

The Living CHURCH

*Androgyny—
God's
New Image?*

• page 10



"Madonna and Child" found in a Latin American guerrilla hideout — chilling testimony to the difference between the Holy Spirit and the spirit of an age. In the infant's arms is a fragmentation bomb.

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AROUND & ABOUT

— With the Editor —

It was about a hundred years ago now, give or take a few, that Victor Hugo wrote his essay *The Future of Man*, in which he ventured this happy prophecy: "In the twentieth century war will be dead, royalty will be dead, and dogmas will be dead; only man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven. All hail, then, to that noble twentieth century, which shall own our children, and which our children shall inherit." Hugo was not a fool. What he thought he foresaw in our century was considered inevitable by most healthy souls and reasonable minds of our grand-



fathers' era. Nobody knows, really, what went wrong; but we know that Hugo and most other intelligent people of his time believed that humanity needs to be emancipated from two and only two bondages—ignorance and superstition (by which they meant supernatural religion)—to enter the terrestrial bliss.

If nobody knows what went wrong, it would be temerarious on my part to proceed to say what did go wrong. But what may be within our competence is to say what went wrong, not with humanity itself but with such prophecies as Hugo's. Isn't it that they mistook the source of man's weal or woe, thinking that it is his head rather than his heart? Hugo's contemporary, John Henry Newman, did not make that mistake. He said that man is not an imperfect creature who needs to be improved but a rebel who must lay down his arms. The history of the past hundred years has not made a liar or a chump out of him.

Another Victorian who was anything but a fool, Benjamin Disraeli, made this strange assertion: "The divine right of kings may have been a plea for feeble tyrants, but the divine right of govern-

ment is the keystone of human progress." You wonder what he would have made of the divine right of government as exercised by the Nixon administration. His statement must mean that government can do no wrong, since that is what divine right in the political realm means. The corollary is that whatever government does while engaged in the business of governing is *ipso facto* right.

Disraeli was steeped to the gills in political history, and the deadly folly of his theory had been exposed and demonstrated ten thousand times in recorded history before he was born. How do people of his intelligence (and they are doing it right now, we may be sure) miss such obvious truths, so close to them that they trip over them?

I venture a theory in reply. I didn't invent it. Neither, so far as I know, did St. Paul, but it has never been more forcefully propounded than in his letter to the Romans (1:18-32) in the passage in which he declares how clever people become fools. "In Adam's Fall/We sinned all." Yes, but in so doing we became dunces as well. We suffered brain damage as well as heart damage. (*O Adam, quid fecisti?*) Fallen man is both the knave and the fool whom St. Paul so unflatteringly describes.

I've read somewhere about a skeptic who was jauntily and in fact proudly proclaiming his ignorance of the Blessed Trinity, implying that people of his superior intelligence know enough to know nothing at all about God. To this a simple believer, who knew him well, replied gently and with no disrespect: "But aren't you also weak on the Ten Commandments?"

The farther our alienation from God,



the loftier our pride; the loftier our pride, the duller our intelligence.

Perhaps we should make more of the fact that the Fall raises hell not simply with our morals but with our brains. (If you are wondering what got me off on this cheerful train of thought this morning, so am I.)

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July

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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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July 13, 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 Peace 'On Cue' "

Thank you for printing the beautiful, thoughtful letter from Sister Esther Margaret about the peace "on cue" [TLC, May 25]. I am moved to declare that we need such catholic, compassionate common sense in the diaconate, the priesthood, and the episcopate.

(The Rev.) JAMES E. BAUER
 St. Stephen the Martyr Church
 Monte Vista, Colo.

Anglican Fellowship of Prayer

In reporting the recent Anglican Fellowship of Prayer Conference [TLC, June 8] held in Atlantic City, you stated that no resolutions were presented to the three day meeting.

The fact is that a very important resolution was passed unanimously. It is very significant for the church as a whole today. It reads as follows:

We, the undersigned representatives of organizations serving the Episcopal Church in Pews/Action, affirm our loyalty to Jesus Christ and his body, the church. We trust in the power of the Holy Spirit to unite us all in prayer, evangelism, worship, study and action. We will remain committed to the Episcopal Church and its decisions on controversial and potentially divisive issues at General Convention. In the name of God: Father, Son and Holy Spirit.

The Anglican Fellowship of Prayer upholds the great theme, prayer unites.

(The Rev.) CHARLES G. GIBSON
 Christ Church Cathedral
 Indianapolis, Ind.

"Don't Let Them Take It"

Your editorial entitled "Don't Let Them Take It Away" [TLC, June 1] is really great. This is what Episcopalians need to hear nowadays. Keep up the good work.

MRS. GEORGE ANDERSON
 Springfield, Mo.

Pro Dr. Mollegen

I have been reading with growing distaste the gratuitous attacks upon Professor A. T. Mollegen of the Virginia Theological Seminary being made on your editorial pages and in the letters section. The tastelessness of the letters is exceeded only by the editorial "hoorays" which they receive.

The theological statement which Mollegen makes about Jesus' relationship to God is supported by most theologians, Catholic and Protestant. That aside, the church has been debating for over 1900 years the problem of

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the correct *propositional* formulation of Jesus' relationship to the Father. The problem has never been resolved very well or for very long. Apparently in your mind and in the minds of those who support you in this enterprise, the correct propositional formulation has been settled upon once and for all. Gratifying.

Even more gratifying would be for these all-too-Protestant ("accept my precise propositions, or be anathema") attacks to end.

(The Rev.) W. TAYLOR STEVENSON
Editor, *Anglican Theological Review*
Milwaukee, Wis.

We wish to protest the letters of A. E. Bartholomew and the Reverend Gerald L. Claudius [TLC, June 8] and the letters of the Reverend Messrs. Hope and Shackles [TLC, June 1], which take issue with our colleague A. T. Mollegen's statement on the divinity of Christ [TLC, May 11].

We are glad to say, as Dr. Mollegen did in his May 11 letter, that there are contexts in which it is proper and right to say, "Jesus is God" (Cf. Jn 20.28). But when this statement is elevated to become a normative dogmatic formula, it oversimplifies the Christian faith. It expresses a partial truth—a good description of heresy.

We hold with Professor Mollegen that "Jesus is the God-man" or "Jesus is God incarnate" or "Jesus is the *Logos* made (become) flesh (human)" [TLC, May 11]. Those statements are unimpeachable versions of Chalcedonian christology. We affirm that ancient conciliar definition. These are the relevant sections:

"Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; . . . one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation . . ." (*Bettenson's Documents of the Christian Church*, pp. 72-3).

In insisting on this full formula, which asserts the complete humanity of Jesus as well as his complete divinity, we, along with Professor Mollegen, desire to protect faith against the same monophysitism which Chalcedon aimed to prevent, and to which, nevertheless, much subsequent theology, both catholic and protestant, has been liable. The bald statement, "Jesus is God," at least suggests, if it does not require, a monophysite interpretation.

If there is anything "liberal, sentimental, or humanistic" (Claudius) about the Chalcedonian formula, Dr. Mollegen and we are guilty. If the Chalcedonian formula "denies the divinity of Christ" (Bartholomew), Dr. Mollegen and we are guilty. But, like him, we think that the shoe is on the other foot.

Another matter disturbs us in the letters of Mr. Bartholomew and Fr. Claudius. Although we affirm Dr. Mollegen's stand on this particular issue, we regard it as a dangerous kind of reckoning guilt—or in this case, innocence—by association simply to

assume without further evidence that other members of the Virginia faculty hold the same opinions as Dr. Mollegen, or any other colleague, does. Attendance at one faculty meeting would dispel that illusion.

THE NAMES OF 20 MEMBERS OF THE
VTS FACULTY ARE SIGNED
Alexandria, Va.

