

# The Living CHURCH

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# AROUND & ABOUT

— With the Editor —

A reader in Ohio asked if I was familiar with a poem in which somebody with mock gravity presents the dream of heaven which must be the hope and comfort of fish. It so happens that I am, and have it, and welcome an excuse for renewing my friendship with it and introducing it to you if you don't know it. Rupert Brooke wrote it, and it is entitled *Heaven*:

Fish (fly-replete, in depth of June,  
Dawdling away their wat'ry noon)  
Ponder deep wisdom, dark or clear,  
Each secret fishy hope or fear.  
Fish say, they have their Stream and  
Pond;  
But is there anything Beyond?  
This life cannot be All, they swear,  
For how unpleasant, if it were!  
One may not doubt that, somehow,  
Good  
Shall come of Water and of Mud;  
And, sure, the reverent eye must see  
A purpose in Liquidity.  
We darkly know, by Faith we cry,  
The future is not Wholly Dry.  
Mud unto mud!—Death eddies near—  
Not here the appointed End, not here!  
But somewhere, beyond Space and  
Time,  
Is wetter water, slimier slime!  
And there (they trust) there swimmeth  
One  
Who swam ere rivers were begun,  
Immense, of fishy form and mind,  
Squamous, omnipotent, and kind;  
And under that Almighty Fin,  
The littlest fish may enter in.  
Oh! never fly conceals a hook,  
Fish say, in the Eternal Brook,  
But more than mundane weeds are  
there,  
And mud, celestially fair;  
Fat caterpillars drift around,  
And Paradisal grubs are found;  
Unfading moths, immortal flies,  
And the worm that never dies.  
And in that Heaven of all their wish,  
There shall be no more land, say fish.

In his book *Warming Fires—The Quest for Community in America* (Seabury), Professor James Sellers testifies: "The reason I am a Christian, I think, is that the Christian faith teaches me that I have a new chance every day. Reversal, defeat, sloppiness, selfishness—these cursed parts

of living may have fouled things up right down to the present moment, but there is a new chance here to step out afresh."

One word here—"sloppiness"—is the *mot juste* to describe a common fault and failure of mine and of many others. The French call it *sloppisme*, which seems even better, so let's refer to it as slobbism. When I catch myself in that un-blessed state I am specially humiliated because I am convinced that it is avoidable and I have not avoided it when I could.

In other words, slobbism is not a personality defect; it is a sin. It is gracelessness, the opposite of gracefulness; and gracefulness is the state of being so ordered by grace that beauty, the hallmark of grace, appears in all that it orders. When the Lord's grace has free play in us it delivers us from all slobbism of thought, word, and deed. We are never slob because we are stupid or loutish by nature, or poor, or ill brought up. One of the most pitifully unfavored people physically and mentally I ever knew was loved, even revered, by all who knew him because he was always in a state of grace. The classic example among the saints is St. Jean Vianney, the Curé d'Ars. He was naturally slow-witted at best and had no natural graces to speak of; but in him shone the beauty of holiness.

"You too can be beautiful"—and if you aren't it's your own fault. We are slob only when we refuse the grace lavished upon us at all times and in all situations. Slobbism is the sin resulting from the neglect of grace.

A familiar line in Keats's *Ode on a Grecian Urn* often gets into the discussion of this whole matter of beauty and truth in human life. Many Christian preachers and moralists have skewered Keats for what they consider his strange and erroneous doctrine. Actually it is another instance of a poet getting blamed for something he didn't say himself but had one of his characters say; like supposing that Shakespeare himself, rather than his old windjammer Polonius, spoke that nonsense about to thine own self being true. Keats is addressing the Grecian urn, calls it "a friend to man," and quotes it as saying to us: "Beauty is truth, truth beauty,—that is all/ Ye know on earth, and all ye need to know." If you want to argue about that, take it up with the urn that said it, not with Keats who was just quoting.

Keats seems however to have anticipated our problem with his line, for in a letter to a friend he said: "I am certain of nothing but the holiness of the heart's affections, and the truth of imagination. What the imagination seizes as beauty must be truth, whether it existed before or not. . . ." This is more quasi-Platonic romanticism than Christian, yet if applied to human life it can be given a Christian reading. If beauty in human life is what results from the working of God's grace upon human material, that divinely wrought beauty is truth. Integrity, which is truth in life, is beautiful; gracefulness, which is beauty in life, is true. He who walks in grace lives truth.

The most naturally ugly human being in the world can be more beautiful than any human work of art, or for that matter than any sunrise. If Keats had not died untimely young he might one day have tuned his genius to the beauty of holiness in human life. He wrote a glorious ode to a nightingale. He might have written a more glorious ode to Florence Nightingale.

As it is, what he saw is true on all levels of reality: the genuinely beautiful is always true, and always good. No wonder that the wise Greeks used a word for the beautiful that implied goodness and truth at the same time. No wonder that the inspired scriptures speak of him who is the Way, the Truth, and the Life as the King in his Beauty. Where grace prevails, its threefold fruit always appears as good, and true, and beautiful. What else do we mean by graceful?

From slobbism with all its detestable enormities—gracelessness of soul, slovenliness of mind, boorishness of manner, and all-around sloppiness of life,

*Good Lord, deliver us.*

One doesn't as a rule go to St. Thomas Aquinas for quotes with which to add what Pooh Bah would call "artistic verisimilitude" to an otherwise bald and unconvincing sermon, but now and then one finds in his writings the gnomic gem which says it all in a way that any child can understand. Such a statement is this one in his commentary on the Apostles' Creed: "None of the philosophers before the coming of Christ could by bending all effort to the task know as much about God and things necessary for eternal life as after the coming of Christ a little old woman knows through her faith."

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Previously acknowledged ..... \$3,642.07  
Receipts Nos. 15,926-15,932,  
Mar. 31-Apr. 8 ..... 306.00

\$3,948.07

The Living Church



# The Living Church

Volume 170      Established 1878      Number 17

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

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

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## ARTICLE

Peace and the Church's Agenda      John M. Scott      9

## THE KALENDAR

### April

- 27. Easter 4/Easter 5
- 29. Catherine of Siena

### May

- 1. St. Philip and St. James, Apostles
- 2. Athanasius, B.
- 4. Rogation Sunday/Easter 6
- 5. Rogation Day
- 6. Rogation Day
- 7. Rogation Day
- 8. Ascension Day
- 9. Gregory of Nazianzus, B.

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

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

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

April 27, 1975

## 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.

### The Booker Ordination

I would like to draw attention to a less sensational but more profound aspect of the ordination to the diaconate of Vaughan Booker, the convicted murderer, by Bishop Lyman Ogilby of Pennsylvania on March 1. As I see it, in the act of ordaining the Rev. Mr. Booker, the bishop expressed forgiveness of his crime (which society will find hard to do) and affirmation of his conversion and vocation. And, by inviting the Rev. Paul Washington to preach at the ordination, the bishop, for me at least, expressed publicly his reconciliation with one who had gone against his wishes in the July 29 ordinations. Thus in a double act of forgiveness, Bishop Ogilby showed forth strongly and grace-fully the ministry of reconciliation to which we are called as Christians.

May the grace of the Holy Spirit enable us to follow his example.

WINIFRED OSTA, N./O.S.H.  
Convent of St. Helena

Augusta, Ga.

### Tom Paine as Guide

Upon reading Oscar Carr's apologia [TLC, Mar. 30], though I know I shouldn't be any more, I am shocked that his whole position hinges not on the Gospel Word but on the dubious standards of Tom Paine.

I should hate to think that Tom Paine's curious politico-humanistic venom should be the touch-stone of Christian behavior. I would rather have thought our "Executive for Development/Stewardship" founded his whole ministry on the biblical record and church tradition.

Having recently digested a long and well-documented biography of Paine, I find it interesting to note that his ultimate end was not the purity Carr proclaims but the total offending of even those whose patience was more than most men's. He ended up a man who turned on those who loved him most and not even a humanitarian.

I suggest that if Mr. Carr cannot base his action for and in the executive leadership of the church on anything better than Tom Paine, nor even mention that his effort ought to refer to our Lord, then his resignation would serve the church and his personal causes far better.

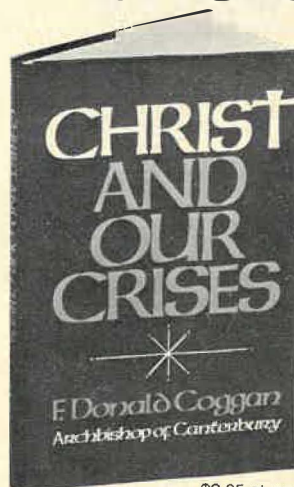
(The Rev.) ROBERT A. SHACKLES  
St. Paul's Church

Muskegon, Mich.

