

The Living CHURCH



**BENEDICTION: Have We
Misjudged a Mystery?**

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Bishop Inhibits Fr. Beebe

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AROUND & ABOUT

— With the Editor —

Reader G.B.S. Jr. writes: "Having read your positive thoughts concerning a number of things in the Book of Common Prayer which you (and I) find most valuable, may I ask that you express your positive thoughts about what you find good (if anything) in the Trial Services? Surely there is something, and such an expression by you will contribute a great deal to the process of fair and balanced appraisal of these services."

With pleasure.

To begin with, the rearranged order of the eucharist in STU is excellent, with the Gloria in its original place at the beginning, and the sermon immediately following the Gospel.

I am enthusiastic about the proposed eucharistic lectionary in a three-year cy-



cle. It gets much more of the Bible into our worship, and gives a fair and proper hearing to the Old Testament.

It is good to have many more proper prefaces available, even though the new ones are uninspired and uninspiring in tone.

After long deliberation I cast my vote for expanding the scope of the prayer for the whole state of Christ's church to make it the prayer for the church and the world. I respect the traditional argument for keeping the great eucharistic intercession strictly for the church (e.g. "all Christian rulers" rather than all rulers in general). But even though the eucharistic mystery is itself in, of, and for those who are in Christ, I believe it is God's will that in the midst of it we should pray for all men, for all nations, and for all governments.

The provision of a form for the reconciliation of a penitent in the church's official prayer book would be a big plus. (But why not call it just "confession and absolution"?)

I like some details of the proposed marriage rite. What prevents me from voting unreservedly for it is the trivialization of theology by the alteration or elimination of references to some currently unfashionable but everlastingly integral truths of the Gospel (e.g. ". . . as ye will answer at the dreadful day of judgment . . .").

Among the proposed prayers and thanksgivings in *Prayer Book Studies 25* are a good number of things new and old that I like very much. If they get into the new edition of the BCP they will be real enrichments.

That's about it.

If you are an Anglican, and if you are interested in the original causes of things, and if you know something about Lutheranism and you wonder why England at the time of the Reformation dabbled so much with Calvinism and so little with Lutheranism, you may share my gratitude to Richard Marius for proposing a very credible answer to the question. He is a professor of history at the University of Tennessee, and author of a quite recent, first-rate book, *Luther* (published by Lippincott: reviewed in TLC, Jan. 12).

As you know, our royal brother King Henry VIII in the year 1521 wrote a powerful defense of the catholic sacramental doctrine, called *The Assertion of the Seven Sacraments*, against Luther's attack. Brother Martin was astounded and enraged by a criticism of him coming from a Christian prince, since he expected all monarchs and nobles to side with him as a matter of course. Within less than a month of his reading Henry's treatise Martin had his answer in the streets. "Probably no more vulgar and vicious tractate had ever before been written against a Christian king," writes Marius. "Luther ridiculed Henry's learning, his pretensions, and his arguments. He did so in such obscene and irreverent words that Henry never forgave him." Marius suggests: "Whatever Henry might do later on, this railing tractate was enough to assure the fact that neither he nor his realm would ever be Lutheran."

That may not be the whole answer to our question, but for lack of anything more plausible it provides a large part of the answer. Henry was a Tudor, and the Tudors carried the whole people of England with them whenever they were attacked in any way by any non-God's Englishmen.

That Calvinism rather than Lutheranism became the dominant Reformation force in Anglicanism may be regrettable, and I am among the regretters; but after Luther's blast at our Defender of the Faith it could hardly be otherwise.

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Letters

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

PLEASE

Many letters are getting too long again. We love to hear from you, and so do our readers, but if you will exercise terminal facility you will strike a blow for freedom, God, and right. Of your charity hold it down to 300 words if you can, or less: preferably the latter.

The Editor.

CPF Commended

I would like to commend the thoughtfulness of The Church Pension Fund in mailing checks early this month [July] because of the impending postal strike. It was a very humane action. The checks were dated August 1st and they are safely in the hands of the people who will need them on that date.

(The Rev.) FRANCIS WM. TYNDALL
Administrator and Chaplain,
The Church Home

Chicago, Ill.

| We second the motion. Ed.

Justice—Ecclesiastical and Civil

I read that the Episcopal Church court recommends "admonishment" of a priest for allowing an irregularly ordained female priest to conduct communion, against his bishop's orders. Now that the priestly fraternity has slapped his wrist the people in the pews can be told that compassion is a Christian virtue which the church extols.

In TLC in recent weeks it has been quoted that schism is a greater sin than heresy. It is evident that some clergy encourage the greater of these. Let us be thankful that the layman is subject to common law, where some form of justice is meted out which is commensurate with the offense.

LEONARD O. HARTMANN
Evanston, Ill.

What Is Big News?

The secular press and church periodicals have given considerable space to our recent ecclesiastical court trials. But are they that important? Are they not trivia? What have they changed? What light have they cast on any subject? Were they not a source of merriment to those who were immediately involved and to many "Pecusans" who read about them? Are we smiling at each other across our sacrifices like the priests of dying cults of pagan Rome? Are we boldly parading our frivolity? What do non-Episcopalians think of our court trials?

We need publicity, but not that kind. Bible

stories are more interesting and much more important, and also not too well known to the present generation. Consider this interesting problem in the gospel story: Jesus is represented at the outset of his ministry as having scorned the use of magic (not faith healing, but physical stunts like jumping from the pinnacle of the temple, or turning water into wine, or walking on water); and when the Pharisees asked him to authenticate his ministry by such a sign, he bawled them out and said, "A wicked and adulterous generation asks a sign." Yet, some readers think the stories of the feedings of the multitude imply that Jesus caused loaves to sprout from an inadequate supply of bread. Was Jesus thus grossly inconsistent? Or, is there a flaw in the records? Do the gospels themselves contain clues as to the right answer?

In Greek the words used by Jesus in blessing these feedings were *liturgical*, suggesting that the feedings were didactic and sacramental *acts of worship* intended to convert the *participants* into disciples instead of *fakir tricks* intended to convert *suckers* into disciples. In John's gospel the feeding of the five thousand is followed by a discourse on the body and blood of Jesus as the bread of life. It is quite plausible, therefore, to believe that there were several feedings and that they were the holy eucharist in embryo. And we don't surrender the miraculous on this view. Jesus with a tiny morsel of bread abolished the hunger of each participant and with his enthusiasm made each feel the

presence of God and the security of his providence. To use a word in current vogue, is not this interpretation more *relevant* than one which suggests the imagery of fakir tricks?

Jesus told us to worship God with our gray matter, and the effort to do so is richly rewarding. Give us more reading matter based on Bible stories and let us prove to the world that we are a Bible church and a church with religion instead of a medieval circus.

(The Rev.) JOHN B. MATTHEWS (ret.)
Lake Placid, Fla.

A Unitarian Replies

I have no real differences with Canon Palmer in his recent article "What an Anglican can say to a Unitarian" [TLC, May 25] which reported on Unitarian sin (sin has no plural). There are all too many of us who "miss the mark" and become separated from that which is real (eternal) through the idolatry of science, or philosophy or learning . . . or even (if a Unitarian can speak to an Anglican) the doctrine of the Trinity which Theodore Parker called the "Achilles' heel of theological dogmas" and the "wood, hay and stubble, wherewith men have built on the cornerstone Christ laid." Yet these are fine theological points and not what the Unitarian Church is about. And as for our sin, it is written "where sin abounded, grace did much more abound."