Theological Authority

TLC is rapidly painting itself into a corner on "the priesting of women." The arguments against it in replies to correspondents are that these second-grade churchpeople are theologically and scripturally barred from ordination. A news item [TLC, June 1] says "that more than two-thirds of all Anglican theologians in Canada" have approved the ordination of women. Well, even two-thirds of self-styled theologians in Canada may be wrong, but what about the Archbishop of Canterbury [TLC, June 1]? Is he weak on the fundamentals of scripture and theology?

I regret that I will not be around when the arguments against ordination will seem as quaint as those expressed 50 years ago against women's suffrage.

GEORGE P. MEADE
New Orleans, La.

The Archbishop of Canterbury is not an Anglican pope. And in our day a good many self-styled theologians are indeed weak in scripture and therefore weak in theology. Ed.

Who Is in Schism?

Ms. Anne George's argument regarding schism [TLC, May 18] seems to be based on having her words "the rest of the church" be understood as referring to PECUSA in General Convention assembled. But to me those words mean Roman Catholics, Orthodox, Old Catholics, et al., continuing the apostolic male priesthood. No doubt Ms. George would consider an Episcopal parish which, with its clergy and Book of Common Prayer, entered into a uniate agreement with, say, the Polish National Catholic Church, to be in schism. Using this reasoning, would she also believe the Protestant Episcopal Church to be schismatical?

R. F. WILSON
La Jolla, Calif.

In reply to Anne George's letter on schismatic intentions [TLC, May 18], I agree that schism is not God's will and that no schism is ever excusable. I even agree that women in priesthood may be in accord with God's will. But I do not accept the assumption that a few bishops of the Episcopal Church are competent to determine this. If a few, or even a majority, of the bishops of this church depart from apostolic faith and order to ordain women, it is they who are in schism. She says: "To commit schism because something is done in the church that does not please us is deliberately to flout the will of God." True; and who has done this already? Four bishops, 11 women, and their supporters who wish to pressure the church into following them.

It is perhaps true that priesting women is no threat to apostolic ministry, but the Episcopal Church does not possess authority to determine this apart from the rest of the catholic church. It must be agreed on by all

those who possess apostolic orders. The question most definitely *is* whether women *can* be priests. Until this is determined by theological agreement, the use of propaganda and pressure tactics to achieve goals will lead their practitioners into schism. Mere expediency—women ought to be priests and therefore can be—is not the way so serious a question should be considered.

No one is advocating schism, but those preparing for a change of doctrine under the guise of civil rights seem to have the edge in propaganda. Any who believe the Episcopal Church should remain a part of the one, holy, catholic, and apostolic church are threatened with being considered schismatics. It seems only common sense that those who depart from faith and tradition to bring in new doctrines on the basis of secular demands are the ones who are schismatic.

DOROTHY W. SPAULDING
McLean, Va.

Praying for GC

This letter is in reference to Fr. Sutcliffe's suggestion [TLC, May 25] that we covenant to pray for General Convention at least thrice daily. I must commend him for this suggestion which is one of the few constructive ones I have heard made. Many of us are in real agony over the church at this time. Regardless of what "side" we are on, believing that what happens is the will of God will turn our mourning into joy. I would hope that TLC would print this convention prayer so that all may pray it, and not just while General Convention is in session but beginning right now.

EMILY GARDINER NEAL
Pittsburgh, Pa.

If we start publishing it now, and continue from now until GC, I'm afraid that readers will soon regard it — and disregard it — as a fixture like the masthead. I propose rather that all get out their copies of BCP '28 — one of our favorite books — and start using the church's own prayer for GC, on pages 36-7 (changing only "here" to "soon"). Ed.

Architecture and Liturgy

A couple of years ago a young clergyman, reviewing a book on church architecture, wrote that the medieval structure ". . . dictates stifling liturgical patterns to a people gasping for breath." And now the Rev. Peter E. Van Zanten writes ["As Others See It," TLC, May 11] ". . . up until 1549 there was no Book of Common Prayer. . . ." He goes on to say that ". . . the problem of the Church of England and the Episcopal Church has been the BCP all along."

In the instances quoted, it seems to me that we have the prattle of fraternity house comics who enjoy saying things that sound both bright and true; and, more important, will unsettle the old folks. College boys at home for the summer delight in seeing dad stiffen and hear mother's frightened cry, "O son, you don't really believe that, now do you?" Of course, we all know that it is foolish to attribute our failures to either church architecture or the liturgy.

Long before the Reformation there was a liturgy. In the early Christian church the Bible furnished all that was required for

Continued on page 14



PRAYER AND EVANGELISM. By Helen S. Shoemaker. Word. Pp. 118. \$3.95.

Helen Shoemaker's book, *Prayer and Evangelism*, never loses sight of the purpose of the title. Prayer is first defined and then exemplified by the Lord. "Jesus shows himself in deep prayer." There is no dazzling of pietistic ornamentation, but a clear revealing of deep insights and constant light reflecting the secrets of the human soul. The author gives this reader the impression that she believes in the spiritual power of God. Prayer and evangelism go together. Prayer releases the power of God which is evangelism. Prayer gives strength, and strength reaches out to limitless boundaries.

The book will make a lasting contribution by inspiring its readers. It will give determination to face the sorrows and joys of life. The points of view about prayer have biblical documentation and are endorsed by personal experiences, both human and divine, which is another definition of evangelism.

All in all, the book is a vigorous approach to a delicate and sensitive subject with a good balance between sentimentality and common sense. Mrs. Shoemaker displays an earnest and respectful consideration of practical reality without losing the mystical enchantment of spiritual insights.

(The Very Rev.) WILLARD A. PAGE
Episcopal Theological Seminary in Kentucky
Lexington, Ky.

JESUS: A Life of Christ. By Lord Longford. Doubleday. Pp. 184. \$5.95.

Francis Aungier Pakenham, Lord Longford, affirms his faith in Jesus Christ the savior of the world, and invites others to share it. Unfortunately he does it by simply ignoring all of the many problems New Testament scholarship has revealed. For him there is no synoptic problem, no difficulty in reconciling the difference between the gospels which give us the problem and St. John's gospel. He uses all four indiscriminately to weave a story of Jesus' life from miraculous birth to resurrection. He gives no references for direct quotations from either the Bible or other sources, not even the normal chapter and verse citations of texts used. Frequently he paraphrases, again without reference. There is no index, and the selected bibliography contains only twelve authors, among whom curiously is Renan, but more importantly Daniel-Rops whose *Jesus and His Times* was a best-seller in

the 1950s. He obviously relies heavily on that book, but there are no direct references.

The trouble with this simplistic approach is that it too easily "solves" the mystery of Jesus' person in the direction of Docetism. In his preface, after insisting on the reality of Jesus' humanity, he goes on to write, "At the same time, Christ was fully aware of his divine nature and destiny: that he would dwell on earth for a short span, leaving a body of teachings that would last as long as human life on earth; that he would die on the cross for the salvation of mankind, and rise from the dead." This too much reliance on St. John's gospel as a source for biographical material of course makes the synoptic evidences of struggle and doubt on the part of the disciples incredible. Daniel-Rops wrestled with this problem in a long chapter to which his lordship ought to have paid more attention.

There is a place for devotional literature and for stained glass windows, but neither genre ought to be served up as historical biography. This, I am sorry to say, Lord Longford does.

(The Rev.) WOOD B. CARPER, JR. (ret.)
Lewisburg, W.Va.

DOORWAY TO A NEW AGE: A Study of Paul's Letter to the Romans. By James D. Smart. Westminster. Pp. 196. \$2.95, paper.