### More Politics Needed?

Re. your article [TLC, Mar. 9] about the act my longtime friend, fellow churchman and fellow townsman, Oscar C. Carr, Jr., has taken in serving on the board of the National Coalition for Women's Ordination to the Priesthood and the Episcopate, I disagree wholeheartedly with your conclusion that Messrs. Carr, Wood and Guernsey are play-

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## THE LIVING CHURCH

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ing politics with their high church offices. I don't know Fr. Wood or Mr. Guernsey, but I have known and been associated with Oscar Carr for more than 30 years. One thing I know about this man, which you apparently don't, is that he does not remain silent on issues which he considers of importance and on which he has taken a position in accordance with the dictates of his own conscience. The last thing he should do on the issue in question, the ordination of women in the Episcopal Church, is to remain silent, if he believes in this as I know he does. If the Executive for Development and Stewardship of the Episcopal Church can't actively participate in responsible groups seeking the ordination of women in our church, then what, may I ask, can he properly do in this office?

If what Messrs. Carr, Wood and Guernsey are doing is playing politics with their church offices, then as one layman I sincerely feel we need more politics of this kind played in our church. If men in positions of high responsibility in the national church are not able to take positive steps to accomplish the things in which they believe, then there is little hope for the rest of us.

HARVEY T. ROSS

Clarksdale, Miss.

### Evangelism

Evangelism seems to be the "in" thing these days, but I, for one, am not clear exactly what the word means to those who write or speak of it. Perhaps even more disturbing, though, is the possibility that we have forgotten what this word meant to Jesus.

Our English word comes from a Greek verb which, interestingly enough, appears *nowhere* in the Gospels of Mark and John. However, it is used once in Matthew (11:5) and seven times in Luke. Closer examination reveals that of these eight uses of the word, Jesus is speaking in four of them. On three of these four occasions, Jesus uses the word in the context of ministering to the *poor* ("... the Good News is proclaimed to the poor" Matt. 11:5).

Thus, I would suggest with respect to your editorial [TLC, Mar. 23] "Evangelism's Missing Language" that it is not just our language that is deficient. The object of our evangelistic efforts, particularly in the Episcopal Church, is often inconsistent with if not utterly indifferent to the teaching of Jesus. Jesus calls us to bring the Good News to (evangelize) the poor. That is the biblical message.

It is unfortunate that those who talk most frequently about the importance of evangelism overlook this important aspect of the meaning of the word to Jesus.

(The Rev.) NATHANIEL W. PIERCE  
Church of Portola Valley-Woodside  
Portola Valley, Ca.

### Alcoholism

Being both a priest and an alcoholism counselor, I feel I must reply to your remarks in "Around and About" [TLC, Mar. 2]. This letter is really two letters in one, or one letter in two parts. The first part deals with Fr. Preston's letter in TLC of Mar. 2; the second part deals with your response to Ms. Mary J. Kidd.

First, I will reply to Fr. Preston's letter. Regrettably, at least to my knowledge, the Episcopal Church in the USA, nationally or

locally (diocesan), has by action and inaction adopted an ostrich-like attitude towards alcoholism. To my knowledge there is only one Christian community—the Roman Catholic Church—which is dealing with this disease. They provide treatment centers for their secular and monastic clergy. As for our own church's work, there is no official program, and the only work being done is by the many non-parochial priests who, like myself, are working full time in counseling and treatment centers across the country. Perhaps this is the seed.

As for your reply to Ms. Kidd's case, let me say this: You are both right and wrong in your thinking. You are right if you say that in the beginning the decision to drink or not to drink is a moral decision, but this decision is often not ours to make. The social and psychological pressures to drink in this country are far greater than those not to drink. Unfortunately, alcoholism is a progressive disease. It may take years before it manifests itself, but when it does, the moral decision to drink or not to drink is no longer a free choice. When that point of no return is reached, the alcoholic's life may be summed up as follows, "He drinks to live and lives to drink." From this point on it takes a great deal of therapy and community support to restore an individual to the point where he or she is able to make the moral decision to drink or not to drink. Interestingly enough, a good part of the recovery is an awareness of God and a reliance upon him for the recovery, hence, restoring the free choice climate so necessary in making a moral decision.

Since the causes of alcoholism are legion, it is impossible to pin it down to a specific cause as one can do with other diseases. However, it can generally be classed in the area of a physical, psychological disease. As such, alcoholism is a symptom of the breakdown of the emotional and moral factors that make up the total personality.

What, then, could the church do about this plague of alcoholism? First, it can minister to the alcoholic by accepting his problem as a treatable disease, thereby recognizing that treatment requires the restoring of the whole (holy) person to a state of spiritual and physical wholeness. Second, it can nationally and in the local congregation minister to the "wine bibber" as our Lord did by accepting him or her into the Christian community. Community support is essential to recovery. Third, it can provide through its church health plan provision for intermediate care and out-patient care for its clergy and their immediate families. Actuarial studies have shown that this will not increase the premium costs. If anything, it will reduce them. Fourth, it can establish an occupational assistance program within the church structure. Here, through education, early identification and treatment, the incidence of alcoholism can be greatly reduced. The estimated costs to the church in terms of poor performance and medical costs of its personnel would be estimated to be in the neighborhood of \$3½ million per year. This figure is for the clergy alone. Present studies show that a 60-90% success rate can be achieved through a properly conceived and administered program. Think of the savings in human lives, let alone the cost savings in such a program.

I am presently engaged as the executive director of an occupational assistance pro-



gram in the Reno, Nevada area. I am also a duly qualified alcoholism counselor and as such have been practicing for over two years, since leaving the pastoral ministry. In the 16 years of my ministry, I have had to deal with this problem and have known personally several alcoholic bishops, priests and deacons. In this regard, I have, from time to time, fumed at the indifferent attitude of the church towards their plight.

(The Rev.) HARRY R. WALRATH  
Reno, Nev.

### The Katrina Swanson Case

What point is Fr. Swanson trying to make in his letter [TLC, Mar. 9]?

It is obvious that the Bishop of West Missouri, together with the vast majority of the members of the House of Bishops, believes that the Rev. Katrina Swanson is only a deacon, and therefore could hardly suspend her from orders she does not possess. If she were a priest, she would no doubt be in some way inhibited from priestly functions. You cannot exercise what you do not have.

It is up to the church to decide the status of the Philadelphia 11. We can argue about validity and irregularity, and invalidity and regularity, and whatever other issues the non-event of July produced, but the least that must be said, their orders are certainly suspect, ranging from utterly null and void to a minor canonical infraction.

(The Rev.) RICHARD CORNISH MARTIN  
St. George's Church  
Washington, D.C.

### Words and Persons

In reply to the letter, "Feminine Suffixes," by Frederick Cooper [TLC, Mar. 16].

The "use of words" and their meaning usually depends on the person doing the "using." Being a person, as God created us all to be, living in a loving relationship with God and all persons, is the *glory* of personhood, be we female or male. Can't silence, in thought, word, and deed, be more clarifying than suffixes?

I quote Paul Valéry (1871-1945): "To see is to forget the name of the thing one sees."

JEAN MANCINI  
Evanston, Ill.

### Bishop White's Intention

There are blind spots in Dr. Rightor's "Bishop White and the Philadelphia Ordinations" [TLC, Feb. 9].

Whatever Bishop White proposed was in the context of: "This church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

"Collegiality" is a good, descriptive simplification of the Book of Common Prayer requirement of "common consent and authority . . . to keep the happy mean . . . in admitting variations in things once advisedly established, that the main body and essential parts . . . continued firm and unshaken."

Favoring 11 women with an ego satisfying demand, in the Episcopal Church, is discrimination against "the majority of its members, who are female," whom these few feminists do not represent. Most women recognize the real needs of the day—"to instruct the youth . . . to search for the sick,

poor, and impotent people," and have enough sense of feminine worth to use "deaconess" as the title for a woman who finds fulfillment in the ministry of this desperately urgent task.

It is a shame that a person called to do research and teach about the church should be a prejudiced propagandist for one side of a debatable, divisive subject. If Dr. Rightor really believes in the validity of "all baptized people," including those outside the fold of those called to conform to the demands of continued Common Prayer "from the apostles' time," he should join one of the non-conformist sects given to independent, individual conscience. We would not expect a Baptist congregation which decided to perform infant baptism by sprinkling to remain in that fold.

ELIZABETH W. JONES  
Los Angeles, Calif.

### Pilate Redivivus

To be a member of a board of inquiry in the matter of the presentment and trial of a bishop is neither a pleasant nor an easy responsibility. I know, because I was the convenor and chairman of such a board a few years ago.