The essence of the Unitarian Church stems

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from the reaction of the 16th century European church to a treatise by a young Spanish physician, Michael Servetus (the Bill Stringfellow of his day) who wrote on the concept of the *unity* of God (the God of Abraham and of Isaac and of Jacob) and focused on the Trinity as representative of the "incomprehensive theology and worldly corruption of the church." For this concept he was thrown in prison by the catholic hierarchy (recall the Spanish inquisitions), but later escaped to France where he joined with a circle of liberal religious thinkers. He continued his anti-establishment criticism of the "pharisees" and caught the attention of John Calvin in Geneva. When Servetus, fleeing France because of continuing church harassment, traveled through Geneva, he was apprehended by Calvinists and imprisoned. On October 27, 1553, Calvin (I have trouble with this) had Servetus burned at the stake in the name of "doctrine."

The Servetus group persisted, and in seeking refuge, fled to Transylvania under the protection of King John Sigismund (the first and only Unitarian king!) who had enacted the famous policy of religious tolerance and freedom of conscience. The first Unitarian church was established there (now Cluj, Romania) in the 1550s.

The thrust of the Unitarian Church has not been unity versus trinity (who among us would define God), but rather maintaining the freedom to seek that truth which is eternal in the tradition of the Maccabees, and Michael Servetus, and Jim Rieb who was battered to death at Selma. What this church may lack in form and doctrine and dogma is overshadowed by its battle for *truth*. This church provides a community for worship, seeking truth about the condition of man and his oneness with that which is eternal, which is ultimate, which is the ground of our being, which is Yes.

For all this, Canon Palmer, I love that church and for what it stands so that you and I can worship in truth, the one God in three persons.

For it is written: "The law was given through Moses; grace and *truth* came through Jesus Christ."

This is the new reality and it is this truth, through hard earned freedom, which will make us free.

KAREL G. TOLL

New Castle, Del.

Washington Wonderland

In TLC of June 29 there is a letter from Fr. Joseph Reeves regarding Alison Cheek's remark, quoted from your May 25 issue, that she had been "born and bred in the church and so obviously have been informed about what the church taught." Her testimony at Fr. Wendt's trial, which I covered for TLC, refutes this. Asked by the prosecuting attorney if she had been "raised in the Episcopal Church" she said, "No—in the Methodist. But I was confirmed in the Church of England [in her native Australia, where she was then living] long before I entered seminary," though she didn't specify how long. (She entered VTS in 1963 and graduated with the M.Div. degree in 1969, and was admitted to the diaconate in the Diocese of Virginia in 1972, "when it looked as though the church would soon admit women to priesthood.") She stated that when she began seminary she was "too scared" to say she wanted to

be a priest, though after a year she could acknowledge it. Asked if she knew, when entering, that there was a canon against the ordination of women, she replied that "I was very naive—I didn't know much. It was drawn to my attention in conversation with Bishop Gibson about 1964 [she had then been in seminary a year], and he said he did not think the church would ordain women."

Reminded that she had taken a vow to obey her bishop, she said she didn't feel the Philadelphia ordination was an act of disobedience, nor her celebration of the eucharist after he had inhibited her from any priestly function; that it was, rather, her bishop and Standing Committee (who refused to certify her for ordination) who disobeyed the law, "for there is nothing in the canons forbidding the ordination of women." Ms. Cheek's name should be Alice rather than Alison—Alice-in-Wonderland, that is.

DOROTHY MILLS PARKER
Washington Cathedral

Washington, D.C.

On Saying No

Anent "negative thinking" in "Around and About" [TLC, July 6]:

Have you ever reflected on how easy and passive a thing it is to say "yes," and how hard to say "no"? When I have counseled my children and some of their friends I have repeatedly said, "The most important thing you will learn in life is what you say 'no' to." Any fool can say "yes." Questions arise in life: Shall I pop into bed with this girl? "Yes." Shall I indulge myself by buying this luxury coat? "Yes." "Yes" requires no exercise of mental acuity, moral discernment or discriminating judgment. "No," on the other hand, requires us to exercise these virtues. The great mathematician-philosopher, Henri Poincaré, was stating a profound truth, both humanly and scientifically, when he wrote: "The negative judgment is the peak of mentality."

GUTHRIE E. JANSSEN

Sherwood, Ore.

House Churches

St. Michael's in Louisville, which has no church building, recently voted to divide the entire congregation into six small house church groups of 15-20 people, meeting in homes three out of four Sunday mornings for worship and discussion. On the fourth Sunday all the groups convene in one place for worship and fellowship. The congregation is giving this a six months trial and would like to correspond with any in the Episcopal Church or other denominations who have active house churches in order to share experiences.

(The Rev.) ALFRED R. SHANDS III
Louisville, Ky.

Godly Admonitions

My neighbor, Fr. Clancey, asks [TLC, July 13] how Bishops Hines, Creighton and DeWitt can with any sense of probity ask an ordinand to follow "godly admonitions" with a glad mind and will.

That ordinand is presumably aware of the dignity of his office, indeed how weighty it is; he understands that he is called to premonish; he is ready to bring those committed to his charge to ripeness and perfectness of age in Christ. He might wonder whether his plain

The Living Church

answers to certain questions enable the present congregation to understand his mind and will, such as when he agrees to use public and private monitions and exhortations, as well to the sick as to the whole, within his cure.

Fortunately, since the triennium 1971-1973 an alternative has been available. If the three bishops in question decide to ordain more persons to the priesthood, they may ask: "And will you, in accordance with the canons of this church, obey your bishop and other ministers who may have authority over you and your work?" An ordinand is required to respond: "I am willing and ready to do so." He is not required to obey *reverently*, to follow godly admonitions, or to submit to godly judgment. But if he should find it necessary on grounds of conscience to disobey his bishop, he should remember that he has also agreed to be loyal to the discipline "of Christ as this church has received it."

However, perhaps the concern of the rector of All Souls, Berkeley, will be misplaced. The Bishop of Washington elects not to ordain any persons to the priesthood for the present, and perhaps retired and resigned bishops will find no further overwhelming need to exercise that particular responsibility before the Minnesota Convention.

NIGEL A. RENTON
St. Mark's Parish

Berkeley, Calif.

That there is this escape-hatch provided by the trial rite ordinal is just one more of the mischievous and baneful results of trial use. We now have some clergy who have been ordained by the ordinal in BCP (still the only one with official status) and some by the ordinal in STU. It seems to us that the unofficial and experimental rite, and every word thereof, must be interpreted by the official one, so that men ordained by the STU ordinal are still obligated to recognize and to obey "reverently" the "godly admonitions" of their bishops. Ed.

VTS Contra Chalcedon

The rejoinders of Fr. Stevenson and the 20 VTS faculty members in defense of Dr. Mollegen [TLC, July 13] strike me as sophistic and beside the point. Those of us who fault Dr. Mollegen (and much of so-called "contemporary theological scholarship") wish to make clear our unyielding adherence to the Nicæan formulation of a *consubstantial* relationship between the Father and the Son. Far from being of transient or problematic significance, this concept has been absolutely crucial to Christian doctrine for 1650 years. Chalcedon, coming 126 years after Nicæa, reaffirmed rather than emended the homoousion conception, the essence of its teaching being that the two natures of Christ are inseparably joined in one person and partake of one divine substance.

Two very basic points may be underlined. First, as the VTS faculty signatories remind us, Chalcedon taught that as a man, Christ was "like us in all respects, *apart from sin*—." Sin, in this connection, would surely include a fallible and historically conditioned judgment with respect to fundamental aspects of the effectuation of his Father's will (e.g., in commissioning apostles and disciples for the establishment of his church). Second,

while Christ was "made man" and dwelt among us for one generation "to surrender, to suffer, to submit, to die" in order that the searchless mystery of God's redeeming love might be wrought, he always has been, is now, and ever shall be one with the Father and with the Holy Ghost. Egregious error is not, I think, a condition to be associated with the Second Person of the Blessed Trinity.

