary

American). In the first two situations it was comfortable and easy to switch back and forth from one language to the other because both books said exactly the same things and even the moderately bilingual person always knew what was going on in one language because of his deep familiarity with the liturgy expressed in the other. Frankly, it has been more difficult in Kentucky switching from Rite I to Rite II eucharistic liturgies than it was going from a 9 a.m. English service to an 11 a.m. Spanish service when the second was a literal translation of the former.

This proposal would not eliminate the options and variants which the Standing Liturgical Commission proposes as alternatives, but it does recognize that in most congregations the normal action of corporate worship will tend to follow a form and pattern which is comfortable and meaningful to that gathered community. The problems caused by two languages will, for the most part, only be experienced by reason of our nation's mobility where people find themselves in another church than their home parish. My experience says that this will not be a problem with the above proposal.

The most mobile person in today's church is the bishop, who is in from one to three different parishes each Sunday. Here is one bishop who says: We can take it, if such a proposal as the above will unite and strengthen our church—as I think it will.

(The Rt. Rev.) DAVID B. REED  
Bishop of Kentucky

## LETTERS

*Continued from page 5*

question of the ordination of women as an invitation from the Holy Spirit, one we ignore at our peril. But if General Convention votes against the ordination of women, I will not whimper and rant and go in quest of a church that suits my tastes. I will obey.

It is now time for all those who have been dealing in petty threats while checking where they can escape to to say the same thing. The magisterium of the church will be exercised at General Convention. It is to be obeyed, not run from.

Please, no more squabbling, no more game plans of what to do if you do not get your way at General Convention, no more threats. Have our pro-Prayer Book, anti-"priestess" brethren lost touch with the fundament of the Christian response: obedience?

ROBERT E. BURNS  
Central Islip, N.Y.

## Whatever Became of Patience?

Strikers against the church! Rebels against the church! Bishops on strike, refusing to perform their vowed duties to ordain fit and ready men to the priesthood!

Rebels among our priests who flagrantly defy the written desires of their dioceses that they not attempt to "ordain" women trying to force their way into the priesthood.

Women flouting their dioceses and defaming the solemn vows of ordination even as they make those vows.

How unlike the Psalmist who declared, "I waited patiently for the Lord."

Their cry seems to be, one and all, "We'll have our own way, even if the church is wrecked thereby!"

HERBERT J. MAINWARING  
Natick, Mass.

{ *Amen! In all this there is a total disregard of—even contempt for—the*

*very virtues which not only the Psalmist but our Lord himself extolled above all others. There is no arrogance like that of the supernomians.* Ed.

## Confirmation to Desuetude?

I have been trying for several years now to apply the new law of the church about admitting children to holy communion, and delaying the age of confirmation.

Now children and parents are uncertain about what to do, feeling that since children come to communion their place in the church is assured. Sometimes I fear that confirmation in the future will have the same fate as the churching of women, namely go into desuetude.

(The Rev.) ALEXANDER ANDERSON  
Calvary Church  
Santa Cruz, Calif.

{ *Of course. What else does one suppose the "reformers" want?* Ed.

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## FEASTS, FASTS, AND FERIAS

By H. BOONE PORTER, JR.

The ending of the church year has many harbingers. Already in the beginning of November, All Saints' Day has dramatically concluded the past year's cycle of red letter feasts. Next year's cycle will begin with St. Andrew's Day which is always just before or after Advent Sunday. Although it is not part of the traditional Anglican calendar, the American Thanksgiving dramatically symbolizes the conclusion of the agricultural year. Meanwhile, in most parts of the United States, the falling of the last leaves from the trees, the wilting of the last flowers in the garden, and the dry stalks and stems along the roadside, all speak to us of a year coming to a close, which, in turn, speaks to us of the mortality of all things. It was in this vein that our greatest contemporary poet wrote:

Where is there an end of it, the soundless wailing,  
The silent withering of autumn flowers  
Dropping their petals and remaining motionless;  
Where is there an end to the drifting wreckage,  
The prayer of the bone on the beach . . .  
(T.S. Eliot, *The Dry Salvages II*)

Earnest theologians have asserted that the Christian year is based on the historical events of salvation, not on the fertility cycle of nature. This is an important but only partial truth. We do celebrate the historical events, but it is the cycle of nature which in various ways (in various climates) builds up much of the emotional force of these Christian observances. Conversely, for many urbanized people today, the church year is one of their few remaining conscious links with the seed-time and harvest of the natural world. It is again the highly urbanized Eliot who reminds us that our humanness requires such links with the earth,

Which is already flesh, fur and faeces,  
Bone of man and beast, cornstalk and leaf.