The most recent board of inquiry has succeeded in evading its responsibility with a stroke of canonical manipulation which puts the judgment of Pontius Pilate way out of the ball park. (It's a happy thing, however, to note that there were at least two who were unwilling to walk in the steps of the Roman governor.)

In presuming to deny jurisdiction in the case, the board usurped its prerogatives by pre-judging a matter which was not filed in the presentment. They seemed to make it appear a noble gesture, but one can hear the water dripping into the basin.

One finds it difficult to believe that the board of inquiry was intellectually unable to unravel the facts which they claim are "inextricably bound with doctrinal issues." Under the guise of charity masquerades corporate and individual moral and spiritual cowardice which is unbecoming the leadership in this church.

It is not hard to find in the gospel the inevitable truth that there can be no mercy without justice, and that indulgence and love are neither identical nor congenial. In days when some segments of the church are crying for rights and justice, it seems incongruous that the rights to a fair trial of bishops under presentment should be denied and that the due process under the principles of justice should be circumvented.

I can hear already the response: "Ah, but this is now in the hands of the House of Bishops!" I can hear, too, the words of Pilate to the high priests of his day: "See ye to it." (Let me make myself patently clear—I do not mean to identify the persons under presentment with the person on trial before Pilate.) Given the characteristics of the House of Bishops—its notion of collegiality and its lack of stomach for sticky situations—the church can expect precious little.

At least no blood is likely to be shed and not much sweat, but I suspect that we will have more than our share of tears.

(The Ven.) J. RALPH DEPPEN  
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# The Living Church

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## WASHINGTON

### Moratorium on Ordinations

The Bishop of Washington has decided not to ordain anyone to the priesthood until 1976 when General Convention will act on the matter of ordaining women.

In a letter to other bishops of the Episcopal Church, the Rt. Rev. William F. Creighton said his being "compelled" to refuse to ordain women who are deacons has become "conscientiously impossible and a form of injustice of which I can no longer be a part."

Although the decision "does not resolve our basic dilemma," Bishop Creighton said that "it will at least place all deacons on a basis of equality until General Convention acts."

Three female deacons in the diocese commended the bishop for having exerted "great moral and ethical leadership on behalf of our diocese and our church."

The Rev. Alison Palmer, the Rev. Betty Rosenberg, and the Rev. Lee McGee said the decision confronts the church "anew with the injustice and immorality it perpetuates in refusing to ordain any individual—male or female—because of sexual identity."

Miss Palmer said the diocese as well as the church is "failing to conform with both the letter and the spirit of the (1964) Civil Rights Act, which applies to religious institutions as well as private industry and government."

She said denying priesthood to men "adds one negative action to another (denying it to women) but does not help women waiting to become priests. Furthermore, the impact of denial on men candidates is in no way comparable to that of denial to women, since men can transfer to another diocese and become priests, but women cannot."

She speculated that "if other bishops will refuse to ordain men to the priesthood, eventually pressure may build up as vacancies go unfilled in many dioceses."

In February, Miss Palmer had sought ordination at a service for a male priest.

Last month she was joined by Miss Rosenberg and Mrs. McGee at another such service. The three women promised at that time to present themselves each time a male deacon was ordained a priest in the diocese.

St. Columba's Church, Washington,

D.C., where Miss Palmer is a member of the staff, was host parish for the February service. A planned ritual for her was used preceding the ordination of the man. When she left the altar, Miss Palmer went to a side chapel while someone sang a parody on "Blowin' in the Wind":

"How many times must she say to man,  
You're the one to decide what to do?"

At the March service in Emmanuel Church, Anacosta, "the dignified and prayerful confrontation by the women" had been "carefully fitted into the liturgy for the occasion," *The Washington Post* reported.

Both services were conducted by the Rt. Rev. John T. Walker, Suffragan Bishop of Washington, who was quoted by the *Post* as saying, "We will ordain women in '76 even if the church does not approve."

## SOUTHERN OHIO

### Hong Kong Woman Priest a "Symbol" of the Future

The Rev. Jane Hwang Hsien Yuen, pastor of Holy Trinity Church, Kowloon, Hong Kong, and, according to the Bishop of Southern Ohio, an officially recognized priest in the Anglican Communion, is to be an official guest of the diocese during centennial observances in May.

The Rt. Rev. John Krumm said he had invited Miss Hwang as the official representative of the companion Diocese of Hong Kong "for a number of reasons."

She represents, Bishop Krumm said, "a new development in our understanding of priesthood in the Anglican Communion and as such is one of the symbols of the future which we have been emphasizing during our 100th anniversary."

The bishop said her visit is "not to be interpreted as outside interference" in the debate over women's ordination in PECUSA. But it will "provide an example of the effectiveness of a woman's priesthood," he said.

"My understanding of the canons of our church and of the nature of our worldwide Anglican Communion," Bishop Krumm said, "is that her ordination by the Diocese of Hong Kong and Macao must be accepted as valid and regular in the church here."

"Consequently," the bishop said, "Miss Hwang is free to accept invitations to

function as a priest during her visit here (to Southern Ohio) . . ."

The bishop went on to say he "does not expect" the Hong Kong visitor to "enter into debate" concerning the church's decision or the diocesan decision on women as priests. Miss Hwang has assured him, he said, she does not want to be drawn into any such discussion.

The Presiding Bishop was notified of the invitation to Miss Hwang, Bishop Krumm said, "and without expressing either approval or disapproval of the wisdom of such an invitation, he has agreed that he does not find such an invitation to be in any way a violation of our constitution and canons."

### Ohio Invites Miss Hwang Too

Miss Hwang is to be a guest of the Rt. Rev. John H. Burt, Bishop of Ohio, while in the United States and they will have a concelebration during the annual convention of the diocesan Episcopal Churchwomen at Trinity Cathedral, Cleveland.

The Hong Kong visitor already has a schedule of eucharists within the state of Ohio, the bishop said, as well as elsewhere including All Saints' Church, Pasadena, and the Washington Cathedral in the nation's capital.

Bishop Burt told his diocese that "all provinces of the Anglican Communion accept reciprocally the ordination authority of each other and thus the free interchange of ordained ministers."

## SEMINARIES

### EDS: Avoid "Leaks"

By order of the deans of the Episcopal Divinity School, Cambridge, Mass., the printed schedule of daily offices and eucharists for the week of March 16 was released later than usual.

That was the week that the Rev. Suzanne Hiatt, one of the Philadelphia 11 who joined the EDS faculty earlier in the year, was to take the part of a priest at a late afternoon eucharist at the seminary.

The deans, the Very Rev. Harvey H. Guthrie, Jr., and the Very Rev. Edward G. Harris, said in their notice:

"Because of our concern that the celebration of the eucharist on Thursday eve-



ning by Sue Hiatt not become a 'large public event,' we have delayed distribution of this bulletin until Monday of this week. Since Visiting Days at the end of last week brought about the presence of numbers of people not members of the school community, we thought it best to avoid, as much as possible, leaks that make of something, the context of which is the life of the school, what we do not mean it to be. We would appreciate everyone's cooperation."

#### **PUBLICATIONS**

### **Church, A "Blessed Zoo"**

An editor of a diocesan paper expressed belief that the "diversity" which has developed within the Episcopal Church has brought it to the "breaking point" which can only be avoided if all Episcopalians see their church as a "blessed zoo not a robot factory."

The Rev. Benjamin P. Campbell, editor of the "Churchman" for the Diocese of Virginia, asserted that the issue is "whether or not we're willing to tolerate a new level of diversity" in the church.

Among issues before the church, the editor listed ordination of women now and in 1976, Prayer Book revision-preservation, "brands" of evangelism, where churchmen send their money in the Lord's name, and ecumenical relations.

There are others, Mr. Campbell wrote, "but the point is this: the differences are deep and they will continue to exist. The only question is whether Episcopalians will allow one another to differ, or allow one party to take charge, forcing others out."

Compromise is no longer a solution and "surface uniformity will not do," the editor said.

Asserting that Episcopalians "will have to get rid of a lot of our uniformity," Mr. Campbell maintains a "new unity" can emerge "if we can only see what must happen:

"The bishops must understand collegiality as mutual respect, not control of one another. The (church) lawyers must understand canon law and procedure as a way of enabling people to do what they need to do, not preventing them from obeying the call of God. The (church) leadership will have to understand reconciliation as the open declaration of our different visions, not the papering over of disputes.

"The developers will have to understand stewardship as enabling people to give what they have to give where they are called to give it, not a way of trying to con people into giving money to somebody else's pet projects. The renewal experts will have to understand evangelism as seeking out one another's gospel message, not converting the heathen. The press will have to understand communication as reporting the whole bag, not advertising one position or promoting conflict.

"All of us will have to see the church as a blessed zoo, not a robot factory.