The fact of the matter appears to be that Dr. Mollegen and many of his contemporaries find orthodox Christian doctrine an embarrassing impediment lying athwart their path—a path which would lead to the subordination of the Holy Faith to the exigencies of modern secular humanism. Their concern is to cut Christ down to size, to make him appear fallible, mortal, imperfect (or else to be a proto-liberal politician), and so to get him out of the way of their program of secular "liberation." Such efforts should be seen for what they are—contemporary versions of Arian and Nestorian heresy.

FRASER BARRON

Washington, D.C.

Arafat and de Gaulle

Fr. Kinsolving's letter [TLC, June 22] faults the United Nations for allowing, as one of its speakers, Yasir Arafat, described by him as "a massive murderer of women and children." Like the late Charles de Gaulle, World War II's leader of the Free French Army at war with the Nazis occupying France, Arafat commands the Free Palestinian Army at war with the European Zionist invaders of Palestine who have driven him into exile, his people into UNRWA

refugee tents supported by United Nations' welfare on foreign soil, and renamed his homeland. Both situations required commando, and underground guerrilla warfare, with an unfortunate by-product, loss of civilian lives, women and children killed. Does Fr. Kinsolving censure Britain and the USA for their alliance with General de Gaulle in the attempt to recover France? This biased incongruity raises serious doubts about Fr. Kinsolving's credibility.

ELIZABETH W. JONES

Los Angeles, Calif.

Androgyny

In re: "Androgyny" by R. N. Usher-Wilson [TLC, July 13]: We needed that article. The women's ordination debate calls forth many issues, not just one, and they can't all be answered with one invariable cliché or two.

Christian men and women must ask each other in charity: "How can I serve you?" The feminists, in addition to some wrong questions are proposing the androgynous figure as the answer. On this basis anything less than identical roles must be regarded as an unfortunate falling short.

But the question of Christian charity is answered by the Christian icon of Christ and the church, outlined in Ephesians 5. This picture cannot co-exist with the myth of Androgyny: it's one or the other, and if pro-feminist theologians wish to embrace the Androgyny they must prove their cause first before they begin to assume it in an argument on holy orders.

(The Rev.) A. ORLEY SWARTZENTRUBER
All Saints' Church

Princeton, N.J.



"I wish that the Bishop of Massachusetts would forget about the Bicentennial celebration for a while."

The Living Church

August 17, 1975
Trinity 12 / Pentecost 13

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OHIO

Bishop Inhibits Fr. Beebe

An inhibition limiting the exercise of his ministry to the confines of his parish was laid on the Rev. L. Peter Beebe by the Bishop of Ohio.

The Rt. Rev. John H. Burt imposed the discipline as a rebuke to the priest for defying the diocesan ecclesiastical court when he invited two of the Philadelphia 11 to celebrate the eucharist in his parish, Christ Church, Oberlin, Ohio, within 48 hours after the court had declared him guilty of breaking church law and violating his ordination vows when he did the same thing last Dec. 8.

"I take this action," Bishop Burt wrote, "in an attempt to guarantee that while your appeal is pending before the Provincial Court of Review, there will be a moratorium on those uncanonical acts, illegal eucharists, and other forms of protest which could, by their notoriety, unfairly influence the Review Court. I take this action out of a desire to assure you and the church at large that justice will be done."

In his letter, the bishop noted that many people view Fr. Beebe's continued disobedience to church law as "demonstrations of ridicule and/or contempt for the church's law and judicial process." He added, "Some are now raising the question of whether you may be using the process of appeal as a ploy to 'buy time' before the final judgment or to stimulate publicity for your cause, rather than to engage in a serious search for truth and justice."

In addition to being ordered to confine his ministry to the parish "within the city of Oberlin," Fr. Beebe is enjoined to observe strictly the canons of the church, and is forbidden to appoint other clergy to the staff or otherwise officiate at services in Christ Church without the bishop's express approval.

Under the canons, Bishop Burt has authority to inhibit the priest from officiating even in his parish. But he said he is imposing the lighter discipline "out of

a desire to avoid any unnecessary intrusion of episcopal authority into the internal affairs" of Christ Church.

In his letter, Bishop Burt warned that failure to obey could subject Fr. Beebe to a new category of ecclesiastical litigation. He did not specify what form that would take.

When the priest permitted the women to celebrate communion following his guilty verdict, Fr. Beebe said he would "continue to permit ordained women to exercise their priesthood."

INDIANAPOLIS

Bishop Refuses Priesthood to Men

In a letter to his clergy, the Bishop of Indianapolis stated his refusal to ordain men to the priesthood until General Convention acts on the ordination of women.

The Rt. Rev. John P. Craine had the backing of the diocesan standing committee, 17-2. However, one dissenter said the failure to ordain qualified men to the priesthood was an injustice and should not be used to correct another injustice.

VIRGINIA

Standing Committee Abides by Canons; Priest Resigns

Because the standing committee of the Diocese of Virginia abides by the canons of the Episcopal Church, the Rev. John R. Frizzell, Jr., resigned from the group over its refusal to recognize one of the Philadelphia 11 as a priest.

The Rev. Alison Cheek, who is canonically resident in the diocese and a member of the Philadelphia group, was assigned to Mr. Frizzell's parish, St. Alban's in Annandale. Earlier this summer she was asked to accept a post with the Church of St. Stephen and the Incarnation, Washington, D.C.

She sought to be licensed as a priest by the standing committee, a move required by the Bishop of Washington before he would name her to St. Stephen's for more than two months, Mr. Frizzell said.

After the committee refused to recommend the license, he said he urged that members initiate due process procedure, such as a trial, to determine the validity of Mrs. Cheek's ordination. The committee refused and he resigned.

Two years ago, Mr. Frizzell was second in the balloting for election of Suffragan Bishop of Virginia.

NCC

White House Available to Leaders

National Council of Churches' leaders and staff have received more invitations to the White House since the first of the year than in the 10 previous years.

Last Jan. 30, President Ford spent 90 minutes with council representatives. He said he had an "open door" policy toward the organization that has 31 Episcopal, Orthodox, and Protestant member churches.

"It was no empty promise," according to a mid-July dispatch from the NCC.

"This president's style is very unusual, we've never had anything like it before," Mary Cooper of the council's Washington office was quoted as saying.

While having good access to the White House during the Kennedy administration and the early years of the Johnson Administration, the NCC felt it was shut out under Richard Nixon and in the latter years of Lyndon Johnson.

One issue that has taken the NCC officials to the White House in recent months is the resettlement of Indochina refugees. Church World Service, the council's relief agency, is one of the seven voluntary groups taking major responsibility for the resettlement.

The Rev. W. Sterling Cary, NCC president, was named to the President's Advisory Committee on Refugees.

Council staff members have also been invited to White House gatherings dealing with energy, immigration, and urban affairs.

While few such meetings include personal consultation with President Ford, the ecumenical executives feel they are valuable.

EPISCOPATE

Retired Bishop of Cuba Dies

The Rt. Rev. Alexander Hugo Blankingship, retired Bishop of Cuba, died in his native city of Richmond, Va., July 21, at the age of 80.

A graduate of the University of Richmond and the Virginia Seminary, the bishop was ordained to the priesthood in

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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1925 and spent the next several years in the parish ministry in the Diocese of Virginia. He was named dean of Holy Trinity Cathedral, Havana, Cuba, in 1927 and in 1939 was elected Bishop of Cuba. He spent the rest of his active ministry in that country, retiring in 1961. He was also president of the Union Theological Seminary in Matanzas from 1955-60.

Bishop Blankingship is survived by his widow, Mary Antoinette Woodward, one daughter, two sons, and seven grandchildren.

Services were held in St. John's Church, Richmond, and burial was in St. John's Church Graveyard.

WORLD POLITICS

Solzhenitsyn Role Upheld

The exiled Russian novelist, Alexander Solzhenitsyn, was defended at St. Patrick's Cathedral, New York, at a mass that inaugurated Captive Nations Week.