Paul's letter to the Romans is the most systematic statement of his theology, and, regrettably, a book difficult to penetrate. One who is scholarly may be able to plough through Barth, Dodd, Nygren or Barrett, but the popular *How to Be a Christian Without Being Religious* by Fritz Ridenaur suffers at crucial points from fundamentalist theology. James D. Smart, a former professor at Union Theological Seminary, can be truly thanked for this useful volume.

Doorway to a New Age is a popular presentation of the consensus of historical critical study on Romans. Time and again Smart emphasizes the same points which this reviewer heard in his seminary days from Reginald Fuller or Jules Moreau. Contents include "Beyond Religion," "The New Age of Faith and Freedom," "Between Two Worlds," "Christian and Jew," and "Christian Behavior in the New Age." The book comes complete with a set of discussion questions for each chapter along with a glossary of terms which might not be familiar to the average reader.

The most serious lack in the book is

that while Smart relates the influence the letter to the Romans had on Luther, Wesley and Barth, he does not comment on its earlier influence on St. Augustine of Hippo. The glossary, curiously, does not define "type," and its definition of the Incarnation as merely "an event" cannot be held to be adequate.

(The Rev.) LESTER B. SINGLETON
St. Stephen's Church
Racine, Wis.

WAY OF FREEDOM: An Introduction to the Epistle to the Romans. By Christopher Bryan. Seabury/Crossroad. Pp. 124. \$3.50, paper.

In recognition of the extraordinary influence of the Epistle to the Romans upon Christian theology, Christopher Bryan has written this compact and informative introduction designed for use with adult study groups.

It can be fairly reported that the author has succeeded with his venture. Lay groups bent on serious biblical study will find this paperback most helpful, especially the opening chapters where the author establishes the theological terminology necessary to any understanding of Pauline thought. Of special excellence are his treatments of "faith" and "righteousness," two terms which tend to cause considerable confusion among those who occupy the pew, not to say the pulpit.

In later chapters the writing becomes somewhat dense, as the author attempts to convey a great deal of conceptual material in a relatively few words. Skillful discussion leadership will be needed here.

A short study guide has been appended. While many of the suggested techniques are useful, some leaders will question the rather pietistic and sentimental nature of much of this material. For example, the idea of a study of Paul's thought being concluded with a meditation on Simon and Garfunkel's rendition of "Bridge Over Troubled Water" struck this reviewer as a trifle grotesque. But then, *de gustibus non disputandum*.

(The Rev.) DAVID EDMAN
Grace Church
Scottsville, N.Y.

CHRIST AND OUR CRISES. By F. Donald Coggan. Word. Pp. 52. \$2.95.

Christ and Our Crises, by the present Archbishop of Canterbury, deals with the crises of fear, doubt, success, disillusionment, and death. These meditations were first given as noon-hour talks during Lent. The author says in regard to their being printed, "I must confess that talks do not 'read' well."

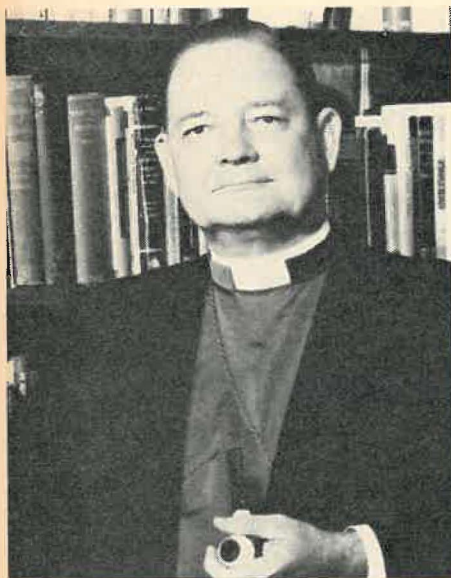
Even if the reader understands this and is sympathetic then it must be assumed the archbishop's personal charm is far greater than is expressed in these meditations.

(The Very Rev.) L. SKERRY OLSEN
Grace Cathedral
Topeka, Kans.

The Living Church

July 13, 1975
Trinity 7 / Pentecost 8

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Bishop Noland

LOUISIANA

Bishop Killed in Crash

The Bishop of Louisiana, the Rt. Rev. Iveson Batchelor Noland, was one of the passengers killed when Eastern Air Lines Flight 66 crashed near Kennedy International Airport June 25. He was on his way to New York to attend a meeting of the presidents of the Episcopal Church's nine provinces.

Bishop Noland, 60, was a graduate of Louisiana State University ('37) and the University of the South ('40). Ordained to the priesthood in 1940, he spent all but a few years of his ministry in Louisiana.

He was rector of the Church of the Good Shepherd, Lake Charles, La., when he was elected to the episcopate in 1952, to serve as Suffragan Bishop of Louisiana. He was consecrated Oct. 1, of that year, thus becoming #515 in the succession of American bishops. In 1961 he was elected coadjutor and became diocesan in 1969.

Last year he was named president of the Fourth Province (Sewanee) which includes the southeastern section of the United States. He had served as president of Louisiana Inter-church Conference.

The bishop is survived by his widow, Nell Kilgore Burden, their three sons, and several grandchildren.

Services were held in Christ Church Cathedral, New Orleans, with the Rt. Rev. John M. Allin, Presiding Bishop, officiating. Interment will be in the cathedral at a later date.

MASSACHUSETTS

Discrimination Charged by Seminary Couple

The Diocese of Massachusetts has been charged with discriminating against married couples seeking ordination to the diaconate.

Ruth and Christopher Evans, students at Episcopal Divinity School, Cambridge, made the allegation, which was denied by diocesan officials.

Mrs. Evans, 25, maintained the diocese will ordain her husband if she agrees not to be ordained. Reportedly she is on a year's leave of absence from EDS.

Mr. Evans, 26, said that if his wife is not accepted he will have to reject ordination.

The Rt. Rev. Morris B. Arnold, Suffragan Bishop of Massachusetts, said he declined to approve Mrs. Evans for ordination "for reasons having to do with her general aptitude and fitness for ministry."

Mrs. Evans said the bishop told her that she was turned down on the basis of a psychological examination given to all who seek ordination. She said that after she took the exam, Dr. Christopher Gates, the examining psychiatrist, told her she was "a together person" and would pass. Three weeks later Bishop Arnold reported to her that she could not be accepted because of the psychological examination, Mrs. Evans said.

Bishop Arnold told a reporter that test results are "confidential information." He also said the canons "require that the prediction of the applicant's emotional and nervous stability be good. That was not the case with her, unfortunately."

The Diocese of Massachusetts has no policy against a couple being ordained, the bishop said. He did, however, point out the problems an ordained couple might face in finding jobs.

At least six priests of the diocese are out of work and others who want to change cannot find new positions, according to the Rev. Canon Theodore Jones, who is on the diocesan staff. "It's a real sticky thing to find jobs," he said, "and

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when the bishop accepts a candidate, he also accepts the responsibility for finding a job."

Bishop Arnold said that, on the average, three of every five candidates for ordination are rejected on various grounds.

The Rev. Gene Goetchius of EDS said he felt Mr. and Mrs. Evans are "perfectly competent" and that he would recommend them for the diaconate.

NEW JERSEY

Flagrant Violations of Canon Law a Continuing Concern

Concern over the lack of discipline in the Episcopal Church among "certain of our bishops, priests, deacons, and laity," caused a majority of the clergy in the Atlantic Convocation of the Diocese of New Jersey to express their thoughts about the "flagrant violations of canon law" which have been in the news. The men are also concerned with the "drastic changes" being proposed for "our forms of worship."