"We will be united in mutual faith, hope, and love," Mr. Campbell concluded, "or else we will be fragmented further and further, dragging our lonely crosses into the bitter future."

#### **PRESBYTERIANS**

### **Ordination, Dissent, Split**

A ruling over the issue of ordination of women is reportedly stirring dissent within the United Presbyterian Church.

*Christianity Today* reports that some clergymen have resigned and congregations have split over the matter.

However, Stated Clerk William P. Thompson told Religious News Service that he had been unaware of the reported resignations and splits.

The controversy involves a landmark decision against Walter Wynn Kenyon of Pittsburgh, which was handed down by the church's Permanent Judicial Commission (high court). It overruled the Presbytery of Pittsburgh, which had endorsed Mr. Kenyon for ordination, because he had said he could not ordain a woman as a ruling elder.

Although Mr. Kenyon had not been specifically asked whether he agreed with the church's policy of ordaining women, he had volunteered his opinion while being questioned by the Pittsburgh Presbytery in preparation for his own ordination.

In February, Stated Clerk Thompson wrote an opinion on the Permanent Judicial Commission's ruling in response to a request from Larry M. Hoyt, executive secretary of Presbyterians United for Biblical Concerns, a conservative evangelical organization. In his letter to Mr. Hoyt, Dr. Thompson described the issue as one of church government rather than of doctrine.

Joseph M. Hopkins, in his article for *Christianity Today*, stated parenthetically that "the Presbyterian bodies that formed the UPC endorsed women's ordination decades ago, but the Thompson ruling made conformity mandatory."

But Dr. Thompson told RNS, "I do not think that my ruling did anything in that regard."

The Stated Clerk said that in his letter to Mr. Hoyt, he was "merely attempting to interpret the decision" of the judicial commission. "I don't perceive it to be a doctrinal crisis at all," he said with regard to the reported dissension, but rather a matter of "how the church is to govern itself."

According to the article, six United Presbyterian ministers have resigned and four congregations have split over the issue. It reported that some of the dissenters have affiliated with the Presbyterian Church in America which was formed in late 1973 by a group that had split from the Presbyterian Church in the U.S. (Southern).

#### **ORTHODOX**

### **Spiritual Life, Social Action Inseparable**

A group of Orthodox theologians meeting in Gonia, Crete, turned the tables on western church leaders who sometimes say Orthodoxy places too little stress on social and political action.

Instead of criticizing church initiatives in the social sphere, the Eastern and Oriental Orthodox representatives pointed to a lack of western recognition of the spiritual within the political struggle.

"The church is the world as God wills it to be in the genuineness of its true purpose; in that sense the church is fully identical with the world in its ultimate destiny," said the theologians, convened to discuss the theme of the 1975 Fifth Assembly of the World Council of Churches.

Spiritual life and social action are inseparable, the 35 Orthodox leaders said. The western churches have a hard time recognizing the spiritual in the political, they added, because the west has divided the spiritual and the temporal.

The consultation was called in light of an appeal in which Orthodox Ecumenical Patriarch Demetrios I asked the World Council to maintain a balance between the search for Christian unity and social action.

There was lively debate on the degree to which churches could become engaged in political conflicts. While some theologians stressed the spiritual priority, others, particularly from the Middle East, supported direct political involvement.

The activists said that too much balance between the spiritual and the temporal serves the status quo in a time when the church should take sides with the poor and oppressed.

A report of the consultation was to be sent to the various Orthodox churches for study in preparation for the WCC Assembly set for Nairobi, Kenya.

### **OCA Works Toward a Canonization**

The Orthodox Church in America (OCA) is in the process of gathering material that may lead to the canonization of a 19th century archbishop. The prelate under study is Innocent Veniaminov, a Russian Orthodox missionary in Alaska and the first Orthodox bishop in America. He became Metropolitan of Moscow before his death in 1879.

If canonized, Archbishop Innocent will become the second man who worked in America to be counted among the saints by the OCA. St. Herman of Alaska was the first.

John Veniaminov, the proposed saint, was a married priest of the Diocese of Irkutsk in Siberia. He was sent to Alaska



in 1822 and served for 10 years on the Aleutian island of Unalaska and for four years in Sitka. Consecrated in 1840, he took the name of Innocent. His diocese covered a large missionary territory on eastern Siberia as well as the Russian colony in Alaska.

His missionary activities included translation of scripture into the language of the Aleut and Tlingit Indians, the creation of schools, and promotion of a native Alaskan clergy.

Bishop Theodosius of Pittsburgh has been named by the church's Holy Synod to conduct the necessary research for the canonization.

## **CHURCH AND STATE**

### **Bishop May Lose Citizenship**

The federal government will attempt to revoke the citizenship of a Romanian Orthodox bishop on the grounds that he took part in atrocities in Bucharest in the 1940s and misrepresented his past when he was naturalized in 1950, according to the *New York Times*.

Target of the action is Bishop Valerian (Viorel D.) Trifa, head of the Romanian Episcopate in America.

A U.S. assistant attorney in Detroit was quoted by the *Times* as saying a suit against the prelate, who lives in Grass Lake, Mich., would be filed soon.

The bishop has maintained that he will be vindicated of charges in a court of law.

Allegations that he took part in a pogrom against Romanian Jews in 1941 have been repeated over the years by the Romanian Jewish Federation of America.

Bishop Trifa has denied membership in the Legion of the Archangel Michael, or Iron Guard, which is held responsible for anti-Semitic outbreaks in Bucharest.

The U.S. Immigration and Naturalization Service agreed in late 1973 to review the Trifa case. Evidence sufficient to justify a probe was announced a year ago.

Documents gathered by Dr. Charles Kremer, who heads the Romanian Jewish Federation, allege that Viorel Trifa played a key role in student activities related to the Iron Guard.

*The Times* said that Bishop Trifa has acknowledged wearing the Iron Guard uniform and making anti-Semitic speeches. The newspaper also said that such statements appear "at variance with sworn statement(s) he (the bishop) had given to the U.S. immigration investigators since coming to this country in 1950 as an avowed displaced person from Italy."

### **Social Security, A Clergy Option?**

Clergymen would have the option of electing to be treated as employed individuals under the Social Security system, so states H.R. 5026, introduced in

the House of Representatives by Congressman J. Edward Roush and 12 co-sponsors.

The measure is designed to change the present status of clergymen from that of self-employed—with its higher tax rate (they pay both employee's and employer's share)—to that of employed.

Clergymen are covered under Social Security as self-employed unless they choose to decline this coverage during the first two years in the ministry.

Under H.R. 5026, they would be considered self-employed, unless they opt out of Social Security coverage, or unless they voluntarily decide to be considered as employees and the church or synagogue agrees to the change.

"If the church or synagogue does not choose the employee coverage," Rep. Roush said, "then the clergyman retains the status of self-employed, unless he has chosen to be out of the program altogether."

A similar measure, H.R. 2017, was introduced earlier this year by Rep. Robert A. Roe. It would amend the Social Security Act enabling voluntary agreement between ministers and their employers to treat them as employed persons.

Both measures have been referred to the House Ways and Means Committee.

People desiring to express their opinions on either bill may address their communications to the committee, Room 1102, Longworth House Office Building, Washington, D.C. 20515.

## **ORGANIZATIONS**

### **3,500 "Re-Enlist" in "Army of Jesus Christ"**

In Washington, D.C., 3,500 people were "sworn in" to the "Army of Jesus Christ" by four-star Gen. Ralph E. Haines, Jr., U.S. Army ret.

The mass "enlistment" ceremony occurred on the final day of the 15th regional convention of the Full Gospel Business Men's Fellowship International and at the close of the annual military breakfast segment of the convention. Gen. Haines was master of ceremonies.

Presiding at a military adaptation of the "altar call," the general (an Episcopalian who caused "a few waves" in the military establishment when, while on active duty, he received the baptism in the Holy Spirit in 1971) issued a "short discharge" to all 3,500 people present "for the convenience of the Lord."

He explained that in the army, when a person re-enlists, he is often given a short discharge for the convenience of the government and immediately thereupon re-enlisted. In this instance, Gen. Haines exclaimed: "Imagine the power in this room with all of us enlisted in the Army of God."

Asking all who wished to make an initial "solemn profession of faith" in Christ as Savior and Lord, or a reaffirmation of that faith, to repeat the following after

him with either right hand raised or both hands raised charismatic style:

"Precious Savior, I acknowledge you are the Son of God. I recognize you died on the cross to atone for my sins and rose again to provide for my salvation. I acknowledge my sins. I repent of them, and I confess you as my personal Savior with the full knowledge that my guilt and my sins are washed away by your precious blood. I further proclaim you as Lord of my life and commit myself without reservation to your service. So help me, God."

