

The Living CHURCH



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PAPAL INFALLIBILITY — Has it a Future?

Philip S. Kaufman • page 8

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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.

abundance. J. B. Phillips once wrote a book with the title *Your God Is Too Small*. Whoever we are, that is true of us. (What is meant, of course, is our idea of God.)

?

Is it correct to speak of the anthem sung at the time of the offering as the "offertory anthem"? J.D.N.

To answer this I sought some expert advice and got it, as follows: The term "offertory" comes from the medieval "offertorio" of the eucharist. Strictly speaking, then, an "offertory anthem" can be sung only at the holy communion. When the gifts of the people are received at any other kind of service, the technically correct term would be "at the offering, anthem." This distinction is carefully maintained by the rubrics at the bottom of page 73 in the BCP. (Thanks to E.N.W. for fielding this one for us.)

?

Recently in our prayer group somebody expressed the thought that God created the world because he was lonely. Everybody seemed to think this a nice, lovely thought, but I pointed out that it's heresy. Is it? D.C.H.

Yes; and if people find it a lovely thought it is because their vision of God is inadequate (as whose is not?). In our biblical and catholic concept of God he lacks nothing in himself; therefore he cannot experience that lack which in human experience we call loneliness—the lack of companionship, of somebody to love and be loved by. God has himself—and in three Persons, from eternity to eternity. He created the world not because he was lonely but because he is love, and love is always creating new objects for its love. He created us not for his own sake but for our sake, so that we could be loved by him.

It is a sign of true "saving health" in a prayer group that such a question is raised, for it indicates that the people are fixing their minds upon God rather than upon their own selves. But somebody present should always be prepared to speak up for a more spacious idea of God as One to whom we can contribute nothing that he doesn't already have in infinite

Your response to W.T. [TLC, May 4] bothers me. He reported that he had heard "about" a rector who had responded to a woman's request that her parish return to the "original text" of the Lord's Prayer: "Which one do you mean -- the Hebrew, the Aramaic, or the Greek?" W.T.'s own question ("Do you think such cleverness becomes a minister of the gospel?") betrays his attitude. From this subjective report you apparently assume a "lack of loving concern," a muffed opportunity to teach, and that the questioner was hurt. Your readers can't assume these conclusions on the basis of the question as it appeared in TLC. Before making these judgments, some Christians might prefer (if possible) to hear from the parishioner and the rector. If the "clever" reply of the rector was his sole response, your conclusions may be reasonable. If it was merely a provocative rejoinder to initiate an educational process, it may have been praiseworthy.

Perhaps some of your readers would be interested in reading Massey Shepherd's published comments on translating the Lord's Prayer. This forgetful reader is not sure whether these comments were published in The Christian Century or some other publication. Can you help us? N.A.R.

All these assumptions we made seem to us reasonable. The clever rector's put-down of the inquirer was by no means original with him or confined to him—we've heard it before. Dr. Shepherd's article on translating the Lord's Prayer appeared in TLC, April 14, 1974.

The Living Church

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and the views of Episcopalians.

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DEPARTMENTS

Editorials	12	News	5
Letters	3	Our Readers Ask	2

ARTICLES

Papal Infallibility: Has it a Future?	Philip S. Kaufman	8
My Uncle, Paul	Lawrence Mills	10

THE KALENDAR

June

30. St. Peter and St. Paul, Apostles, transferred

July

4. Independence Day
6. Trinity 6/Pentecost 7
11. Benedict of Nursia, Abt.
13. Trinity 7/Pentecost 8
17. William White, B.

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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June 29, 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.

Life as Pain

Re your discussion of Christian conservatives and liberals [TLC, Apr. 20], perhaps it would be worthwhile to ponder the following paragraphs written by Whittaker Chambers, a man who, while neither a Christian nor, strictly speaking, a conservative, was one of the greatest witnesses to truth of our age:

"I once wrote: 'Life is pain,' that it is 'terrible and beautiful' and that, out of the ordeal of its terror and its beauty, the dignity of man is consummated under God. Christianity, rightly understood (assuming I rightly understand it) is a tragic faith, and must be since life is a tragic experience. It cannot be otherwise since we die: and those who venture to do more than submit suffer more before they die. In its tragedy lies its victory. For out of the power to confront and suffer tragedy alone comes greatness of concept, life, or men. The civilization that does not know this must come to nothing in ages of truce, or go down in ages of war. But nothing can destroy the civilization that knows this truth — not even defeat.

"What I have said is that the philosophy of optimism and perfectibility of man, acting under his own power, is delusion and leads to disasters. But the philosophy of optimism and perfectibility makes the climate of our time, and all the left and much of the right share the common delusion. Hence the common fury against anyone who points to the delusion and says: 'Caveat!'"

STUART GUDOVITZ

Dayton, Ohio

Crossing the Gender Line

I'm triggered into expressing a view by your advice to boycott Episcopal churches flaunting priestesses [TLC, May 4].

Don't you know that our denomination is known for its far-out assembly of men of the cloth? Don't you know that the work of gospel spreading is prodigious and the laborers are few? Don't you know that an individual has male and female components in his/her make-up, such that shifting variables is not infrequently resorted to to cross the line of total personality identification?

JEFFREY JENNINGS

Smithtown, N.Y.

TLC, May 18

Two letters in TLC of May 18 disturb me. First, Bishop Krumm's, in which he equates the Chicago-Lambeth Quadrilateral — an official proposal of the 1888 General Convention of the Episcopal Church, endorsed by Lambeth Conferences — with the original opinions of those Anglican bishops, and also with the Anglican Consultative Council, to which the U.S. delegates mis-

Announcing...

once again a post-inventory sale of merchandise at half price or less. Included are choir vestments, paraments, kneelers, eucharistic vestments, clergy shirts, yard goods, chalices, cruets, and many other items. Some were store samples, others are in discontinued styles or fabrics. A few "seconds," but mostly first-class merchandise. Three weeks only — Monday through Saturday. Starting June 16th at 9 a.m. Ending July 3rd at 5 p.m.

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represented General Convention and the Episcopal Church.

Then, Anne George's letter. Evidently she did not read TLC's editorial of March 30—"Ecclesial unity—at what price?" If she really believes that "the church is the body of which Jesus Christ is the head, and all baptized people are the members" (BCP 290) she should join the fold in which there is continued common prayer "from the apostles' time" and in which truth is realized in response to Christ's words "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20), and not by a non-conformist, sectarian, isolated, individualistic conscience.

MYRTLE YELLOW HAWK FLUTE
Los Angeles, Cal.

Concerning Charismatics

Thank you for giving space to two articles on pentecostalism/charismatics [TLC, May 18]. As our BCP says, there are all sorts and conditions of men (including women). I think Mr. Fast and Ms. Turner illustrate this variety. When TLC can give these varying viewpoints in the same issue, the value of the periodical is enhanced.