Sixteen priests signed a statement of "specifics" that are their chief concerns, including the following:

1. The "uncanonical and therefore illegal ritual of ordination" for the Philadelphia 11.

2. The efforts of some clergy and laymen to "regularize marriages of individuals of the same sex to each other; also that men known to be homosexuals have been admitted as candidates for holy orders and that seminary officials have failed to inform bishops of students in their schools who are known homosexuals."

3. "Apparent confusion" over the "many and sometimes drastic changes" being suggested for Prayer Book revision, especially the admission to holy communion of young children who have not reached a "realistic age of discretion" whether they be confirmed or not . . . and the "implied omission of the confession and absolution in both trial rites."

4. Directives of some bishops authorizing the sole use of the Green Book and the "total removal" of the Book of Common Prayer from pew racks by some parish priests.

5. The appointment of two of the Philadelphia 11 to the faculty of the Episcopal Divinity School with the "usual rights" that accompany faculty membership.

6. The refusal of the Bishop of Wash-

ington to ordain men to the priesthood until General Convention considers again the admission of women to the priesthood and his intention to ordain women after General Convention regardless of what that body decides.

The 16 priests went on record to petition their diocesan bishops, and clerical and lay deputies to General Convention, to "stand firm against these innovations and the current lack of discipline so that the steadfast faith of this church will serve as a shining beacon in the darkness of divisiveness, uncertainty, and confusion that is so rampant among people today."

Signing the statement were the Rev. Frs. Robert M. Collins, Ronald L. Conklin, Glenn E. Druce, Stuart W. Frazer, Russell Gale, Stuart L. Gast, Paul B. Goss, William A. Guerrazzi, Arnold T. Hollis, Adolph W. Kahl, Gilbert D. Martin, Ronald A. Norton, William H. Paul, Richard E. Trask, Charles L. Wood, and Eugene F. Yaeger.

NEW YORK

Buckley Wins Libel Suit Against Littell

William F. Buckley, Jr., conservative columnist and editor of *The National Review*, has been awarded \$7,500 damages against Dr. Franklin H. Littell, professor of religion at Temple University, in a libel suit. Dr. Littell is a United Methodist clergyman.

Federal District Judge Thomas P. Griesa, in New York, ruled that Dr. Littell had defamed Mr. Buckley in his book *Wild Tongues*, published by Macmillan in 1969.

In a section of his book entitled "The Fellow Traveler," referring to "fellow travelers" of totalitarian movements, Dr. Littell wrote that "in America, the outstanding representative of this function is William F. Buckley, Jr., editor of *The National Review* and perennial political candidate."

Mr. Buckley contended that the term "fellow traveler" had been used in "a pejorative sense" against him in the book.

WCC

Anglican Attacks Policies

The World Council of Churches is charged with supporting terrorism and revolution in a nine-page pamphlet published in London over the signature of Bernard Smith, an Anglican.

Mr. Smith is secretary of the Christian Affirmation Campaign, formed last year with the support of several well-known Anglican priests, which calls for the withdrawal of member churches from the WCC. The pamphlet is the first in a series to be issued by the Campaign.

The writer claims that the African liberation groups to which the WCC

makes grants of money are as terrorist in their methods as the Irish Republican Army in Northern Ireland. But, he charges, the WCC is unwilling to admit this because it is committed to these groups' revolutionary political aims.

Mr. Smith asserts that the WCC believes participation in violent revolution is a Christian duty. "The controversy that has surrounded the WCC's grants to terrorists in Africa," he writes, "has tended to obscure the fact that the WCC is concerned with promoting revolution not only in Southern Africa but throughout the world."

When the Christian Affirmation Campaign was founded last year, its stated purpose was to "oppose the attempt to interpret the gospel as revolutionary politics" and to stand for traditional Christian moral values, personal freedom, and responsibility.

CHRISTIAN EDUCATION

Paper Reports Future Uncertain for DCEs

The future of professional Christian educators is threatened by changing and declining memberships and by oversupply of clergy in many churches, according to a Richmond, Va., *Times-Dispatch* report.

Directors of Christian education are often hired without contracts and can be released at will by the individual ministerial employers, the paper said. In other cases, congregations prefer a general ministerial assistant rather than a specialized director of education.

There is also the problem of oversupply of clergy. The *Times-Dispatch* said that the Episcopal Church was the first major religious body to face the problem

(in the 1960s) of severe unemployment among its clergy. The church, according to the paper, closed its schools of Christian education and began hiring associate priests instead of directors of education.

Despite a continuing decline in membership, the paper said, Episcopal churches in Virginia have again begun to employ Christian education directors, many of whom are members of other churches.

However, some Christian educators in the Richmond area have expressed concern that the Presbyterian, United Methodist, and Lutheran Churches may be among those now facing the same "drought" suffered by the Episcopal Church earlier. It was noted that the Baptist seminaries have continued to maintain their Christian education departments.

The Rev. Kenneth B. Orr of the Presbyterian Church in the U.S. (Southern) said he saw hope in such developments as the "resurgence" of educational interest in the Episcopal Church and in the hiring of educators by church clusters whose members cannot individually afford a specialist.

CHURCH OF ENGLAND

Winchester: Reduce Clergy Roster by 1980

The fifth ranking diocese among the Church of England's 43 sees will have to reduce its number of full-time salaried priests from 350 to 300 within the next five years.

Writing in his diocesan journal, the Rt. Rev. John Taylor of Winchester said, "Everything depends on whether we face this re-alignment in a negative or in a positive spirit. If we think of it as re-



The Church Militant

Triennial Presiding Officer Mrs. Carter C. Chinnis (left), Alexandria, Va., confers frequently with Assistant Presiding Officer Mrs. E. Carl Hann (right), Indianapolis, as they prepare for the 1976 triennial which coincides with General Convention. They met recently in Indianapolis where Mrs. Chinnis spoke to diocesan women.

trenchment, it will spread despondency and anger. But, if we take it as the good hand of our God upon his church, leading it into new ways and new opportunities, we shall go forward in expectancy and mutual love."

The diocese must, the bishop said, make more use of its many lay readers.

Greater involvement of the laity would mean that the clergy, "far from having their function usurped, would find their true ministry restored to them in clearer definition and deeper satisfaction," he said.

"Another advantage in the situation," Bishop Taylor wrote, "is the new incentive it provides to plan and organize ecumenically."

Survey: Clerical "Wastage" Exaggerated

Clerical "wastage" in the Church of England is only 8% and higher estimates are exaggerated, according to a survey reported in the 1975 issue of *Ministry*, the journal of the Advisory Council for the Church's Ministry.

The survey included coverage of the careers of all men who entered four theological colleges—King's College, Cuddesdon, Ripon Hall, and Oak Hill—between 1951-65.

Of these men, 1,823 were ordained and of them 1,769 appeared in "Crockford's Clerical Directory for 1971-72." The missing 3%, the report said, would include some who died, as well as some who resigned or were transferred to other religious bodies.

Of all those ordained, 1,278 were still in the parochial ministry in 1973-74, with 491 claiming non-parochial status. But 307 were in specialized ministries. A further 75 were licensed or permitted to officiate while pursuing other occupations.

Ministry's report said, "This leaves 109 still to be accounted for, but of these, 20 are known to be dead or retired; thus there are 89 known to be not exercising their ministry—5% of the original number ordained. If this figure is added to the 54 missing from Crockford's, we arrive at a total of 143 of 1,823 ordained who have ceased to exercise their ministry.

"This is less than 8%, which is the true figure of wastage—very different from the exaggerated estimates which are too often publicized."

Canterbury Preaches to 15,000 Pilgrims

The Archbishop of Canterbury preached on strength in Christ when he addressed 15,000 pilgrims who gathered on a hillside near Salisbury, to celebrate the 900th anniversary of the Diocese of Salisbury.

The hill is known as Old Sarum, and on it is the site of the city's first cathedral.