Secretary of the Navy J. William Middendorf II was the main speaker at the event. He told the gathering that the "matter of faith is difficult to define, especially in this scientific age. Certainly there are no proofs to the existence of God scientifically, because the road to discovery of God runs through the heart . . ."

But "faith is simple and powerful," he said. It is "a trust that means loyalty and commitment, just as our military men are committed and loyal."

Commitment, he noted, has been in dispute sometimes in recent years. "Everyone," he said, "wants to be free to live his life as he wants, not as someone else asks to do it."

"Faith isn't easy," he said. "It can't be taken for granted, but chosen over and over again in a hundred little ways made of commitment and loyalty. Faith isn't something that can be forced upon us from the outside, it's something that emerges from within as the result of the power of God through Jesus Christ, and it is a continuous act of choosing God and his way of life."

"The choice is ours and it's very personal," he declared.

## **CHURCH OF ENGLAND**

### **Gold Shares Sold**

The Church of England has sold half its 70,000 shares in South Africa's Consolidated Gold Fields, the investment office of the church's Central Board of Finance reported.

Ownership of these shares has spurred heated debates in General Synod for the past two years on whether it was morally and ethically right to hold the shares in the first place.

The board's investment manager, Lord Churchill, said the decision to sell half the shares had been taken on "investment" grounds.

*The Guardian* carried an item that said the shares had been unloaded for about \$240,000 and that the remaining shares would be "shed" when the church financiers can get the right price.

Consolidated Gold Fields is a major British mining house with a large stake in South Africa. It has been widely criticized for alleged practice of racial segregation and has been accused of grossly underpaying its black South African workers.



# Peace

## and the Church's Agenda

***Peace on the world's agenda means a temporary truce —  
on the church's agenda, it is the method for overcoming war.***

It was fashionable not too many moons ago to hear that "the world sets the agenda for the church." There are signs, not only from Christian churchgoers who hearken back to former real or imagined ages of glorious orthodoxy, but also from theologians, moralists and religious leaders who were regarded as the foremost activists of the last decade in confronting the churches with the need to respond to civil rights and peace questions, that if Christians and Christian institutions be true to the gospel they are committed to proclaiming they must not lose sight of what they have to say to the world. For instance, a recent gathering of such churchmen as Richard Neuhaus, Avery Dulles, Peter Berger and William Sloane Coffin, condemned as "false and debilitating these current theses:

- (1) Modern thought is superior to all past forms of understanding reality, and is therefore normative for Christian faith and life . . .
- (3) Religious language refers to human experience and nothing else, God being humanity's noblest creation.
- (4) Jesus can only be understood in terms of contemporary models of humanity . . .
- (9) Institutions and historical traditions are oppressive and inimical to our being truly human; liberation from them is required for authentic existence and authentic religion.
- (10) The world must set the agenda for the church. Social, political and economic programs to improve the quality of life are ultimately normative for the church's mission in the world . . .

By JOHN M. SCOTT

If, in the last century the mainline churches (and even some of the newer, less sophisticated, Bible-belt types) had reached a comfortable accord with the American Dream, the decade of the 60s clearly rocked it—the world was not exactly as Americans and the majority of American Christians were used to seeing it.

Now that the dust of that tumultuous period has settled a bit, and most of us can perceive some gulf between the Good News and our society, how is it that we proclaim the Good News as we enter the last quarter of the 20th century? Confronted by immense economic and social problems which both political leaders and the media keep constantly before us (if we have not ourselves been the victims of inflation and unemployment) there is always a certain rush to find authoritative answers to our anxious questions. Just when the Christian mainstream has begun to start on the pilgrimage to Jerusalem again, to pick up and follow the Lord Jesus Christ, cross and all, after a century of bruising and debilitating battles against Darwin, Marx and Freud, the insecurities and uncertainties of the decline of the West make it very attractive to turn to fundamentalist, authoritarian leadership. For Episcopalians, "back to the Prayer Book" may be its most attractive expression; however, it may become a dead-end and make us unable to get up and move on. The Kingdom of God, the New Jerusalem, can never be staked out and fenced off in a universe of God's creation which is always itself in movement. From Abraham to Paul that is a constant biblical theme.

A "return to the Prayer Book" can and

should be a very important retreat in the sense that Jesus and the disciples went aside to fast and pray, or went up the mountain, but came down again. It is not the overthrow and abandonment of the Book of Common Prayer, but the use of it as *root* and *source* of how Episcopalians in 1975 get up and move on in a world that does demand our attention, not clinging to the Prayer Book (as Jesus, in an analogous manner, said to Mary Magdalene in the garden about his appearance there). Thus, we can ignore the world around us only at our personal peril and the peril of the vocation to which we are called: the New Jerusalem, *in* but not *of* the world. Our past century has seen the churches making cozy accommodation to the world's luxuries on the one hand, and battling to make old answers withstand the new answers (Darwin, Marx, Freud) on the other. If we have finally been able to admit some of their contributions to our knowledge, we ought also to recognize that the answer game, for religious or non-religious persons, is not the final place of our competition, but rather a new vision and that journey to the New Jerusalem!

From this context and perspective I participated in (as representative of the Diocese of Pennsylvania) and was greatly stimulated by a recent conference of international participants entitled "War or Peace: The State of the Globe," held in Philadelphia and sponsored by former United States Senator and former mayor of Philadelphia, Joseph S. Clark; archaeologist Froelich Rainey, Director of the University of Pennsylvania museum; and R. Buckminster Fuller. Following the insights gained at the symposium are some

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direct proposals for Christians (and Episcopalians especially!) to consider.

**On Not Trusting Government:** "People do not trust governments—not even their own" and "territorial statism is outmoded and unresponsive to the needs of the world today" were very much themes, as stated by keynoter Richard Falk (professor of international law, Princeton University), and received with basic assent, judging by the nods of approval among the participants throughout the proceedings. That is a thoroughly Christian notion, even if St. Paul does ask prayers for and cooperation with "the powers that be." What is a strategy for survival need not be equated with the new man in Christ's Kingdom! John Stoessinger (author of *Why Nations Go to War*) in his concluding remarks bore out the need for prayer and participation of the citizenry, pointing out that the six major wars of the 20th century could all have been prevented (with the possible exception of Hitler's role in World War II). Economics, treaties, alliances, national pride are all long range factors which must be faced, but in the immediate crises, the decision makers were all blinded by their inability to do other than see or hear what they wanted to hear or see (an ego problem well illustrated in the case of Korea by Douglas MacArthur's persistent misreading of the Chinese, even after his initial defeat). In the long history of the Vietnamese conflict not yet put to rest, the same perceptual faults became endemic in Washington. Stoessinger argued forcefully for the psychological evaluation of national leaders.

**Thought and Action:** I would like to stand with the optimists at the symposium who viewed long-term prospects for peace and justice as assured, but fatalism begins to play its role in undercutting such optimism—those who say there is nothing you can do, you can't change human nature, or those who say it will all work out right in the end. *Taking thought is absolutely necessary* (obviously the viewpoint of many faculty and students present), but action must result. As one young teacher put it, "There are millions starving *right now*." The uncomfortable contrast between the learned and distinguished panelists discussing global problems and the non-presence of politicians or corporation directors, that is, the distinction between those who are outside the power structure and those who exercise power, haunted the proceedings. The cynic could hardly suppress a smile at the "games people play." As Gene Gerasimov, Chief of the Novosti News Agency (USSR) in the U.S. put it, "You are a democracy; if you don't like the government, vote for someone else." Throughout the symposium, he spoke the voice of "realism": the powers that be are established; the real world is what the powers do; "Falk speaks only in ideas." The hostility that Gerasimov aroused in the other participants was the



very sign of optimism which means that the human spirit is never quite crushed and overcome by the power of the establishment.

Falk called for a new movement of people that would not depend on the good faith of government to overcome the obstacles to peace and justice. We really have all the plans and designs we can use (a point certainly underlined time and again by the impressive statistics and information by Robert Muller, Deputy to the Under-Secretary-General of the U.N. for Inter-agency Affairs); what we need is a Billy Graham to arouse our convictions, not an Einstein at this point in time. *Will*, therefore, is the critical question. By implication, the religions and churches of the world have not supplied the impetus for a world-wide movement of people to circumvent or diffuse governmental power from the arms race, which consumes the world's resources and threatens its destruction, into the directions for resolving problems of hunger, pollution, literacy, population, and health. Nuclear bombs are clearly a threat to peace, but perhaps less *per se*, and more because the resources expended on them hinder the effort needed to deal with those other pressing human problems which, in the end, may be much more a threat to peace.