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

While I can agree that almost all of what Maxine Turner [TLC, May 18] says is essentially true, I cannot reach the same conclusion. I am not a charismatic, and I've not had all that much involvement with the movement. I fear those who so frequently call themselves charismatics and who exhibit none of the signs that would seem to be con-

comitants of their state—humility, grace, charity. But I have been involved in situations where I know several charismatics were there, and the grace and comfort which they lent to the meetings was surely a remarkable attribute of their gifts. It seems to me that where the Holy Spirit has truly filled a church, or a group within a church, the evidence shows up in such hard data as an increase in all the fruits of the Spirit—love, joy, peace, long-suffering and the whole Pauline gamut. Contrariwise, if a group exhibits an indwelling manifestation of a spirit, and the result is division and rancor, pettiness and hatred, it seems all too obvious that the spirit which dwells in that group is neither whole nor holy. And how delighted old Screwtape would be if he were able to direct the conquest of a portion of the body through just such a disguise.

It is unfortunate that Miss Turner has seen only the quality of self-absorption. I have seen charismatic groups spiraling upward and outward, bringing the love and compassion of the Lord to the entire parish. Surely none can gainsay his presence in such a situation. I have seen; I have heard; and I have been touched by the reality of the Spirit. I hope that someday Miss Turner can also be shown the love and concern that is so freely shared by those committed charismatic Christians. A caveat? Surely! Let us be careful of whose spirit it is. But let us not blind ourselves to the fact that God the Holy Spirit will work in, through, and not infrequently *in spite of*, us.

(The Rev.) HEWITT V. JOHNSTON
Christ Church
Charlevoix, Mich.

Cradle Episcopalians

I note that TLC of May 25 quotes Alison Cheek as saying, "I have been born and bred in the church, so obviously I've been informed about what the church taught." I would respond that obviously she has not been well informed since the church teaches that one enters the church through baptism, not birth.

(The Rev.) JOSEPH M. REEVES
St. Bede's Church
Los Angeles, Calif.

"No Surrender, No Desertion"

The following words, penned by John Keble in the fateful summer of 1833 seem hauntingly relevant in the spring of 1975: "It is surely a moment full of deep solicitude to all those members of the church who still believe in her authority divine, and the oaths and obligations by which they are bound to her, undissolved and indissoluble by calculations of human expediency." In the face of repeated acts of wanton lawlessness on the part of the Philadelphia 11 and their adherents, many loyal churchmen, their ears dulled by the shrill cries of propagandists daily haranguing the inevitability of women priests, are now at the point of despair. There is widespread fear that the threats of schism now covertly whispered may be shouted openly in 12 months time.

Yet those who find the thought of a "continuing Anglican Church" alluring would do well, without yielding their opposition, to consider the injunctions of that venerable Anglo-Catholic of the last century, Fr. Mackonochie of St. Alban's, Holborn, who in another hour of crisis argued that "our duty is steadfast loyalty . . . rejection of any thought of deliverance from even the greatest difficulties by escaping out of the ship . . . if day by day, we more and more discover that there is a hideous incubus of wrong to be lifted off the shoulders of our church, we do not think for a moment of abandoning her to her fate, but all the more for her crying needs cling to her, and to one another for her sake, rejoicing to share with one another and with her the burden of the cross." For loyal churchmen there can be "no surrender, no desertion."

JOHN G. MOSER (Seminarian)
Nashotah House
Nashotah, Wis.

Liturgical Preferences

Perhaps your readers would be interested in the results of a questionnaire which was conducted in the Diocese of Rhode Island. To quote from the report of our diocesan liturgical commission:

As to the preference, amongst the three eucharistic rites we used this year, 426 preferred the 1928 Prayer Book, 94 preferred Rite I, and 307 preferred Rite II.

I have no idea whether or not this division of opinion is reflected throughout the rest of the church, but one can only hope that the Standing Liturgical Commission and the 1976 General Convention will take these facts into account.

(The Rev.) NELSON W. MACKIE
Calvary Church
Pascoag, R.I.

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The Living Church

June 29, 1975
St. Peter the Apostle / Pentecost 6

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WASHINGTON

Priest "Guilty" of Disobeying Bishop

The Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation, Washington, D.C., was found guilty of disobeying a godly admonition of his bishop in permitting the Rev. Alison Cheek to celebrate holy communion in his church last November.

In a 3-2 decision, the ecclesiastical court of the Diocese of Washington recommended that the Rt. Rev. William Creighton admonish the priest and "forbid him to permit any person whose ordination is not in conformity with the canons of the church to exercise his or her ministry in his parish."

The sentence was the lightest that could have been recommended.

Fr. Wendt indicated that he would either appeal the decision or ask for a retrial. If there is no appeal, the bishop has 30 days to respond to the recommendation of the court.

The decision was split along clerical and lay lines with the three clergy judges, the Rev. Frs. Charles Martin, H. Albion Ferrell, and William Draper, Jr., finding the priest guilty. Chief Judge Llewellyn C. Thomas and Janet McCaa, both lawyers, dissented.

"Godly Admonition" Undefined

Although the majority found Fr. Wendt guilty of having disobeyed a "godly admonition," it was unable to define the term.

The decision stated that "the question of a 'godly admonition' as to its definition has been raised. All of the bishops and other witnesses to whom the question was addressed admitted their inability to define in precise textbook language what a godly admonition is.

"However, each witness who examined the bishop's letter (to Fr. Wendt) agreed that by whatever definition, the admonition contained therein was, in that witness' opinion, a godly admonition."

After examining Bishop Creighton's testimony during the trial, his correspondence with Fr. Wendt, and his pastoral letter to the diocese on the matter, the majority concluded that "he acted with patience, wisdom, understanding, and, indeed, in a spirit that one would have to call godly."

One of the major arguments made by

the defense was that Fr. Wendt had been following the dictates of his conscience in disobeying Bishop Creighton's admonition. The majority affirmed that "every person has the duty to follow the dictates of conscience regardless of consequences," and that Fr. Wendt "acted in obedience to his conscience."

But the ruling also held that although Fr. Wendt sought to inform his conscience "he did not extensively consult his fellow priests, nor did he consult his bishop (his bishop consulted him), for whom he expressed greatest admiration and affection."

In effect, the decision stated, "by his action dictated by his conscience, he declared his perception of the will of God to be more valid than that of the bishop."

Ordination "Not an Issue"

According to the majority ruling, Mrs. Cheek's ordination was not an issue in the trial. But the text of the ruling did discuss the question of her ordination and the ordination of the 10 other women deacons taking part in the Philadelphia 11 service last year.

"There is no question that the bishops in Philadelphia intended to ordain 11 women deacons to the sacred order of priests," the decision said. "There is no question that certain conditions being met, they had the authority through their episcopal office, the same never having been revoked or set aside, to ordain.

"There is no question but that the 11 deacons met the qualifications for ordination to the priesthood in terms of training, preparation and piety of life. Had they been men, the Philadelphia event would not have occurred."

The lack of certification of the diocesan standing committee or the lack of approval of the bishop for each of the 11 women in the Philadelphia event was not touched on in the majority decision.

The majority decision said, "We pray . . . that the Holy Spirit will so move the hearts and minds of the people of God that the ordination of women may be speedily accomplished in the Episcopal Church and that any barriers to such ordinations will be removed forthwith."

The decision noted that General Convention is the "only body charged with the authority and responsibility" to remove barriers to women priests.

In the minority opinion, Judge Thomas and Mrs. McCaa argued that Fr. Wendt should not have been convicted even

though there is serious question over the validity of Mrs. Cheek's ordination.

