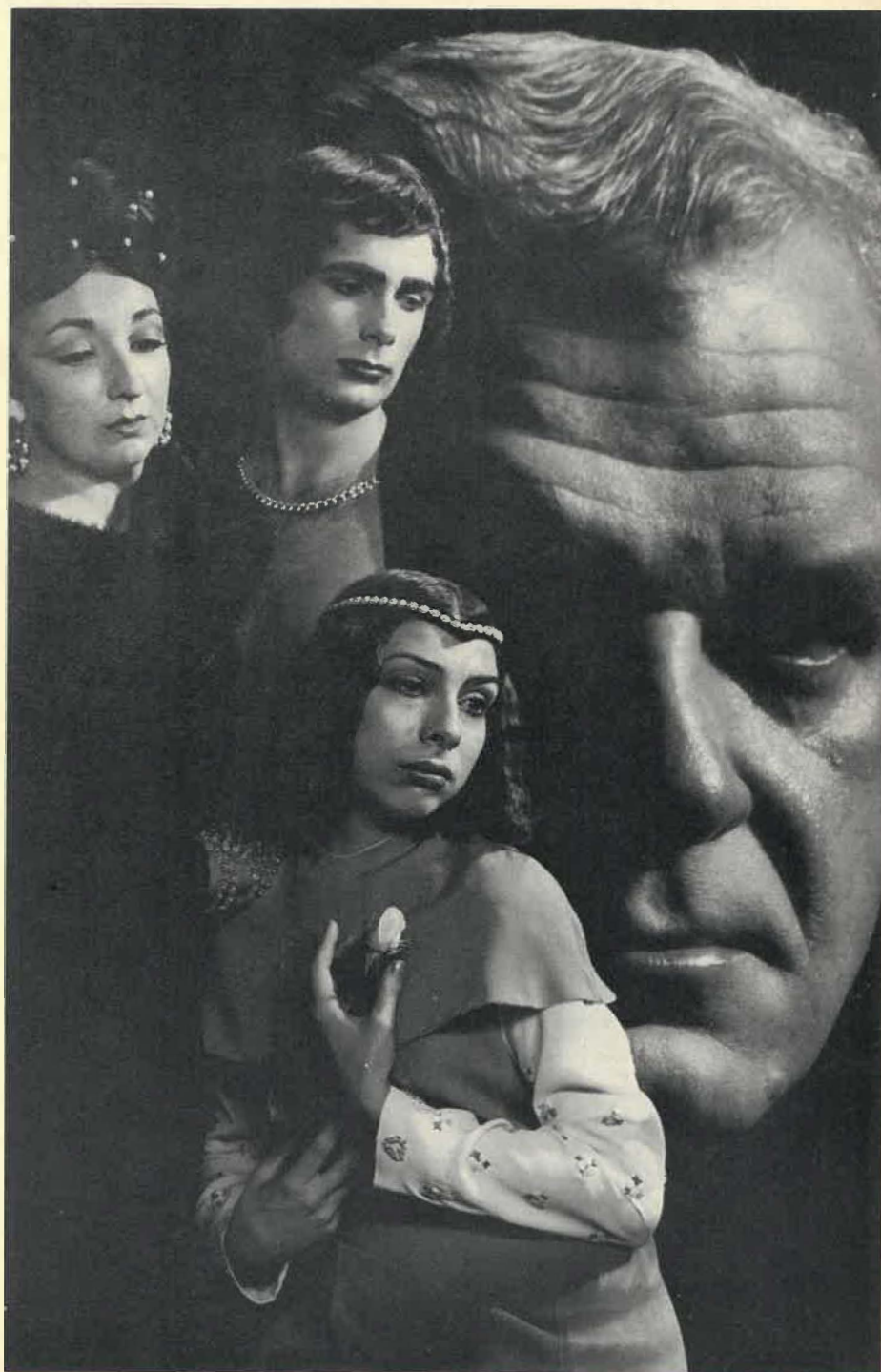


The Living CHURCH

Theatre in the Undercroft

• page 8

Director Dale Edward Fern of Theatre Loyola and three principals from the company's production of *Hamlet* staged in the undercroft of the Cathedral Church of the Incarnation, Baltimore: From left, Linda Dell'Uomo Reid as Queen Gertrude; M. Scott Knox as Hamlet; Diane Sapliway as Ophelia, and Mr. Fern [see p. 8]. Photo-montage by Gershon Udel, Baltimore.



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AROUND & ABOUT

With the Editor

Walter Wagner, a former TV writer for Art Linkletter, has culled church jokes as a hobby for years, and now some of his gleanings are in book form: *Heavenly Humor* (Fleming H. Revell, \$2.50 paper).

Some samples:

Pat Boone tells about an actor who hailed a cab at Kennedy Airport and asked to be taken to the Church of Christ. The driver deposited him in front of St. Patrick's Cathedral. “This isn't the Church of Christ,” said the passenger. Replied the Irish cabbie, “If He's in town, He's in there.”

Archie Bunker was telling his daughter Gloria that it was a miracle he hadn't been killed when a large packing case fell near him while he was at work. Archie said, “I heard the voice of God telling me to step aside.” “What kind of voice does God have?” Gloria inquired. “He has one of them voices you never forget—like Bing Crosby's.”

The priest and rabbi were sitting ringside at a fight. Just before the bout got underway one of the boxers knelt and blessed himself. The rabbi asked, “Father, does that help?” “Not a bit if he can't fight.”

One American representative to the United Nations said of the Palestinian problem: “Jews and Arabs should solve their disagreements in a truly Christian spirit.”

An American reporter, freshly arrived in Belfast to cover the hostilities, asked a passerby, “What does a man do around here if he's an atheist?” “Well now, son, that all depends on whether he's a Protestant atheist or a Catholic atheist.”

Says evangelist Bob Harrington: “I not only believe every word of the Bible is true, I even believe the leather is genuine.”

Before the days of Women's Liberation one southern minister refused to allow the women to have their own prayer meeting. He explained, “If women were allowed to pray alone, there's no tellin' what they'd ask for.”

Then there was the little southern girl who prayed: “God bless mommy and daddy and my bird and my dog. Take

care of yourself, God, because we're going to be out of touch for a while. Daddy has a new job and tomorrow we're moving to Chicago.”

“What do we learn from the story of Jonah and the whale?” the teacher asked. “We learn that people make whales sick,” the little girl replied.

The teacher's assignment was a short essay on how each child wished to serve God. “I want to spend my entire life serving the Lord,” wrote one youngster. “If I can't have this wish, then I wish for a color television set.”

The topic for a Sunday school essay on Mother's Day was “What a mother means to a child.” One essay read: “A mother is a person who takes care of her kids and gets them their meals, and if she's not there when you get home from school you wouldn't know how to get your dinner and you wouldn't feel like eating it anyhow.”

A five-year-old was sent to Sunday school with the following note pinned to her jacket: “The opinions expressed by this child concerning God and the Bible may not necessarily be those of her family.”

After Sunday school class one small boy was lost in the huge church. He was paged over the public-address system and was suitably impressed. “Yes, God,” he answered. “I'm right here.”

Some church signs:
LIFE IS FRAGILE—HANDLE WITH PRAYER.
PLEASE KEEP THINE DOG OFF THE GRASS.
WE SPECIALIZE IN FAITH LIFTING.
GOD GRANTS IMMUNITY, TOO.
CAST YOUR BREAD UPON THE WATERS AND DISCOVER YOUR ROLL IN LIFE.
LET US TAKE YOU TO OUR LEADER.

Women have a very just complaint about religious “jokes” that express a belittling, or worse, attitude toward their sex. There are far too many such, and so here's one on the other side. The little girl was explaining the Adam and Eve story as she understood it, and said: “First, God created Adam. Then He looked at him and said, ‘I think I would do better if I tried again.’ So then He created Eve.”

The Living Church

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CALENDAR

December

- 7. Advent 2
- 14. Advent 3
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
- 21. Advent 4
- 22. St. Thomas the Apostle, transferred
- 25. Nativity of Our Lord, the Birthday of Christ (Christmas Day)
- 26. St. Stephen, Deacon and Martyr
- 27. St. John, Apostle and Evangelist
- 28. Christmas 1
- 29. Holy Innocents, transferred
- 31. [New Year's Eve]

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.

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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.

Simon in Britain

In reply to your question about Simon in Britain in "Around and About" [TLC, Oct. 26]:

William Stewart McBirnie has written a paperback book, *The Search for the Twelve Apostles*, published by Tyndale House, Wheaton, Ill. He quotes a number of early writers who state that Simon the Canaanite went to Britain.

He also passes on evidence that Simon Peter may have gone to Britain too, perhaps several times. Peter had a vision at the spot where Westminster Abbey stands, and there was a former church named for Peter at that place called "Lambedr," probably the source of "Lambeth."

(The Rev.) ROY PETTWAY
Church of Our Saviour

Atlanta, Ga.

• • •

The tradition of St. Simon visiting the British Isles seems to have been known in England as late as 1841. In a book published on that date by the SPCK, entitled *The Lives of the Evangelists and Apostles, with Conversations Upon Them* (272 pages, no author given), the following is written about St. Simon:

"... he is said to have traveled into Egypt, Greece and Africa. There is a tradition, too, that he passed into Great Britain. If it be so, it gives us no cause to triumph; for, according to the same tradition, he was crucified here, so that this island would have the guilt of being stained by the blood of one of the apostles of our Lord."

(The Rev.) L. MAXWELL BROWN
St. Matthias Church

Waukesha, Wis.

• • •

The intriguing reference to Simon's legendary presence in England [TLC, Oct. 26] set me looking at a variety of reference books, but the only thing I have been able to turn up is a passing mention in the article on Simon in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 10, p. 421, where the tradition is ascribed to Nicephorus Callistus, a 14th century Byzantine historian (in his *Church History* II. xi). He may have garbled a

tradition about someone else (e.g. Joseph of Arimathea), since he does rehash a number of earlier historians in the course of his work. Whether Dr. Johnson knew Nicephorus Callistus is another matter, of course, and perhaps some Johnson specialist can answer that question.

JAMES DUNKLY
Librarian,
Nashotah House

Nashotah, Wis.

} Thanks to the several other readers
} who responded to our comment with
} positive information. Ed.

Parish Priests

Alas. I was just getting around to feeling comfortably complacent about my many failings as a parish priest when Elyse Rogers [TLC, Sept. 14] reminded me that I can do my work better.

Nonetheless, I still have a hunch that parish clergy are called not so much to be better managers as to be more faithful priests. Much of what I do in the course of any day cannot be called "productive" in the material sense, and I am sure that my day would horrify or amuse a modern efficiency expert.

Perhaps the answer lies somewhere in between. Can we parish clergy strive for a happy balance between productivity and piety, organizing our work day so that both the work gets done and the prayers get said?

Mrs. Rogers is right. Many of my work habits are deplorable, and every day I have a host of things left undone that I ought to have done. But far more important than any of that is the question of whether I am being faithful to my sacramental calling as a priest of the church.

I just don't have any idea how to measure my degree of obedience in that calling.

(The Rev.) STEPHEN NORCROSS
Westernport, Md.

A Whole New Start?

I was sorry to see [TLC, Oct. 26] the phrase "... which will become the 'Standard Book' replacing the 'Standard Book of 1928' when it is approved by General Convention. I am bothered by the assumption that the convention will accept it.

What has happened, in my opinion, is that the Standing Liturgical Commission became dominated (over many years) by a combination of liturgical

Continued on page 15

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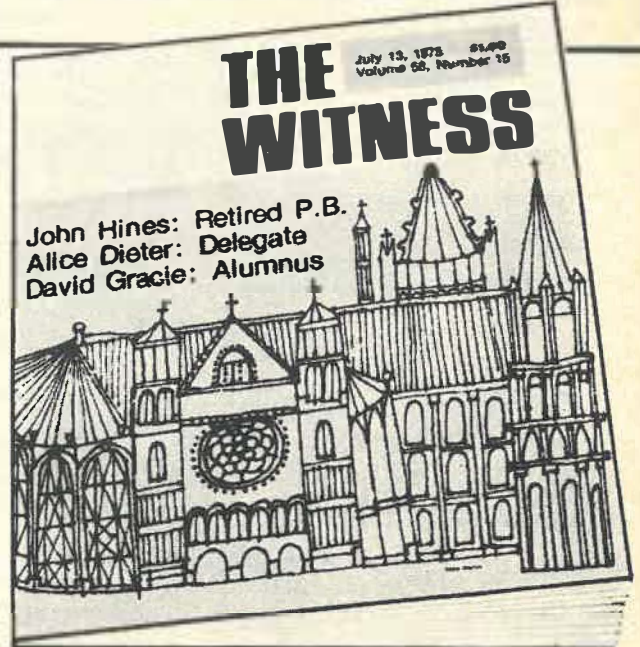
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PRESIDING BISHOP

Hunger Offering Set

The Rt. Rev. John M. Allin has called for "mobilization" of all congregations in the Episcopal Church during the Christmas-Epiphany season to contribute to a special hunger offering through the Presiding Bishop's Fund for World Relief.

Bishop Allin said past support of the fund and especially last year's appeal have realized record breaking contributions for hunger and other relief and development programs at home and abroad.

To Visit Ecumenical Patriarch

From Dec. 9-12, the Presiding Bishop will be in Istanbul for a formal visit with His All-Holiness Dimitrios I, Archbishop of Constantinople and Ecumenical Patriarch, spiritual leader of world Orthodoxy.

Preceding this visit, Bishop Allin will confer with Metropolitan Melton and members of the Holy Synod, and call on Armenian Patriarch Schnork.

Upon arrival in Istanbul, Bishop Allin will join several other church leaders for a Te Deum at Phanar, the residence of the Patriarch.

Anglicans in the community will attend a eucharist at St. Helena's Chapel, and a dinner at the British Consulate.

The Patriarch will give a luncheon for Bishop Allin and his party, and Bishop Allin will in turn hold a reception for the Orthodox leaders, the Turkish Governor, the British and American consuls, the Roman Catholic Archbishop, the Protestant clergy, and others.

