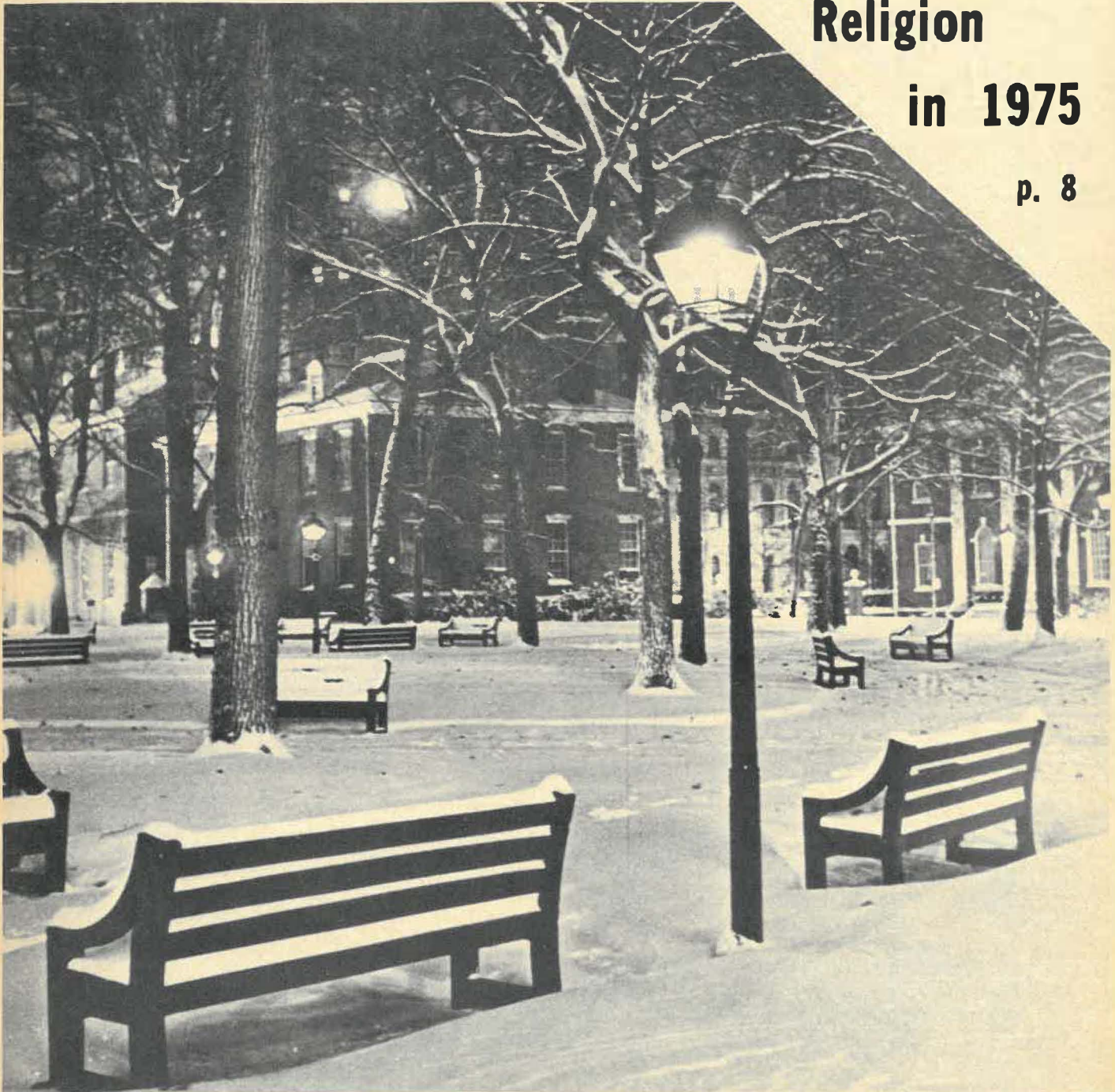


The Living CHURCH

Religion
in 1975
p. 8



AROUND & ABOUT

With the Editor

The Living Church

Volume 172 Established 1878 Number 3

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

TO THE VERY REV. WILLIAM R. INGE, ONETIME "GLOOMY DEAN OF ST. PAUL'S, LONDON:

I have been revisiting your *Diary of a Dean*. Under date of July 24, 1922, I find this entry which titillates my puzzlement: "I lunched at the Agricultural Hall and had to make a speech about Deep Sea Fisheries, of which I know nothing at all." The questions came thronging: why you did it, how you did it, what you said. Also — what reaction ("feedback" we call it today) you got from any of your listeners who may have known something about Deep Sea Fisheries. That could have been very interesting. Sometimes the feedback I get from my readers or hearers is more interesting than I want to hear, and if it was so with you too then I'm happy to have that much in common with a great man whom I admire very much.