"We interpret Canon II, Title 3, as allowing the ordination of women to the priesthood and are firmly of the opinion that the Rev. Alison Cheek was a priest from the time of her ordination on July 29, 1974," the dissenters said.

Following announcement of the verdict, Fr. Wendt praised what he called the "good theological statements" in the minority opinion, and said the majority opinion was "not based on good theological or legally conceived positions."

With regard to the question of what constitutes a godly admonition, Fr. Wendt said, "Even my bishop didn't know what it meant; how am I supposed to know?"

He noted that at the time of ordination, a priest takes seven vows of obedience to God and only one of obedience to his bishop. "It is necessary to take all of them into consideration in determining what is a godly admonition," he said.

"Mild Punishment"

Fr. Wendt said the majority decision made no mention of the breaking of church canons by the Presiding Bishop. "I think it rather significant," he said.

The priest said that his conviction was "a real slap on the wrist—it's saying, 'Go and sin no more.'" He added that he viewed the verdict as a "mild punishment indeed."

He announced that he hoped to continue a relationship with the "11 women priests and the vestry and congregation have indicated that they are going to continue to pursue this." He did not say whether he would allow any of the women to celebrate in his parish.

NEBRASKA

Bishop No Longer a "Slave"

The Bishop of Nebraska attributes his recovery from alcoholism to a tough-minded approach which he calls "tough love."

His joy at overcoming the habit prompted the Rt. Rev. Robert P. Varley to say: "You're free to be the person God intended you to be, rather than a slave."

He said he did not believe he was an alcoholic as several friends suggested, but he agreed to seek therapy, to prove his friends wrong.

Shortly after he entered a treatment

center, he realized he had been on a path which could have led him to death or insanity.

He discovered that he was not only hooked on alcohol but on prescribed mood-altering drugs which he had been taking to ease migraine headaches and other health problems dating back to 1947, he said in an interview with the *Omaha World-Herald*.

He admitted there was a risk involved in consenting to the interview. He was willing to take the risk, he said, because "if God saw fit to give me some help, I want other persons to have the same help because it's available."

Describing his "tough love" treatment at the center, Bishop Varley said that for one thing, he wasn't given anything to ease the discomfort of withdrawal.

A nurse said one night when he pleaded for something, "Get this towel wet and cold, put it on your eyes, and go back to bed, stupid."

Although the nurse's treatment may seem rough, "it shocked me enough to realize I was acting foolishly," the bishop said. "I went back to bed, prayed some more, and in time the psychological and physical needs for medication were gone."

The "tough love" for the bishop also meant his getting up early and scrubbing the kitchen floor. The first time he saw the scrub bucket, he said, he "did not feel very pontifical."

Bishop Varley told the reporter he is no longer plagued with headaches nor worried about high blood pressure; he travels more in the diocese yet he has more time with his family; his memory blackouts are erased; and he is spiritually renewed.

"I am having a far greater 'high' from sobriety than you can ever get from mood-altering chemicals," he said.

The personnel at the treatment center, most of whom were addicted themselves, advised him of the following signs of alcoholism:

Is the person preoccupied with the next time he will be able to drink?

Is the person able to drink considerably more than a social drinker, especially when he is young?

Does he gulp drinks?

Does he use alcohol as a medicine or tranquilizer?

Does he drink alone?

Does he have trouble recalling the previous night's events after drinking?

Does he find hiding places for the bottle so there is always a pick-me-up?

Does he drink more than he is aware of?

Anyone who has four or more of these symptoms fairly consistently is an alcoholic, according to the center's personnel.

In stressing the importance of making an alcoholic aware of his problem so that he or she can get help, Bishop Varley said, "It's better to lose a friend than go to his funeral."

WORLD HUNGER

Inept Regimes, Disastrous Consequences

Much of world hunger is caused by inefficient policies of the governments in needy countries, Dr. Wallace Peterson of the University of Nebraska told a group of 60-70 farmers meeting in Omaha.

The chairman of the university's department of economics said many of the newly independent countries have adopted the western model of development with "disastrous consequences."

He noted that American farming methods do not work in countries where farms are not suitable for mechanization and that agricultural reforms are often "misguided."

Many needy countries waste feed supplies, he said, because their leaders have not developed proper storage and transportation facilities.

In the light of inadequate government policies in these countries, the economist declared, there is no way the American farmer can begin to feed the world, "even if he had the resources, which he doesn't."

"What's needed," Dr. Peterson emphasized, "is fundamental and political reform."

The conference for the farmers, who came from 12 midwestern states, was sponsored by the United Church of Christ.

HUMAN RIGHTS

Illegitimacy Issue Criticized

Four Anglican priests have issued a public letter opposing the dean of St. Michael's Cathedral, Bridgetown, Barbados, who has criticized government plans to remove the legal stigma from children born out of wedlock.

Since many families throughout the Caribbean have never gone through a marriage ceremony, illegitimacy is common and in several countries mass ceremonies have been held to give legal sanction of marriage to couples who have lived together for varying periods of time.

The Very Rev. Harold Crichlow attacked the Barbados government for its proposal to change the succession laws which had been announced by Prime Minister Errol Barrow.

The dean said the proposal was aimed at destroying marriage and was a vote-catching measure. In a sermon, he said the government had run out of progressive ideas and warned the public to beware of "gifts" now that elections were approaching.

Under the proposed legislation, the government would provide equal rights to illegitimate and legitimate children.

The four priests said, "While disapproving of illegitimacy, we should fall in line with many other nations and in no way penalize the children who are not responsible for the action of the parents. In

church, in law, and in social standing, no stigma should attach to the children."

Signing the letter were the Rev. Frs. Donald Brome, rector of St. Lucy; James Springer of St. Leonard; Rufus Brome of St. Peter; and Alan Bailey of St. Clement.

Dean Crichlow's views were hit hard by government legislators in the House of Assembly.

RHODESIA

Prime Minister: No Black Rule in My Time

Rhodesia's Prime Minister Ian Smith has declared that there will be no black majority rule in the breakaway British colony "in my lifetime."

The statement, made on British television, brought a retort from Rhodesian nationalist leader Ndabaningi Sithole that an intensification of armed struggle by the country's blacks would be "the only language Mr. Smith will understand."

Rhodesia has some 6 million blacks and, at the most, some 270,000 whites. Since the country declared its independence from Britain 10 years ago, it has been ruled by the minority.

Mr. Sithole, a U.S. educated United Church of Christ minister, who was released last December after spending 10 years in jail for opposing the Smith regime, has said the goal of the Zimbabwean (Rhodesian) nationalists is the establishment of a nation in which the majority elects its rulers.

The founder of the Zimbabwe African National Union (ZANU) said more recently he doubted that his people will be able to gain independence by peaceful means, although he still hoped that non-violence would produce the desired goal.

EPISCOPAL CHURCH

IDP Grants Made

Three predominantly black colleges have received the first grants made by the Executive Council from money pledged to the Episcopal Church's general budget through the Income Development Program.

The grant of \$39,000 was made to St. Augustine's College, Raleigh, N.C.; St. Paul's College, Lawrenceville, Va.; and Voorhees College, Denmark, S.C. The three schools have received support from the church's national budget for several years and have received high priority for funding by General Convention. However, the 1975 budget requests from the schools were cut by Executive Council last December. The grant from IDP funds restored the amount of that cut.