ROMAN CATHOLICS

Bishop Hits Concelebration by Priest and Woman

Roman Catholic Bishop Cletus O'Donnell of Madison, Wis., has expressed his "complete disapproval" of a mass at St. Paul's Chapel near the University of Wisconsin campus with the Rev. Thomas Coyle, a Roman Catholic, and Sister Alla Bozarth-Campbell, one of the Philadelphia 11, as concelebrants.

According to a report in the National Catholic Reporter, Mrs. Bozarth-Campbell read the gospel, stood at the altar reciting the prayers of the mass

with Fr. Coyle, elevated the bread and wine with him, and distributed the elements.

"Only an ordained Roman Catholic priest in good standing is authorized to celebrate the eucharist," Bishop O'Donnell declared.

"Moreover, considering the fact that some time ago Bishop Charles Gaskell of Milwaukee, presiding Episcopal bishop in this area, had made his position known to his own clergy, I would wish to express a word of apology if this recent action caused any embarrassment to him or his people," he said, adding that his diocese has always enjoyed excellent ecumenical relationships with Bishop Gaskell, his clergy, and laity.

Bishop O'Donnell went on to say that he had not known beforehand about the mass, but if he had, he would have stopped it.

Fr. Coyle said later that his action had been one of misjudgment.

Mrs. Bozarth-Campbell is canonically resident in the Diocese of Minnesota, as is her husband, Philip, a priest.

Bishop Gaskell expressed his appreciation of Bishop O'Donnell's concern in a letter to the Madison prelate.

EPISCOPAL CHURCH

Evaluation of Seminarians Subject of Study

An ad hoc task force on the evaluation of seminarians has issued a report to the Board for Theological Education (BTE) calling for a "radically deeper understanding of the place of evaluation in the education of clergy."

In its report to the BTE, the task force noted that the church entrusts the evaluation of candidates for holy orders to the seminaries and, in certain cases, to presbyters who supervise the candidates in their studies.

The evaluation must provide diocesan bishops, standing committees, and commissions on ministry with sufficient information to enable them to make "a proper judgment about ordination" of candidates, the report said.

Each student should be evaluated on the basis of his knowledge of the content of subject matter, his ability to articulate and use that knowledge, and "other personal qualities which suit him

for ordination," such as his "response to authority" and his "emotional maturity."

The student should examine himself, the report said, especially in the area of his "spiritual growth and the approach to holiness."

Of the 85 bishops responding to a questionnaire, 55 indicated that they visit their seminarians annually. In most cases, members of standing committees and commissions on ministry do not make these visits largely because of financial considerations.

A number of bishops sent specific suggestions about how evaluations of seminarians could be improved.

The task force said: "We have called for a radically deeper understanding of the place of evaluation in the education of clergy. We do this not to place new burdens on seminaries and dioceses but to urge a more serious commitment to the necessary and tough decisions the church must rightfully make about its leadership. Many feel called. We—and



"Thank you for giving me another place through which to do God's work," wrote Mrs. Mary Mercogliano in a note she sent with a \$150 check to the Presiding Bishop's Fund for World Relief. She made and sold 100 pounds of marmalade, using 20% of the harvest from the orange tree in the yard of St. Timothy's Church, Mountain View, Calif. Another parishioner donated the sugar. The P.B.'s Fund has already passed the \$2.5 million mark this year.

we think many others—feel that too many are chosen, and that a more demanding policy will benefit the entire church.”

Members of the task force were the Rt. Rev. George M. Alexander of Upper South Carolina, chairman; Rowland L. Collins, Rochester, N.Y.; the Rev. J. Lloyd Edwards, Nashville; the Very Rev. W. Roland Foster, New York City; the Rev. Rowan A. Greer III, New Haven, Conn.; the Rev. Robert C. Gregg, Durham, N.C.; the Rev. Peter G. Keese, Durham, N.C.; Mrs. Eloise E. Lester, Sewanee, Tenn.; Mrs. Alice D. Memmer, Chicago; and the Rev. William M. Tully, New York City. Consultants were the Rev. John C. Harris, Washington, D.C., and the Rev. Almus M. Thorp, Rochester, N.Y.

RHODE ISLAND

Priest Installs Roman Catholic and Baptist Pastors

The new pastors of the Roman Catholic and the Baptist Churches in Jamestown, R.I., were installed simultaneously by the rector of the Episcopal Church.

Choirs and parishioners of all three churches took part in the service at St. Matthew's Church, with the rector, the Rev. Charles E. Cloughen, presiding.

The Rev. Joseph Coleman, pastor of St. Mark's Church, and the Rev. William Litterick, pastor of Central Baptist Church, both "inherit" churches which have been committed to ecumenical work for a number of years, Fr. Cloughen said.

Biblical passages read at the service stressed living in harmony with one another and loving others.

In his sermon, Fr. Cloughen said, "This very service is a witness, an example to the people of the world, that the church's one foundation is Jesus Christ our Lord. In this we have the witness not of great theologians, but of simple people of God."

Members of the congregations presented Bibles, prayer books, and other articles to the new pastors.

The three churches, the only ones in the island town, hold many joint meetings and sponsor numerous programs together.

MINISTRIES

C.A. Society Is Organized

Successor to the evangelistic work of the Church Army in the USA is the Church Army Society, Inc. (Maryland). This is the group of men and women who have been commissioned evangelists by the Presiding Bishop and who work in various aspects of church and missionary life in the United States. At



Accompanied by the Rt. Rev. Clarence Hobgood (r), Bishop for the Armed Forces, the Rev. Edward I. Swanson (l), executive secretary of the General Commission on Chaplains and Armed Forces Personnel, presented a copy of the *Book of Worship for U.S. Forces* to the Presiding Bishop, the Rt. Rev. John M. Allin.

present there are 60-70 members of the society.

Training activities formerly carried on by the Church Army are now being operated by the National Institute for Lay Training which educates people for the mission and ministry in the churches of their choice, rather than for the Episcopal Church only.

Chairman of the Church Army Society is Sister Margaret Hawk of Pine Ridge, S.D., and president is Capt. William Paddock of Cincinnati. The office remains at the Episcopal Church Center in New York City.

The Church Army was organized in London, in 1833, by the Rev. E. Wilson Carlisle and has branches throughout the Anglican Communion. There have been Church Army workers in the United States since 1925.

MINNESOTA

Education: Don't Identify Me as "Episcopalian President"

In replying to questions asked at the Minneapolis Ministerial Association meeting, Dr. C. Peter Magrath said his religious convictions and commitments are important to him but he does not want to be identified as the "Episcopalian president of the University of Minnesota."

He said he was sensitive about the question of religious affiliation because of "the furor here a year and a half ago."

Apparently he referred to the controversy set off by reports that a regent had inquired about the religious affiliation of Dr. David Saxon, a Jew who

was also being considered along with Dr. Magrath in the selection of a university president.

Dr. Magrath said no religious test was applied to him and that no inquiries had been made as to his religious identity, church-going habits "and the like."

"If I felt there was a religious test," he added, "I would not have been interested in being president of the University of Minnesota."

He said it was "regrettable" that religious affiliation had been raised as an issue of public concern.

LOS ANGELES

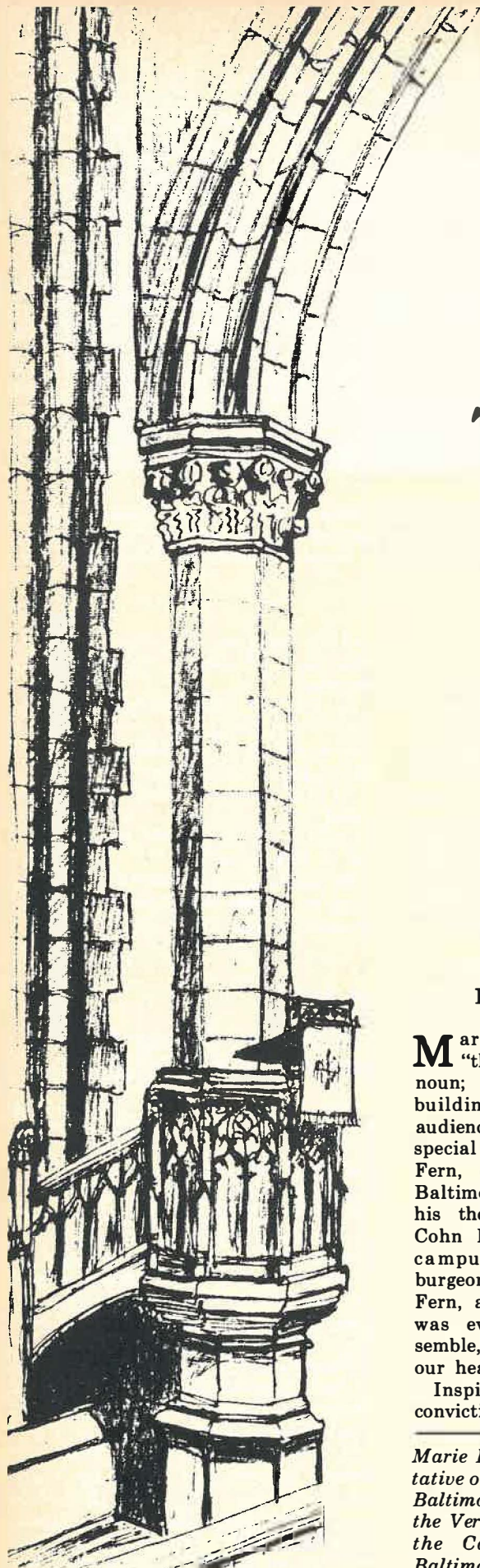
Thanksgiving Offered for Presence of Asian Refugees

Over 500 people took part in the first service of its kind held in St. Paul's Cathedral, Los Angeles—a thanksgiving "for the life and presence in our midst of Southeast Asian refugees."

Presiding at the solemn eucharist was the Rt. Rev. Robert C. Rusack of Los Angeles. In his sermon the bishop said to the refugees present: "We pray that you will find, as did our forebears, the opportunity for new work, new life, new hope."

The Epistle was read in Vietnamese by Lt. Col. Long Van Nguyen, head of a Vietnamese family sponsored by St. Anselm's Church in Garden Grove.

To date the West Coast Office for Refugee Resettlement, under the coordinator, the Rev. Samir J. Habiby, has been responsible for placing 600 refugees in homes, either through sponsoring parishes and dioceses or other agencies.



THEATRE

LOYOLA

By MARIE LEHNERT

Martha Graham's precept that "theatre was a verb before it was a noun; it was an act before it was a building," spoken to a New York audience in 1973, was heard with a special sense of urgency by Dale Edward Fern, director of Theatre Loyola in Baltimore. Loyola College, sponsor of his theatre company, was converting Cohn Hall, the theatre's quarters on campus, into classrooms for a burgeoning graduate student population. Fern, aware that his student company was evolving into a community ensemble, was looking for a "new roof over our heads."

Inspired and confirmed in his own convictions by his ten years of experience

Marie Lehnert is the personal representative of Theatre Loyola, Loyola College, Baltimore, Md. The pulpit sketch is by the Very Rev. John D. Peabody, Dean of the Cathedral of the Incarnation, Baltimore, Md.

with Martha Graham, he grasped the opportunity for renewal and experimentation. Under the banner of the Graham dictum, he took up the challenge of the "noun" in the spirit of the "verb."

The director looked at hotel banquet rooms, at museum lecture halls and auditoriums, and church community centers. None offered long term access for rehearsals, storage and performance. Then he inspected the undercroft of the Episcopal Cathedral Church of the Incarnation and found exactly what he was looking for.

The Holy Spirit and Fern's intuition cooperated. The undercroft is a designer's dream for the castle at Krantz, setting for Theatre Loyola's production (then in the planning stage) of Jean Cocteau's *The Eagle Has Two Heads*. Three foot diameter stone pillars raise Romanesque arches, standing out from the walls and the English Gothic leaded windows shadowed with ivy. A fine veneered white oak partition with Gothic apertures divides a section at the

Through an alliance

with a theatre group, the Cathedral

Church of the Incarnation has

discovered that a church housed theatre

can become a focus for genuine

artistic renewal in a community.

back. Sequestered in a corner behind a great sweep of Fortuny drapery, an unused altar lends a crypt-like solemnity — ideal for a Hapsburg castle. Back stairs lead up to the cathedral nave, permitting exits and entrances for the players. The undercroft floor is a handsome black slate. *Voilà!* A built-in setting.

In his first interview with the Very Rev. John N. Peabody, dean and rector of the cathedral and vice president of the cathedral chapter, Fern learned that the congregation is very proud of, but hard pressed to pay for, its numerous services to the community. Celebrating its 20th anniversary in November, 1975, the cathedral serves the diocese and the community, but must seek its own funding. Theatre Loyola would be, the dean said, most welcome in the undercroft. Loyola College approved.

Ingenuity, fermenting in any vital theatre company, quickly adapted the undercroft facilities to make a theatre (noun) to house their theatre (verb). There was no proper light board or stage lighting. Two rows of church chandeliers, marching from the lobby up onto the stage, were fitted with gels in Tiffany colors, to be switched on and off in pairs on cue. There was no sound system. Equipment was rented and set up using extension cords. The curtain was

inoperable and worn out; there were no flies at all. Flies were made and hung. A wood frame was constructed and fitted into the proscenium to become the wide expanse of windows through which the principals in *Eagle* would enter from an imagined balcony. The slate stairs leading from the balcony, stairs essential to the final scene, were already there. Wardrobes proffered by the cathedral staff were cleared and used for costume storage. The lobby was defined and arranged.

Put to many uses by the cathedral congregation and its visiting organizations, the undercroft was lined with stacked tables and chairs. It also served as attic/basement for the cast-off furnishings from upstairs rooms. With the cooperation of the congregation it was cleared and cleaned and the chairs were set up on two sides of a central playing area of 45 feet.

Happy with the "roof over our heads," the director of Theatre Loyola invited five priests of the Anglican and Roman Communion to confer Benediction on the company, one before each performance of *Eagle* that first year: The Rev. Joseph A. Sellinger, president, Loyola College; the Rev. Robert Flottemesch, Church of the Advent; the Rev. James E. Dockery, S. J., Loyola College; the Rev. James Maier, S. J., Loyola

College; and the Rev. Theodore M. Bailey, representing the Very Rev. John N. Peabody.