**Oppression and Overkill:** I have been haunted often by a remark attributed to former British Prime Minister Harold MacMillan: "In a crisis, it is good for government to act, but it is even more important for government to seem to take action." It kept coming to mind. Is detente a case in point, especially as manifested in the Vladivostok agreement, to slow down the pace of build-up when there are already 15-overkill by the Russians and 40-overkill by the U.S.? At the same time, Mr. Gerasimov also declared that there was no food crisis. Is that so because Soviet government policy says so; is there no recession until President Ford says so? Unfortunately, but rather typically, the only active political leader who participated was Rep. Pete McCloskey (R.-Calif.). However, refugees were numer-

## The world is in dire need of an alternative...

ous, such as Raul Manglapus, former Senator and Foreign Minister of the Philippines, and Ricardo Lagos, former professor of economics of the National University of Chile and Ambassador-designate to Russia at the time of Allende's overthrow. Both of them were victims not of Soviet intervention, but of military oppression of American-vested interests. If there is continued inaction and drift in leadership and participation by people, then, Professor Falk suggested, we may find what he called the "Brazilian Alternative" in world affairs generally, and especially among the many nations of the emerging Third World.

**The Marxist Analysis and the Brazilian Model:** The basic shape of the Marxist critique of the economic and political worlds seems to be accepted as the basis for analysis of the rich and developed industrial nations, and the condition and prospects for the poor and underdeveloped non-industrialized nations. Without a drastic change in values or an ultimate violent revolution, the prospects remain that the rich get richer and the poor get poorer. Clearly the Third World representatives such as Ambassador Kanakarathne of Sri Lanka and Professors Nnoli and Oloye of Nigeria would like to see another alternative—a spiritual change. Yet both Soviet and American officialdom are committed to the value of bigger and better pies to be divided among their respective spheres of control, inevitably at the expense and through the exploitation of the poorer and underdeveloped nations.

Richard Falk proposed that, given a continuation of the present into the immediate future, world prospects are for choices between what he dubbed the Brazilian model and the Chinese model. The Brazilian model is all too familiar: military oppression, high rates of inflation, luxury for the upper classes (some 20-30% of the population, which in the case of Brazil is a large number, thus making a luxury consumer market attractive), decreasing opportunity and real income for the remainder of the population. The multinational corporations find Brazil at-



tractive, and thus increase the propensity for intervention in internal affairs by power structures from the leading industrialized nations, as in the celebrated case of the fall of the Allende government in Chile.

The Chinese model is one of almost total withdrawal from the rest of the world, the Chinese achievement beginning in 1949. Of course, many people see praiseworthy results in the distribution of food and health care in China, but also a great austerity and uniformity. Dr. Paul Lin (Director of the Center for East Asian Studies, McGill University) pointed out that the Chinese leadership does not regard the Chinese model as a prototype for the rest of the world, but as concerned only with China—certainly at odds with an “inevitable” Marxist theory of history! China, it appears, is still China in Marxist clothing.

The Brazilian model remains as the one haunting both us of the First World and nations of the Third World, and when one reads, for instance in the *Philadelphia Inquirer* (Dec. 16, 1974) that the “rich are spending like crazy,” it underlines the fact that inflation and the profits it generates are no problem to the top of the pile in this country any more than they are a problem in Brazil.

## ...the churches must grow poor and lead.

**A Basis for Meditation:** The Good News of the Lordship of Christ in championing the poor and ministering to others by serving as the least of the brethren, by freeing captives, feeding the hungry and clothing the naked must be proclaimed *and lived* in renewed fashion by the churches. The world is in dire need of an alternative to the inexorable Marxist outcome of capitalism, the value system of “more is better.” Let us begin dismantling the models the churches have been following: the Madison Avenue style and technique of executive and corporation model expenses and luxuries. In the name of being “respected” by the power brokers of Western capitalism, we are all too often seduced from our pilgrimage to the New Jerusalem. The churches must become poor and lead the spiritual changes that will make peaceful

the devaluation of the United States and other Western-style nations—a devaluation that is surely coming. The important role of the church is preparing our members and neighbors for it.

**Some Goals for 1976:** At home, we need to develop a network of ascetic, prayerful, celebrative, low-keyed groups of people—congregations and communities committed to the values of the gospel who will promote non-violent solutions to local problems, work for the end of the wasteful arms race, and provide alternatives to conspicuous consumption, including a sophisticated approach to the complexities of environmental balance. It will be simplicity with a few really good celebrations instead of the endless blandness of tiresome luxury that fails to stimulate mind or body.

An important harbinger of what Christians may welcome is the movement of small groups, communities and individuals toward the peace of God as set forth in the Shakertown Pledge (so called because it emerged from a retreat held at Shakertown, Kentucky):

Recognizing that the earth and the fullness thereof is a gift from our gracious God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources,



And recognizing that life itself is a gift, and a call to responsibility, joy, and celebration,

I make the following declarations:

1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which each person has full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
5. I commit myself to occupational

accountability, and in so doing I will seek to avoid the creation of products which cause harm to others.

6. I affirm the gift of my body, and commit myself to its proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others, and to attempt to relate honestly, morally, and lovingly to those round me.
8. I commit myself to personal renewal through prayer, meditation, and study.
9. I commit myself to responsible participation in a community of faith.

✓ Listen to the voice of the Third World. The wonderful thing about Christian mission is that it is a two-way street. For us in the affluent West, the Christians of the Third World have much to tell us about how to live the Good News.

✓ Increase the development of and participation in non-governmental global-wide groups, movements and organizations as a way of tearing down territorial boundaries and the walls of separation between humans.

✓ Lobby for the end of covert intervention by governments in the name of “national interest,” such as the C.I.A. and the K.G.B.

✓ Lobby for the freedom of political prisoners held captive and tortured in so many nations. Amnesty International (with New York and San Francisco offices) keeps records on thousands upon thousands of prisoners hidden from our sight.

✓ Lobby for legislation which makes the operations of the multinational corporations responsible for and to the needs of environmental balance and the needs of the poor as well as the affluent. For instance, will National Health Insurance serve only the middle class and allow the government to pay whatever the traffic will bear, or will it serve the poor, and build in responsibility for suppliers of health care?

One specific way to get started might be to adopt a weekly fast (a whole day or just one meal) in order to empathize with millions of our brothers and sisters around the world; to take the proceeds of what we have not eaten, and joining them with others, support the efforts of such non-governmental agencies as Oxfam America, to supply face to face, one to one, or in small groups, skills and materials for the improvement of world food production on the spot, around the globe.

Do we “who profess and call ourselves Christians” have the will to take up the cross and follow him—neither getting bogged down in activism, nor losing sight of the Good News he proclaimed? Vast changes in American comforts are coming. Do we have the will and vision to meet those changes with the joy of the peace of God?

# EDITORIALS

## Mighty Army or Public Zoo?

The "diversity" that has brought the Episcopal Church to the "breaking point" can be turned into a means of grace rather than a means of destruction, but only if Episcopalians come to see their church as a "blessed zoo, not a robot factory," in the opinion of our contemporary *The Virginia Churchman*, organ of the Diocese of Virginia (story on page 7).

There has always been an extraordinary range of diversity within this church, so the crisis to which the *Churchman* refers is new only in intensity, not in nature. We agree that it has reached such intensity that if the church cannot somehow contain it the church will be torn apart. We agree also that the church ought not to be a "robot factory."

But we have real difficulty rejoicing in the thought that we are, or are becoming, a zoo—even a blessed one. We love zoos. (Visit the Milwaukee County Zoo some day—it's one of the best.) And we recognize that the editorialist in choosing that phrase meant to stress the variety of the creatures in the zoo. But there is at least one big difference between the animals of the zoo and the members of Christ's church: the former are not called to be the body of Christ in the world, through which Christ carries on his mission of reconciling all men and nations to God. That the animals of the zoo

unconsciously reflect the power and wisdom and marvelous exuberant creativity of their Maker is a truth in which we rejoice. Nobody ever expressed the wonder of this truth better than Gerard Manley Hopkins in *Pied Beauty*:

All things counter, original, spare, strange;  
Whatever is fickle, freckled (who knows how?)  
With swift, slow; sweet, sour; adazzle, dim;  
He fathers forth whose beauty is past change:  
Praise him.

Say if you will that a zoo is a place where God displays the pied beauty of his handiwork that all may praise him. Say if you will that if Christians are what they ought to be the church too is a place where God displays the pied beauty of his handiwork in the diverse individualities of his saints. But the church is called to be other than that and more than that: the body of Christ in the world between his two Comings.

Therefore, it is properly comparable to an army, and contemporary Christians betray a poor sense of language and a poor sense of the nature and calling of the church when they object to speaking of the church under military metaphors. The church must be militant upon earth, and continue so until his Coming Again. Christians are soldiers and servants of Jesus Christ, at war against the world, the flesh, and the devil. Maybe we're a pretty rag-tag army, as we are; but we could hardly fight better as a human zoo.