Because only \$13.9 million of the \$15.1 million national church budget was pledged through diocesan apportionments, many programs, such as support for black

colleges, were cut when council prepared the 1975 national church budget.

Over \$140,000 has been pledged by dioceses over and above their 1975 apportionments since the first phase of the IDP was begun in March.

Parishes and individuals as well as dioceses may contribute to this special support program.

SOUTHEAST FLORIDA

One-Half of Tithe Goes Outside Home Area

A check for \$54,406.50 was presented to the Rt. Rev. Clive O. Abdulah, Bishop of Trinidad and Tobago, by the Diocese of Southeast Florida. The money represents one-half of the tithe on the capital funds raised by Southeast Florida during the first five years of its history.

The check was presented at the annual ECW meeting in Miami Beach. Bishop Abdulah spoke on the convention theme, "Go ye into all the world."

When he received the check from the Rt. Rev. James L. Duncan, Bishop Abdulah said the money would be used to strengthen the clergy pension fund in his diocese. He remarked that men who have devoted their lives to the ministry have often retired in very poor circumstances.

The second half of the tithe, also marked for work outside the country, will be given for mission work in Central America.

CHURCH AND BUSINESS

Donations and the "Friendly Banker"

Do you have trouble remembering your church pledge, a gift to a church college?

Let the bank do it. At least, members of 10 churches in five metropolitan areas will be able to do just that beginning this fall.

"First Fruits" is a voluntary, experimental program in which banks, with proper authorization, will make monthly or quarterly payments directly to religious institutions.

Bank Americard or Master Charge may also be used for converting pledges.

If "First Fruits" catches on in Philadelphia, Kansas City, Atlanta, Los Angeles, and Dallas/Fort Worth, gone will be weekly offering envelopes, replaced by computers and by a system already used by insurance companies and some utilities.

Churches taking part are the Episcopal, American Baptist, Christian, Brethren, Missouri Synod Lutheran, Presbyterian U.S., Reorganized Latter-day Saints, United Church of Christ, United Methodist, and United Presbyterian.

What happens to the "offering section" of church services? A suggestion was made to use that part of the liturgy for

special offerings, a practice congregations welcome in truly special situations, especially if members have already "given at the bank."

What about the visitor, who is not a member of "First Fruits"?

And what about the 25¢-to-\$1 weekly pledgers who can't meet the \$10 minimum and have no bank accounts?

Obviously there are still some problems to be conquered.

SCOTLAND

Clergy Ranks to Be Cut

The Episcopal Church in Scotland faces a reduction of one-third in the number of its full time stipendiary priests. The decision was made during the annual meeting of the Representative Church Council (RCC).

The present number of 250 stipendiary clergy will be reduced to about 160 over the next five years.

Dr. Lewis Robertson, committee convener, said Scotland's economy, which "had looked like a bad situation, had shown itself to be very much worse." Last year it was believed that inflation was advancing at a 20% rate. Economists now set the rate at more than 30%.

Reduction in clergy ranks could best be handled at the diocesan level the committee said, and recommended several methods of tackling the problem, with early retirement as one of the best.

Retirement in the normal course of events and continuation of the non-stipendiary ministry were said to be "feasible and appropriate" in many individual cases.

Another alternative open to the seven diocesan bishops would be to retrain younger priests for secular employment with the goal of their serving in a non-stipendiary ministry.

CHURCH OF ENGLAND

Less Land, More Main Rooms Needed

In a land where millions of people live in single rooms, it came as a shock to many when bishops of the Church of England announced that they need houses having 12 main rooms.

The information was contained in a list of decisions and recommendations of the House of Bishops.

On the other hand, bishops said the grounds of their homes should be small enough to do without a full-time gardener.

To place all of this in perspective, it must be remembered that many of the episcopal palaces and castles are centuries old, dating back to the day when clerical affluence prevailed. Not only gardeners but numerous other staff are required to maintain them.

Today, inflation is galloping and clerics are among the most underpaid in their communities.

But why 12 rooms? It seems the bishops want six reception rooms and six bedrooms. The bishops want space for family and guests; for secretaries; for committee meetings and interviews; for library and files; for staff, etc.

The bishops came to their conclusion about housing needs after considering a memorandum on the subject prepared by the Church Commissioners who manage Church of England assets.

"Bishops should not, and have no desire to live ostentatiously," the House of Bishops commented.

But if a bishop is to do his job properly and efficiently, the House noted, he would need a larger house than he would require simply for himself and his family.

The bishops were divided over whether it was better for a bishop to have his office at home or elsewhere. However, they agreed that if the office accommodation had been moved away from the diocesan house, subsequent bishops should normally be expected to accept the arrangement, especially if a change of plan would involve considerable expense.

EXORCISM

Bishop's Ban to Be Accepted Temporarily

The Bishop of Wakefield (Province of York) ordered the vicar of a congregation in Darton to cancel a service of "power, praise, and healing" that was to have included exorcism in the service.

Writing to the Rev. Derek Peet, the Rt. Rev. Eric Treacy said the service "would be unwise after the controversy at Gawber. The atmosphere at the moment is rather highly charged" [TLC, May 18].

He was referring to the incident in which a man went through an exorcism conducted by an Anglican priest in Yorkshire County and then went home and brutally murdered his wife. The man is now in a government hospital.

The Rev. Trevor Dearing, rector of St. Paul's at Hainault, Essex County, was to have conducted the service at Darton. Some time ago he had conducted an exorcism on a woman in his church with the approval of the Bishop of Chelmsford, the Rt. Rev. John Trillo.

At a recent healing service in his parish, Mr. Dearing declared, "I believe in the same gospel that St. Paul did 2000 years ago—the gospel that says heal the sick and cast out demons. I shall go on doing it whatever a bishop and some theologians might think. If they cast us into jail, we will not stop. Look out, Satan, here we come."

But when asked about Bishop Treacy's prohibition on the scheduled service at Darton, Mr. Dearing said, "I will accept what the bishop says for a temporary period. The exorcism at Gawber was a

Continued on page 13

PAPAL INFALLI



RNS

Pope Paul VI: As late as 1964, it was necessary to re-assert papal reliance on the advice of Councils.

By PHILIP S. KAUFMAN

On March 4, 1974, the national Lutheran-Catholic dialogue issued a long awaited statement, "Papal Primacy/Converging Viewpoints" (*Origins*, Vol. 3, No. 38, March 14, 1974, 585-599). Dialogue in the 1960s had produced substantial agreement on creed, baptism, eucharist, and ministry and orders. Only the papacy remained as a source of serious doctrinal difference. Now there are two problems involving the pope's role in the church: papal primacy which concerns the pope as ruler, and papal infallibility which concerns the pope as teacher. The dialogue explicitly limited its discussions to papal primacy, recognizing that papal infallibility is an issue still to be faced.