Theatre Loyola is celebrating the Bicentennial with two seasons of plays. The first, 1974-75, was devoted to the British heritage in American performing arts and featured a production of *Hamlet*. The season marked the growth of Theatre Loyola into a true community theatre.

The company gave 11 performances of *Hamlet*, a production which transformed the undercroft into the castle at Elsinore. For that season, Dean Peabody authorized installation of a new electrical system, wired to provide more options in lighting. The ghost of Hamlet's father "appeared" by strobe light. The existing chandeliers are still used, but they are on dimmers.

An actors' "workshop in performance" was conducted weekly during this season, and, as it closed, the director saw the nucleus of a community repertory company. Remaining at the cathedral for its second bicentennial season, 1975-76, the company will present two American plays in repertory: Eugene O'Neill's *Desire Under the Elms* and Tennessee Williams' *Out Cry*.

Dean Peabody is happy with the expansion of the cathedral arts program brought about by alliance with Theatre Loyola. "Creative arts and music," he believes, "can be used to the glory of God and particularly in a cathedral. We have an obligation to bring the best of our culture, and particularly as it relates to the Christian faith, to the community."

A church enjoys a special position as a locus for youth and age, experiment and tradition, art and conscience, the possibilities of the future and the vintage of the past. A church housed theatre can become a focus for genuine artistic renewal in a community.

In a letter to the cathedral congregation, Dale Edward Fern wrote: "It is a very strong personal conviction of mine that the cooperation which the cathedral is extending to Theatre Loyola places the theatre exactly where it belongs: somewhere very close to, and just beneath, the sanctuary. The theatre that I love so very much, and strive for, is a theatre that is ritual, and only ritely so; it is a designed expression. The members of our company, at least in my own eyes, are like the *Athletae Dei*, like acrobats of God. It is a balance and a center that we work for, finding that center and living in that balance. And for all this, the cathedral is a marvelous house."

Theatre Loyola lends a new dimension to the arts at the Cathedral Church of the Incarnation, a living church, "a marvelous house," celebrating its 20th year of service to diocese and community.

EDITORIALS

Irregular or Invalid?

For over a year, churchmen have argued about the distinction between two words — irregular and invalid. To achieve insight and objectivity, remove these words from the question of ordination to the realm of marriage, and from the canons to the laws of a given state.

A couple, returning from their honeymoon, might discover one or all of the following:

(1) The clergyman who performed the wedding — the bride's cousin from another state — neglected to fill out the necessary papers required of a non-resident clergyman before he performed the ceremony.

(2) Bride and groom received only one license. Since he was actually a resident of a nearby town he should have obtained a separate one.

(3) The license, issued for a 90 day period, was used 92 days after, as the wedding had been delayed due to a skiing accident.

(4) One of the witnesses, the bride's young sister, is 15 and should not have signed as one of the legal witnesses.

Must they be remarried and go through the service again? No! The irregularities can be cleared up by additional paper work.

In contrast, the following couple, returning from their honeymoon, discovers one or all of the following:

(1) His divorce, which they assumed was final, still has another 15 days to go before it is absolute. Although he did not intend to commit bigamy, if he insists that his new marriage is legal and valid, that would be the case.

(2) The person who performed the marriage, a justice of the peace from another state or a Christian Science practitioner, had already been told by the state that he could not be licensed. He went ahead anyway, because he felt his license elsewhere or his position justified his action.

(3) Untrue information was provided on the marriage application which would have made the license unavailable had the true information been provided (e.g., the girl was under the legal age).

(4) No marriage license had even been issued since the couple felt "it is only a piece of paper" and that a well-advertised public ceremony would be sufficient to inform friends and family. "We are not hiding anything; in fact it's in all the newspapers."

The state would declare on any one or all of these grounds that this was not a legal marriage and another act and declaration of the parties would be required, no matter how simple — two witnesses, the couple and an authorized officiant. For this couple the marriage service in which they had shared was invalid. No matter how much their friends might consider it "valid," it would not be a legal and valid marriage under the law.

Transfer this to ordination. A priest might be or-

daind and one or all of the following might occur.

(1) A medical exam required for the diaconate had never been done and so was missing from his folder.

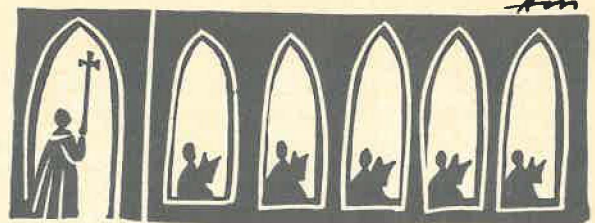
(2) Though a majority approval of five of the eight members of the Standing Committee is required, only four had actually signed the paper, two being out of the country and unavailable at the time.

(3) A bishop where he was serving had been asked by his canonical bishop to act on his behalf and they had agreed, but no actual written letter requesting the other bishop to act was in the file.

Such an ordination might be considered irregular on one or several of these counts until the technical deficiencies were remedied.

In legal circles there is recognition that an honest oversight can occur and does not normally invalidate the action intended. A middle name or "Jr." is left off a deed. The corrections are made. The law recognizes, however, that "wanton irregularity" — such as a person assuming authority to make a sale on his own when he is a joint tenant — causes the action to be declared invalid.

If the only problem related to the Philadelphia or Washington ordinations was lack of necessary



papers from a Standing Committee, one could declare irregularity and move on to correct the deficiency.

However, the bishops who ordained had been told in writing that they had not been granted permission to proceed. Had they ordained with the permission of the candidates' bishops, then the argument could rest on whether they were violating national canons regarding the ordination of a woman. Without the permission of the bishop in whose diocese they were operating, and without the permission of the bishops in whose diocese the candidates were resident, one can only conclude that the ordinations were *invalid*, whether the persons who offered themselves for ordination were *men* or *women*.

Therefore, they would, like the second couple in our marriage situation, have to go through a service once again, as authorized recipients of ordination and with an authorized officiant in order to provide the certitude required by the Episcopal Church, the congregations who they might serve, and their fellow priests.

(The Rt. Rev.) ALEXANDER D. STEWART
Bishop of Western Massachusetts

The Christmas Liturgy

By H. BOONE PORTER, JR.

The newspapers remind us that there are only so many shopping days left before Christmas. We may also recall that there are only so many days left to plan the services of Christmas, to rehearse the music, to decorate the church, and do all the other things which have to be done.

In most parishes, the Christmas midnight mass (nowadays likely to be performed at 10:00 p.m. or earlier Christmas Eve) will certainly be one of the best attended and best loved services of the year. No doubt many people will be deeply moved by it, even if the music is ill-chosen, or the sermon poorly prepared, or the decorations in poor taste.

Those who are responsible for leading worship, however, should not be seduced by such tolerance. Great feasts should be a time to raise the standard of quality, not lower it. People may say (and will say) that they want the service just like the one last year and the year before and the year before that. Yet people are not likely to return year after year if no new insight, no new vision, no new sense of spiritual reality is communicated to them. The large crowd on Christmas Eve presents a challenging opportunity to communicate the Good News of the Incarnation just as effectively as possible. Let us look at some particular items.

Decorating the church with evergreens is fun, and the aroma of coniferous boughs conveys "Christmas spirit" in a unique way. In addition, most parishes have various other decorations. In some churches, one sees the entire sanctuary banked with poinsettias. This represents a generous contribution from parishioners, but is it always the best deployment of decorations? So many flowers in the sanctuary often obscure the visibility of the altar and impede the movements of clergy and servers. In many cases, it would be better to put some of these flowers around the pulpit, some around the lectern, some at the

font, and some at the side altar, thus marking out the several points of special significance in the building. The sanctuary, furthermore, is not a stage upon which worship is carried out. The entire interior of the church is the space in which worship goes on. Hence, it is theologically, as well as visually, appropriate to distribute decorations, where possible, along the walls or aisles of the nave. There are also various kinds of original or unique decorations which people may invent and make. Several years ago, for instance, in a very active parish in the Kansas City area, members of the altar guild made three great figures of the magi which provided an unusual and striking effect for the season. Some parishes are doing things with the idea of St. Nicholas vested as a

bishop. All sorts of things can be done with angels—like large cardboard cutout figures blowing trumpets, suspended from the ceiling of the church.

In many parishes, people who desire a seat must come an hour or more before the midnight mass, and in many churches the choir sings carols during this period. In the hectic rush of the modern American Christmas, such moments of calm are indeed valuable. On the other hand, it is rather unrealistic to suppose that the average person can, without guidance, meditate profitably for an hour. The distribution in the pews of a mimeographed form of devotions in preparation for Christmas communion could be useful. In some congregations, the people might welcome reciting evening prayer at some point while they are waiting. Ideally, a vigil service of readings from Isaiah and other prophets, alternating with chants and prayers, should precede the midnight mass of Christmas, just as it does the midnight mass of Easter. The clergy are understandably reluctant to adopt plans which would have the effect of making the service longer. On the other hand, at Christmas Eve, as on Easter Eve, it is possible to assign certain choral items and some prayers to the vigil instead of to the eucharist. A homily in the vigil office may cover useful ground and permit the shortening of the subsequent sermon at the eucharist. These are possibilities to explore.

Thought should also be given to the

Blessing

Has all been said
about the falling snow?
Winds will sweep it
into despotisms, shattering
the gentle way
it mercifully cools and slows
our fevered pace.
It rolls and romps
with children, freckles faces
in sheer mirth with stars,
wraps modest landscapes
where they are
in regal white the heavens
wear.

Be gentle wind. We can be lifted
in its sparkling silence
close to God.
Be quiet wind.
Be still.

Lenore H. Findley



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officiants. If lay readers normally read the Epistle, on Christmas Eve one of the best should have the privilege, and should understand the importance of careful practice beforehand. A full church, with people in winter clothes, requires much greater voice projection than a normal half-empty church. If there is a deacon, he, of course, will read the Gospel. It is a time when the rector, and curates, if any, will all wish to be visible. Is there also a retired priest, or a non-parochial priest in your neighborhood? Christmas, like Easter, is an occasion when he might appreciate being invited to vest and serve in the sanctuary. Too much of the time, the priesthood of the Episcopal Church appears in such individualistic terms. On great feasts, it is a treat to see several priests standing together at the altar, as fellow ministers of the sacrament of unity.

In most parishes, the breaking point of the service is, ironically, at the moment of communion. Our Victorian gothic and neo-colonial churches were, in most cases, not designed for the convenient administration of holy communion. Some churches, with large staffs, have priests or deacons and lay chalice bearers stationed at various points in the building to administer the sacrament. Often this does not go well, however, and many feel cheated that they cannot approach the altar for communion. It is generally agreed that at least one of the sacred elements must be administered by an ordained minister. There will be no final solution to these problems until we engage architects to re-design our chancels and persuade our bishops to ordain many more deacons (at least one for every parish, and several for the large ones). In the meantime, some useful steps can be taken. In churches where one or more side altars are used as distribution points for the sacrament, every effort should be made to provide them fully with Christmas decorations, candles, and so forth, so that they will be visually attractive. If possible, ushers should arrange traffic patterns so that those who prefer to get to the high altar may do so. Others will be glad to get to a side altar with less waiting. If, as has been urged in this column, the baptistry is consistently treated as a place of special devotional importance, then people may not be offended at the prospect of receiving communion there in churches where it is a convenient point.

Finally, not everyone goes to church on Christmas Eve. Some come the next day, and they should not be greeted by a listless liturgy. Even at an early service, a carol or two will be welcomed (but no *Silent Night* in the morning, please) and so will a brief but well prepared homily on the Good News of this day.

Examining Attitudes

THE HARROWING OF EDEN. By J. E. Chamberlin. Seabury/Continuum. Pp. 248. \$8.95.

J. E. Chamberlin, a professor of English at the University of Toronto, has served as policy advisor to the Canadian Department of Indian and Northern Affairs and is a former member of the Canadian Arctic Resources Committee.

The Harrowing of Eden is an examination of white attitudes toward native Americans both in Canada and the United States. It is written from a perspective of the history of these attitudes as they have been reflected in treaties and legislative acts.

"From the very beginning," writes Chamberlin, "the focus was on one issue which provided a context for the most important, and eventually the most urgent, questions in the history of relations between natives and non-natives in the northern part of the northern continent. The question appeared to be simple; who owned the land? The answers that were given tell a perplexing story. Native conceptions of land and property involved a fusion of civil and religious belief; and non-native presumptions about individual property, including the individual soul, transformed their basically European civil and religious ambitions sufficiently that the question of land, and the uses to which it was put, became predominant."

Mr. Chamberlin contends that "the pieties of civilization and Christianity became the imperatives of politics and the law, or social economics and education." He contends that the basic attitudes and programs have remained as crude and as earnest as they were at the close of the 16th century, and provide "a pattern of enthusiastic misunderstanding against a background of non-native expectation, the product of a relentless civil and religious aspiration."

He says: "It is an immensely complicated fabric which has been woven out of the aboriginal woof and the European warp, even though as one moves along the tapestry to the present day, the same story is repeated time and again. It is not so much to the story itself, but to the fabric that our attention needs to be turned. This is not nearly as much fun, unfortunately; but it is necessary. Ears that are deafened by the sound of teeth righteously gnashing, and eyes that are blinded by the spectacles which moral indignation parades before its eager audience, need to be re-

educated to the subtle complexities that native affairs and the process of its development presents."

Despite the dust jacket blurb, this is not an easy book to read. The sentences are very complex . . . going on and on and on. This makes it quite difficult at times to keep the primary thought in focus. Nonetheless, this is a valuable book for those who would try to understand the roots of the "Indian question" today.

(The Rt. Rev.) JACKSON E. GILLIAM
Bishop of Montana
Helena, Mont.

Ghostly Message

THE VIKING SAGA. By Peter Brent Putnam's Pp. 254. Illustrated. \$16.95.