The festive service was part of "Spearhead '75," a diocesan campaign for mis-

sion and renewal. Local leaders of all Christian bodies attended the gathering.

In his sermon, the Most Rev. Donald Coggan said, "We look up and take courage, for God is not dead—and he must be a very blind man who does not see evidence of the vitality of the spirit of God at work in this country, at work in the Sudan, at work wherever the Christian Church is witnessing. God is not dead. We look up and we take courage. We look forward.

"You go to your great Spearhead movement intent that the national foundations shall be strengthened by the witness you bear and the work you do. You go to your Spearhead movement determined that your families shall be strong in Christ, that you will not be ashamed to kneel down in your home with your children around you and say a prayer with them, and that in your living room . . . there shall be a Bible in a modern translation which your children will readily read with you."

PRESBYTERIANS

Scots Told Today's Society "Offends" God

In speaking to the General Assembly of the Church of Scotland (Presbyterian), a former moderator charged that present-day society constitutes an offense against humanity, against nature, and against God.

The Rev. Dr. George Reid called on Christians to show their disapproval and, by word and action, to try to influence public opinion in favor of a less "prodigal" way of life.

His words stemmed from a proposal he made that the annual Christian Aid Sunday for 1976 be observed as a day of dedication when members of the church would be asked to accept the personal life style required by the "sustainable society." This idea was eventually adopted by the assembly.

His proposal implied, Dr. Reid said, that our present day society is not sustainable and cannot be maintained. He called it an offense against humanity.

It was wrong, he declared, that 80% of the world's irreplaceable resources are consumed by one-third of its people; that one-third of all people suffer the effects of over-eating and two-thirds suffer the effects of malnutrition.

The present order is also an offense against nature, he declared. The industrial society is greedy in the use of resources and the pollution it produces is now endangering not just the quality of life but the very existence of life.

And it was an offense against God, Dr. Reid stated, "because it is his earth we are looting and polluting."

"Two millions of the poverty-stricken are not living in a different 'Third World,'" he said. "They are our next-door neighbors."

BRIEFLY . . .

■ The United Methodist Board of Discipleship in Nashville has eliminated the jobs of three professional and 12 support staff members because of financial problems. All are in a resources unit formed last year to publish and produce non-curriculum materials. The staff reduction, plus cuts in services and the termination of two publications, is expected to save between \$300,000 and \$400,000. The 1974 board deficit was \$727,000, most of which was sustained by *The Upper Room*, the Methodist quarterly. Expenses in 1974 amounted to \$7.2 million.

■ The Indiana Civil Liberties Union has requested a preliminary injunction that would delay the terms for probation for a state woman which require her to attend church. The woman was placed on probation for five years after she pleaded guilty to a charge of passing bogus checks. Provisions of probation were that she attend church regularly and that she and her child were restricted from seeing the child's grandparents. The probation terms were withdrawn pending the hearing.

■ A national conference to examine alternatives to the U.S. penal system will be held in Boston in September under sponsorship of the National Council of Churches' task force on higher education and criminal justice. Jessica Mitford, author of *Kind and Usual Punishment*, will be a major speaker. NCC expects that a major result of the conference will be an index of programs that can serve as alternates to incarceration.

■ Alaska's Supreme Court has ruled that citizens have a constitutional right to possess marijuana for personal use in their homes. The unanimous 54-page decision, which makes Alaska one of the few places on earth where marijuana may be smoked legally, does not sanction the use of the drug in public. The ruling did not set aside the conviction of the man who filed the case since he was arrested and found guilty of using marijuana in his car. A number of state law enforcement officials are reportedly displeased with the ruling.

■ Jericho was a flourishing city considerably larger than today's town when Christ visited it, according to reports made in Jerusalem by archeologist Bhud Netzer. Excavations showed a "sophisticated network" of aqueducts apparently started by the Hasmonean kings (also known as the Maccabees) who also built a magnificent palace. It included the oldest Jewish ritual baths ever found, preceding those at Massada by 150-200 years. Herod's hippodrome, mentioned by historian Josephus, was found during the dig, as was a swimming pool in which the high priest Aristobolus III was drowned by order of Herod.



RNS

By FRANCES KELLER SWINFORD

Who is the Holy Ghost? One would be hard put to find an answer today. This name for the third Person of the Holy Trinity is seldom used. He is almost exclusively referred to as the Holy Spirit.

Only when the King James Version of the Bible and the Book of Common Prayer are used in church services do we hear the name Holy Ghost—or when we sing certain hymns where “ghost” is essential for rhyme. Many clergymen today substitute Holy Spirit for Holy Ghost even in the Prayer Book services.

This trend to erase Holy Ghost and inculcate Holy Spirit has been gathering momentum for at least a quarter of a century. In the Revised Standard Version of the Bible (1946) Holy Spirit is used exclusively, and in many of the more recent versions, such as the *New English Bible* (1961), the same is true. The Standing Liturgical Commission, the instrument of the General Convention, in the *Authorized Services, 1973* has succeeded in eliminating almost all references to the Holy Ghost. The title is retained in the first service of the eucharist in the invocation, in the post-communion thanksgiving and in the first form of the blessing. In the second service Holy Ghost is not used at all, nor is it used in the holy baptism and confirmation service. Of course, when exercising the option to use the Prayer Book versions of the creeds, the Gloria in excelsis and the Te Deum we still use Holy Ghost.

Why has this perfectly good name for the third Person of the Trinity virtually

been extirpated? Why has the most frequently repeated phrase in the Prayer Book, “the Father, the Son and the Holy Ghost,” been altered?

Until a few years ago I was unconscious of any real differentiation between the two most widely used names for the third Person of the Trinity. I used the two interchangeably. Gradually, however, I became aware that Holy Ghost is seldom heard in the church today. I became indignant when certain clergymen went out of their way to substitute Holy Spirit for Holy Ghost when the latter term was the one specified.

It may be assumed that Holy Ghost, that good old English title, is no longer relevant to the modern mind. This seems strange. “Ghost” and “spirit” are equivalent. Although derived from two separate families of languages they have essentially the same meaning. Ghost comes from the Anglo-Saxon word *gast* meaning breath, spirit, soul; spirit from the Latin *spiritus* akin to *spirare*, to breathe, blow. The Greek word *pneuma* means wind or breath, and the Hebrew word *rûah* means the same. All of these words are translatable as either “ghost” or “spirit.”

It is my contention that “ghost” is more meaningful, more personal than “spirit.” Admittedly I may be hung upon semantics, a subject of vital interest to me. Webster defines Holy Ghost as “the third person of the Trinity,” Holy Spirit as “the Holy Ghost.” I tend to think of a ghost as a definite person of some substance; a spirit I conceive as a vapor, an abstract quality, an invisible force. To me, ghost is a definite “he,” spirit an “it.” In the English language spirit is a name given to something the very existence of which is often denied. If we are aware of spirit at all it is not with our senses.

In the English translations of the Old

GHOST vs.

SPIRIT

Testament the word “spirit” appears many times with many different nuances; the word “ghost” appears seldom and always in the context of “giving up the ghost” or dying. To the early Hebrews spirit was a nebulous quality, invisible, mighty like the wind and unaccountable. Only twice in the Old Testament is “spirit” prefixed by “holy” (Psalm 51:11 and Isaiah 63:10-11). Most scholars would agree that neither of these is a distinct reference to the third Person of the Trinity but rather a personification which moves toward the *ousia* of the Godhead.