The outcome of the dialogue on papal primacy certainly justifies the choice which was made. However, that choice is surprising for two reasons. The controversy over Hans Küng's *Infallibility? An Inquiry*, made papal infallibility a very timely topic. But, even more significantly, the choice seemed to violate an established pattern, adopted in the dialogue, of moving from the easier problems to the more difficult. As long ago as 1930 Abbot Cuthbert Butler had written: "Though at

the time of the council [Vatican I] it was infallibility that raised the greatest storms, alike outside the council and in, and still at this day is the great bugbear of the Protestant mind; I cannot help thinking that the matter of the primacy . . . in reality presents much greater difficulties to non-Catholics of all kinds. . . ." (E. Cuthbert Butler, *The Vatican Council*, [1930], II, 71).

I asked one of the consultants to the dialogue how they happened to start with the more difficult subject. He thought they wanted to base their discussions on the Bible. Since there is nothing explicit in the Bible on papal infallibility, but a great deal which could involve primacy, that seemed to be the better choice.

Now there is a simple and yet conservative approach to the question of papal infallibility which has proved quite helpful in defusing the dogma as a problem in informal ecumenical dialogues. This is to return to Vatican I and seek to understand the dogma in the context of its actual definition. It should be noted that my concern is not with the infallibility of the church, but only with the infallibility of the pope. I am not concerned with the history of the origin of the doctrine, which Brian Tierney has traced to the spiritual Franciscans of the 13th century, but only with the immediate historical background and contemporary understanding of the dogma defined in the constitution *Pastor Aeternus*, July 18, 1870.

Two elements are important for understanding the definition of 1870: the personality of Pius IX and the political situation in Italy which led to the fall of the Papal States.

The election of Giovanni Maria Mastai Ferritti, who took the name of Pius IX, was widely hailed as a victory for the forces of progress and reform. He was known to disapprove of the reactionary policies of his predecessor, Gregory XVI. He had supported the *risorgimento*, the movement for unification of all Italy into a single, national state. Liberal Catholics hoped that union would be achieved under the leadership of the papacy. Who better than Pius IX?

The revolution of 1848, the flight of the pope to Gaeta in the kingdom of Naples, and the proclamation of the Roman Republic by Mazzini quickly brought to an end the hope expressed by the great French Catholic layman, Ozanam, that Pius IX would bring about "the alliance of religion and liberty." Papal rule was restored in 1850 under a pope who now saw liberalism, and indeed all the principles of the French Revolution, as destructive of every social, moral and religious value. The leadership in the movement to unite Italy passed to the kingdom of Piedmont-Sardinia under the able, but anti-clerical, Cavour. The pope's refusal to grant political liberty to his own subjects played into the hands of the anti-clerical leaders of the *risorgimento*. In 1860 Cavour persuaded the inhabitants of the Romagna district of the Papal States to vote for annexation with Piedmont-Sardinia. The end of the temporal rule of the pope was at hand.

The "temporal power" of the pope as civil ruler of the Papal States had only existed since the "donation of Pepin" in 756. By the time of Pius IX the necessity of the temporal power had been elevated almost to the level of a "doctrine" supported by theological arguments. Pius IX and very many Catholics throughout the world viewed the gradual annexation of the pope's territory as an attack on the papacy and indeed on the church itself.

Nor can the personality of Pius IX be ignored. Butler writes of "the personal magnetism that by its charm and by its sorrows drew to Pius in an unprecedented degree of respect, affection and veneration of all Catholics" (II, 199). As the temporal power of the beloved pontiff declined, there developed a strong movement to exalt his spiritual power. This should be recognized as the powerful source of the movement to define papal infallibility.

To define a dogma from such motives was a departure from an almost completely consistent tradition—to define only in order to resolve grave conflicts. John Henry Newman wrote that "a council's proper office is, when some grave heresy or other evil impends, to inspire the

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INFALLIBILITY:

Has it a Future?

faithful with hope and confidence." "When," he asked, "has definition of doctrine *de fide* been a luxury of devotion, and not a stern painful necessity?" (Butler, I, 212-13). (Of course, Pius XI had set a precedent for this new use of the defining power when in 1854 he had defined the dogma of the immaculate conception as an act of devotion.)

It has become commonplace to line up the adversaries in great debates as progressives and conservatives or liberals and reactionaries. Recognizing the danger of such oversimplification, it is convenient to designate two parties, both inside and outside the council, the infallibilists and the inopportunist. The infallibilists, known to their contemporaries as neo-ultramontanists, fought for a strong definition. The inopportunist included those

who opposed the doctrine of papal infallibility as well as those who accepted the doctrine but considered a definition inopportune. Lying between these two "parties," but with little influence on the debate, was the Gallican position that a dogmatic decree of the pope becomes known to be infallible and irreformable because of the subsequent endorsement by the bishops. It need hardly be mentioned, except that the desire explicitly to reject it influenced the wording of the final decree.

The atmosphere both inside and outside the council has been described in detail by Abbot Butler. William George Ward, editor of the *Dublin Review*, held that the pope's "every doctrinal pronouncement is infallibly directed by the Holy Ghost" (Butler, I, 73). In France, Louis Veuillot,

editor of *Univers*, substituted the pope's name for God in the hymn at none of the Roman Breviary, "*Rerum Pius tenax vigor*," and applied to Pius the words describing the Holy Spirit in the sequence *Veni Sancte Spiritus*:

"To Pius IX, Pontifex-King:
Father of the poor,
Giver of God's gifts,
Light of men's hearts,
From heaven direct on men
the rays of your light."

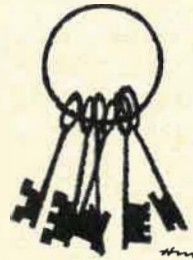
From an Italian source came the opinion that "when the pope thinks, it is God who is thinking in him" (Butler, I, 76-7).

Such ideas were by no means limited to journalists. The bishop of Tulle referred to Pius as "the Incarnate Word continuing himself." The bishop of Lausanne, a future cardinal, preached on the three incarnations of the Son of God, "in the womb of a virgin, in the eucharist, and in the old man in the Vatican." Manning, Archbishop of Westminster, the leading English speaking infallibilist, spoke of the pope as the incarnation of the Holy Spirit and identified papal infallibility with "inspiration," an idea explicitly rejected in the final decree. Butler observes that "the excesses of the new ultramontanists . . . did exercise a profound influence on the atmosphere in which the council was held. It is to be understood that they were not the isolated extravagances of a few extremists" (I, 77).

The position of the inopportunist can be summarized from observations of Dupanloup, Bishop of Orleans. There was no necessity for defining. The issue had been raised at the Council of Trent, but was dropped by the pope to avoid division among the bishops. The definition would increase the obstacles to achieving unity with other Christians and unnecessarily antagonize governments. There were serious theological and historical problems as yet unresolved. (Hefele, the great church historian, was perhaps the most adamant of the opponents to definition.) And finally such a definition would lower the esteem of the bishops in the eyes of the faithful.

The position of the pope was interesting. Infallibility was not on the original agenda of the council. When it was introduced and the date of its discussion gradually advanced on the schedule, Pius seemed to take an entirely passive role, acquiescing in the activity which others promoted. However, this neutral attitude was not long maintained. According to a contemporary observer ". . . bishops who were disposed to adopt a neutral or moderate attitude find themselves sorely tried in a personal interview. They find it vain to declare their devotion or their sincerity. His Holiness tells them plainly that they are not on his side; they are among his enemies; their loyalty is not sound. . . ." The pope sent letters of commendation to Ward, whose views he must have learned from Manning since he knew no English.