Sometimes, especially if a book is well planned and formed, one can grasp its true sum and substance from its closing paragraph. So it is with this book, which ends with this:

"Some fifty years ago, ghosts walked on a Jutland hill, on the island of Als. A clergyman with oak stake and hammer

slammed them into silence, driving his wooden post into a spot he had mysteriously chosen. Four decades later, an official from the museum at Sonderborg Castle, digging in that place, found the stake had riven the breast of a skeleton, the strong bones of a Viking warrior, buried there a thousand years before and long forgotten. The authority of an organized church had beaten back the wildness of an earlier time; for the clergyman's flock the reward was security. Perhaps the price they paid for it was higher than its worth. Perhaps it is time that we developed some ancient part of our own sensibilities, kept open some keen awareness of the psyche, so that when our Vikings too walk towards us through the mists of the dead, their message an ancient liberty, we will outwit our protectors and welcome them."

In his chapter on the Viking legacy Brent shows us why we have better reason to welcome the ghosts of the Vikings than the poor souls of England and Ireland had to welcome them in their pre-ghostly forms. Viking history is inevitably tedious in some respects because it consists of so monotonous a diet of violence, terrorism, destruction, and meaningless savagery. To the extent that it is possible to see the great Vikings as human beings like ourselves Brent manages to do so, although one

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may wish, as does this reviewer, that he had included more of cultural history than he did.

The chapter on the old Scandinavian paganism and the conversion of the people to Christianity, and the chapter on the Viking legacy, are especially good. We owe much more to our Northern European forebears for our democratic institutions and our passion for freedom than many of us realize. If in our intellectual celebration of the Bicentennial we look to the roots of our inheritance we shall find that our debt to those barbarous peoples is not inconsiderable, especially for our most cherished treasures of freedom.

Peter Brent's book is a splendid introduction to the Vikings. It is enriched by copious illustrations of superb quality.

C.E.S.

Autobiography of a Bishop

THE HAPPY DISCIPLE. By Edward Randolph Welles II. Learning Incorporated. Pp. iv, 217. Ill. \$12.50

During the past few years, many clergy and lay people have been troubled about the exercise of the role of bishops in the Episcopal Church. It is therefore of interest to have the autobiography of Bishop Welles, the retired Bishop of West Missouri, who has been one of the more puzzling members of the "House of Bishops Club."

The author writes in a vigorous journalistic style, and some parts of the book are very entertaining. Certainly many odd and amusing things happened to him, especially in his younger years. Between 1931 (when he was ordained deacon in New Jersey) and 1950 (when he became a bishop in West Missouri), he served in five different positions, including the deanship of two cathedrals. He indicates that he was a successful preacher and showed an intuitive grasp of attention-catching issues, events, and personalities. He apparently never had the privilege of working under the supervision of another priest. It was later on, when he was "put down" in the House of Bishops by Bishops Sherrill and Dun, that he first experienced the sense of frustration and repression which most clergy must undergo in their younger years, and which many endure throughout their careers.

The author has been a bishop for most of his adult life, and it is as a bishop that he took part in a number of controversies, to each of which a section of this book is devoted. In the 1950s for instance, he urged that post-reformation Anglican heroes be canonized and included in the calendar. His efforts, and those of others, ultimately led to *Lesser Feasts and Fasts*. In those days, all this was viewed in much more controversial

terms. Regarding these debates, the author says:

The canonization matter is a good example of my method of operation as a diocesan bishop: original, fresh, creative, innovative . . . I wanted to inform, educate, persuade and win the enthusiastic support of my troops to my leadership . . . (p. 116).

The sections on relations with Roman Catholics form a story of their own and provide a useful brief chronicle of ARC, the Anglican-Roman Catholic Consultation. In this area the author appears to have been especially effective. It is ironical that his activities since his retirement appear to many to be major obstacles to closer relations between the two churches.

Throughout his career, there is an element of paradox in which the author delights. He takes pleasure in offending low church friends by wearing cope and mitre on various occasions, and at the same time offends high church friends by pleading for the retention of the word "Protestant" in the official title of this church. He supported the revival of the diaconate as a life-long vocation, but bitterly opposed authorization of the proposed ordination rite which recognizes this vocation. He vigorously denounced Bishop Pike for his rebelliousness and individualism, yet the author himself was later to emerge in a similar role.

The last 25 pages of the book are devoted to the question of ordaining women to the priesthood and his participation in the events at Philadelphia, July 29, 1974. The ordination rite of the 1928 Prayer Book was of course used, as the author is hardly sympathetic to the present course of Prayer Book revision. He argues that he had believed in the ordination of women priests since 1968 and that he did not intend to betray his friend and former ally, Presiding Bishop John Allin. The embarrassment caused to his successor and the sense of outrage and scandal in his former diocese are not discussed. Why did he do it? Perhaps the whole book is an answer to that question.

(The Rev.) H. BOONE PORTER, JR.
Roanridge
Kansas City, Mo.

Books Received

THE WAITING WORLD: What Happens at Death, Archie Matson. Harper & Row. Pp. 146. \$6.95.

TEACHING CHILDREN TO PRAY, Johanna Klink. Westminster. Pp. 78. \$1.95 paper.

THE REALITY OF THE GOSPEL AND THE UNREALITY OF THE CHURCHES, Douglas John Hall. Westminster. Pp. 181. \$3.45 paper.

THE TRUTH ABOUT THE MAN BEHIND THE BOOK THAT SPARKED THE WAR BETWEEN THE STATES, Frances Cavanah. Westminster. Pp. 187. \$6.95.

LETTERS

Continued from page 4

scholars and liturgical gamesmen who favored radical liturgical change. When they got their chance, they indulged themselves, with little concern for the experience of the pastors, or for the man in the pew. There was such a strong and negative reaction from the church that they began to back track, and in latter days have been indulging almost every whim of the conservatives so that they could save their own ways and preferences and not have the whole thing thrown out.

What they have totally failed to do is the task assigned to them in the first place: give the church a revision of the 1928 Book of Common Prayer. They have caused needless divisions in the church, divisions which will be continued and exacerbated year by year, since they will be written in the book which is expected to unite us, the book which has always been our primary symbol of unity.

They have done all of these things at the most enormous and unnecessary expense which can be imagined.

It is my hope, and indeed my prayer,

that the proposed Book will be thrown out, that several members of the present commission will then resign, that a new commission (appointed by Bishop Allin and a new president of the House of Deputies) representing the pastors and people of the church will then go about the task of revising the Prayer Book, mindful of the many good things done in the past two decades, and of liturgical change in other churches. In that way we could get a uniting Proposed Book by 1979, instead of a huge, unhandy and divisive book which concedes too much to radicals and conservatives alike. Doesn't anyone else like that possible scenario?

(The Rev.) TIMOTHY PICKERING
The Church of the Redeemer
Bryn Mawr, Pa.

We like it very much and shall hope and pray for its fulfillment. Ed.

Church and State

I have been waiting for somebody to call attention to a certain point in the case of Wendt, Stringfellow, *et al.*, but as I have not yet heard that point raised I shall have to do so myself. If a case of church discipline is brought into civil

court (e.g. the "civil" right of a priest to defy the express prohibition of his bishop, or the "civil" right of a woman to demand ordination) where does that leave the principle of the separation of church and state? Is the Constitution of the United States no longer applicable when the shoe is on the other foot? Is the language of the Constitution no longer "meaningful" to priests and their lawyers?

To cite a more recent example of the same sort of muddle-headedness, I quote from a published statement by the Rev. Walter N. Welsh, rector of Grace Church, Syracuse, N.Y., who also defied his bishop by sponsoring the celebration of a eucharist by one of the pseudo-ordained:

"If love fails and the ultimate power of the Holy Spirit is rejected, the only human recourse left is the rejection of hope in love—in the power of God's saving grace—and the adoption of legal strategy to retain or allot power by the courts."

When such statements are being made by ordained clergy and such actions taken in the name of "Christian love" it is enough to send a remnant fleeing to the desert.

JEAN S. DAVIS
Aurora, N.Y.

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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; In-
str, Instructions; Int, Intercessions; LOH, Laying On of
Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer;
MW, Morning Worship; P, Penance; r, rector; r-em, rec-
tor emeritus; Ser, Sermon; SM, Service of Music; Sol,
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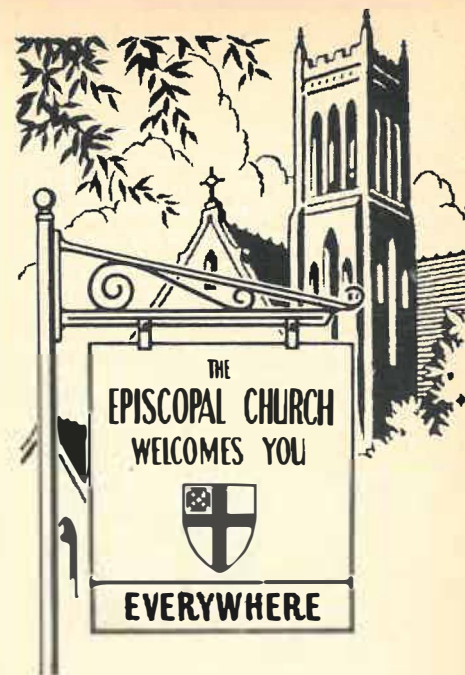
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The Living CHURCH

Challenge of Change

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Partners in Prayer

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Sisters at St. Mary's Convent, Milwaukee: The voice of prayer is never silent [p. 10].

AROUND & ABOUT

With the Editor

The Living Church

Volume 171 Established 1878 Number 24

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

Whoever Leon Lipson is, or was, I've just discovered this word of his that says something very true that almost never gets said: "It's foolish to suppose that we can liberate ourselves from the conventional wisdom at no other cost than that of deriding conventional wisdom. History is full of examples of lonely thinkers who were belittled by the established thinkers of the time and who, it now turns out, were deservedly neglected."

In other words, not every lonely thinker is right as over against the conventional wisdom, which isn't always wrong. Not every *vox clamans in deserto* is a John Baptist. Many of us need not only to grasp this as a general truth but to apply its astringent unguent to our own selves. Sometimes I disagree with everybody else. Hence this memorandum to myself.

Hereafter, when you find yourself in that splendid solitariness, perpend that although the sensation of heroic independence is heady and delicious you could just be wrong and all those slobs right. Watch for the booby trap.

Quite a few copies of sermons come across my desk each week, and many parish bulletins containing various kinds of material intended to help people spiritually. Recently I have been struck by the frequency of assertions of the proposition that the human soul is refined and purified and strengthened by suffering. Too often the assertion is made without the very necessary qualification that people grow in grace and wisdom and strength through their suffering if they respond in the right way to that experience. To say that people's

lives are enriched simply by their suffering, as though the suffering itself does it, is palpable nonsense, and if it is believed it can do great harm to the soul of the sufferer. He can assume that day by day he's getting better and better as a person, simply because he's suffering, when in fact he may be getting worse and worse. Experience by itself teaches nothing to anybody; it is neither the best of teachers nor the worst, but not a teacher at all. The Holy Spirit teaches through their experience all those who are teachable. But we have to provide the teachability ourselves; and if we do not, we shall learn nothing from suffering, from experience, or from God. The important thing in experience is not what it does to us but what we do with it.

Anne Morrow Lindbergh puts it this way: "I do not believe that sheer suffering teaches. If suffering alone taught, all the world would be wise, since everyone suffers. To suffering must be added mourning, understanding, patience, love, openness and the willingness to remain vulnerable." That must be what our Lord has primarily in mind when he calls blessed those who mourn for they shall be comforted. It means blessed are they who suffer with such understanding, patience, love, and compassion for others that God can give them growth in grace, wisdom, strength, and holy joy.

When I hear a man preach, I like to see him act as if he were fighting bees: Abraham Lincoln. Maybe that explains why Abe never became an Episcopalian.

Christmas Thought

This is the greatest serendipity of all —
To see in this small Child
smiling in his mother's arm
The Wonder of divine love
which makes
(if we will only let it)
All men brothers beneath His star.

Kay Wissinger

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- 17. Ember Day
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- 20. Ember Day
- 21. Advent 4
- 22. St. Thomas the Apostle, transferred
- 25. Nativity of Our Lord, the Birthday of Christ (Christmas Day)
- 26. St. Stephen, Deacon and Martyr
- 27. St. John, Apostle and Evangelist
- 28. Christmas I
- 29. Holy Innocents, transferred
- 31. [New Year's Eve]

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

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LETTERS

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.

Lay Chalice

In TLC of Oct. 26 you published a guest editorial by the Bishop of Central Florida on the full diaconate, in which he excoriates the proliferation of lay readers licensed to administer the chalice.

I would not argue with his plea to enhance the witness of the church by strengthening the "peculiar and very special witness the deacon can make." But I do protest that he undercuts the special kind of witness a lay reader can offer when he is licensed to administer the chalice.

I have been so licensed since January, 1968, by the Diocese of Connecticut, and have served my rector and my parish in a variety of ways that stop quite short of the full diaconate. It seems to me there is a place for certain laymen to be ministers of the church and to perform specific functions on behalf of the church and the laity. In so doing I believe they express and exercise a very special ministry.

My own view from inside the rail has given me a relationship with people and the church which I could never have obtained otherwise. It is indeed a prime linkage in the constant quest for understanding between God and man through the administration of the sacrament.

ROBERT E. KENYON, JR.
Greenwich, Conn.

Christian Meditation

The vast appeal of transcendental meditation is noted in Christian publications as well as secular and its hold on thousands is furthered in other media including television.

Christian writers condemn, warn, deplore. Where are the suggestions for meeting the challenge of TM and counteracting its influence? People everywhere are seeking inner peace, love, joy and all the other desires of the human heart. That Christianity is not meeting the need is obvious, made more so by the popularity of TM. Even members of Christian churches join the ranks of its followers. Yet there is in Christianity exactly what is needed to meet that challenge.

Let every church denomination offer to its community courses in Christian meditation. Why should not the Episcopal Church take the forefront in this outreach? Let the Episcopal Church show the way and lead others to follow its example.

The Gospel of Jesus Christ offers peace, joy and all the rest of the desirables. How can we neglect to share them with the world as the success of TM would indicate that we do? Let our church initiate a course in Christian meditation.

BENJAMIN HARRIS
Berkeley, Calif.

The Lectionary

As in many churches using the new three-year lectionary, we at the Church of Our Saviour make a practice of supplying the lay people who read the Old Testament lesson and the Epistle with the Sunday lessons typed out from the version of the Bible we have elected to use — namely, the New English Bible. A lot of work.