(*East Coker I*)

During these final weeks of the old

## The Approach

church year, some parishes go right on having the altar decorated week after week with various elegant combinations of green-house flowers. This is a lost opportunity to express the reality of the fall. While they are available, sprays of autumn leaves are very appropriate decorations. Later on, interesting and attractive bouquets can be made of plant stalks, clusters of berries, and other

*For many urbanized  
people today,  
the church year is*



*one of their few  
remaining links with  
the seed-time  
and harvest . . .*

November materials. There are many creative possibilities for altar guilds to work on. The last Sunday before Advent (November 23 this year) is somewhat different. With the new lectionary, this Sunday lends itself to white vestments, and bright colored flowers are certainly fitting then. During Advent, it is not necessary to have any flowers on the altar. Four weeks of austerity and simplicity in the decoration of the church will give greater impact to the wealth of decoration which will appear at Christmas.

Now is the time to make other plans about the Advent liturgy. It is, first of all, a season to recall the Old Testament preparation for the coming of the Messiah. Churches which do not normally use an Old Testament lesson in

# of Advent

the eucharist should certainly consider the desirability of doing so for these four weeks. The lessons provided for the Sundays of Advent in Year B in the new lectionary are certainly excellent. If either the first or second service is used, the Old Testament lesson follows the collect of the day. If the present Prayer Book is used, the rubric on page 10 provides for "shortened morning prayer," including the Old Testament lesson followed by a canticle, as an introduction to the eucharist.

In Advent the canticle *Benedictus*, with its references to St. John the Baptist, certainly should be used, either in morning prayer, or after one of the readings at the eucharist. The present writer has noted with regret that in some parishes it has been neglected for many years. If it is sung every Sunday at the later service in Advent, the congregation will easily regain the ability to sing it: it should also be said at the early services on these days. The priest, of course, should explain, in clear and simple terms, why this canticle is especially appropriate in Advent.

Another traditional Anglican formula for Advent is the litany. It may be used either as the conclusion of morning or evening prayer, or as the introduction to the eucharist. If it is used with either the first or second service in this way, the intercessions following the creed may be omitted. I have seen this arrangement effectively followed with the 1928 Prayer Book too, but there is no rubrical basis for omitting the prayer for the whole state of Christ's church in the latter.

The only deficiency in the litany as a general intercession is its omission of a commemoration of the departed. This is remedied in the very modest revision of the litany given in *Prayers, Thanksgivings, and Litanies* (1973). The litany will appear much as in PTL in the Draft Proposed Book of Common Prayer early in 1976.

What is said above about flowers also applies to the *Gloria in excelsis*. We omit it in Advent to give a change of tone, a more austere mood, to the liturgy. After four weeks of disuse, this great chant will have renewed impact when we join the angels in singing it again at Christmas in honor of the Savior who came to us as a baby in a stable.

church, while at the same time causing his enemies to leave. That's what happened in the New Testament and throughout the church's long history.

Abraham Lincoln expressed the healthy secularity of Christian principles in America in the following declaration: "When any church will inscribe over its altar as its sole qualification for membership the Savior's condensed statement of the substance of both the Law and the Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul."

Since that is proclaimed in the eucharist of our church every Lord's Day, Lincoln could have worshiped with us. He was not a churchman, but he was an ally of God. And there are people like him everywhere. As Christians we need to recognize them, befriend them, and work with them. At the same time we are called to love our enemies, and that means helping them to become allies of God and his church through Jesus Christ. We do it for his sake, for our sake, and for our country's sake. The church is to our country what the soul is to our body.



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LOH 1st Sat 9

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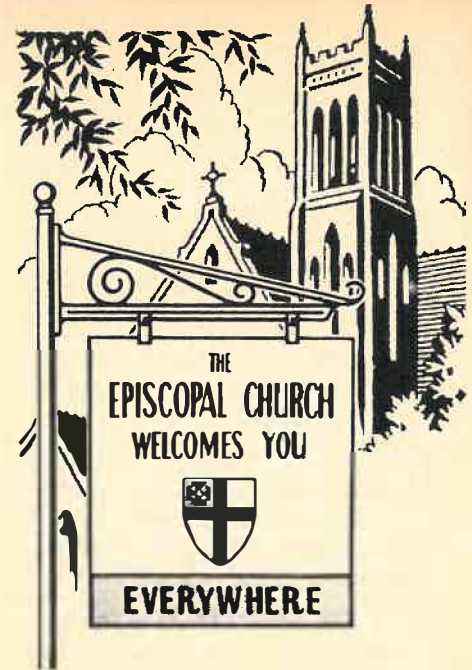
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