*As the temporal power of
the beloved [Pius IX]
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his spiritual power.*



But Pius also sent letters to Veillot whom he read in the French (Butler II, 202).

The outcome of the struggle is sufficiently known. The infallibilists won the immediate battle; they got a definition of infallibility. But when one recalls that conciliar definitions should be adopted with practical unanimity, their victory was scarcely as overwhelming as it has usually been described. There is a popular account of the final vote on July 18 in the presence of Pius IX. A fierce storm broke out with lightning around the dome of St. Peter and peals of thunder punctuating each yes vote, reminding the participants of the giving of the law on Mt. Sinai. There were only two negative votes; one of them was cast by Fitzgerald of Little Rock, Arkansas. When the vote was completed, both dissenting bishops went up to kneel before the pope and make their submissions. It was said that the little rock had yielded to the big rock. The unanimity required for a solemn definition had been achieved.

In this popular version of the scene nothing is said of the test vote five days earlier when 451 approved, 88 rejected the definition and 62 gave conditional consent, evenly divided between those who wanted a stronger definition and those who would have further weakened it. Most of the opponents of the definition left before the formal session, reluctant to offend a beloved pontiff by voting against the decree in his presence. It was six years before all of the bishops had submitted. Only priests and laity were involved in the schism which the definition provoked.

But if the infallibilists won the battle they lost the war. Newman, in his "Letter to the Duke of Norfolk," was to write: "It can hardly be doubted that there were those in the council who were desirous of a stronger definition, and the definition actually made, as being moderate, is so far the victory of those many bishops who considered any definition on the subject inopportune" (*Newman and Gladstone: the Vatican Decrees* [1962], 226). Newman, it may be recalled, was under a cloud as long as Pius IX reigned. Leo XIII made him a cardinal.

It is interesting to contrast the popular understanding of the dogma of infallibility with the actual definition as interpreted by Newman. As reliable a source as Ott, *Fundamentals of Catholic Dogma*, heads his section on papal infallibility with the statement: "The pope is infallible when he speaks *ex cathedra* (*De Fide*)." The average, educated Catholic, brought up on the Baltimore Catechism, would only want to add "when he speaks on faith and morals." Such a simplified statement of the dogma without a careful analysis of the restrictions, which Ott gives in small print, leads to two conclusions, neither justified by the actual definition: that the corporate action of the bishops in council would no longer be necessary or useful

and that the pope could act above and apart from the church. Pope Paul found the opinion, that councils would no longer be needed, sufficiently widespread in 1964 to contradict it in his opening address to the third session of Vatican II.

More serious was the conviction that the pope could act in isolation from the church, as he taught the church what to believe. Gérard Philips, secretary of the Theological Commission of Vatican II, has written: "The Second Vatican Council was at pains to show that it was an error to think that the pope set himself above the church and outside the church when he spoke *ex cathedra*" (Vorgrimler, ed., *Commentary on the Documents of Vatican II*, [1967], I, 119).

The actual definition was not susceptible of such simplistic explanations. The bishops at Vatican I rejected the strong wording proposed by the theologians: "The Roman pontiff cannot err when . . . he defines. . . ." (Butler, II, 133). They accepted a compromise statement which read: "The Roman pontiff when he speaks *ex cathedra* . . . is possessed of that infallibility with which the divine Redeemer willed his church to be endowed in defining doctrine concerning faith and morals. . . ." They did not define the infallibility of the church and deliberately avoided settling controverted issues on that doctrine. So papal infallibility was defined, not absolutely, but in relation to an ecclesial infallibility not yet defined.

Perhaps even more significant are qualifying ideas in the paragraphs preceding the formal definition. Without pinning down exactly how it was to be done, the council indicated some of the means used by popes to determine what is revealed truth: "according to the exigencies of time and circumstances, sometimes assembling ecumenical councils, or asking for the mind of the church scattered throughout the world, sometimes by particular synods, sometimes using other helps which divine providence supplied. . . ." Even more significant is the next sentence which makes clear that it is not *inspiration* by which "they might make known new doctrine, but that by [the Holy Spirit's] assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the apostles."

Newman, commenting on the assistance granted the popes that they might "inviolably keep and faithfully expound the revelation" wrote: "In order to secure this fidelity, no inward gift of infallibility is needed, such as the apostles had, no direct suggestion of divine truth, but simply external guardianship keeping them off from error . . ." (*Newman and Gladstone*, 189). As defined then, papal infallibility is a negative charism which protects the pope from defining as revelation what is in fact not revelation. According to Vatican II "whenever either the Roman pontiff or

Continued on page 14

My Uncle,

By LAWRENCE MILLS

I got into the barracks of the Castle Antonia in Jerusalem. It was almost as if I had been let in. For I was noticed, I knew, by some men standing around who pretended not to notice. Why?

I found my uncle, Paul, Rome's prisoner. He beckoned me to him—this uncle of mine, whom so recently I had seen almost torn to pieces by the bare hands of a mob, and rescued in the nick of time.

Quietly he looked at me. And his look, as always, calmed me.

"What news have you for me, little nephew?" Really I was not so little, but he always called me that. His hand found my shoulder. I was still trembling.

I told him what my friend Levi had just told me, how 40 men had vowed to kill my uncle—to eat nothing, to drink nothing, until they had done it, and how Levi had cried when he told me. The men were so sure, so *sure*, he said, that Paul would not stay alive long. One of them made up a little sing-song rhyme and Levi heard it:

Never, never be it said, that this man need not fear;

We may sell our lives to get him; the cost is not too dear.

My uncle nodded slowly and I thought I saw his eyes glisten. He told me some words of his Master, and said he was sure I would come to know the Master better. The words were: "Fear not them that can kill the body; only the soul."

Then he turned his head and hailed one of the centurions and asked him to take me to the tribune in charge who would be interested in hearing what I had to say. Soon the tribune had me by the

The Rev. Lawrence Mills, a priest of the Diocese of Pennsylvania, makes his home in Baltimore, Md.

Paul

arm and drew me aside, and I told him how the men would lie in ambush and get to Paul before other arrangements could be made. The tribune nodded and and told me to keep very quiet about all this. "These conspirators are going to a good deal of trouble about your uncle," he said. "Rome also knows how to take pains about things." He laughed lightly, but his face looked grim. Then he dismissed me.

As I was leaving I heard the tribune giving orders to two centurions. Two hundred infantry were to go to Caesarea three hours after sunset, with good mounts made ready to escort Paul to safety. The older of the centurions looked the tribune in the eye and said in a tight voice, "Sometimes enough is not enough." The tribune nodded. He said evenly, "You will add 70 cavalry and 200 light armed troops—crack troops, not auxiliaries."

It was a sight, seeing my uncle leave. The Romans, as is their way, didn't try to make a show of what they were doing, nor to conceal it either. There was some clatter of the horses. The riders were hunched over a little against the cold. It was an impressive sight—all those soldiers and horsemen. I was proud, very proud, for my uncle.

A voice spoke quietly next to me: "Your uncle, a restless swallow, is being shielded by the eagles of Rome. But in the end the swallow needs nothing. He will outwing all the eagles." I recognized the speaker. He was a lean and hardy looking man in his middle years—one of Paul's brethren, called by some the Children of the Way.