We have only just discovered that the lectionary committee of St. Mark's Church, Wichita, publishes a lectionary with the lessons reproduced in full, but from the Revised Standard Version. It occurs to me that somebody may have done the same thing for the New English Bible. Could this be?

BRUCE YOUNG
Chicago, Ill.

Abortion

Fr. Liebler's article, published under the title "As Others See It" [TLC, Oct. 19], struck a responsive note for two reasons. First, he stressed the lordship of Jesus Christ. "The Lord is in command, and his word is to be our guide." This good 85-year-old priest does not accept the idea that the secular order, whether the Supreme Court or the medical profession *per se*, constitutes the norm for ethical decision-making in the church. Second, he points out that the basic problem *vis a vis* Rome is not theological but ethical: namely, the problem of human sexuality.

There are, however, two points in his article which I do not understand. First, he writes in opposition to abortion: "Against all this stands a tablet of stone in which was graven by the hand of God: You shall not kill." Should not this be "You shall not murder"? Surely there is a difference between killing and murder. Moreover, am I to take the rest of the sentence literally? If so, the good father seems to confuse Cecil de Mille's artistic ability with the generally accepted un-



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derstanding of divine revelation. Second, and of much more importance, is the statement: "Must the only course be to kill the child, drop its corpse into a garbage can. . . ." According to the Supreme Court, this would be murder. A child is a human being not *in utero*.

I have to disagree with Fr. Liebler when he asserts that "someone wants that child." Is this true of black babies? A study of the experience of adoptive agencies would answer the question. My experience is with one agency. It has trouble placing black infants.

Fr. Liebler takes the position which prohibits abortion under any circumstance. I am as concerned as he is about the permissive attitude towards abortion which seems to equate it with a tooth extraction. However, in the case of rape or incest it seems to me that the fertilized egg should be destroyed, if the victim desires. Furthermore, I believe that the life of a wife and mother is of more importance than the potential life of a blastocyst or even a foetus.

I cannot help but wonder whether Fr. Liebler has read the decision of the Supreme Court. More importantly, Jesus manifested compassion. Women who are pregnant, whether normally or because of rape or incest, whose life is physically or psychologically threatened, and who therefore desire to end their pregnancy, need our compassion, not our condemnation.

(The Rev.) WALTER G. HARDS
St. Paul's Church

Chestertown, Md.

"Lead us not . . ."

To add one more thought to the "Lead us not into temptation" argument: "Do not bring us to the test" has always stuck in my craw as running counter to my opinion of why we are here.

Upon looking up the Lord's Prayer in my French great-grandfather's *Petit Paroissien*, I read: "Ne nous laissez pas succomber a la tentation."

Precisely the conclusion you came to.
MRS. R. C. HATTERSLEY
Locust Valley, N.Y.

Christian Discipline

Many in our days raise a hue and cry over bishops riding roughshod over the canons of the church, women asserting that they *will* be priests at all costs, a cancerous growth which *will* reshape the church to its own liking. How easily discernible is the basic cause, the root of the evil: lack of discipline.

People within and without the church are hell-bent on having their own way, doing *what* they want to *when* they want to, trying to get something for nothing, taking the easy way out. We have evening communion in our churches

because it's more convenient for people to come; we hold Saturday evening services so that people may be free to have a good time on Sunday. The more the church bends over backwards to please people, the weaker she becomes.

It was on sacrifice and self-discipline that our forefathers reared a mighty nation. Even our coins silently indict our overweening self-righteousness and arrogance among the nations of the world with the words of our forefathers, "In God we trust."

Didn't we read or hear somewhere the words, "He humbled (i.e. disciplined) himself and became obedient unto death, even to the death of the cross"? Is the disciple greater than the Master?

(The Rev.) ALAN R. BRAGG
Jackman, Me.

Antichrist and GC

Woe is us! Surely you did not mean to imply (1) in your response to Janice Hotze's letter [TLC, Nov. 2] that anyone who supports the ordination of women is not a Christian, or even worse, in the spirit of Antichrist.

Surely you did not mean to imply (2) that the General Convention of the Episcopal Church is less than a duly convened council of the holy catholic church with the same potential and powers in the Holy Spirit as any in history.

Surely you do not think (3) that "Christ's work" (Dostoyevsky notwithstanding) depends upon the question of crumpets or tea versus bread and wine or even women versus men as ordained priests.

It is my humble impression that "Christ's work" is still the loving labor (4) of the church until such time as he comes again. Meanwhile, as our Lord promised, we may expect tribulation. Hopefully we churchfolk (and church periodicals) can practice a little of Paul's admonition in I Corinthians 13:4-7; at least to the degree that we spend more time rejoicing in the right and not the wrong.

(The Rev.) WILLIAM P. MCLEMORE
Holy Trinity Church
Auburn, Ala.

(1) Didn't imply it. Did say that the spirit of Antichrist could capture and control GC — and say it again. (2) I did. The GC of PECUSA is not an ecumenical council, and even if it were it would have no authority to alter the Lord's original sacramental terms and conditions, e.g. bread, wine, male priests. (3) Yes — upon that question and some others. A church that disobeys Christ in any matter, willfully and knowingly, becomes like the Grand Inquisitor's church and fails its Master. (4) "Loving labor" is simple obedience. What else? Ed.

The Living Church

December 14, 1975
Advent 3

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KENTUCKY

Priest Sets Moratorium on Duties; Bishop Inhibits Him

The Rev. John M. Hines of the Diocese of Kentucky has announced that he can not in good conscience continue to function as a priest "until such time as the General Convention sees its way to recognizing that women can . . . be ordained priests and bishops in the church."

He has imposed a moratorium upon his priestly duties while declaring his desire to continue serving "as a deacon would, relative to those activities that require my services."

Fr. Hines, 30, teaches at St. Francis School in Goshen, Ky., and is one of the priests serving within the house church structure of St. Michael's Church, Louisville.

The Rt. Rev. David B. Reed of Kentucky responded to Fr. Hines by saying that such actions affecting the ministry of the church cannot be taken unilaterally and, by mutual agreement, has inhibited him from the exercise of his priesthood until Sept. 23, 1976. That date is marked as the closing day of the Minnesota General Convention.

It is anticipated that convention will take definitive action on the question of women's ordination, and at that time, Bishop Reed said, he and Fr. Hines will review the actions now taken.

Fr. Hines is a son of the Rt. Rev. John E. Hines, the retired Presiding Bishop.

ORTHODOX

Priest: Ordination of Women Would Damage Dialogues

A decision by the Episcopal Church or the Roman Catholic Church to ordain women would seriously damage the conversations now taking place with Orthodox Churches, according to the Rev. Alexander D. Schmemmann, dean of St. Vladimir's Seminary, Tuckahoe, N.Y.

"Women cannot ever become priests," he said.

In a recent interview he said that the restriction of the priesthood to men was not a mere cultural tradition nor a practice rooted in a concept of the inferiority of women.

Rather, he said, it is based on the fact

that Christ chose only men as apostles and that priests serve as extensions of Christ's own priesthood. He said women had other vocations that were just as important as the priesthood.

The dean rejected the argument that the church should change its attitude to conform with changes in contemporary attitudes toward women in the general culture.

Although Jesus broke with other cultural norms of the first century, he did not on this issue because of the order of creation itself, Fr. Schmemmann said.

"In society, if something is not to our liking, we shout 'discrimination' but in the church we must be obedient even when we disagree," he emphasized.

PRESBYTERIANS

Chicago Post Withdrawn for Homosexual Minister

Approval for a homosexual minister to work in organizing gay Presbyterians has been rescinded by the Chicago Presbytery of the United Presbyterian Church.

By a voice vote the presbytery took back the permission it had granted by a counted vote of 126-81 in September. The later vote was made despite refusal of the ministerial relations committee to recommend the action.

The case concerns the Rev. David B. Sindt, a social worker with the Illinois Department of Children and Family Services, who had sought permission to work in the Chicago Presbytery as a national organizer for a Presbyterian Gay Caucus.

At the church's General Assembly in May a request by the caucus that it be given official status was turned down.

Mr. Sindt had received conditional permission to work as an organizer for the caucus from the Twin Cities Presbytery with which he is affiliated.

At the Chicago meeting, one group asked: "Are we dealing here with a Christian ministry to homosexuals or a homosexual ministry to Christians?"

In an interview, Mr. Sindt said that he wanted to minister "with, not to" the gay community.

The Rev. Harry Eberts of Evanston, speaking for the ministerial relations committee, said that homosexuality was not the issue. The Presbyterian Gay

Caucus, he said, offered no "agency of accountability" by which Mr. Sindt's ministry might be judged or controlled.

Before the meeting ended, the Chicago Presbytery agreed a committee should be set up to consider the question of ministry to homosexuals.

CHURCH AND SOCIETY

Minister Asks Sympathy for Officer

A minister in Lebanon, Ind., has asked citizens to have sympathy for a policeman who shot his son to death at the site of a grocery store robbery.

The Rev. Ollie G. Wilson, his wife, and three children made the request.

His son, Stanley, 17, was slain by Ptl. Michael Slagle when the youth pointed a gun at the patrolman. An investigation cleared Ptl. Slagle of any blame.

Mr. Wilson, a contractor and part-time minister of Green Street Wesleyan Church, made the plea in a memorial advertisement in *The Lebanon Reporter*. It was, in part, a response to a letter to the editor critical of the officer.

"I trust some way, somehow, you'll have God-felt mercy and forgiveness toward my son, Stan, to forgive his deed," the advertisement read, "and have sympathy for Officer Slagle for the badge of sorrow he feels and will wear silently and unseen and unspoken down through all the rest of the years of his life . . ."

"Just a few more words to all the young people, friends, and acquaintances of Stanley's. Please do not allow a root of bitterness to spring up in your hearts, but rather look before and after and remember Stan and life in its more beautiful moments.

"We've been brought so much closer to you young folks and would love to offer any help we can to you as life goes by.

"You were so wonderful, kind, and thoughtful and our joy has been full at your hands. I'm sure Stan would have come to great joy to have seen you.

"Choose ye now children the good way. Walk with God and let Jesus his Son come into your life and be your copilot.

"Choose you a church home. Go walk the good path and live the good life. Has God asked so much?

"This isn't a heavy burden. His yoke is

easy and his burden is light. Would love to see you in church Sunday. God bless you all and keep you.

"Stan has paid his debt in full. Could we call it closed?"

SOUTH AFRICA

"Mixed Worship" Plea Rejected

The all-white Cape Synod of the largest Dutch Reformed Church in South Africa, the Nederduitse Gereformeerde Kerk (NGK), has rejected new pleas for "mixed worship" with "black and brown" members of the church.

A resolution by the synod warned against "a shift of emphasis in which the conversion of the individual to Jesus Christ as the highest priority would fade in favor of the Christianization of the social structure."

Supporting the stand of the NGK General Synod, the Cape Synod urged its congregations to "do all in their power" to help fulfill social as well as spiritual needs of "brown and black people in our country"—but to do so "within the church law and political pattern."

TEXAS

Fr. Cilley Elected Suffragan

The Rev. Roger Howard Cilley, 57, was elected Suffragan Bishop of Texas Nov. 18.

Rector of Trinity Church, Galveston, since 1962, he was elected on the third ballot.

Fifteen names were placed in nomination for the post held by the Rt. Rev. Scott Field Bailey who was recently elected Coadjutor of West Texas.

Fr. Cilley, a deputy to General Convention, was the only candidate openly opposed to the ordination of women to the priesthood.

EAST CAROLINA

Convention Site Changed

The Bishop of East Carolina has asked the Standing Committee to change the place of meeting of the diocesan convention scheduled for Feb. 6-8 in New Bern, N.C.

In a letter to clergy and wardens, the Rt. Rev. Hunley A. Elebash said: "Conversations since May have revealed much anxiety and misunderstanding about the facts. It appeared to me that the building in which convention was to be held was cast into the discussion so as to discredit those who wanted the convention to remain in New Bern and those who felt uncomfortable or unable to attend. By moving the convention to a new location, I believe it will give all of us a new chance to discuss candidly and in love any and all issues."

The bishop said he had been told repeatedly by the rector of Christ Church, New Bern, that the welfare of the whole diocese was more important than any disappointment and hurt the parish might have and that if at any time the bishop felt he should proceed with the possibility of moving the convention, he should do so without fear of hard feelings on the part of the parish.

The Rev. Albert T.J. Heath and the vestry of St. Joseph's Church, Fayetteville [TLC, Oct. 26], had declared themselves unable to attend any meetings to be held in a Masonic hall, as would have been the case in New Bern.

The Standing Committee will announce a new convention site at a later date.

HOLY ORDERS

Six Women Protest Tactics of Illegal Ordinations

[The following open letter, written by six women deacons prior to the illegal Washington ordinations, is published now in its entirety.]

"One of the principal teachings of the New Testament is that the Christian life is characterized by a type of behavior that stands in marked contrast to that behavior which is approved and valued by the world. A style of life centered on forbearance, patience, endurance, and love of one's enemies is frequently interpreted as weakness in today's culture; but the proclamation of the Christian gospel is that 'God chose what is weak in the world to shame the strong' (I Cor. 1:27). The only truly radical, truly revolutionary power in the world is the power of the cross of Jesus Christ, which alone is victorious over evil, oppression, and death. Members of the Christian community signify their allegiance to Christ by their adherence to the promise and power of the cross, with all that the cross implies of suffering, forgiveness, and transfiguring subordination."

For these reasons, the undersigned said, we are "deeply concerned about the presently prevailing tone of the movement for the ordination of women and, particularly, about the proposed ordination for Sept. 7 [The Washington Four service]. The movement seems to us and to many others to be increasingly characterized by the tactics of confrontation, provocation, and the venting of open hostility. We do not believe that the hope of achieving a just goal can ever be the sole motivation for Christian action in a given situation, for there are ways of proceeding towards such goals that violate the spirit of the Christian community. It is often said that it is the enemies of the ordination of women who violate the body of Christ; but the op-

position of one wrong with another, of one form of antagonism with another, of one form of oppression with another, is not the way we are empowered by our Lord to act. The power he gives is the power to transform through love. Love without justice is sentimental and self-serving, as the civil rights and peace movements have taught us; but it is equally true that justice without love is a prison door standing open, only to lead to another prison, this time of our own making.