Certainly the spirit of God who brooded over the primeval chaos in Genesis, who spake by the prophets, is the same spirit who was given at Pentecost and the same Holy Ghost operative in the world today. We believe that he is coeternal with the Father and the Son. However, it was only in the New Testament that this spirit first manifested himself as the Holy Ghost, the Lord and giver of life. The “spirit of inspiration” of old had become the “spirit of guidance,” “sanctifier of the faithful.” An emanation had now become a manifestation, a person. Before Pentecost “the spirit was not yet, because Jesus was not yet glorified” (John 7:39). [The Greek text supports this reading—“the spirit was not yet.” The AV gratuitously adds “given.” Ed.] Henceforth, through being discovered to have character, the character of Jesus Christ, the spirit has become personal—the “it” has become a “he,” operating on lines which may be foreseen because they have been observed as guiding the activities of Jesus. The spirit has become God in action in the world of men. Now we have a portrait of him, for if Christ is the portrait of the Father, he is no less the portrait of the Holy Ghost.

Holy Ghost, Holy Spirit, Paraclete, Comforter, Dove, Finger of the Hand Divine—by whichever name he is called—the third Person of the most blessed and ever Holy Trinity is a living person whom to know is to adore. And he is best personified by the title Holy Ghost. For me it will ever be so.

Mrs. Swinford is president of the Episcopal Churchwomen, Diocese of Kentucky, and a member of Christ Church, Lexington, Ky.

Every decade or so, some theologian arises who tries to bend the shape of divinity to fit the latest intellectual mood of society.

Thomas J. Altizer and Paul Van Buren blessed the atheistic cynicism of the 60s with their theological thesis that God was dead. In the same decade, fascinated by the technological virtuosity of an age symbolized by John Diebold's statement that "the big problem is to decide what on earth you want to do — because you can do it," Harvey Cox concluded that God was a hindrance, rather than a help, in solving 20th century problems. He, therefore, abandoned transcendence in favor of human pragmatism, and produced Technopolis, the secular city.

The present decade is no exception. The rising star of feminism demands the entry of women not only into the arenas hitherto dominated by men but into the Godhead itself, and Mary Daly has come forward to sanctify women's liberation with theological justification. The Word of God, it appears, has once more become flesh and the Word is androgyny.

In *Ms. magazine*, December 1974, Mary Daly, an associate professor at Boston College, wrote as follows: "Instead of being a warped half of a person, which is equivalent to a self-destructive non-person, the emerging woman is casting off role definitions and moving toward androgynous being. This is not mere "becoming equal to men in a man's world" — which would mean settling for footing within the patriarchal space. *It is, rather, something like God speaking forth God-self in the new identity of women*" (emphasis added).

It must be understood from this, therefore, that, according to Mary Daly, in the last resort, God-self is revealed ontologically, not as male, nor as female but as androgynous being.

Already there are those who are girding themselves for the exhilaration of this new kind of doctrine. Dr. Tom F. Driver, Paul Tillich, Professor of Theology and Culture at Union Theological Seminary, says: "... One dare not talk about theology at the present time without talking about the promise, the excitement and challenge that's felt in the feminine movement." Dr. Driver and his colleagues "are convinced that the feminine perspective in theology holds promise of a renewed examination of all the doctrines in a more far-reaching way than has been occasioned in a long time. And, of course, *the issues the women are raising in theology are quite radical because they have to do with the doctrine of God, with the quality of life, with the relation between God and nature, as they also have to do with political justice and so on*" (emphasis added).

Dr. Driver, of course, can deal with the problem, or maybe he would say oppor-

The Rev. Rodney N. Usher-Wilson makes his home in Bronxville, N.Y.

ANDROGYNY— God's New

By R. N. USHER-WILSON

tunity, as a theological theory, in the relative seclusion and security of an academic institution. Not so Bishop Paul Moore of New York. He has to deal with a rampaging female deacon who uses the holy eucharist as a bludgeon to make good her claim to the priesthood. She, having, in the words of the bishop, "alienated herself from the regular life and discipline of this diocese" by illegally celebrating holy communion in New York, happily and defiantly goes off and does the same thing in Ohio. There is nothing theoretical about such a situation.

Bishop Moore, in his editorial in *The New York Times* (November 23, 1974), asks for "understanding as we seek to resolve this issue with justice and compassion." The bishop is in a tough spot and has my sympathy. The issue, however, is one which calls for more than justice and compassion. It calls also for truth, and it is in this area that many wish Bishop Moore would make himself clear.

The bishop declares in his editorial that "the adequate image of God as Father is, at best, only an analogy," and suggests that, "for theological reasons, it is appropriate to begin to move (that) image away from total maleness."

The readers of *The New York Times* might legitimately ask, "Where is the bishop going to move to? He cannot move to total femaleness for the same reason that he cannot accept total maleness. In his evident sympathy for the women who are seeking priesthood in the church, is he being led to affirm an androgynous God? If so, does this affirmation meet the requirements of truth?"

One can understand and support the view of the bishop that there is no human image which can adequately describe God. The divine totality must, inevitably, remain beyond the range of human compre-

hension. Otherwise divinity will crumble and the object of our worship become what Karl Barth called "No-God."

Privately, the bishop has said that all he wishes to do is to move away from any sex-oriented understanding of God. To do this, however, leads us into great trouble, because it was Jesus Christ, affirmed by scripture and the church to be the Word of God, the true revelation of God to mankind, who gave us this image. He said, "I and the Father are one." He taught us to pray, "Our Father," and it was into the hands of that Father that he commended his spirit during the closing minutes of his agony on the cross. Change all this, and you ride roughshod over the Word of God himself.

What, moreover, is to be done about the historical and incontrovertible maleness of Jesus Christ, who is proclaimed as the second person of the Trinity? Mrs. Betty Gray, the editor of *The Episcopal New Yorker*, referred to Jesus in a book review as "a sissy." Whether she meant by this an androgynous being, is not known. Probably she did. Webster, however, defines the word sissy, more exactly as "an effeminate boy or man, timid person or coward" or, in a slang usage, "a homosexual." One wonders how a timid person or coward could ever have endured Calvary. Clearly, if we are to avoid outrageous irreverence, even blasphemy, this matter urgently needs to be cleared up. Another female theologian is reported to have solved the problem more neatly by simply saying, "The divinity of Jesus must go." Dr. Driver is right; the issues raised by female theology are radical indeed. One thing, however, is clear: if this theology is accepted, it will not, by any stretch of the imagination, be able to call itself Christian.

Any attempt to define God inevitably

Image?



RNS

Detail from Dalí's "Last Supper".

leads one into great difficulty. It is best to let revelation stand, and if analogies are said to exist, recognize them as such and let them be.

There is more to theology, however, than the academic discussion and formulation of what is the truth about God. Any understanding of God profoundly affects man's understanding of himself. Divinity stands in confirmation or condemnation of human attitudes and programs. It is necessary, therefore, to study very carefully the effect upon society of androgyny—the blurring of the differences between male and female.

The anthropologist, Margaret Mead, in *Male and Female*, asks, "What is it to be a man? What is it to be a woman?" These are fundamental questions, and over and over again Dr. Mead emphasizes the necessity of keeping clearly defined the differences of sexual roles.

Says Mead, "Every adjustment that minimizes a difference, a vulnerability in one sex, a differential strength in the other, diminishes the possibility of complementing each other, and corresponds, symbolically, to sealing off the constructive receptivity of the female and the vigorous outgoing activity of the male, muting both, in the end, to a duller version of life in which is denied the fullness of humanity that each might have had."

This does not mean that Mead condones what she calls "the occupational restrictions that prevent gifted women from exercising their gifts." Far from it. Such restrictions, she says, "leave both the woman and the world, which is sorely in need of every gift, the poorer." But even here she comes back to the cardinal importance of leaving the sexes clearly differentiated. "There is the possibility that the world might lose more by sacrificing sex differentiations than it would lose

by limiting the exercise of (female) intelligence in certain ways of life."