Shortly afterwards, everything happened at once. I was wondering what would happen if the 40 men who had vowed neither to eat nor drink until they had murdered my uncle were to suspect now that they could not get to him. Might their anger strike someone else?



World Publishing Company

St. Paul: Fresco from the Aurelii family sepulchre, ca. 3rd cent. A.D.

***"In the end, the swallow
needs nothing.
He will outwing the eagles."***

The thought was just crossing my mind when I felt a sense of danger near at hand. I bent forward just a little. It was lucky. A stone whistled just back of me and smashed into a wall to my right. I dodged quickly behind some bushes; then I ran, and kept low and kept running.

A few days later, a hand touched my shoulder and I started. I turned and looked into the steady eyes of a man I recognized. It was the tribune. He spoke to me by name and I wondered how he knew it. He said, "I have to tell you that your life is still not safe. But I have friends who learned to admire your uncle when he was our prisoner. And we have taken a liking to you and the way you stood ready to help him. Rome respects this kind of thing." He paused. "Some of us may be closer to the one whom Paul serves than we appear," he said softly, as if to himself.

"You have more friends around you than you may be aware of. Others know this too," he added. His right hand moved easily to the hilt of his short sword.

Somehow I trusted the gray eyes looking straight at me. And somehow, strange as it seems, I drew a letter out of my clothes and held it out to the tribune. He took it and read it slowly, and his face lit with a sudden smile as he looked up, and his eyes flashed into mine. I knew the letter by heart:

My dear nephew,

Fondest greetings, and thanks. Sometimes the journey from boyhood to manhood is a quick one. The Saints of the Way also salute you. My dearest regards, too, to my beloved sister, your mother. Keep well. In haste, faithfully,

Paul

EDITORIALS

Painless Martyrdom in PECUSA

The winner in the ecclesiastical court case of the Rev. William A. Wendt is the Rev. William A. Wendt, who was found guilty [page 5]. He is now a martyr with a painless martyrdom. The worst he can get as punishment is another godly admonition; and to anybody who shares Fr. Wendt's view of authority a godly admonition by his bishop is a quasi-sacramental sign that he has done something "prophetic": the episcopal No is the divine Yes.

Time was when a Christian defying ecclesiastical or civil authority suffered some penalty. All the authentic prophets of God have suffered, and gladly, for their disorderly conduct. Their penalties were real ones. We are not calling for the revival of the rack and the stake for condemned prophets; but if it becomes accepted practice in the church to punish the "prophet" in the way that the "prophet" likes best we make a Gilbertian game of it, and although we love Gilbertian games we feel that they lack grace of congruity in matters of this kind.

Thus the Wendt trial, a farce from the beginning, comes to a farcical end: the "prophet's reward" is not so much a slap on the wrist as a pat on the back. We wish this end would close the book on the affair, but it won't. It will encourage painless prophesying all over a church that sorely needs the kind of healing which cannot come while there is no order within the body.

Can't We All Change the Menu?

This is an editorial-pastoral note to the rather numerous readers who have asked us if we can somehow get off the subjects of ordination of women and Prayer Book revision, and to the undoubtedly more numerous readers who haven't put their plea into words.

Whoever you are who share this longing for a change of fare in our weekly offering of news and views, we're with you. You can't possibly be more weary of these subjects than we are. And we plan to do what we think we reasonably can do to change the menu without failing to do our job. Of that we shall speak in a moment.

But first, our job, as we see and define it, is to report to you the news of the church and the views of Episcopalians: not just the good news, and not just our views. The truth is that if TLC is hung up on these two subjects it is because the whole of PECUSA is hung up on them. It's a very crippling bind in which the church finds itself. As with any obsessed individual so with any church: the obsession absorbs the concern, the thought, the energy, the enterprise that should be devoted to other vital agenda.

As we see it, the Episcopal Church is marking time until the 1976 General Convention at which it will, presumably, make up its official mind and program concerning ordination of women and Prayer Book revision.

These two issues—more exactly, people who are "doing their own thing" about them—are keeping the Episcopal Church in a state of general semi-paralysis.

If our news section is jammed tightly with material under either the one or the other of these two headings it is because that *is* the news as it is being made by Episcopalians. There isn't much other news being made.

And what's in the news determines substantially what will be in the views of churchpeople. We publish a prodigious amount of letters and articles about the two issues: perhaps too much. But it's what people are thinking and talking and writing about.

Now, having said all that, we will agree that there has been too much of it, and we hereby resolve and promise to cut down as much as we think that we can without curtailing our keeping you fully informed.

If you want to write about either Prayer Book revision or ordination of women, will you, before taking pen in hand, simply ask whether you have seen your point made already by one or more writers in TLC? If so, try to restrain your hand. For if you write, and send it to us, you are dealing with an editor who, like the girl in the song, has a great deal of difficulty saying no.

For our own part, God helping us, we will slash mightily the quantity of material that we publish on either of these issues, trying to restrict our column space to news that really adds to your information and views that can conceivably enhance your understanding.

Nobody wants a change in the menu more than we. O ye men and women of God, do something that will make it possible!

To PECUSA, On Her Blindness

When I consider how our light is spent
These end-days, in a world gone dark with pain,
While that one message which our Savior sent
Us forth to share, lies in us silent, slain
By inward hates, which have his body rent
And wasted all that wealth of heart and brain
He once so dearly purchased on the Cross;
In anger, then, I pray for his return,
Bidding him judge us for our talent's loss —
But his great mercy, which doth ever yearn
For our redemption, sends this word across
Death's wide dominion to us: "Brethren, turn
From arguing how to pray or who should lead;
Behold, my lambs are starving; go, and feed!"

Mark Hein

BRIEFLY...

tragic event, but my ministry must go on. I will be prepared to stay away from Yorkshire for 12 months. But after that I am dealing only with the law of the church and not the law of England, and if necessary I will hold my services in public halls."

ARMED FORCES

Chaplains Aid Refugees

A "largely untold" story is that of the role service chaplains are playing in the Vietnamese refugee program—the Navy on Guam and at Camp Pendleton, Calif., the Army at Fort Chaffee, Ark., and the Air Force at Elgin AFB, Fla.—the General Commission on Chaplains and Armed Forces Personnel reports.

The Rev. Norman G. Folkers, a retired Air Force chaplain and editor of *Endorse*, the commission's newsletter, writes that no native Buddhist or Roman Catholic priests have been found among the refugees, as yet. Five Vietnamese, who are Roman Catholic priests studying in the U.S., will serve among their compatriots.

American missionaries of the Christian and Missionary Alliance are aiding Camp Pendleton refugees in their own language.

At Elgin AFB, the chaplain forces are being supplemented with three civilians who are working with their compatriots.

Mr. Folkers wrote that the extent of "direct ministry of our chaplains to the refugees is somewhat limited by language and religious heritage."

He said that one estimate puts the religious categories at 50% Buddhist, 45% Roman Catholic, and 5% "other."

LUTHERANS

Seminary Bars Charismatics from Pastoral Training

Concordia Seminary in Springfield, Ill., no longer will accept students involved in the charismatic renewal movement for its pastor training program.