"Christian vocation is, indeed, given by God and not by General Convention. But, as Christians, we cannot live by our own personal, individual sense of vocation, detached from the church of God as a whole. To do so would be to run the risk of identifying our own needs and aspirations uncritically with the will of God or the movement of the Holy Spirit—a dangerous, perhaps idolatrous presumption. To be sure, it may be argued that the General Convention is, however, a community of Christian people, elected in turn by many other conscientious Christian people; it seems to us unbecoming and unwise for individuals or small like-minded groups to show contempt for the General Convention and thereby for the deeply held convictions—even the honest bewilderment and distress—of so many fellow members of the Body of Christ."

The letter was signed by Abigail Painter, Newark; Daphne W.P. Hawks and Virginia Sheay, New Jersey; Betty Works Fuller, New Hampshire; Fleming Rutledge, New York; and Lee Wiesner of Washington, all deacons.

CHURCH AND STATE

Textbook Loan Law Costs \$4 Million

The Minnesota State Board of Education has adopted regulations setting up apparatus for the state to give or lend about \$4 million worth of textbooks and other instructional material to the state's 90,000 private and parochial school pupils.

The Non-Public School Aid Act passed last spring and signed by Gov. Wendell Anderson in June replaces the Tax Credit Act of 1971 which was declared unconstitutional by the State Supreme Court last year.

The entire Aid Act is not being followed, just the part that the State Department of Education believes to be constitutional. Even that part will be contested because the Minnesota Civil Liberties Union has promised to take the new law to court.

Textbooks are the only clearly constitutional item in the law. "Other instructional materials" may be on shakier ground. The U.S. Supreme Court struck

down a similar provision in a Pennsylvania law last spring.

However, the Department of Education decided to recommend use of that provision because the wording in Minnesota's law is slightly different and because the governor's staff exerted some pressure for that item.

The Minnesota law says the materials will go to the students while Pennsylvania's law said the goods would go to the private schools.

INDIA

Three Churches Study Merger Plan

Plans for the union of three major religious bodies in India have been approved by a joint theological commission and sent to the individual churches for study.

The proposed union would bring together the Church of South India, formed in 1947 by a merger of three groups; the Church of North India, formed in 1970 by a merger of six groups; and the Mar Thoma Church which teaches that its history goes back to the work of the Apostle Thomas.

A tentative name for the new church body is Bharat Christian Church. Bharat is the ancient Sanskrit name for India.

Anglicans were concerned in both the North India and the South India mergers.

CC Ignores WCC Suggestion

A World Council of Churches' letter urging discussion of India's current state of emergency was ignored by the triennial assembly of the National Christian Council.

The 200 delegates representing India's major non-Roman churches faced a dilemma—discussion of the state of emergency is prohibited.

Some wanted to debate the issue, others wanted to give church support to the government's economic program. However, several speakers made veiled references to the emergency.

Hidden away in a report on "The Church as an Agent of Liberation" was a paragraph stating: "The church which is called upon to live in a political situation like ours has the prophetic task of critically evaluating the forces at work."

When a scheduled speaker, Dr. Radhakrishnan of the Gandhian Peace Foundation, was unable to appear due to his imprisonment, delegates devoted part of the time to prayers for the country.

Council president is the Rev. Canon

S.K. Biswas of St. Paul's Cathedral, Calcutta, who was instrumental in turning the cathedral into a warehouse for clothing and food during the Bangladesh crisis.

LUTHERANS

Inter-Church Union Moves Dropped

Explorations of a possible union of the three major Lutheran bodies in the United States have been dropped.

Presidents of the three churches agreed that "continuation would not be useful at this time," President Robert Marshall of the Lutheran Church in America reported to his executive council last month.

The LCA, the American Lutheran Church, and the Lutheran Church-Missouri Synod formed the Consultation on Lutheran Unity in 1972.

At the last of their eight meetings in May, consultation members completed the initial phase of their work in which they "set out to produce a process toward Lutheran unity."

They then requested that the three presidents indicate future direction for the consultation.

Dr. Marshall, Dr. David Preus of the ALC, and Dr. Jacob Preus of the Missouri Synod then agreed that it should be discontinued.

An ALC-LCA Committee on Church Cooperation, appointed last spring, will have its third meeting in February.

But Dr. David Preus has expressed a reluctance to enter into merger negotiations, noting that both the ALC and the LCA had spent "great energies" on restructuring in the past 25 years.

ECUMENISM

Theologians Go to the Grassroots

Dialogues between theologians were taken to the local level in Falls Church, Va., for a two-day conference on "The Broken Family — Lutherans, Anglicans, Roman Catholics in Pilgrimage."

The keynote address, given at St. Paul's Lutheran Church by the Very Rev. Frederick M. Jelly, O.P., prior of the Dominican House of Studies in Washington, was titled "The Ecumenical Implications of Vatican II's 'Hierarchy of Truths.'"

Fr. Jelly noted that without this kind of conference, "we theologians can easily conduct our dialogue at too great a distance from the real questions."

"Without us, I trust," he said, "you could easily adopt practices which, despite all the good intentions behind them, are not really promoting authentic unity but retarding it. I urge each church

represented here to be faithful to the best within your own tradition. For when true unity emerges — when and as the Spirit wills — it will be born only of fidelity to our covenant of love with the redeeming God revealed in Christ."

Presentations at St. James' Roman Catholic Church were given by Dr. Robert W. Jenson of the Lutheran Seminary in Gettysburg, and Dr. Brendan C. Rosendall of the Washington Theological Coalition.

Dr. Jenson spoke on "One Lord, One Faith, One Baptism," asserting that the three communions represented agree on this "formula" but the "problem" comes in the way in which the three make this confession.

Dr. Rosendall's topic was "The Eucharist: Reflections on its Development and their Ecumenical Significance."

"No Christian community can be built," he said, "unless it has its basis and center in the celebration of the most holy eucharist. And there can be no common celebration of the eucharist until there is at least a measure of common understanding, and even perhaps of common agreement, as to its nature."

The Rev. John H. Rodgers, Jr., of Virginia Seminary, Alexandria, spoke of practical congregational aspects of ecumenicity. He urged those attending the session at the Falls Church to "be open enough to the spirit of God to take maximum advantage of the possibilities" of ecumenical cooperation on the local level in the three major areas of church life — worship, fellowship, and service.

The Rev. Roy D. Green, assistant rector of the Falls Church, was conference chairman.

The closing service, "A Form for the Affirmation of Baptismal Vows," was held on the Saturday after All Saints, according to the liturgical calendar of the three churches.

ROME

Jesuit: Christianity a Marxist Concept? Impossible

An Italian Jesuit scholar has challenged a thesis expressed in *A Political Reading of the Gospel*, that the Christian gospel can be interpreted in the light of Marxist concepts.

The Rev. Giuseppe Bernini, S. J., a member of the Pontifical Commission for Revision of the New Vulgate, said that using "historical Marxist materialism" as a key to New Testament interpretation "leads to the demolition of all essential pillars of the Christian faith."

His critique of the book written by Fernando Bello, a former priest, was published in *Civiltà Cattolica*.

Fr. Bernini said that Mr. Bello's

"presuppositions" — that Mark's Gospel, for example, is "tied up with the interests of the exploited classes and so has a predominating note of politics" — are "completely without historical basis."

The Jesuit pointed out that in the light of the presuppositions, Mr. Bello "rejects the reading of the gospels from a religious point of view," maintaining that they "do not contain a religious message of salvation, but a social and political message," and are merely "the product of particular social structures."

Arguing that Mr. Bello's thesis runs counter to all contemporary biblical scholarship, Fr. Bernini said the book clearly demonstrated that "one cannot profess Marxism and remain a Christian."

He added that it was a "vain" endeavor to attempt to reconcile "historical Marxist materialism" with authentic Christian belief.

ORGANIZATIONS

Preachers, Would-be Preachers May Submit Sermons to CSS

In 1976, the Christian Sermon Society (CSS) will present \$1,500 in its Awards for Preaching.

Clergy, laity, seminarians are invited to submit sermons — either written or on cassette tape — for consideration. Deadline for entries is June 1. All sermons will be judged anonymously.

The winning sermon will be published in *The Christian Ministry*, a work of the Christian Century Foundation and will carry a \$1,000 honorarium. Second and third awards will receive \$300 and \$200 respectively. Seven sermons will receive honorable mention.

The society hopes to discover and share excellent contemporary preaching. The Rev. Steven Shoemaker, Presbyterian university minister at North Carolina State, is president of CSS.

Prof. I.B. Covington, an Episcopal layman, serves as treasurer of the society. When asked why he had helped with the organization of the program and has contributed financially to the awards, he said: "I am helping with this because I don't want to hear another dumb sermon and I want to get up and do something about it."

Dr. Covington is on the faculty of the University of Puget Sound Law School, Tacoma, Wash.

Entry forms may be had by writing to P.O. Box 10467, Raleigh, N.C. 27605.

Things to Come

January

15-18: Annual meeting of Coalition-14, Phoenix, Ariz.

BRIEFLY . . .

"There are a number of bogus and bizarre bodies purporting to be religious cults operating in Britain," said Paul Rose, a Labor member of the House of Commons, "but the most pernicious is the **Unification Church**." He has called for a police inquiry into the church's operations, as well as an investigation into the "health hazards" that he said, were a part of the "mind-control" techniques used by followers of the Rev. **Sun Myung Moon**, Unification founder. Mr. Rose also branded the church "a criminal conspiracy."

The only way to serve the poor, the starving, and the dying is to love them and this must come about through "personal sacrifice," **Mother Teresa of Calcutta** told a crowd at the National Shrine of the Immaculate Conception in Washington, D.C. She invited her listeners to join her and her order, the Missionaries of Charity, in the personal sacrifice necessary to discover Jesus Christ in the world's poor. "I do not want you to give from your abundance," she said, "I want you to give until it hurts."

The **100-year-old St. Mark's Church in London's** district of Old Ford could seat 500 at services but had been drawing as few as 30. So, with all the necessary permissions, Fr. Edward Roberts had it demolished along with a 12-room vicarage and the church hall. Today, 32 apartments, all occupied, and a new church center stand on St. Mark's acre of land. "What we have done affirms our determination to serve. By giving up some of 'our' land and using it for homes, we have shown that the church exists to serve the community."

A 1976 budget of \$29.9 million that envisions dipping into reserves for \$227,000 has been approved by the executive council of the **Lutheran Church in America**. A loss of \$535,000 for the 1975 budget appears likely but it is expected that this loss of revenue will be offset by "underspending." Current spending is authorized at \$28.6 million.

Karen DeCrow, re-elected president of the **National Organization of Women (NOW)**, has pledged to use any "principled means of change, from lobbying to civil disobedience" to advance the cause of women. Running on the slogan "Out of the Mainstream, Into the

Revolution," she defeated six other candidates in a bitterly contested election. Some 3,000 women and a few men attended the recent national conference held in Philadelphia. NOW claims 55,000 members in 50 states.

Canon **Alastair Iain Macdonald Haggart**, noted ecumenist, has been elected Bishop of Edinburgh. He has been principal of the Episcopal Theological College in Edinburgh since 1971. Prior to that he was provost of St. Paul's Cathedral, Dundee.

Dr. **Philip A. Potter**, general secretary of the World Council of Churches, has urged Prime Minister Indira Gandhi of India to release political prisoners and "restore the democratic rights of the people for political expression." He made a special appeal for the release of J.P. Narayan, 73, a prominent Indian leader who had organized an anti-corruption movement. Dr. Potter noted that a large number of other political prisoners have been detained without trial.

In an effort to calm Roman Catholics in a **Londonderry** (Northern Ireland) suburb where a new church dedicated to the 17th century Irish martyr, St. Oliver Plunkett, was bombed, Anglican Bishop Cuthbert I. Peacocke and Roman Catholic Bishop Edward Daly, both of Derry, and the Rev. J. Williamson, a Methodist minister, made a walking tour of the area, speaking to the people and urging them to be forgiving. Oliver Plunkett was canonized by Pope Paul on Oct. 12.

Henry Green Crow told delegates attending the Minnesota Council of Churches General Assembly that **Indians** will not take part in observances marking the nation's Bicentennial. "There is nothing we can celebrate," he said. Indians have been the victims of genocide and "other bad things" perpetrated by the nation, he said. He heads the department of Indian work for the St. Paul area Council of Churches.

Bishop **Richard K. Wimbush**, Primus of the Episcopal Church of Scotland; Roman Catholic Archbishop **Thomas Winning** of Glasgow; and Dr. **David Steel**, moderator of the Assembly of the Presbyterian Church of Scotland have launched a program under which clergy of the three churches will offer guidance on Christian approaches to contemporary problems.

THE CHALLENGE OF CHANGE

*An examination of earlier
modifications of church traditions
and the issues facing the church today.*

BY JOHN L. KATER, JR.

This article had its genesis in the stormy controversy surrounding the Philadelphia ordination of 11 women to the priesthood in July, 1974. It is not, however, primarily about that event, but about one of the issues which underlie it: the place of "illegal" actions in the church. The passion generated out of concern for the church's good order and outrage at its flaunting indicate that the issue of "law and order" matters as much to the church as to secular society.

Certainly those of us who value the church's tradition have always viewed with alarm incidents which, while they involve Christians, contradict or ignore the customs or rules of the church. We find them destructive of unity, tending towards schism, and are more likely to associate them with protestant individualism than with catholic Christianity. While we have often sympathized with Luther and the other reformers, we have usually wished they had not felt the need to go so far.

And yet, we are also forced to admit that Christian faith is not primarily static but rather a dynamic, living tradition. There is, in fact, a tension between the "faith once delivered to the saints" and the notion that the Spirit will (someday) lead the church into all truth. I doubt if there are many readers who would deny that the tradition has grown and is growing, drawing out the implications of the "faith once delivered" as times and circumstances

demand. In short, there *have* been innovations in the tradition, and they have affected both the church's faith and its order. Because the advocates of the ordination of women propose to make such an innovation, it might be profitable to examine how other, earlier additions or modifications to the church's tradition came to be.