"This man is a member of that select group which has paid its dues in the Gulag Archipelago," said Msgr. John Balkunas in a sermon at the mass. "Now he is being attacked in certain quarters in this country as a fomenter of cold war. We must not allow such a calumny to stand."

"The cause of the captive nations is not a popular cause in certain circles these days," he said. "There are those who seem to believe that there is a kind of 'statute of limitations' on national sovereignty and on self-determination for millions of our people who are enslaved."

Msgr. Balkunas, president of the Lithuanian Roman Catholic Priests' League of America, said that in "addressing ourselves to those who consider the so-called 'Captive Nations Syndrome' as a quaint relic of some out-moded foreign policy, we must avoid the clichés, we must abhor the exaggeration and we must resist extremism."

But he protested against Americans who are tempted to say they are tired of being "the world policeman."

"Is this not very much like the good citizen who sees a victim being attacked or robbed and refuses even to call the police, for fear of being involved?" he asked.

The captive nations do not ask the world to become embroiled in a nuclear holocaust in order to free them, he declared. But it would be a mistake, he said, to shut down Radio Liberty and Radio Free Europe.

The Msgr. listed several appeals to be made to the following:

✓ Church leaders should place the cause of the captive nations high on the agenda of their Justice and Peace Commissions.

✓ Church press should give more than token attention to the injustices perpetrated against captive nations.

✓ The Vatican, in seeking better relations with Communist countries, should not "sacrifice the religious freedom of millions who are most loyal to the church."

✓ The Vatican diplomatic representatives should raise the question of the captive nations at every opportunity.

Meanwhile *The Eastern Catholic Life*, official publication of the Byzantine Rite Eparchy of Passaic, N.J., said that "Americans should be ashamed" of President Ford's refusal to confer with Alexander Solzhenitsyn.

"Solzhenitsyn's is a voice in the wilderness—like John the Baptist crying out a message that is not being heard," an editorial stated.

In expressing "shame" at the President's failure to accept a visit from the exiled Russian Orthodox writer, the paper said that Mr. Ford "welcomes every vagrant character who wanders into Washington. Yet when Solzhenitsyn wants to see him, fearful of offending the Soviets Mr. Ford refuses to see him.

"The president is guilty of not only being cowardly, but his is an act of blatant dishonesty. . . ."

SOUTH AFRICA

Christ the Alpha and Omega, Politics No Final Solution

The church ought not to be "so identified with the struggles for political power that we subordinate the Kingdom of God to a particular expression of political power," the Archbishop of Capetown

said in a statement on recent events in the Diocese of Damaraland.

Dealing with the expulsion of the Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland [TLC, July 20], the Most Rev. Bill B. Burnett, who is also Metropolitan of South Africa, said he had supported Bishop Wood in the latter's pursuit of social justice "without endorsing in every respect" the course he believed himself duty bound to follow.

The archbishop said the bishop's expulsion must be set in the context of our failure as a society to respond adequately and soon enough to the demands for justice and for acceptance of people across the division of culture and color.

He noted that we should not blame only the secular authorities because "within the church itself we reflect some of the disorders with which the state has failed to grapple effectively."

The church is "the more guilty," he said, "because we have received the dynamic of God's love with which to minister to one another in the fellowship of faith," adding that in "many respects, we fail to demonstrate that love, and need to repent of our disbelief and disobedience."

"When matters such as the reasons for the expulsion of Bishop Wood are not brought into the light, as would be required in a court of law," the archbishop commented, "it is difficult not to conclude that they cannot bear the scrutiny of the light."

"The relationship between church and state is a complex thing. Differences of opinion about it are likely to continue to exist," he said, "but I believe at least one

Continued on page 12



Official Government of Liberia photograph by Q. T. Vincent

A warm handshake between the Rt. Rev. George D. Browne of Liberia and the President of Liberia, William R. Tolbert, Jr., sealed the latter's agreement to serve as one of the honorary chairmen of the \$3.1 million capital funds campaign for Cuttington College, the only independent liberal arts institution in sub-Saharan West Africa. Founded in 1899 by Anglicans, the school has remained church-related ever since. The bishop is a Cuttington graduate.

THE WORKS OF

By JOHN S. CUTHBERT

As a young naval deck officer on Aleutians duty during World War II, it never occurred to me that I had much more to worry about than getting through the war. Deck watches aboard a destroyer escort in that part of the world were a cold, wet, miserable experience, not to mention the constant fight to keep awake under conditions of too little sleep and the nausea that comes from a little ship rolling and pitching endlessly. So, when I began to have trouble focusing my eyes, and was removed temporarily from the watch list, I was not too unhappy. This meant I could spend more time in my bunk and in the comparative warmth of my cabin. Then, too, the ship doctor said my only problem was fatigue and eye-strain; that this would pass in short order, which it did. . . .

When the war came to an end, as wars always do, I had more on my mind than the brief visual disturbance experienced in the Aleutians. I had decided during those years that, God willing, I would prepare for the ministry of the Episcopal Church when I was out of uniform. I went on to seminary, was ordained, and by the early 1950s I was well established in a small parish in Connecticut. The demands were the normal ones—the physical and emotional drain required of all clergy; demands I anticipated and welcomed.

One thing I did not anticipate was awakening one morning and finding my legs completely numb from the knees down. I had feeling in the legs but it was as though I were wearing rubber stockings. A kindly doctor friend looked me

*Man experiences
the fire
and is refined in it.*

over, could find nothing wrong, told me I was working too hard, and suggested I get more rest. He gave me some tranquilizers, which were new then, and which affected me so adversely I promptly threw them out of the window. Within a few weeks the legs were back to normal. This episode was put in the back of my mind.

In 1958 I accepted a call to a large church in Ohio. Here I would have an assistant and office help and every promise of less pressure. It was a very happy experience. I seemed to be on the top of the world. One Sunday morning I prepared for the morning service, gave the last minute instructions to my assistant, and joined the choir in the church vestibule for an opening prayer. I had completely lost my voice; my larynx was totally paralyzed and I was unable to speak. My assistant took the service for me, but never was I more shaken. Any man who depends upon his voice would know what I mean.

Nose and throat specialists checked me out thoroughly and could find nothing wrong. It could be, they said, a form of hysteria, and recommended a week of complete silence. Inasmuch as I had no problems that I knew of and was happy in my work, it was hard to accept hysteria

as a diagnosis. I had not reached the point of beginning to put two and two together.

A few months later, I noticed a numbness in my left thumb and forefinger which spread to the entire hand. I was sent to a neurologist, who mentioned a number of possibilities; a carpal tunnel syndrome—pressure on the main nerve entering the hand; or pressure within the cervical spine. My entire past history I considered irrelevant to the immediate problem. I was told to watch the hand carefully and to return at regular intervals unless there were a radical change.

Four years went by and there was no radical change. Then, I awakened one morning to find my left arm completely “dead.” I could not comb my hair, tie my shoelaces, or hold a glass. It was summer and the neurologist I had seen four years previously was vacationing in Europe. So, again I changed doctors. I went to a neurosurgeon who gave me a spinal tap and ordered me into the hospital for a myelogram. There was a two week interval before I could get into the hospital, and the arm had improved so much the myelogram was cancelled and my problem was diagnosed as neuritis and regular injections of vitamin B12 were prescribed.

The Rev. John S. Cuthbert, rector of St. Peter's Church, Ashtabula, Ohio, still maintains a full parish schedule and hopes, God willing, to fill out his active ministry until the normal retirement age.
Ed.

EDITORIALS

Benediction — and Heaven on Earth

Only a minority of Anglicans have ever participated in the service known as Benediction of the Blessed Sacrament; and throughout catholic Christendom today, especially where the “reformers” of the liturgical movement have their way, that service is denigrated and widely abandoned. The arguments against it are rational enough; indeed,



excessive reliance upon rationality is one of the hallmarks of that movement. It is pointed out that Benediction is purely Latin and western and late in origin. (How odd that reformers who want everything strictly up-to-date in liturgical language will object to a rite or devotion that lacks great antiquity!) It is argued that such extra-curricular eucharistic rites as Benediction detract from the eucharist itself. That the sacramental theology of Benediction is questionable is another mark against it. And so on.