A policy statement issued by the Lutheran Church-Missouri Synod said applicants who are identified as neo-Pentecostal may be admitted as general students in the Master of Divinity program but are ineligible for the program leading to the ministry of the Lutheran Church-Missouri Synod and hence for placement in a congregation or agency of the synod.

At the time of admissions, students will be asked whether they claim to possess one of the special charismatic gifts referred to in I Corinthians 12.

According to the seminary faculty, charismatic teachings on the baptism of the Holy Spirit are "at variance with both the scriptures and the Lutheran Confessions."

■ A six-week course of study was offered the laity of the Diocese of Southeast Florida through the Bishop's School of Christian Studies. A faculty of ten provided instruction in the Bible, theology, liturgics, worship, church history, and living as Christians.

■ Religion received 43.1% of the total giving in the U.S. in 1974—reversing a trend in which religion had been receiving a declining share of the philanthropic dollar. According to the 20th annual edition of "Giving USA," religion received a total of \$10.85 billion last year, again leading the list of major philanthropic categories. Giving to religion had slipped from 49.4% in 1964 to 41.4% of the total in 1973.

■ Citing the economic plight of their churches and parishioners, priests of the Roman Catholic Archdiocese of Milwaukee decided to forego half the cost of living increase they were to receive beginning July 1. The Priests' Senate voted to take a 6.75% increase, which means monthly salaries for 1975-76 will range from \$237 for those in the lowest category to \$356 for those at the top of the scale.

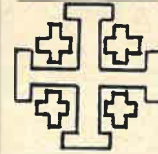
■ Despite the introduction of civil divorce in Italy, the majority of Italian couples wishing to separate are seeking annulments through Roman Catholic Church tribunals because annulments are easier and quicker to obtain and are alimony-free. Italian Radio reported a church annulment requires only a few months to obtain while a civil divorce must be preceded by a five-year waiting period of separation demanded by civil law. The broadcast said annulments are "quite costly" though church sources said that about 40% of the cases are tried free of charge.

■ A 336-unit retirement community in the foothills of the Catalina Mountains near Tucson has been opened by the Diocese of Arizona. Named Whitaker Village for the state's first Episcopal bishop, Ozi William Whitaker, it was originally built as a commercial project but failed financially. A corporation known as Episcopal Retirement Homes then acquired the facilities, which are built on a 20-acre plot. It is financed by a \$6.6 million loan from the Chase Manhattan Bank of New York. In addition, the bank is underwriting acquisition of another 20 acres and the construction of a central dining room and health units.

■ The Pension Boards of the United Church of Christ, which carry 12,507 members (clerical and lay), paid out a total of \$6,159,029 in benefits in 1974. Book value of the funds is more than \$200 million.

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THE LIVING CHURCH

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INFALLIBILITY

Continued from page 10

the body of bishops together with him defines a judgment, they pronounce it in accord with revelation itself" (*Lumen Gentium*, #25, Abbott trans. 49).

As for the appropriate means by which pope and bishops make inquiry concerning matters to be defined, Gérard Philips has an excellent summary based on the teachings of Vatican II. These consist of diligent use of scripture, recourse to the free and uncensored work of scholars, sensitivity to the insights of the faithful, ecumenical dialogue, and "a frank and courageous dialogue with the spiritual and social realities of each age. . . ." (Vorglimmer, I, 214).

The final phrase of the definition, "and therefore such definitions of the Roman pontiff are irreformable of themselves and not from the consent of the church," is simply a direct refutation of the Gallican position. It denies the need for a subsequent ratification by the bishops while in no way denying the need to consult the church prior to issuing an infallible statement.

All of this has been theory, an attempt to understand what was actually defined at Vatican I. What about practice? From the language of *Pastor Aeternus* and

much of the subsequent discussion, one would think that papal infallibility had been exercised frequently and on grave issues. Such is not the case. Only two papal decrees are recognized with certainty as *ex cathedra* definitions—the Immaculate Conception defined by Pius IX in 1854 and the Assumption defined by Pius XII in 1950. Neither proclaims a truth central to the church's teaching on salvation. Neither was defined to stop a great heresy which threatened the life of the church. Their purpose was devotional, expressions of two popes' great love for the Blessed Virgin.

It has been suggested that the doctrinal significance of every mariological statement must be its christological content. The christological content of the church's first mariological statement at Ephesus in 431, calling Mary "the mother of God," is that her Son is truly God, the Son of God.

What is the christological content of the two defined marian dogmas? This may not be too difficult to find for the dogma of the Assumption. It is undoubtedly Christ's victory over death expressed in Bible and creed as the resurrection from the dead and in this dogma applied to her through whom he became a member of our race.

But what is the meaning of the Immaculate Conception in view of rethink-

ing of the doctrine of original sin? That doctrine is increasingly seen as an expression of the reality of the sinful situation in the world into which every child is born and therefore the absolute necessity of grace. Would anyone suggest that the world into which Mary and Jesus were born was different? Indeed, may there not be a hidden docetic tendency here? Was there an implicit desire to protect the Incarnate Word from our sinful flesh, a failure to recognize that the "Word made flesh" accepted our real humanity in all its alienation? "For our sakes God made him who did not know sin, to be sin, so that in him we might become the very holiness of God" (II Cor. 5:21).

Vatican Council II pointedly did not define anything. And there is the delightful story that Pope John shocked a group of seminarians by saying: "I am not infallible." When that statement had had the desired effect he explained: "The pope is only infallible when he speaks *ex cathedra*. I will never speak *ex cathedra*, therefore I am not infallible."

In the practical order there will probably never again be a solemn, dogmatic definition by pope or council. There is much to be said for the contention that no historically conditioned, verbal statement can ever encompass the truth of God. God's truth could only be realized in a person and his name is Jesus of Nazareth.

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(Continued from preceding page)

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The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
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NEW YORK, N.Y.

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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; 8:15 Ev & HC; Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

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

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; MP 11 (2S, 3S, 4S); HC 11 (1S, 5S); HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

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TRINITY CHURCH Broadway at Wall

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

The Living Church

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

INTERCESSION Broadway at 155th St.
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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

ST. PAUL'S Broadway at Fulton

The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

UTICA, N.Y.

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Sun 8 HC, 11MP (1S HC)

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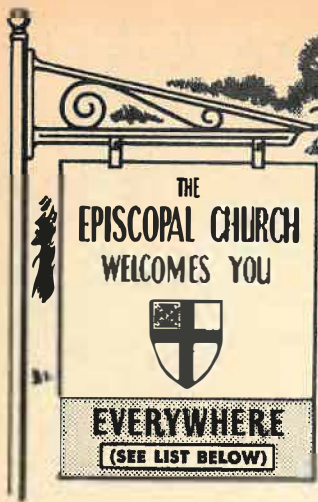
ST. LUKE'S Cowardin Ave. & Bainbridge St.

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Sun 8, 9:15, 11; Thurs 10

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The Very Rev. Eckford J. de Kay, Dean
Sun H Eu 8 & 10; Daily as announced

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.Min., D.D., v
Sun 10 Bible Study, 11 H Eu & Ser

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Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7; Thurs 10 & 7

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

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Sun 8, 10, 6 H. Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat 7; others as anno

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Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

NEWARK, N.J.

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