Margaret Mead draws her illustration from the field of education and says, "It can cogently be argued that the profession of education—which should be by both sexes for both sexes—has lost much, if not more than it has gained, as men departed not only from the primary grades where the special gifts of women are badly needed, but from the higher grades where boys have suffered because taught only by women."

According to George F. Gilder, author of *Sexual Suicide*, the development of women's liberation, now sanctified by its own theology, is bound not only to upset the nuclear family, a basic institution of society, but to remove the civilizing influence of the lengthier female sexual cycle, encompassing as it does copulation, pregnancy, birth and child-nurture, upon the shorter male cycle of quick arousal demanding instant release. It is the woman's

sexual cycle which civilizes this potentially destructive characteristic of the male by tying it down in service to the family, where the woman ideally fulfills her role.

I have no scientific or sociological expertise to know whether Mr. Gilder is right or wrong. He does observe, however, the growing number of families, especially in the city ghettos, where female dominance has produced families where there are no fathers at all. The woman is the breadwinner, and increasingly the children have become a charge upon the state in child-welfare centers. All this is clearly detrimental to the children, who need a father within a family circle. The present seems to be the worst possible time for a theology which sanctifies and perpetuates the confusion of sexual roles.

Malachi Martin, in *Jesus Now*, poses with great poignancy the final crucial question:

"The fundamental question about [woman]," he states, "has not yet been answered. . . . To liberate herself, what must she become? Just like a man? A person living in a single dimension of outwardliness, clothed in male capacities and rights and privileges? And when those clothes lose their essential maleness, as they will, then a person plunged in the theater of longing as deeply and as helplessly as man?"

"If she will make no different contribution center stage than man, but only more of the sameness, the waste to us all of her subjugation until now either has not been great, or it has not been redeemed in her liberation. The only change to emerge from such a condition would be painted in a sorry diptych; both man and woman impoverished, she of her real strength, he of what he vitally needs in order to be a man."

**[Now] seems to be
the worst possible time
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of sexual roles.**

Jesus: Savior or Medicine-Man?

Recently a group of 65 theologians of the Church of England sent an open letter to the archbishops, bishops, and General Synod urging them not to give encouragement or official status to the practice of exorcism. In their appeal they asserted that "the liberation of mankind from demonological and similar beliefs since the Reformation and the rise of modern science has been a great blessing."

They did not add, so we now do, that if there are real demons prowling around seeking whom they may devour this "liberation" is a "great blessing" to them too — or a nice break. There is no easier push-over for an enterprising demon than somebody who knows that the theologians have abolished demons.

These theologians submit that Jesus was deprived culturally by his misfortune of not having lived since the Reformation and the modern scientific revolution. He did perform exorcisms, they acknowledge; but "the church has never expected that her members must necessarily share all Jesus' beliefs."

We are being told here with the nicest possible Anglican fastidiousness that the whole big part of his ministry that consisted of casting out evil spirits was based upon his ignorant and erroneous belief that he was doing something real to real enemies of God and life. From this it follows that his healing sick people by the word of his command was also an exercise in futility.

On this reading of Jesus, which sees him as pitifully ignorant and blind and in error concerning the nature of man's sicknesses of body and mind, what are we to believe about his competence to give us anything we need and can use for our sickness of soul? If Jesus only thought he knew something about demons, but really didn't, did he only think he knew something about God, but really didn't?

The theologians who raise the first question obligate themselves to speak to the second one. We ask them to tell us how we can distinguish between the culturally conditioned beliefs of Jesus and the transcendent truth he has to teach us for our salvation in this life and in the life to come. To put it plainly to the theologians who plainly advise us of the ignorance of Jesus: Where does the primitive Galilean medicine-man end and the Savior begin?

Needed: "Other-Assertiveness"

On campuses and at counseling centers throughout the land, "assertiveness" courses are now being offered to people who feel the need for that, or for something that for lack of a better word is called that. The impetus comes largely from the women's liberation movement although the courses are not offered exclusively to or for women.

Judith Jones of Manhattan took one of these courses and recalls that previously "I was the kind of person who was grateful for every promotion I got, when actu-

ally, god-dammit, I had earned them." We would give our full support to those who, like her, have been short-changed and exploited solely because of their sex. If these courses enable people to get fair and just recognition of who they are and what they do, more power to them.

But we have trouble with that word "assertiveness." Is not one of the major ills of the human race that it has too much assertiveness as it is? Whence come wars and conflicts, international and personal, except from the lust for self-assertion?

In a recently published book on the subject it is argued that women are the victims of the "compassion trap"—the need to serve others and provide tenderness and compassion at all times. Is the answer to woman's need to become more assertive and less compassionate?

"Compassion trap" is an ugly phrase, but not so intended. It is a protest against the old notion that there is something essentially feminine about tenderness and compassion. No basis for that notion is to be found in Christian scripture or doctrine. In Christian caring



there is neither male nor female; all alike are called to it. What has happened in the abuse and distortion of the sound doctrine is that the conventionally raised female has been taught that she could not be tender in the proper lady-like way while at the same time standing up and being counted as a positive human being with a mind and will and capacity of her own. Somebody like Florence Nightingale shows how it can and ought to be done. The convention sorely needs correction. A revolution is needed in our inherited attitudes, prejudices, and practices; but not at the expense of tenderness and compassion in women. What is needed in this area is some radical sorting out of wheat from chaff.

And a better word than "assertiveness" is needed, for in modern parlance it has come to mean self-assertiveness and that is the source of untold evil and misery in the world. The word and the concept we need would imply other-assertiveness (an impossible word in itself). We see the real thing in any liberationist who fights and works not for his or her own individual self nearly so much as for the whole group. Dr. Martin Luther King, Jr., provided a powerful expression of it in his *Letter from a Birmingham Jail*, in which he primarily asserts not his own rights as a black American but those of his children and his black brothers and sisters. In fighting the good fight for others one fights for his own self, but his motive is different and the effect upon both his own being and his cause is different. Other-assertiveness is the redemptive way, and on any long view of history it is seen as the only effective way to liberation. We hope it prevails in the struggle for liberation of women.

As Others See It

If we are going to discuss the Prayer Book and its use at all, we must decide before we begin what it is that we wish to determine. There are two possible points to be settled: (1) whether the Book of Common Prayer is literature of the highest calibre, and (2) whether the Book of Common Prayer is, at present, the most successful medium through which Anglicans can worship God.

Now, it is perfectly obvious that choice (1) is unarguable; of course the Prayer Book is great literature; it is stylistically elegant, aesthetically beautiful, and poetically pleasing, and should endure as long as the English language endures, as an example of literature at its utmost best. What is more, for many generations it was a vibrant and meaningful religious expression of faith and worship. We know this even without having William Buckley tell us that it is so, though it is comforting that he agrees.

But choice (2) is distinctly controversial. When it comes to any discussion of the updating of Anglican liturgies *this* is where the crux is: whether we are able to worship most successfully with the Prayer Book as the vehicle.

The whole aim of liturgical revision is to make our worship more our own—for only then is it true worship, when it wells up from the experience of our daily lives, and can be expressed in words and phrases we would use in talking to our friends.

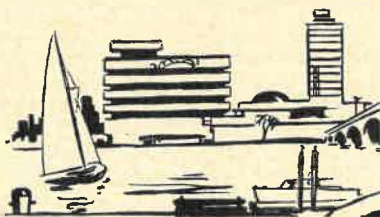
People say, "But I don't see anything so hard to understand in the Prayer Book; it's all perfectly clear to me." They tend to confuse long acquaintance with understanding, which is only natural. And it is natural, too, that the familiar phrases of childhood are dearer than a new way of saying something.