But a dear friend of ours, a lady whose catholic faith and devotional practices preserve her from despair amidst some cruel adversities, tells us that she finds Benediction of the Blessed Sacrament the nearest thing to heaven on earth. Whenever she attends Benediction she is assured that heaven must be much like that; and somehow as we ponder her testimony we find that all the familiar arguments against Benediction suddenly become prissy, pedantic, and trivial. When a faithful soul finds heaven and the joy of the Lord and the peace of God at Benediction, or at a prayer meeting, or at a

retreat, or at high morning prayer with the Dearly Beloved and sermon, or in the rosary, there is some sort of an argument in that too.

As for Benediction and heaven, although our friend's feeling about this is indeed a feeling — subjective, emotional, unrationalized, it is one which can certainly be understood, and, we think, justified in reason. The devout worshiper at Benediction feels that the agony of Calvary is behind, and now transcended: the King is enthroned in glory in the monstrance. The worshiper is in the immediate, face-to-face presence of the King in his beauty, though the meeting is sacramentally mediated rather than directly face-to-face as it will be in heaven. And there is silent, blissful adoration. “Therefore we, before him bending, this great Sacrament revere; Types and shadows have their ending, for the newer rite is here; Faith, our outward sense befriending, makes our inward vision clear.”

It is often noted, by students of liturgy, that in Eastern Orthodox worship there is generally a stronger sense of the realization of heaven upon earth in the sanctuary. Orthodox churches are built in order to resemble heaven. The eastern liturgies have a powerfully numinous, unearthly, supernal quality about them. As a general observation that is correct. Is not the peculiarly Western rite of Benediction an exception to the rule? At any rate, it is so for our friend, to whom it is not only an image but a foretaste of heaven.

Perhaps we all need to learn, or to be kept mindful, that the Lord of heaven and earth has many ways of making heaven come to pass in the lives of his faithful people on earth; and that since this is his doing and not our own we need not try to understand perfectly how he does it. Thus reasoning, we who are his church on earth may be more humbly and gratefully accepting of the many ways he provides for all his people — differing as they differ.

An Epistle To Episcopalians

In case you missed it, there is a letter to the editor of *Time* (July 21) that merits the thoughtful reading of all Episcopalians, so we present here with no commentary of our own: “By its formularies, the Episcopal Church is described as the ‘mystical body of thy Son,’ not as an arena for the joustings of feminists. The altar is consecrated to ‘the sacrifices (*sic*) of praise and thanksgiving,’ not to mock celebrations of holy communion by invalidly ordained women priests.

“It is noteworthy that we hear no clamor from these women to enter an Episcopal convent, where the work is total self-sacrifice and unceasing prayer — never with public display and constant news media coverage.”

HAROLD E. CARTER
Huntington Station, N.Y.

Words Fitly Spoken

To be saved is to cease to worry about one's personal salvation, just as to be healthy is to be free from anxiety about health. There is something gloriously unselfconscious about real health and real salvation. Both mean a complete unconcern about self. Obsession with one's own salvation is fatal, for “whosoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it” (St. Mark 8:35).

Douglas Webster, in *Faith and Unity* (Spring 1975)



THE NORMANS AND THEIR WORLD. By Jack Lindsay. St. Martin's Press. Pp. 467. \$12.00.

This history of the Norman conquest of England covers the Viking invasions, Anglo-Saxon England, and the Norman invasion, and attempts to place the conquest in a wider perspective. The problems encountered along the way are monumental. The bibliography indicates great breadth, but the account itself is lacking in depth. No wider perspective is ultimately achieved, partly because of a dilatory, pedantic prose style, a positive glut of material of unexplained significance, and a rendering of facts, which, while accurate on the surface, as are half-truths, are highly open to question. Dr. Lindsay's unrestrained admiration of the Normans leads him to overlook the fact that Anglo-Saxon society was more organized and developed than was Norman society. He disagrees in both major and minor points with established historians of the period. There are too many questionable points to take up here, but a few examples will illustrate.

The problem of military duty under Old English law and Norman law is not made clear by Lindsay. Military service is plainly spelled out in Old English charters as far back as the seventh century as a duty of all free landholders, including the lowest of free peasant landholders, the ceorl. Lindsay avers that this was an innovation of the Norman conquerors. Other authorities make the distinction more clear (Sir Frank Stenton): that land tenure was *by* military service—a subtle distinction perhaps, and one of great importance to the feudal system, but a distinction not made explicit by Lindsay.

Dr. Lindsay also believes that the Norman claim to the English throne was spurious. Other historians differ. The Confessor had lived at the Norman court since his father's (Aethelred II) death. When he succeeded to the English throne, Norman ecclesiastics and nobles were favored at his court. Stenton felt that William was undoubtedly Edward's choice of heir, but Earl Godwin's reemergence as a power at the English court, bringing with him anti-Norman sentiments, forced Edward's later acquiescence. It is most likely that William believed himself to be Edward's heir, possibly having been told so by Edward, and his invasion needed no justification. He was claiming his right by inheritance. Edward's sympathies were so obviously Norman that it is hard to envision him accepting a council decision in favor of Harold, on the eve of his death, except by force of Godwin's influ-

ence and attrition from his own long illness.

No in-depth discussion of William's "abolition" of slavery appears. It is true that William abolished slavery, but legally only. Previously free peasant landholders and even Anglo-Saxon nobles under William were reduced to *de facto* slavery, a matter acknowledged, but brushed aside by Lindsay.

The book is ambitious, but the overall impression of shallow scholarship leaves one with the feeling that the material has been more astutely covered elsewhere.

MARJORY A. GRIESER
Columbus, Ohio

THE HOUR IS NOW. By Franz Cardinal König. Harper & Row. Pp. 124. \$6.95.

The subtitle of *The Hour Is Now*, "Pastoral Talks on Faith in Our Time," describes the book, which contains 16 short meditations. It is full of highly concentrated wisdom, carefully reasoned and moving in an orderly way through "the great longing of faith," the encounter, suffering and decision involved in it, its mystery, fullness, dialogue and danger, with an accurate background of description showing the trends and bewilderment of today's dilemma.

It is a fine book, but it is difficult to read, probably because it is packed with statements and there is little relief by way of illustration. One feels it has probably been written by a saint, and we cannot read it comfortably. It is a piece of work which disturbs and stimulates thought.

Cardinal König says: "We must do what is true. We must do what is real if we want to live." Later he says: "Life means always becoming new and being renewed." He shows the danger of today lying in the fact that man's technical abilities have increased, but not his power to love, and "now" is a dramatic moment of decision. He does not leave us there; he describes what the impact of the gospel might be if man accepted it fully. We must think and pray and look at it with new eyes. The rituals of the church, he contends, are "just external husks from which the inner spiritual meaning has oozed away." He then bases the possibilities of real faith, and faith love, in encounter between God and man, man and God. Man's faith today is not triumphalist, or full of an unshaken certainty, but comes closer to the words of the man in the gospels who asked for healing—"Lord I believe, help thou my unbelief."

Contrary to the teachings of some modern scholars, this scholar ends his

book on a surprising note: "Everything we want to make new within the church can only become effective if we connect it with personal faith. . . . A faith that is not manifested in the world is dead. But mere worldly concern without faith in God is only sound and fury, signifying nothing. Mere involvement in the world without love for God is not faith. Everything depends on a personal decision of faith."

For slow, thoughtful reading to grow on this is a splendid book. It is not a Linus blanket, and it hurts before it heals.

DORA P. CHAPLIN
Staten Island, N.Y.