Perhaps the crucial, watershed decisions that shaped the church's future should be dated from the time of the apostles themselves: the abandonment of the Mosaic Law as the pattern for Christian life, and the related decision to open the full membership of the church to gentiles. From our perspective, it seems inconceivable that such basic decisions should ever have been innovations; nevertheless, the New Testament indicates that the earliest Christian practice was quite the opposite, and there was considerable opposition to both ideas. How did they begin? The tradition recorded in the Book of Acts is quite clear: the household of Cornelius was baptized because Peter, acting out of his own experience and on his own initiative, decided that they were suitable candidates. In the same way, he decided unilaterally and on the basis of conscience to "kill and eat" non-kosher food. In due course, the Christian community saw the wisdom of his actions and accepted them.

Church historians tell us that the great affirmations of the Creed developed in the same way. Theologians made assertions about Christ which seemed to them to express the truth, and eventually — often after bitter dispute — the affirmations were either accepted

or declared false. Again, it is difficult for us to conceive of the creedal statements as ever being innovations; but someone had to think up *homoousion* for the first time!

There have been other, similar moments of growth which brought new insight or new structures to the church. Monasticism was born in the disgust of some Christians at a church grown fat and comfortable. Centuries later, Francis of Assisi found it necessary to fight the battle all over again, this time against his monastic contemporaries!

Within Anglicanism, movements have taken form which, while not strictly speaking innovations, contradicted its own customs and traditions dramatically. In the eighteenth century, the Wesleys' social concern and disciplined piety gave birth to a new style of worship and living. It so shocked the church that at last they left it in despair, yet ultimately their movement proved to be a source of spiritual revival. A century ago, Anglicans who reasserted the church's catholic heritage and insisted on its full expression found themselves bloodied both physically and spiritually from their struggles with bishops and congregations.

Certainly these moments in the church's history are very different; yet a common pattern can be discerned. *Christians first acted out of their belief*, and afterward the church ratified their action by incorporating their innovation or insight into its life.

Of course there have been other innovators whose actions and teachings have been rejected by the church. Many of the charismatic sects of the early church advocated a callousness of attitude and behavior which most Christians failed to accept. Nor did the radical reformers, who preached violence in the name of the Spirit, find their ideas falling on sympathetic ears. But even those who were ultimately judged to be outside the tradition of the church testify to the way by which growth (change) has historically affected it: First comes the innovation, and afterwards comes the judgment of its faithfulness to the Gospel. One observation emerges clearly from history:

Continued on page 14

The Rev. John L. Kater, Jr., is rector of Christ Church, Poughkeepsie, N.Y.

PARTNERS IN PRAYER

A priest's reflections on a convent visit.

By F. GROVER FULKERSON

Tonight my bags are packed. Tomorrow after early mass I will be taken to the Amtrak station for a long trip back to my home in the Oklahoma crossttimbers.

Earlier this summer I was unaware that the Sisters of St. Mary operate a retreat house in Milwaukee, until I happened upon an advertisement in *THE LIVING CHURCH*: "Will exchange two-week vacation headquarters on Lake Michigan for three or four masses a week. Write St. Mary's Convent, 3288 North Lake Drive, Milwaukee, Wisconsin."

Being a worker priest who was beginning to feel the need to return a little closer to the institutional church, and at the same time wondering how to finance a vacation, I immediately answered and received a prompt reply. "Our convent is located on the shore of Lake Michigan in the vicinity of the University of Wisconsin - Milwaukee. We bought the beautiful lakeside property from the Roman Catholic Sisters of the Cenacle in January, 1974, when it became necessary for us to move our headquarters from Kenosha. The main building, where guests and retreatants are housed, is an old Milwaukee mansion, and is comfortable and gracious. In exchange for celebrating our Sunday mass and perhaps two or three during the week, we can offer you a large room, or adjoining rooms, and any meals you wish to have with us. We are convenient to points of interest in the city and are within driving distance of attractions in the state — Nashotah House is about an hour's drive from the convent. We think our grounds are beautiful, especially on the lakeside, and the sisters who swim say there is a good beach (but Lake Michigan is very cold!). I think there is also a place to fish."

When the time came for me to leave

for Milwaukee, I admit to having second thoughts about spending time in a convent! How would a bunch of women react to a man in the house! Would I run into female chauvinism? My apprehension was increased when I missed my train in Chicago. However, in spite of my late arrival, I was greeted warmly by the Sisters and was comforted to see a motto on the office wall, "When a guest comes, Christ comes." Soon I was enjoying a supper saved for me and rejoicing to see again several nuns with whom I had worked in Chicago over 20 years ago. I had assumed they might have gone on to their rewards, but here they were — as pretty as ever in the traditional black and white habits. I was also pleased to meet the Mother Superior and several younger Sisters, who have adopted a shorter, modified dress with simple veil.

After supper I was shown to the best room in the great manor house, the "master bedroom," which overlooks the formal garden and the shore of Lake Michigan some 150 feet below. Although far from familiar with such comfortably elegant surroundings, I immediately felt at home and welcome.

The first mass was less than perfect; I was preoccupied with trying to recall the Anglo-Catholic ceremonial embellishments that I had learned in the 1950 Diocese of Chicago and long since forgotten in the Oklahoma hills. This was an unnecessary exercise. I am sure the nuns wondered where I had been when the Vatican Council broke the Anglican high church/low church mold.

Although the sister in charge of visiting clergy (she insists on remaining anonymous) had discreetly advised that "we don't care whether we have a homily or not," I undertook to preach. It was apparent that I had come over a thousand miles but had no special message for them. So I simply told them that I had returned just to see if the Episcopal Church still has viable religious communities, to pray with them and I asked their help in developing a series of confirmation lectures. Even with nearly 20 years as a

priest, with all the changes I am unsure what to tell confirmands is being taught about baptism, confirmation, holy orders, etc. Unfortunately, the sisters seem to share some of my confusion. This is not to imply that they are not exceptionally well informed about the church and the modern world. Although theirs is principally a life of praise and prayer, they do not spend all their time baking altar bread and mending clothing for a mission barrel. The convent has an excellent, well-kept library, entertains church dignitaries and other distinguished guests, and hosts numerous conferences which provide intellectual stimulation.

Naturally this convent reflects the currents of opinion now troubling the life of the church. Some are for new liturgies, most seem to prefer only a revision of the traditional Book of Common Prayer. Services alternate between the Prayer Book and the Trial Liturgies. Strong feelings against and for the ordination of women to the priesthood were expressed privately and in hushed tones to the visiting priest. However, women's liberation was not discussed. One got the impression that somehow these women were already "liberated." The only time the subject came up was when I overheard a traditionally-garbed sister muttering in procession, "Women's Lib has ruined this country!"

The "black and white" nuns are grieved by the loss of the old ways—but reasonable enough to sympathize with the need for "modernization." One hopes that modified dress, worship, and discipline will attract younger women who may through the order learn "to do all such good works as God has prepared for them to walk in."

Early on, I was loaned *Ten Decades of Praise*, a history of the 110-year-old order, published in 1965 by the DeKoven Foundation in Racine, Wisconsin. This reminded me of much that I had forgotten about the work of the Sisters of St. Mary. In spite of the distrust and suspicion which followed them through much of the last century, these dedicated women established and operated a vast

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array of educational and charitable institutions which have redounded to the glory of God and the pride of the Episcopal Church. Everyone knows that Kemper Hall and St. Mary's, Sewanee, Tennessee, were "Episcopal"; that they operate St. Mary's Hospital for Children the first pediatrics hospital in the USA) at Bayside, Long Island, New York, that the Sisters established parish day schools and operate several retreat centers; that St. Mary's Home for Children in Chicago was a leading agency in changing from institutional to foster home placements.

These, and many other good works, were accomplished by this one religious order. To add up the total achievements of all our Anglican monastic orders would be impressive, indeed!

The last ten years have been stressful for the Order of the Sisters of St. Mary. A number of schools have had to close because of financial problems and an inadequate number of new vocations. However, monasticism is alive, but sometimes living in new surroundings, such as a group of Christian families in a rural setting who have adopted a common rule of life, or a group of college students called apart from the world and living under a common rule. The Sisters maintain an active interest in observing a number of new communal and often charismatic living groups springing up throughout Christendom.

It is interesting that as early as 1934 Sister Mary Maude foresaw the direction that the monastic order is taking, and wrote:

"It has been said that this age is ripe for a new manifestation in the monastic tradition. There has been no distinctively new note of development since the Jesuit ideals entered the stream of tradition. One wonders in what way it will come. Perhaps in lay organizations, pledged to the ascetic ideal, yet living and mingling in the world. If ever the world needed the salt of distinctively Christian lives it needs it now. Such lives must be based on the theological virtues, built up on the moral virtues, pledged to simple and frugal living, detached from worldly standards, fired with a passion for social justice, and sustained by a dynamic energy drawn from sacramental grace and nourished by a systematic prayer life." *Ten Decades of Praise*

Seeing the calm and serene manner in which the convent runs, I think of my young friends at home who from time to time have undertaken to live communally; and, after auspicious beginnings, have repeatedly come to bad times through a notable lack of discipline. Anyone hoping to start a community would do well to visit the religious orders which have been in the business for

so long. A community without something of poverty, chastity and obedience is headed for trouble. "Vigilance is required if communities are to maintain a tough core of principles surrounded by a pliancy which can grow and adapt to the changing needs of the church and the world" (*Ten Decades of Praise*, p. 217).

The world is getting too burdened with population to tolerate much longer the concept that each individual and small family group has a right to a suburban house, several cars, and uninhibited use of the world's limited resources. I have no doubt that many widows — living in large homes with a staff of servants — would be much happier with a small convent cell, work to do for Christ, and the serenity of the love and fellowship of a religious community. Monasticism offers an alternate life-style to Christians who are uncomfortable with "the establishment," and the worldly Christians are made uncomfortable by the challenge which communal living presents to all of us. Like the rich young ruler, we go away sorrowing—and finding excuses.

Just as the Anglo-Catholic nuns were viewed with distrust and suspicion in the last century, the new extended-family communities are sometimes considered radical, dangerous innovations that should be suppressed by the bishops. But the truth is that these "communities" are the wave of the future, the growing edge of the church.

The most impressive thing about St. Mary's Convent is the praying. Seven services daily: prime, lauds, terce, sext and none, vespers, compline. Strenuous work—I dropped out after the second day. The noon offices found me sometimes dining in an expensive restaurant; vespers—I might be seen picking up driftwood and beach stones

along the shore. Even then, I was glad that the Sisters continued in prayer and that there are within the church people whose vocation is to pray.

The numerous prayer requests that have come to the house during my week here are impressive. These are sometimes from an associate or alumna from Kemper Hall or St. Mary's, Sewanee, who asks the Sisters to pray with her (or him) about a particular concern or need. Intercessions for the sick and dying, for the whole state of Christ's church, for special needs of individuals, are punctuated by periods of praise, scripture reading and silence.

The thought cannot but occur, "Why do not people do their own praying? Are these Sisters some kind of prayer wheels or praying machines?" This is to misunderstand the whole nature of the religious vocation. Our Lord promised us that when "two or three are gathered together in my Name, there am I in the midst," and "If two of you shall agree as touching anything, it shall be done." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

People do not ask the Sisters to do their praying for them; a request for prayer is that the Sisters will pray along with the supplicant, even with those who have never learned or have almost forgotten how to pray. As prayer is real — as God is listening — surely this is a spiritual powerhouse for which the whole church should be thankful.

I leave, refreshed in body and soul, and thankful for new "partners in prayer." Tomorrow, as the train rolls westward, it will comfort me to know that "the church, unsleeping — through all the world her watch is keeping — the voice of prayer is never silent — nor dies the strain of praise away."



St. Mary's Convent, Milwaukee: Comfort, graciousness, and a spiritual powerhouse.

EDITORIALS

What Are Cathedrals For?

the scene of something bizarre, but the report in *Time* of November 3 of the "Cosmic Mass" at the Cathedral of St. John the Divine set us to blinking, then to asking: What are cathedrals for, in the Christian dispensation? Quite clearly the promoters of that show (admission \$5), and the cathedral and diocesan authorities who presumably approved, have one answer to that question, while we and most churchmen have another.

The "Cosmic Mass" was conceived by one Pir Vilayat Inayat Khan, "a well-known guru in the spiritual counterculture" according to *Time*. His message to the world is the very tired and palpably absurd one of the unity of all religions. The show is a pageant whose thesis is that all of the world's religions — Christianity among them — are stepping-stones on man's ascent to God. *Time* reports: "In the climactic Resurrection scene, Jesus joins Elijah, Mohammed, Buddha and Shiva in ascending the stage's tiers toward God." It's strange company for Jesus, who is on record as saying that no one comes to the Father except by him.

The group that sponsored this New York debut of the show, known as "the Temple of Understanding," plans to build a "Spiritual United Nations" in Washington. A growing number throughout this land and the world are wondering more and more whether one United Nations organization on this small planet isn't a crowd.

Our particular question, however, is about the use of a Christian cathedral for a show like this. It is not the first time that the New York cathedral has been put to strange use by people with no apparent interest in the single purpose for which Christian churches are set apart — for the worship of God through Jesus Christ our Lord. Is a cathedral a Christian church, or is it a public theater?

Churchmen who may be asked to contribute toward the maintenance or completion of that cathedral should ask that question and demand a satisfying answer before they contribute.

For our part, we think it a deplorable misuse of a Christian house of God.

The Indignity of "Dignities"

The Bishop of Southwark in England, Dr. Mervyn Stockwood, has made a strong plea in his diocesan newsletter for the abolition of most ecclesiastical titles.

Why, he asks, should any clergyman want to be known as "the Reverend"? And that is only the beginning of clerical pomposities, at least among Anglicans, who employ such honorifics as Right Reverend, Very Reverend, Most Reverend, and Venerable.

We are never very surprised when we learn that the Episcopal Church in New York City has been

"These designations," says the bishop, "may appeal to those who think that the church should vie with the state on the matter of honors, but they are out of keeping with the teaching of Jesus and alien to the spirit of the age. Moreover, to many people they are frankly ridiculous. Like gaiters, they should be dumped in the dustbin of pompous ecclesiastical absurdities."