There is the old theory that the way to learn something about a subject of which we are presently ignorant is to write a book about it, or teach it, or lecture on it. I am wondering if you spoke on Deep Sea Fisheries with that in mind. If so, and the theory is sound and the effort was successful, when you began speaking about the DSF's you knew absolutely nothing about them, but as you warmed up to the subject your knowledge in-

creased, when you finished you had learned a good deal, and if you had continued twenty minutes longer you would have ended an expert.

That theory of learning has always had many adherents and probably always will. But I'm a little surprised, and a shade disappointed, that you, of all people, should have held it, or succumbed to it even for a moment. (I feel that the latter has to be the explanation for this.)

You set us two examples here. One, worthy of all emulation, is the modesty with which you record your ignorance of Deep Sea Fisheries in a diary written for all posterity. It's the second example that troubles me; the brashness with which you took on a subject of which you knew nothing. I'm sure that you made something out of it that was worth listening to, but how many of us have your golden talent for building castles with words? There are all too many of us capable of reasoning thus: "To be sure, I don't know anything about this subject they want me to talk about at the PTA, but I am inspired by the example of the immortal Dr. Inge who once held forth on Deep Sea Fisheries." Oh well, maybe you did it only once. I'll always regret that I didn't hear that talk.

Prayer

Grant to me, Lord the seeing heart,
That, as I come and go,
Is quick to sense — but slow to probe —
Another's woe.

Grant, Lord, a quick, perceptive ear
To catch the troubled hail
Of pain or need, the cry for help
From those who fail.

Grant to me, Lord, the ready hand
Outstretched in aid to all,
To meet the need, to lift the load
Before the call.

Thy patience, Lord, is more than man can match,
But grant of it to me some little part,
That I may undiscouraged use these gifts,
Hand, ear, and heart.

Lucy Mason Nuesse

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CALENDAR

January

18. Epiphany 2
19. The Confession of St. Peter, transferred
20. Fabian, B.M.
21. Agnes, M.
22. Vincent, D.M.
23. Phillips Brooks, B.
25. Epiphany 3
26. The Conversion of St. Paul, transferred/Timothy and Titus
27. John Chrysostom, B.
28. Thomas Aquinas, P. Friar

February

1. Epiphany 4
2. The Presentation of Our Lord Jesus Christ in the Temple

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

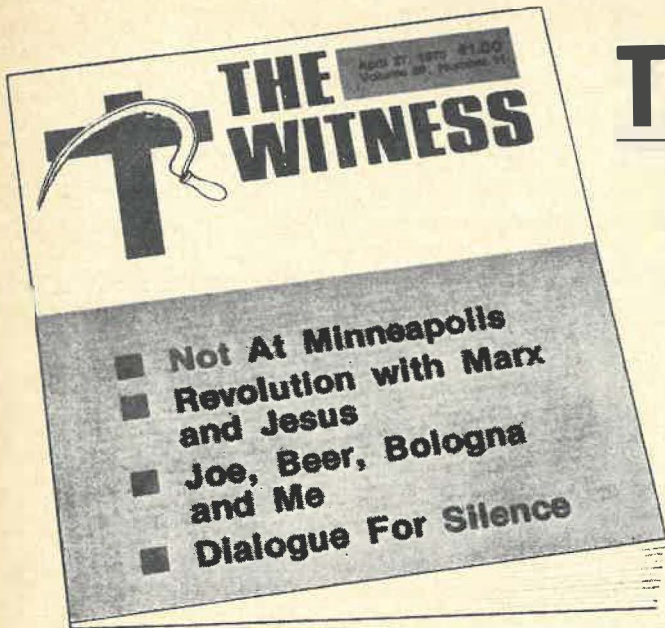
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LETTERS

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

Replies to Fr. Pickering

This is a response to the letter of Timothy Pickering [TLC, Dec. 7] regarding Prayer Book revision in which he charges the Standing Liturgical Commission with failing to produce a revision of the 1928 Prayer Book and in which he expresses his hope that the proposed BCP will be thrown out at General Convention.

I am a newly appointed member of the Department of Liturgies of the Diocese of Western Michigan, and because I have not myself seen, read, or studied the Draft BCP, and, indeed, cannot do so until after February 2, I myself do not and cannot have any opinion regarding that document. In fact, as far as I know, the only people who know the contents of that document in detail are the members and consultants of the SLC. Fr. Pickering is entitled to his opinion just as I am entitled to mine, but I fail to see what can be gained by discussions of that about which we can know nothing until after February 2, when fruitful discussions can again resume.

I must make a plea: Let us not prejudge these things, and let us discuss these matters only after we are informed about them.

(The Rev.) H. SCOTT TONK
Church of the Mediator
Lakeside, Mich.

Re Timothy Pickering's letter: Time and again we are told that the Standing Liturgical Commission has gone off the deep end and not given us a revision of the Book of Common Prayer (1928). That is not so. *Prayer Book Studies I-XV* are just that. Somehow, somewhere, it was decided that this revision was not enough. (I suspect that it was not enough because it did not take as seriously as it might the wealth of information and thought in liturgical matters that has taken place in the last 40 years or so. The revision was to be of 1928, which is asking the revisers to deal with 16th and 17th century approaches, not with the needs of the 20th century.)