THE SPIRITUAL FRONTIER. By William V. Rauscher, with Allen Spraggett. Doubleday. Pp. 204. \$7.95.

Our age, as Malachi Martin has noted, is an intensely religious one. Nowhere is this more manifest than in its hungry rush after "pop" mysticism and innumerable "occult" fads, and its renewed pursuit of psychic phenomena.

What the church needs, to minister to this confusion, is a careful exploration of these varieties of religious and pseudo-religious experience in the light of the gospel and informed Christian thought.

Canon William Rauscher seems unusually qualified to offer such help. His life and ministry have intertwined orthodox spirituality and the priesthood (BCP style) with a deep involvement in "the shadow side of reality"—the world of psychic phenomena.

Theologically trained, intelligently skeptical, yet dedicated to researching the welter of claimed contacts with "the other side," Canon Rauscher is indeed something of a pioneer. His reports should prove valuable, as we attempt to discern among today's spirits.

But *The Spiritual Frontier* is not the book we need. It offers us instead a collection of anecdotes randomly punctuated by reflective passages of insufficient depth.

Foremost among the reasons for this disappointing performance is the book's co-author, a TV talk-show host and sensational journalist (*Probing the Unexplained, The World of the Unexplained, The Bishop Pike Story*, etc.). The level of discourse is constantly being shattered by his "professional" touch—hyperboles, rhetorical questions and weighty pseudoscience designed to amaze the ignorant.

The Spiritual Frontier does have some value. It raises many needed questions, though it deals adequately with none. It offers a good basic bibliography on each of several types of psychic phenomena and their related theological questions. And not least, it introduces Canon Rauscher as one from whom intelligent and serious Christian readers may yet expect some "responsible guidance in psychic matters."

thing is clear, namely that in Christ we have to do with one who is the alpha and the omega, the first and the last word, while in politics there are no final solutions, but only the best possible in the circumstances."

There will always be differences of opinion on what these should be, he acknowledged.

"We ought not, therefore, so to identify the church with an expression of political power," he emphasized, "that we give the impression that this is the only possible way of demonstrating Christian obedience.

"Thus, whatever individual Christians believe themselves in conscience bound to do," the archbishop declared, "the church ought not to be so identified with the struggles for political power that we subordinate the Kingdom of God to a particular expression of political power.

"This does not, however, absolve us from responsible citizenship, nor indeed from working for fundamental change in our way of life where this is so evidently required."

Bishop: Churches Do Not See "Incredible Injustice"

The new Bishop of Port Elizabeth said at his enthronement in Kwazakhele, South Africa, that the country's churches tend either to replace the gospel with political or social action or to be so wrapped up in personal relationship with God that "they shut their eyes to incredible injustice around them."

The Rt. Rev. Bruce Evans addressed a multi-racial congregation of more than 1,000 at the Church of the Holy Spirit.

His was the first Anglican enthronement held in a black church in a country where the white minority imposes its policy of apartheid in most areas of life.

It was partly in reference to the pros and cons of apartheid that Bishop Evans criticized what he considers excessive stress on either Christian social action or personal religion.

He said, quoting the late E. Stanley Jones, that the personal gospel without the social was a spirit without a body and the social without the spiritual a body without a spirit.

Bishop Evans is the first South African Anglican prelate with a strong evangelical background. He is also a leader in the charismatic movement.

He told the congregation that it would be both interesting and humiliating to find out what "Christians who employ others actually pay their employees."

Black workers are traditionally paid lower wages than whites in South Africa.

Christians must be honest about what they do, the bishop said. "It's no good blaming the government."

KENYA

Dr. McIntire Criticized by Bishop; Later Deported

The Bishop of South Maseno, Kenya, has criticized American Dr. Carl McIntire, president of the ultra-conservative International Council of Christian Churches (ICCC), for a speech in Nairobi attacking the World Council of Churches.

At the opening of the World Congress of the ICCC, Dr. McIntire, as he has done in the past, accused the WCC of promoting Communism and supporting violence. (He led in the establishment of the ICCC in 1948 at Amsterdam as a counterweight to the WCC, organized in Amsterdam the same year.)

He said the WCC directed its energies to "changing social structures" and "encouraging revolutionaries."

"This," he said, "has given rise to the WCC's Fund to Combat Racism, which has been used as a front for the support of guerrillas and violence and the fostering of Communism in Africa."

In a statement criticizing the speech, the Rt. Rev. Henry Okulla said that rivalry between church organizations "must be kept out of the Kenyan Christian community."

Describing the ICCC as "a rebel and reactionary organization," Bishop Okulla said that Kenyans opposed "all unnecessary religious quarrels."

"How dare Dr. McIntire provoke a religious conflict in this country," the bishop exclaimed.

He went on to remark that Christians in Kenya, "while not supporting every policy of the World Council of Churches," believe the WCC "stood for the right principles in matters of human rights."

The Rev. Wilson Mamboleo, a member of the ICCC's executive board, said the WCC was "introducing sexism" in Christianity and fostering the concept of a "female God."

He told congress delegates the WCC "and the Roman Catholic Church" were trying to introduce a "she God," although "God has always been of the masculine gender."

The ICCC rejected the WCC and what it called "African theology."

At the same time the ultra-conservative theology of the council and Dr. McIntire has been making gains in the Third World. A press release indicated that the council's 202 member churches are in the Third World and that was a major factor in selecting Nairobi as the site of the 1975 congress.

In the keynote address, Bishop A. M. Ajuoga of Kisumu, chairman of the Central Africa Christian Council, described Africa as "the nursery where God sheltered his people while they developed into a nation." He declared that the Bible "is the best book for Africa today."

The Rev. Solomon M. Muthukya of

Nairobi, general secretary of the East Africa Christian Alliance, criticized what he called the "Africanization of Christianity," as exemplified in the writings of theologians associated with the All-Africa Conference of Churches.

"In the cry for Africanization of Christianity," he said, "there is no mention of the one and only saving Gospel of Jesus Christ, no mention of sin, and no place for the authority of an inspired Bible. We African Christians reject those things of our culture which were connected with the worship of the devil."

Dr. McIntire was deported from Kenya two days before the scheduled close of the ICCC Congress. He was having breakfast in his hotel when security police arrived, escorted him to the airport, and put him on a flight to Rome via Entebbe, Uganda. The order was signed by the Vice President of Kenya.

GREECE

Witnesses, Adventists Ruled "Well-Known"

Jehovah's Witnesses and the Seventh-day Adventists have won major court cases aimed at extending the practical implications of religious freedom to non-Orthodox minorities in Greece.

In two rulings, dealing with quite different issues, the State Council, a kind of supreme court, said that the Witnesses and the Adventists are "well-known" religious groups.

As a result of one decision, Witnesses will be able to register their children as legitimate (their marriages and baptisms are legal under law). The other gives Adventist ministers exemption from military service (the same right enjoyed by other clergy).

While guaranteeing freedom of religion, Greece's several constitutions of recent years have restricted certain rights to members of the state Greek Orthodox Church and other "well-known" religious groups.

Constitutional interpretations by governments have traditionally denied the "well-known" designation to Jehovah's Witnesses and Adventists.

ENGLAND

Lords Say "No" to Women's Ordination via Legislation

An unprecedented attempt to force the Church of England by secular law to allow the ordination of women to the priesthood was made, and later withdrawn, when the House of Lords debated a sex discrimination bill.

The measure, already passed in the House of Commons, seeks to prohibit discrimination on the grounds of sex in employment, training, and the provision

of housing, goods and services, but specifically excludes the church because of such theological matters as women's ordination.

But when the bill came before the House of Lords, Lady Seear, a Liberal peer, moved an amendment which would require the Church of England to ordain women. She said she was "deeply disappointed" at the recent decision of the General Synod that while there are no fundamental objections to women priests, it was not ready to remove legal and other barriers to their ordination.