"We have erred and strayed from thy ways like lost sheep" is a delightful pictorial image, and nostalgically pastoral; it even has familiar New Testament overtones—the parable of the lost sheep, and the shepherdness of Christ. But it has these points working against it: very few of us any longer keep sheep, or know much about the process, and therefore it would be surprising if we had any deep emotional involvement with or understanding of what is being metaphorically stated. It touches us at some level, of course; but not at the level where we are seeking to comprehend what is our relationship to God, and trying to express our understanding of this in terms that are meaningful within our common idiom.

Since erring and straying (and we hardly ever use the words, even, anymore) like sheep is not idiomatic for us, it is not

saying what we should be saying about our feeling of alienation from God and his creation. It allows us to play with the idea, but not actually have to come to grips with it in our deepest being—where we must, if we want to worship sincerely.

This is simply one example of any number of instances to be found in the Prayer Book illustrating the same principle. Though the elements of worship change very little, if at all, through the centuries, the way the elements are expressed must change to suit the culture which is wor-



shipping. If our culture were the same as it was 400 years ago we would be justified in keeping the old modes of expression. Since it is patently different, our worship must reflect this difference.

In any other area of our lives we would consider it outrageous still to be tied to a mode of expression that was current 400 years ago. There has always been popular music, for instance, and some that was composed then is still with us now—folk songs and ballads. But to suggest that a ballad of 1549 could accurately reveal in phrase and idiom what it is that concerns people today—their fears, anxieties, pleasures, and dreams would hardly be taken seriously.

The old songs are interesting historically, they are suggestive and nostalgic, they may be beautiful; but they are not ours, they do not "work" for us, they do not give us the release we have always sought in popular music. What works for us is Dylan, or the Beatles; they are ours, and we understand them at a deep level.

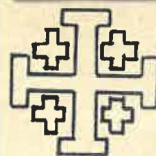
This is precisely true of the Book of Common Prayer: it cannot "work" for us at the level our worship must flow from, because it does not represent the way we think, or the way we speak, or the way we live.

To defy all change, and insist on its perpetuation as the standard form for worship, reveals rather clearly that we are much more interested in aesthetics and nostalgia than we are in worship.

SALLY CAMPBELL
Cold Springs Harbor, N.Y.

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LETTERS

Continued from page 4

public worship. Probably the first step in liturgical development was the separation of the Psalter into a choir book.

In Britain there was the Celtic liturgy; the Anglo-Saxon service books, written before the Norman Conquest; and the Sarum Missal, credited to St. Osmund, Bishop of Salisbury, 1078-1099. The Book of Common Prayer was at the time of the Reformation substituted for the breviary, the missal, the manual, the pontifical, the processional and other less important books which were used for the service of the church.

Before we remodel our churches, shift the furniture about and write new liturgies, I would suggest that we read the preface to our authorized BCP. I would also recommend to Fr. Van Zanten that he obtain the English BCP and carefully study its preface, composed by Sanderson, Bishop of Lincoln, in 1662. The BCP had been suppressed in 1645. With reference to the re-introduction the Bishop wrote "... those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavors to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell."

Let us remember that both architecture and liturgy evolved from an intense desire of the human spirit to worship God, and to glorify him.

SAMUEL D. MILBURN
Santa Maria, Calif.

Godly Admonition

If the learned Bishops Hines, Creighton and DeWitt do not understand what "godly admonition" means [TLC, May 25], how can they with any sense of probity ask the ordinand to follow it with a glad mind and will?

(The Rev.) WILLIAM POWER CLANCEY, JR.
All Souls Parish
Berkeley, Calif.

If the bishops cannot agree about "godly admonitions," how are the priests of the church to give "godly counsel and advice" as required by the second exhortation, p. 86, BCP?

(The Rev.) JOHN S. DUNHAM
St. Philip's Church
Beville, Texas

The Common Catechism

Having read 600 or so pages of *The Common Catechism*, I too wondered what had happened to our "bridge church." It was a comfort to read Andrew C. Mead's "An Anglican Appraisal" [TLC, June 15].

I also wondered why the Mary issue was put with the "disputed questions." The only dispute in my mind is the question of the Roman Catholic dogma of immaculate conception. If Mary was born without the bur-

den of original sin, then her response ("Be it unto me according to thy word"), which to me is breath taking, is less than perfect because of this very perfection! I reject the thought that Mary had a running head start on all of us earthlings. In fact, if she had a bit of divine help, then the manhood she gave to Jesus would be incomplete.

The uniqueness of Jesus Christ dwells in the full humanity she gave him in her response to the Holy Spirit who gave him his divinity. It is this balance that gives Jesus Christ his saving quality.

BETSY JANE BRAMHALL
St. Peter's Church
Morristown, N.J.

Tinkers' Dams

I am shocked to the very fibre of my being that such an erudite magazine as TLC should make the mistake of using "damn" when it means "dam" [editorial, TLC, June 8].

In John Bunyan's time there were men who were called tinkers. Tinkers mended pots and pans by soldering. If you try to solder a hole, the solder runs through making the hole larger. So tinkers made a small wad of mud by mixing dirt with spit. This wad they used to dam the hole. When the repair was completed, the dam was discarded as useless. Knowing this little fact makes giving a dam or not giving a dam meaningful. However, parents should give much more than a dam for what their children need. So, Harvey Cox used the wrong expression, didn't he?

(The Rev.) GEORGE E. GOODERHAM
Folsom, Calif.

Thank you, we'll be dammed if we ever repeat that mistake. Ed.

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PM; add, address; ann, 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; IS, 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
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UTICA, N.Y.

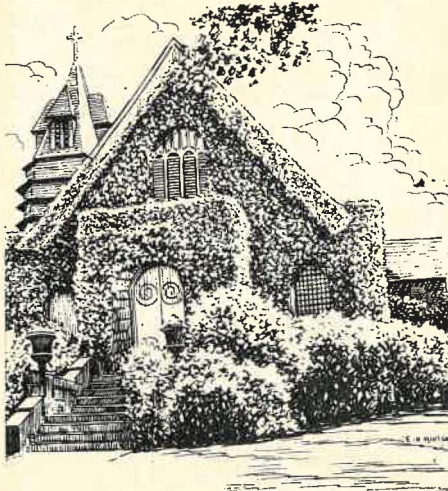
GRACE CHURCH Downtown
The Rev. Stanley P. Gasek, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

PHILADELPHIA, PA.

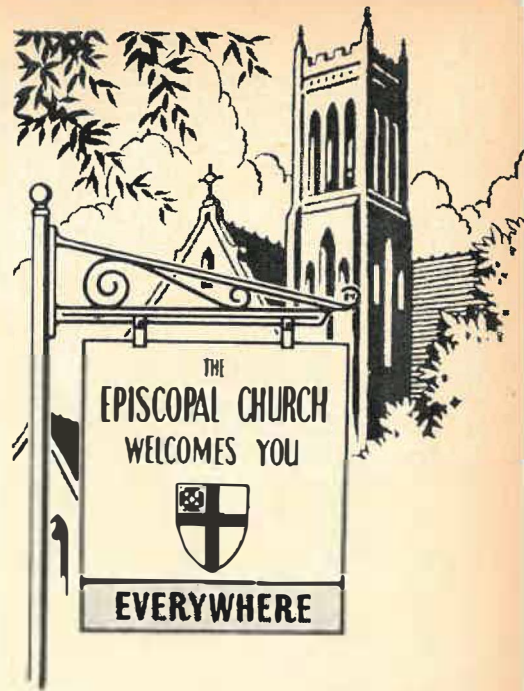
CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Car.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno



CHURCH OF THE GOOD SHEPHERD
PITTSBURGH, PA.



VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

ACAPULCO, GRO., MEXICO

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

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