We would remind all of our fellow Christians who bid us rejoice in our diversity that we aren't in this world to be a zoo, but to be an army; and an army has got to be united in what it stands for and what it sees as its goal. The monkeys and peacocks and wise old elephants don't have to worry about whether they are effective hands and feet for the Savior of the world in his world; Christians do. That's why we can't relax about the diversity that has turned us into an army of confused soldiers fighting against one another rather than against the common foe.

## Back-door Invasion in Southern Ohio

Another assault upon the Episcopal Church's order of ministry is openly announced by the Rt. Rev. John M. Krumm, Bishop of Southern Ohio (story on page 6). His openness and forthrightness in telling the church what he intends to do is commendable. None the less, his project is a back-door invasion, rationalized on dubious grounds.

The Reverend Jane Hwang, an ordained priest of the Diocese of Hong Kong and Macao, is to be an official guest of the Diocese of Southern Ohio, at Bishop Krumm's invitation. The two dioceses are companions, but the bishop asked that Miss Hwang come as the guest "for a number of reasons," one being that she is a woman priest. Thus he admits that she has been invited in order to make a point. She will celebrate the eucharist while in Southern Ohio. Her visit, says Bishop Krumm,

### A Collect

Father — God and Almighty Creator  
Deep calls to deep.  
Mystery reveals mystery.  
And we simple people are overwhelmed  
With wonder  
At your immense universe.  
Who are we to you?  
How are our griefs and sorrows known to you?  
Yet, you have picked us out —  
Each of us no more than a single summer flower.  
You have named us  
We who do not know our own names  
And through your son Jesus  
You have lifted us up  
Healed our wounds  
And given us life.  
All honor and glory to you  
Your son  
And your spirit —

Amen.

Phillip Periman



is "not to be interpreted as outside interference" in the debate over women's ordination in PECUSA.

Does the bishop really believe that the rest of us can accept that? How can we interpret it as anything else than outside interference—engineered from the inside by a bishop of the Episcopal Church? She knows perfectly well that she will be doing something while a guest of this church that no woman member of this church is authorized to do. It would be hard to imagine a more flagrant outside interference, and if Bishop Krumm seriously expects the church at large to see it his way we submit that he is listening to very unrepresentative Episcopalians.

Bishop Krumm's understanding of the canons of PECUSA and the nature of the Anglican Communion "is that her ordination by the Diocese of Hong Kong and Macao must be accepted as valid and regular in the [Episcopal] Church here." Note the "must": if he is right, none of us has any right to disagree. None the less, we respectfully do.

It is, Bishop Krumm says, in "the nature of our worldwide Anglican Communion" that he finds warrant for his position that Miss Hwang's priestly orders "must" be accepted as valid and regular in the Episcopal Church USA. We wish he would cite chapter and verse for this contention. Where does one look for mandates of the sort he mentions? Indeed, where does one look

for the "nature" of the Anglican Communion as a concrete entity? There is no Anglican Vatican. What the Lambeth Conference or the Anglican Consultative Council may say about such a matter is only the prevailing opinion of the individual Anglicans who make up those bodies. They can establish no imperatives that "must" be accepted by anybody.

After trying to find in canon law and Anglican consensus a basis for the claim that Miss Hwang must be accepted as a priest by American Episcopalians, what we are left with is only the realization that here is one more effort to defy, to discredit, to subvert, and to destroy the Episcopal Church's order of ministry.

We find Bishop Krumm's position disappointing, unconvincing, and an affront to the beliefs of most loyal Episcopalians about both orders and orderliness within the church. This is the wrong way to go about promoting a change. How can we possibly move together toward a lawful and corporate resolution of this grievously divisive problem as long as people in positions of high authority take church law into their own hands, and declare that worldwide Anglican consensus is just what they declare it to be? Everybody can play that game, but as long as everybody does, or even some—especially bishops, the game can destroy whatever there is left among us of that "unity of the Spirit in the bond of peace" for which we have long prayed.

## Our Readers Ask

*Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.*

What are: "The United Episcopal Church"; "The Anglican Orthodox Church"; "The American Episcopal Church"; "The Continuing Episcopal Movement"?  
C.G.

The first three of these are church bodies made up largely of dissident Episcopalians. Each claims to have valid ministerial orders derived from bishops either in the Anglican Communion or in bodies recognized by the Anglican Communion. They claim also to teach the catholic faith in its wholeness and to administer the catholic sacraments duly. For further information you would have to inquire of the headquarters of these bodies.

By "the Continuing Episcopal Movement" our questioner presumably refers to the movement of some Anglican loyalists within the Episcopal Church to refuse to go with this church if it takes any step or steps which, as they see it, would involve departure from the essential faith and order which the church has received

and presently has. Their reasoning is that by standing firm, where they now are, they will not be leaving the church (in the eventuality of such changes) but the church will be leaving them to become a sect.

One of our clergy teaches our adult Bible class. He said recently that nowhere in the Bible is it stated that Jesus claimed to be a son of God in any sense other than that in which we are all children of God. Is that correct?  
V.H.

Tell him to take a good look at St. John 5:17-18, preferably in the Greek text: "He answered them, 'My Father is still working, and so am I.' For this reason they redoubled their effort to kill him, not just because he relaxed the sabbath rigors but also because he called God his own Father (*Patera idion*), making himself equal with God." The Greek *idion* here means "peculiarly his own." This whole discourse asserts most definitely a unique Father-Son relationship between God and Jesus. Our Lord teaches us to pray "Our Father" but when speaking for himself he says "My Father." Your priest is evidently one of those who would like to reduce Jesus to being just one of us. There

are scores of scriptures which he must find very awkward and inconvenient. The one mentioned above is only one of many.

The phrase "according to the scriptures" in the Creed has come in for much discussion and controversy recently, and some want to change it to read "in accordance with the scriptures" or "in fulfillment of the scriptures." What do you think?

Mrs. B.H.H.

"And the third day he rose again according to the Scriptures" says the Nicene Creed in the familiar Prayer Book text. In modern idiom, "according to" means something like "I read in the papers." One may say: "According to a story in THE LIVING CHURCH, the national church budget is up over last year's." But that isn't what the phrase means in the Creed. We don't believe that Christ rose again on the third day because it is so reported in the scriptures. "According to the scriptures" is an assertion that the resurrection of Christ was a fulfillment of an eternal purpose of God, to which purpose the Old Testament scriptures in diverse ways pointed and witnessed. A change in wording to make this clearer to English-speaking Christians is well in order.

# As Others See It

Thousands of churchmen are convinced that the ordination of women "priests" will compromise their vocations. They are turning from the theoretical questions ("what might we do if") to the practical ("what shall we do when"). For it is becoming evident that the political clout can be gathered for the Minnesota Convention to pull the thing off. Whatever does happen in 1976, a serious compromise in apostolicity will already have taken place. This must be dealt with by all Episcopalians. And it is vital that we begin to evaluate the real options that are available.

There are apparently three live options to date, of which a "moderate" one seems currently commendable. They are as follows:

1. *Maintaining an apostolic Anglicanism within its own structures.*

This option has much merit, especially theologically. But it would involve legal suits for property which would be at least costly and drawn-out, and probably futile. Also it would produce an "enclave" kind of church difficult to sustain along diocesan lines, falling back upon parish centers and scattered associations. Most Episco-

palians are, of course, opposed to women priests, but their conviction will not extend to this kind of break. The theological view is sound, *it is PECUSA that would be leaving*, not apostolic Anglicans; but the effect would be the same since this church is organized for practical purposes as a national denomination.

2. *Forming a "uniate" relationship with Orthodoxy or Roman Catholicism.*

This is a true option which is being pursued seriously. Several groups of Episcopal clergy have in fact approached Orthodox bodies with practical questions of realignment. This option would provide much of the support necessary to make "departure" feasible. It should be kept on our minds and in our prayers. Maintenance of a Prayer Book cognate rite would likely be part of the agreement, although (understandably) assent to the full faith of either of these churches would be required. Since we have more overall affinity with Orthodoxy, it is perhaps the more acceptable possibility.

It should be pointed out also that many Christians now are seriously considering the Orthodox Church within its own structures. For those persuaded to realign-

ment after the Minnesota Convention, this would eliminate many of the time wasting legal and geographical concerns. It is possible for priests and people alike to make this transition to open Orthodox bodies, especially the Orthodox Church in America. Orthodoxy has its own problems, of course, and there would be some cultural "shock" to work through; but in Orthodoxy there is the supreme virtue of sustaining the Faith Once Delivered, in a structure through which that faith will continue without violation.

A third option appears preferable at this point, however. It is a fragile option, but it just might prove out.