Declaring herself a member of the Anglican Communion, she added, "Women should have the opportunity to serve in this way."

The Rt. Rev. John D. Wakeling of Southwell, said that if the amendment was accepted, the Church of England would be acting illegally if it maintained its present stance of refusing to ordain women to the priesthood.

He also said the amendment was "trying to put the Church of England on the spot" and the consequences for the church could be immense. He expressed hope that the House of Lords would not place political pressure on the church.

A priest of the Church of England, the Rev. Lord Beaumont of Whitley, who is a Liberal, said the amendment was about the law of the land and its relationship to minorities — on this particular matter the equality of the sexes. "It is offensive for the law of the land to be set aside for the susceptibilities of any member of any church or religion," he declared.

The debate was concluded by Lord Harris, Minister of State at the Home Office, who said he did not believe that the amendment would affect only the Anglican Church. If passed, he said, it would mean that the Roman Catholic Church, and certainly the Moslem and Sikh religions, could well be affected.

If Lady Seear's amendment was carried the question to be determined, he held, would be: what was the doctrine of the religion?

In many churches, Lord Harris noted, there was debate not only on what the doctrine should be, but what the doctrine was.

Lady Seear finally withdrew her amendment.

"Alternative Service Book" Projected

A general Synod committee headed by Bishop John Habgood of Durham will be examining the possibility of producing within the next five years an "alternative service book" with the help of more than 600 parishes of varying types.

The committee wants to know what demand there is for a volume containing all the new services. Criticism is often

made of the alternative services and according to the Archdeacon of Durham, the Ven. Michael Perry, church members are becoming tired of "niggling alterations" to their services.

Alternative services were initiated on an experimental basis in 1965 to provide the Anglican churches with services other than those in the 1662 Book of Common Prayer. It is said the proposed book would neither have nor supersede the authority of the Book of Common Prayer.

The book now envisaged could be 300 pages long and has often been suggested during numerous Synod debates on the new services.

EDUCATION

Creation Theory Shut Out of Textbooks

Education forces in California which thought they were going to get at least a semblance of the creation, or essentially biblical, theory into the state's new science and social science textbooks this year have discovered that only the evolution theory will be presented—contrary to an agreement made two years ago.

In the agreement, reached after months of haggling, the state Board of Education agreed to put the creation theory in its social science textbook where philosophical arguments about man's origin were in order. Pro-creationists agreed to the compromise which would have, for the time being, excluded the creationist theory from the science textbooks.

The books are used by about 3 million California students in kindergarten through eighth grade.

Board of Education member Eugene Ragle said the decision not to include creation even in the social science textbooks "boggles the mind."

ORTHODOXY

Old Believers from USSR Become U.S. Citizens

Sixty members of a dissident Russian religious sect who settled in Nikolaevsk, some 200 miles southwest of Anchorage, Alaska, seven years ago, have become U.S. citizens.

The sect, Old Believers (Starovietsi), represents a reaction to Russian Orthodoxy in the mid-17th century. Old Believers opposed liturgical reforms inaugurated by Czar Alexis Mikhailovich, father of Peter the Great.

Following the naturalization ceremony, which took place in a schoolroom converted into a temporary federal district court, Kiril Martscheff, one of the new Americans, said, "We are adopting a mother country."

Old Believers follow a strict religious regime which includes bans on alcohol and tobacco, and on eating from dishes

used by outsiders (separate plates are kept for visitors).

If the men eat in restaurants while working away from home, they must be "purified" in a religious ceremony on their return before they may eat with their families.

WASHINGTON

Episcopalians, Jews Have Joint Home

St. Augustine's Church and Temple Micah in Washington, D.C., have signed a permanent agreement setting forth mutual responsibilities for their common religious home.

The congregations sealed their pact by planting a tree symbolizing growth together.

The two groups began sharing the building, which is owned by the Episcopal parish, nine years ago as an experiment. A tentative written partnership was drafted in 1966, and last year negotiations were begun to make the arrangement permanent. The congregations share the same sanctuary, meeting rooms, and office suite. They also share the upkeep and costs of the operations.

Sharing the building has not, in the eyes of the Rev. Thomas R. Smith and Rabbi Bernard H. Mehlman, diminished the religious heritage of either congregation.

Under a 1971 agreement, no permanent religious symbols have been added to the sanctuary except for a four-unit Ark for the Torahs of Temple Micah. A large Maltese cross that forms the base of St. Augustine's free standing altar is covered during Jewish services.

EPISCOPAL CHURCH

Agency Names Officer, Three Trustees

The office of executive vice president and secretary of the Episcopal Church Building Fund has been filled by the election of the Rev. Sherrill Scales, Jr., of Manchester, Conn., to succeed the Rev. Howard G. Clark, who died last March.

A practicing architect both before and after ordination, Fr. Scales has designed structures for education, hospitals, offices, housing, plazas, and social agencies.

Most of his parish ministry has been in Connecticut, where he was also assistant executive secretary of the diocese for several years.

Three new trustees have been named to the fund's board: The Rev. Thomas H. Carson, Jr., rector of Christ Church, Greenville, S.C.; the Rev. Peter Chase, rector of St. James Church, Greenfield, Mass.; and John C. Lupin, vestrman of St. Luke's Church, Chester, Vt., who has been associated with the Diocese of Michigan and the Washington Cathedral.

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.

By what right, moral or canonical, does a bishop of the Episcopal Church rule that he will not ordain any man to the priesthood unless and until the church rules that he may ordain women?

Mrs. E.K.M.

By no right whatsoever that I know of. A bishop has an individual conscience, like everybody else, but he is also an officer of the church charged with certain obligations. Among these is that of ordaining candidates for holy orders who have met the church's requirements. For him to say that he will not fulfill that obligation unless and until women may be ordained is to impose his own private opinion upon everybody else, as if it were gospel. A bishop who does this forfeits all right to preach to others the Christian duty of subordinating our own private minds and wills to the mind and will of the church as a whole.

?

In your editorial on "Britain's Coma" [TLC, July 6] you state that "As Christians...we believe in the resurrection not only of personal bodies but of churches and nations." I do believe in resurrection, for persons and for the church(es); resurrection of nations is new to me. I would have thought they were secular dominions, more often under the Adversary than under our Lord -- and that in any case they would perish with this order. Can you enlighten me? M.H.

To suggest that the secular dominions are "more often under the Adversary than under our Lord" is to skirt perilously the edges of Manichean dualism; it is implicitly to deny that Christ is Lord over all things created. Toward the close of the Bible is an exalted prophecy that into the perfected and eternal City of God all nations will bring their glory. To do so they will have to be resurrected. Of

course, in the Bible "nations" are "peoples" and not "states"; but it is clearly of our faith that man in all his collectivities no less than in his individuality is capable of—and created for—redemption and resurrection.

Resurrection is the raising of a dead being to life again, and it is always God's work—never man's, never Devil's. The father of the prodigal son spoke of resurrection when he said that his lad, once dead, was now alive again. When the long-dead Graeco-Roman civilization came to life again in the Renaissance it was resurrection by the power of God. If, as we editorially hoped and prayed, Old England has a new birth of her ancient virtues and glories it will be resurrection.

?

A lot of work has been done by modern biblical scholars on reconstructing the kind of message Jesus preached to people who had no special axe to grind. What would he say to the average don't-care-enough-to-be-controversial, nominal (but kosher) Christian, as he sits in his lawn chair sipping lemonade, listening to the ball game on the radio? J.F.L.

I don't know. I doubt that those scholars who have been reconstructing the message know either. I have read their reconstructions and find nothing in them that we didn't all know before. I wish that you, friend, would tell me what special message Jesus had for those non-axe-grinding ones. Where do you find it in the Gospels? And who were they, as distinct from other people? The poor? The sinners? Essenes? Sadducees? Certainly not the Zealots!