Certainly they are out of keeping with the teaching and example of Jesus, and that should be enough to condemn them for Christians. That they are "alien to the spirit of the age" is, in our opinion, a much less objectionable quality. Taking as we do the Johannine view of the world and of the spirit of the age we would argue that the one good thing that might be said about these titles is that they are alien to the spirit of the age. But let that pass. All such vainglorious clerical dignities are utterly alien to the spirit of Jesus, whose obedient followers Christians profess to be.

Ecclesiastical titles, says Dr. Stockwood, "may minister to our vanity, but they do nothing to add to our credibility as the servants of the humble carpenter of Nazareth, who, had he lived in England today, would probably not even have been accorded the doubtful distinction of 'esquire'."

We totally agree with all this, but one thing remains to be considered: the need for some terminology for designating people with different offices in the church. There are, after all, bishops, priests, deacons, monks, nuns, wardens, chancellors, *et al.*; and terms to designate and distinguish them are necessary. There are such terms at hand—pastor, father, bishop, sister—something for every office. Because the church is the body of Christ in which all members have not the same office it is not contrary to the mind of Christ to distinguish their offices by name and title. But titles that imply that somebody is more "reverend" than somebody else because of his rank in a humanly fabricated hierarchy are worse than anachronistic—they are positively unchristian, despite their having been accepted and insisted upon within the church practically from the beginning. If ever God's people become spiritually mature enough to pitch these pomposities overboard the Ark of Salvation will sail more lightly, freely, and grace-fully.

No Room for Vanity

O Lord, You have given many keys,
Unlocked many doors —
But not this
Room for Vanity!
Every time we wander down, Please —
Bring us back —
to sanity.

B. J. Bramhall

Good and Useful

BONHOEFFER: Worldly Preaching. By Clyde E. Fant. Thomas Nelson. Pp. 180. \$3.50 paper.

Those disturbed by popular conceptions of Bonhoeffer as anti-church, that is to say church as institution, will be happy to read this book. Clyde Fant clearly is convinced that in fact Bonhoeffer never lost his strong commitment to the church as institution or his very strong commitment to preaching as essential, seeing preaching not as about the Gospel, but that preaching is the Word communicated.

Fant reinforces this theorizing with twelve of Bonhoeffer's lectures on preaching. While these need to be read and understood as frankly Protestant, there is no priest or bishop of the Episcopal Church who would not profit from very careful reading of these lectures.

This, then, is a double-barrelled value for those who would like to see their preaching increase in effectiveness and/or who would like to discover that Bonhoeffer has some real commitment to the church as the church. Not an exhilarating book, but a very good and useful one.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church
Muskegon, Mich.

A Fine New Edition

A HISTORY OF CHRISTIANITY: Vol. I, Beginnings to 1500, Vol. II, Reformation to the Present. By Kenneth Scott Latourette, revised by Ralph D. Winter. Harper & Row. First volume pp. 678, second volume pp. 821. \$6.95 paper; each may be purchased separately.

The first volume of Professor Latourette's exhaustive history of the expansion of Christianity was published in 1953. When completed the work included virtually everything that is known or knowable about its subject, presented with a clarity that few historians ever attain. But the full work was so immense that it was hardly manageable, and was too big for most people's libraries — or book budgets.

And so a new edition, abridged and paper bound, was in order. Ralph D. Winter has done the editing and abridging, updating the bibliography to 1975; Harper & Row the publishing. This splendid work is now within reach of anybody who wants to study the development and expansion of

Christianity, in its total sweep, from before its actual beginning to the present moment.

Latourette wrote his opus in the spirit of Vatican II long before Vatican II. On all counts, his work is alone in its field in the English language.

C.E.S.

Meeting Life's Complexities

THE PARADOX OF HAPPINESS. By Paul Nowell Elbin. Hawthorn. Pp. 165. \$6.95.

Americans are taught to "pursue happiness." Paul Elbin brings us the "good news" that it can be found. Then comes the "bad news" that, as God taught, happiness is harvested out of a paradox.

The Paradox of Happiness is divided into four logical sections: The Affirmation of Happiness, The Foundations of Happiness, The Practice of Happiness, The Unfolding of Happiness.

Some Americans dream of happy, painless living. Elbin does not speak for the "life-can-always-be-beautiful" cult. Indeed, he describes life as requiring "combat" between love and hate, bravery and cowardice, intelligence and stupidity without "crutches" such as tranquilizers or alcohol.

Other Americans dream of personal popularity by side-stepping great and grave moral dilemmas. Neutrality is a position more deadly than any other in the long run. "The hottest places in hell are reserved for those who in time of great moral crisis maintain their neutrality."

"The paradox of happiness involves acceptance of human nature as it is, a

nature that can amaze with high spiritual achievement as well as with base degradation."

Life is constant in hazard. We can try to avoid it. We can try to escape it. Or we can face life boldly with faith and courage ("Courage is fear that has said its prayers") as we make happiness a habit.

Given the right interpretation of the word "recipe," Mr. Elbin has written a timely "recipe book" for people to use in "pursuit of happiness," which appears to have merit and a sufficient number of "graduate students" to warrant the attention of us all.

This is not the book to read if you are searching for an in-depth consideration of life's major problems. However, it offers a learned layman's brief glimpses into many of life's perplexities, based upon his own rich experiences.

The author has chosen interesting and pertinent anecdotes and examples as corroboration and illustration. These are some of the strongest parts of the book and add much to his definition and description of happiness. I liked the book; I consider it worth reading.

ALICE J. SLATER
Lincoln Park, Mich.

Books Received

THE CHRISTIAN LIFESTYLE: Reflections on Romans 12-15. George Wolfgang Forell. Application of Paul's counsels to problems and opportunities of present-day Christians. Fortress Press. Pp. 86 \$2.95 paper.

SHOULD ANYONE SAY FOREVER? John C. Haughey, S.J. On the subject of making, keeping and breaking commitments. Doubleday. Pp. 166. \$5.95.

A SENSE OF THE COSMOS: The Encounter of Modern Science and Ancient Truth. Jacob Needleman. An analysis of the emergent new metaphysics. Doubleday. Pp. 170. \$6.95.

LET FREEDOM RING! Dale Evans Rogers. Fleming H. Revell. Pp. 128. \$4.95.

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Continued from page 9



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Innovation is not in itself wrong. To the contrary, it has been part of the church's very life.

Even many people who favor the ordination of women to the priesthood in principle opposed the Philadelphia ordinations on the ground that they were illegal. But historically, the question of legality has little or no effect on the church's final judgment. It is the congruence of the innovation with the Gospel and not with tradition or canon law that matters in the end. Indeed, we must expect of innovation that it at least transcend the tradition, or it would not be *new*. A careful study of the church's past indicates that Christians have customarily acted on their beliefs long before the church's official teaching caught up with them. For that matter, how many Episcopal clergy waited for the Standing Liturgical Commission's permission to reserve the sacrament (certainly an innovation within independent Anglicanism)?

What should we do when our tradition is challenged by something new? Twenty centuries ago, speaking of the most dramatic innovation in human history, Gamaliel advised, "If this project is of human origin, it will collapse; but if it really springs from God, you will be unable to put it down. You may even find yourselves fighting against God."

I believe that what he said then is still good advice. If what is new contradicts the Gospel, it will fail (Isn't this what the Creed means by affirming *belief* in the church?). If, on the other hand, it is true to the Gospel, then it behooves the church to incorporate it joyfully into its tradition.

While I personally believe that the ordination of women to the priesthood is a natural consequence of the Gospel, I realize that many Christians of faith and conviction do not agree with me, and that many who do also believe that the proper arena for such innovation is General Convention or even some ideal Ecumenical Council of the whole church. I would suggest that history teaches us otherwise, by directing us to the concrete and the specific. The proper focus of discussion should not be the issue of women's ordination in general, but the presence of priests who are women in the church.

Furthermore, the question to be asked of the innovators is *not*, "Did you break the rules?" The question the church must ask now is different, and it is this: "Do those ordained at Philadelphia minister God's love to the world and feed a hungry people with the Bread of Life?" In the context of history, that is the only question that matters.

AS OTHERS SEE IT

The ordination of women is a program of righteousness as against unrighteousness. This means that the conservatives have been indicted. The bill against them as drawn by the liberals reads somewhat as follows. In the first instance they have failed to respond to common sense, reason, and science. Secondly, they have turned their backs on legitimate change and progress. Thirdly, they are hiding the truth that all beliefs and dogmas have been conditioned by their corresponding environments. This last sociological truism must be applied without fear or favor to scripture, to the apostles, and to our Lord himself. The reason why he did not make apostles of his women followers was because he belonged to the patriarchal Jewish tradition.

It is generally conceded that those who are subject to indictment and trial should be made aware of the identities



of their opponents. It would be a mistake at this point to rely on theological faculties. Justice requires rather that reliance be placed on those secular historians who have dealt with cultural history. From them it can be learned that the accusers of the conservatives are not mere flesh and blood but are rather the spirits which have dominated the thinking of the modern age. Admitting the complexity of varying winds of opinion, it is nevertheless not out of order to focus attention on three which have powerfully influenced the modern mentality.

First and foremost there is the spirit of autonomous reason whose original and propagandist spokesmen were the 18th century "philosophers" such as Voltaire, Diderot, Hume, Franklin, and Jefferson. A shift in emphasis may

suggest, as a sub-level, the spirit of scientism. Is it not obvious, the prosecution asks, that the conservatives as usual flee at the approach of free scientific inquiry?

The second of our trio is the spirit, so dear to all good Victorians, of inevitable and automatic progress. The most famous expression of this attitude was of course Darwinism. Quite simply this climate leads to the certainty that what is new is better than what is old and traditional. A striking example would be those who hold out against women priests. It is certainly a point against them that the limitation of the ministry to males goes back at least as far as Moses.

In part in reaction to the optimism of the Victorians is the third spirit whose present power can scarcely be underestimated; namely the spirit of relativity. Since the observers are always in a state of movement and change, every idea appears to be but a vagary, a whim or a preference belonging to its moment. It is like saying, "I like my ham on rye but he likes his on white." Perhaps sophisticates might prefer the ancient saying "Whirl is king having dethroned Zeus." In any case the old consecrated certainties are undermined and crumble away. The Bible is to be granted no immunity. Useless to appeal to Holy Writ as a source for the data of revelation. Those who persist in relying on scripture for refusing to ordain women are as it were self condemned.

What by way of refutation can be said in answer to these three witnesses for the prosecution? Can spirits be brought to the bar of merely human judgement?

Consider a text from the First Epistle of John:

"Beloved, believe not every spirit but try the spirits whether they are of God . . . Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Let the secular historian of culture be sworn and take the stand.

Counsel for the defense: "Professor, did any of the aforementioned three spirits confess that Christ has come in the flesh?"

Answer: "No—not one of them."

That much at least is clear and cannot be denied.

(The Rev.) H. BREVOORT CANNON
Cherry Valley, N.Y.

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 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

JACKSONVILLE, FLA.
ST. JOHN'S CATHEDRAL 256 E. Church St.
 The Very Rev. John F. Mangrum, dean; Rev. Canon
 Ward Ewing, Rev. Canon George Kontas; Dorothy
 West, Christian Ed; Thomas Foster, organist and choir-
 master
 Sun HC 8, 9, 11. Ch S 10, Healing 7; Weekdays HC 12:10,
 7 Fri & Sat

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

WEST PALM BEACH, FLA.
HOLY SPIRIT 1003 Allendale Road
 The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A.
 Griesmyer, D.D., the Rev. Canon Harold S. Olafson,
 D.D.
 Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily
 Mass. C Fri 5-6. MP & EP Daily. An Anglo-Catholic Parish
 Serving the Palm Beaches.

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

CHICAGO, ILL.
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 H Eu 8 & 10; Daily as announced

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

OMAHA, NEB.
ST. BARNABAS 40th & Dodge, 1 blk. N.
 The Rev. Xavier C. Mauffray, r
 Sun Masses 8, 10:45 (High)

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

MIDDLETOWN, N.J.
CHRIST CHURCH The King's Highway
 The Rev. James B. Simpson, The Rev. Geoffrey G. West
 Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. Smith, D.D., r
 Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun 8 HC; 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4
 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat
 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
 HC

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
 The Rev. Richard W. McIlveen, v
 Sun HC 11:30; EP 1st Sun 3:30

ST. BARTHOLOMEW'S Park Ave. & 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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
 Ernest E. Hunt III, r; William Tulley, c
 Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (15 & 35) MP
 (25 & 45); Daily MP 9, Thurs 12 HC & Healing

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 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
 5-6, Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
 ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas
 Ousley; the Rev. Dr. Leslie J. Lang
 Sun HC 8, 9, 11 (15) MP 11, ES 4; Mon thru Fri MP 8, HC
 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
 Church open daily to 9:30.

THE PROTESTANT CHAPEL J. F. Kennedy Airport
 Center of airport opposite Control Tower
 Marlin Bowman, chap. Ruth Loreson, d
 Serving Protestants, Anglicans and Orthodox
 Sun H Eu 1 followed by Happy Hour



NEW YORK, N.Y. (Cont'd)
TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broad at Wall
 The Rev. Franklin E. Vilas, p-i-c
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP
 5:15; Sat HC 9

ST. PAUL'S Broadway at Fulton
 Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

ST. AUGUSTINE'S 333 Madison St.
 The Rev. Harry Vann Nevels, v
 Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
 The Rev. Frederick B. Williams, v
 Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues,
 Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
 The Rev. Ledlie I. Laughlin, v
 Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat
 HC 7:30, Thurs HC 8:45, 6:15. HS 12; EP 6

SAN ANTONIO, TEXAS
ST. PAUL'S Grayson at Willow
 The Rev. J. F. Daniels, r; the Rev. K. D. Miller
 Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.
ST. LUKE'S
 The Rev. George W. Wickersham II, D.D.
 Sun 8 HC, 11 MP (15 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

ACAPULCO, GRO., MEXICO
HOLY CROSS (1 blk. east from the Marriott)
 Tes. 2-26-39 and 4-14-94
 Sun Lit & Ser 11; EP 6

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; In-str, 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.

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