3. *Persisting within the structure of PECUSA, continuing active opposition to the priesting of women.*

This means thinking past 1976 in our "opposition." The church has before in history proved itself resilient and self-corrective; a voted-in policy violating apostolicity could be disproved in practice and renewed. It is obvious to those who study the matter that General Convention has got no business innovating doctrine, or discipline involving significant doctrine. This option implies some confidence that especially the laity of this church will not accept such an unwarranted innovation and will force its reconsideration.

This is indeed a fragile option. Refusal to recognize the validity of women's priestly orders would be crucial, and difficult. And if the church puts up with women priests very long after GC 1976, then those who know what they are about would be forced into realignment. The prior question is whether the Holy Spirit is so hamstrung within the structure of this church that realignment is the only option. Presently, the evident answer is "not quite yet" and "let us work and wait and see." Again: Active opposition through and after 1976 is vital.

It should be urged of those who are already committed to realignment on this issue that this be done with charity. The issue is schism, not apostasy, on the part of PECUSA. This church *will cease to be apostolic* if the innovation comes about, but it will not by that cease to be Christian. (It is true the door might be cracked.) Bitterness and accusations have no place. Let any realignments for the sake of vocation and mission be done with charity. For those who will suffer, for a time, within a church in schism, the option is no less serious. The rule of charity applies across the board.

All structures are, as we are, imperfect. This is well attested. The important question is how and where to sustain and defend and promote the faith at all; and in that, to express a discerning charity toward all, especially Christian brothers and sisters.

(The Rev.) ALAN ROSENAU  
Arkadelphia, Ark.

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# Books

**DIARY OF DAILY PRAYER.** By J. Barrie Shepherd. Augsburg. Pp. 127. \$2.95, paper.

What a way to start the day, or to end it—with Shepherd's compilation of morning and evening prayers for a 30 day period, *Diary of Daily Prayer*.

In contrast to many contemporary prayers which are often nothing but abstractions or, on the other hand, so earthy they're almost irreverent, Shepherd's prayers zero in on the heartfelt needs everyone has, but they still honor the Hearer of all prayers. While his prayers are expressions of the universal yearnings man desires to convey to his Maker (the hopes, fears, anxieties, despair, praise, joy, thankfulness), the author also opens the eyes to awareness of needs for which, perhaps, the reader does not ordinarily pray, e.g., night people (nurses, truck drivers) or "people who have hurt me."

Shepherd's intent was not for his prayers to be the ultimate in a Christian's daily meditational life. Having composed the book along the lines of John Baillie's prayer book, in the form of a diary, the author explains that he hopes it will "provide a series of launching points for the essentially private, essentially personal event of prayer." To this end a blank page has been provided opposite each of the author's prayers as an encouragement to the reader to jot down his own thoughts. Shepherd has also broken each prayer up

by leaving spaces between some lines as an inducement to the reader to observe moments of silence and listen for the Word of the Lord.

"Prayer too should be a simple gift, yet I make it so difficult at times," says Shepherd in one of his prayers. *Diary of Daily Prayer* will aid in easing the difficulty some feel in communicating with their Lord.

RITA BURFEIND  
Grafton, Wis.

**SOLOMON AND SHEBA.** Ed. by James B. Pritchard. Phaidon Press. Pp. 160. \$17.50.

This book consists of a series of essays on Solomon and Sheba. There are two basic groupings: the archaeology of the era in which the traditions have their origin (Palestine and Southern Arabia) and the legend and its diffusion.

The archaeological section is interesting and well done. Southern Arabian materials are not well known to the world at large and of course the area has current political interest. Also, there is an intriguing play between those who claim the queen of Sheba was from Arabia and those who are equally certain Ethiopia was her home.

Legends beget legends, and that many would develop from the visit of the famous yet little known queen to the court of Solomon would surely be of no surprise. Yet the extent of them is surprising, and the essays cover the ground in

Judaic, Islamic, Ethiopian and Christian traditions. The scholarship is uniformly excellent, the style readable and the material enjoyable if not exciting. One interested in Rabbinics will find that chapter treated in the classic manner. The Christian tradition necessarily deals with the legend's effect on art, and among the plates is included one of a late twelfth century stained-glass window in the north aisle of Canterbury Cathedral.

This book would be of value for a library, for one interested in the legend, or for a student of any area covered by the various essays.

(The Rev.) C. CORYDON RANDALL  
Trinity Church  
Fort Wayne, Ind.

## Books Received

**THE UNITY TREASURE CHEST**, selected with an introduction by Lowell Fillmore. Hawthorne Books. Pp. 364. \$4.95 paper.

**TOMORROW'S PULPIT**, Alex Gilmore. Judson Press. Pp. 88. \$3.50 paper.

**IMAGES OF MAN: A CRITIQUE OF THE CONTEMPORARY CINEMA**, Donald J. Drew. InterVarsity Press. Pp. 121. \$2.95.

**DEUTERONOMY: AN INTRODUCTION AND COMMENTARY**, J. A. Thompson. InterVarsity Press. Pp. 320. \$7.95.

**THE UNRAVELING OF AMERICA**, Stephen V. Monsma. InterVarsity Press. Pp. 210. \$4.95 paper.

**THE DAY OF THE LION**, J. A. Motyer. InterVarsity Press. Pp. 208. \$3.95 paper.

**PEACE: ON NOT LEAVING IT TO THE PACIFISTS**, ed. by Gerald O. Peterson. Fortress. Pp. 84. \$2.95 paper.

**A DISCIPLE'S PROFILE OF JESUS**, William R. Cannon. Tidings. Pp. 118. \$50 paper.

**WOMEN IN A STRANGE LAND: Search for a New Image**, Clare Benedicks Fischer, et al. Fortress. Pp. 127. \$3.50 paper.

**THE BOOK OF BREAD**, ed. by Phyllis Noble. Seabury/Crossroad. Pp. 95 illustrated. \$3.95 paper.

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## BOOKS

**"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective"** by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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**PRIEST** needed for two Sunday masses, six weeks, beginning July 6. Honorarium plus use of rectory. Ideal western city. Reply Box S-192.\*

## STAMPS

**DUBAI**, Sheikdom on Persian Gulf, 1969 issue, set of 6, \$1.50 per set. Gertrude Rothen, 420 Whites-town Road, Butler, Pa. 16001.

## VACATION HOMES

**CATSKILLS** all seasons country town house near Margaretville. Weekly, monthly, seasonal rentals. Short walk to pool, tennis. Sleeps 7, fully equipped. Reply Box M-194.\*

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# CHURCH DIRECTORY

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

## BIRMINGHAM, ALA.

**ST. LUKE'S**, Mountain Brook  
3736 Montrose Road  
Sun HC 7:30, 9, 11:15. Wed 7, 10

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

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

## ST. GEORGE'S 160 U St., N.W.

The Rev. R. C. Martin, r  
Sun Masses 7:30, 9 & 11. Daily as announced.

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

Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## PINELLAS PARK, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

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

## SPRINGFIELD, ILL.

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

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun; 11, 1 & 2

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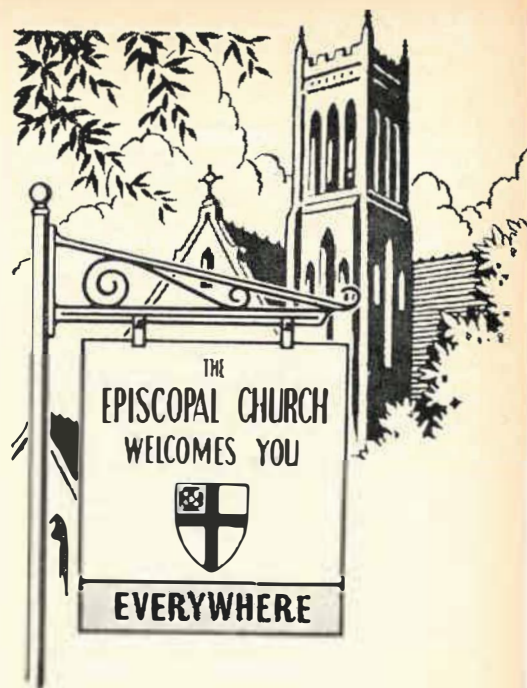
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Broadway at 155th Street  
The Rev. Frederick B. Williams, v  
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

## 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

## RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

## ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley  
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

## PHILADELPHIA, PA.

**ST. STEPHEN'S** 19 S. 10th Street  
Sun HC 9, HC HU & LOH 11; Wed 12:30 EP, 5:30 HC; Thurs 12:30 & 5:30 HS; Fri 12:30 HC. Prayer Book Days & HD, 12:30 HC. Tel. (215) 922-3807

## CHARLESTON, S.C.

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

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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