Your question is of the "If Jesus came to earth today" sort, and I think all such questions are pointless because there is no "if" about it: Jesus is always coming to us and speaking to us, but we aren't always listening.

Also, your question seems outrageously personal! You must have seen me on my day off and not liked what you saw. I rather like lemonade (but prefer iced tea), I sit in my lawn chair sipping and listening to the ball game on the radio. You seem to equate such idleness with being noncontroversial. I hope the Lord Jesus likes Ecclesiastes 3 as much as I do. From it I learn that there is a time to be controversial and a time to settle in my lawn chair.

But maybe I haven't read the Gospels as well as I've read Ecclesiastes.

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PRIEST, loves God and His Church but computer gives no replies, near broke but faith there is a church someplace. Reply Box K-211.*

WANTED

TO PURCHASE an old style brass incense boat and spoon to replace ours lost in theft. Contact: The Rev. John M. Scates, St. Francis' Church, P.O. Box 27066, San Francisco, Calif. 94127.

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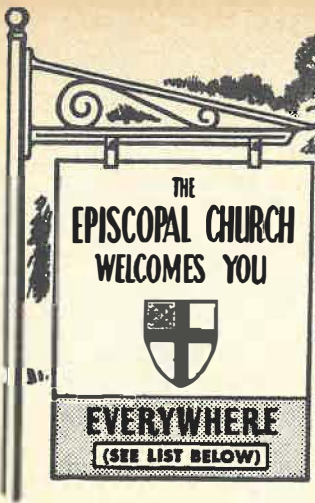
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The Living Church



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Sun 7:30, 9:25, 11

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ST. MARY OF THE ANGELS 4510 Finley Ave.
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ST. JOHN'S 8th and D Streets
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Sun H Eu 8, 10; Wed 9:30

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care. Wed 11:30 HC

SAN FRANCISCO, CALIF.

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

ALL SAINTS' 1350 Waller St. near Masonic

The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily (ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy Hour Sat 4:30-5:30

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

DANBURY, CONN.

CANDLEWOOD LAKE
ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 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 emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Summer Ch S 10, Service & Ser 10; Daily 10; HC Wed, HD, IS & 3S 10

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

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

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

COCONUT GROVE, MIAMI, FLA.

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

JACKSONVILLE, FLA.

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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6. Daily

PINELLAS PARK, FLA.

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

ATLANTA, GA.

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

BELLEVILLE, ILL.

ST. GEORGE'S High & "D" St.
The Rev. John G. Barrow, r
Sun HC 8 & 10; Wed 9:30; Sat 5:30

CARBONDALE, ILL.

ST. ANDREW'S 406 West Mill
R. W. Hallett, r; T. L. Phillips
Sun 8 & 9:30; Sat 5:15

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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

MT. VERNON, ILL.

TRINITY 1100 Harrison
The Rev. Robert Harmon, v
Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed H Eu 9:30; Holy Days as announced

SPRINGFIELD, ILL.

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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

BOSTON, MASS.

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

SPRINGFIELD, MO.

ST. JOHN'S N. Benton at E. Division
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. H. Ben McCoy
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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LAS VEGAS, NEV.

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

BEACH HAVEN, N.J.

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The Rev. Canon G. D. Martin, r; the Rev. H. R. Schupeltz, P.D.
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat 7; others as anno

BRICK TOWN, N.J.

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Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

HELMETTA, N.J.

ST. GEORGE'S 56 Main St.
The Rev. John J. Wesley Vanaman, OSL, r
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

NEWARK, N.J.

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GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

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HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't
Sun 10:30; Tues 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish 1; Ev 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; Wed 12:15 HC & Healing; 5 EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun, 12:30

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; Ecumenical Service 11. HC Tues, Wed, Fri 8; Sat 9:30; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; Weekdays HC Tues, Thurs 12:10; Wed 8 & 5:15; Saints' Days 8. EP Tues, Thurs 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
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ST. IGNATIUS OF ANTIOCH

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r; the Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 9:30 Sung Mass; Tues & Thurs 8; HD as anno; C by appt

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Bayer
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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Sun HC 8, 9, 11 (1S) MP 11; Mon thru Fri MP 8, HC 8:15; Mon thru Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30. Church open daily to 9:30

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH

Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. PAUL'S

Broadway at Fulton
Sun HC 10; Mon thru Fri HC 1:05

ST. AUGUSTINE'S

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

INTERCESSION

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

The Living Church

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

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie L. 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

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

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

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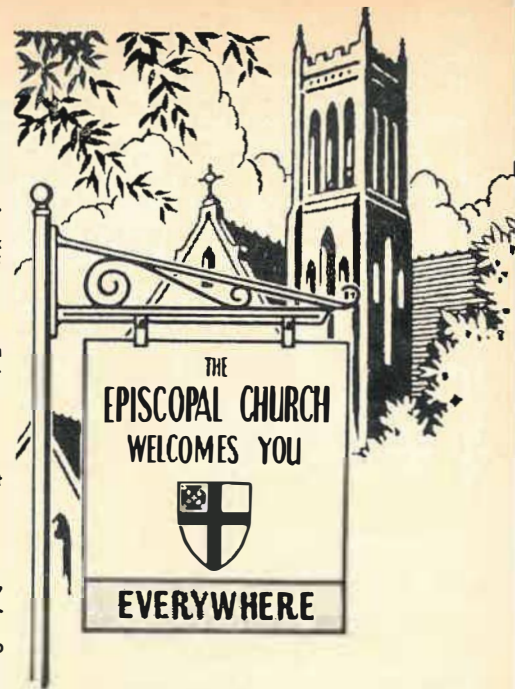
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

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

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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



HOT SPRINGS, VA.

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

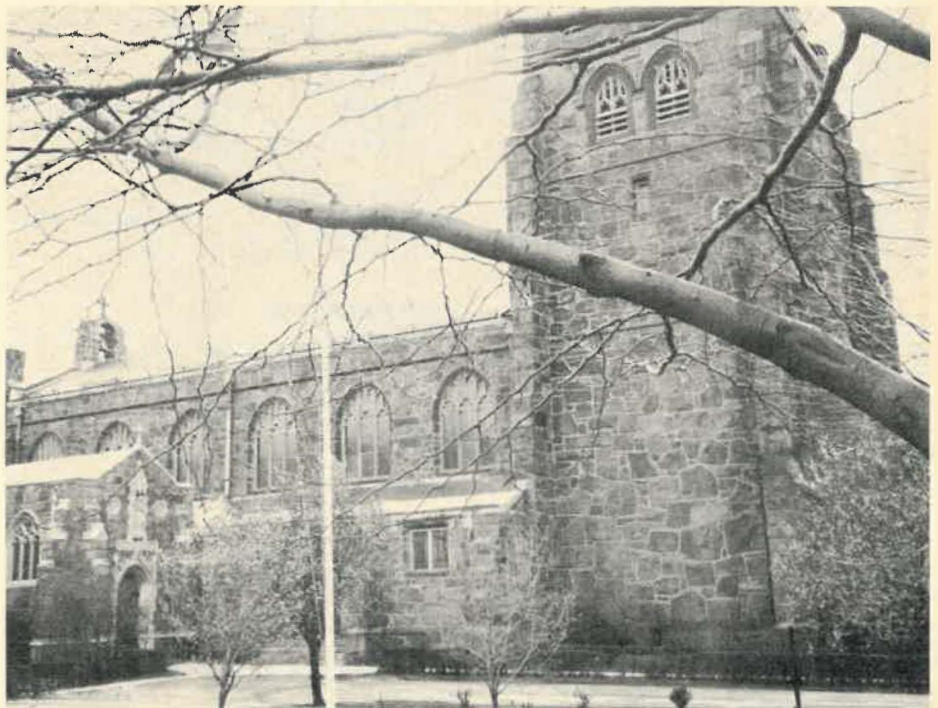
RICHMOND, VA.

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

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