What bothers me now is that the SLC is being faulted for the lack of a 1928 revision. I don't know of any rules which preclude the presentation of an alter-

native revision to General Convention. Where are the American Church Union, the Society for the Preservation of the Book of Common Prayer, the *Anglican Digest*, and *The Certain Trumpet*? Why haven't they done the work? Where are all these "pastors" that can give us the revision being asked for? If the SLC has done such a bad job, why hasn't someone come to the fore to do a good one? Perhaps the SLC has done a good job. Perhaps not. If not, then let's not rely on the SLC to go through the long, involved process again. It would be much better to have the alternative in hand so the contrast can be made at the 1976 convention.

I suspect that the Draft Proposed Book will be approved. I think that the theological problems that have come to the fore over the past few years will be resolved. If not, then it is up to the opponents to make good with a revision of the Book of Common Prayer (1928).

(The Rev.) DONNE E. PUCKLE
Grace Church
Lake, Havasu City, Ariz.

TLC, December 21

Two disturbing articles appear in your December 21 issue. The first is a news story concerning the Rt. Rev. Mervyn Stockwood. Dr. Stockwood reportedly said that the Most Rev. Donald Coggan's "Call to the Nation" was "well meaning but naive" and that it was too simplistic. He then says that we can learn much from the communist system. Learn what? How to liquidate 20-30 million people in a short time with the ultimate goal of setting up a paradise on earth? Can we learn much from a system which tolerates no dissent and sends religious, as well as political dissenters, into mental hospitals and/or concentration camps? (Let the doubter read Solzhenitsyn's *The Gulag Archipelago*.) Can we learn much from a system which employs torture as a regular means to quell religious belief and practice? (Read Mindszenty's *Memoirs*.) It must be doubted that the Chinese systems "are very much in keeping with the teachings of Jesus." If this is correct, why are there virtually no churches in operation in China? Does Dr. Stockwood believe that there is no difference between humanism and Christianity? No doubt he is well meaning and sincere, but his contention that Christianity and communism are similar in their endeavors is in itself naive. One is brought about because of a response to and a love for God and the other from a negation of God.

William C. Seitz, in his article "Too Much Democracy?," maintains that the

U.S. is an "unrestrained form of democracy" and then a "constitutional democracy." Our country's political system never has been, and never will be, a democracy of any form. It is, always has been, and, one hopes, always will be, a republic. A democracy is a system of government in which the people directly participate. A republic is a government in which the power is exercised by representatives elected by the nation's constituency. Too often when one says "democracy" he (or she) means republic.

(The Rev.) WILLIAM C. FORREST
St. Alban's Church

Wickenburg, Ariz.

Fr. Liebler Replies

Thank you for printing Dr. Hard's letter [TLC, Dec. 14] with comments on my "As Others See It" of Oct. 19, and his generous confession of not understanding. May I enlarge briefly?

"Thou shalt not kill" is in the King James version and in many of the recent ones. "No murder" might be better, but I doubt if many Christians would think that swatting flies or nit picking were violations of the divine law.

His statement that parturition makes a child would require a lot of talk to

make it acceptable. Bathsheba sent word to David, "I am with child"; St. Matthew tells that Mary "was found to be with child." But these and many others didn't have the benefit of the U.S. Supreme Court decision. Dr. Hard "plays God" in deciding that the life of a wife and mother is more important than that of the unborn child, and then pleads for compassion. If compassion is saddling a wife and mother with a guilt she'll have to carry the rest of her unhappy life, then I'm afraid I don't want any of it.

I am grateful to Dr. Hard for information about adoption of black babies. That situation calls for a crusade of enlightenment.

(The Rev.) H. BAXTER LIEBLER
Hat Rock Valley Retreat Center
Monument Valley, Utah

Books on Meditation

I am responding to the letter written by Benjamin Harris [TLC, Dec. 14] expressing the need for Christian teachings on meditation.

Mr. Harris and other readers might be interested to know of two books on Christian meditation that have been personally helpful to me. Both books are by Avery Brooke. They are *Doorway to Meditation* and its sequel, *How to*

Meditate Without Leaving the World. The second book is a "step-by-step description of how to learn and teach meditation in the Judeo-Christian tradition." It should be tremendously useful for churches concerned with this matter.

HARRIETT CORRIGAN

Darien, Conn.

John Preslands Discovered

Re your query in TLC of Nov. 16: There are two John Preslands! The Library of Congress files show that John Presland is the pseudonym of Mrs. Gladys Skelton (1889-) who wrote at least six novels, some poetry, and a few works on local English history.

The second one was the Rev. John Presland (1839/40-1897). The Library of Congress has his *Is There a Personal Devil?* (London, 1882, 24 pp.) in its Houdini Collection. The supplement to Frederick Boase's *Modern English Biography* states that he was the minister of the New Jerusalem Church, Argyle Square, King's Cross, London from 1872 until his death. He was president of his conference several times, editor of the *New Church* magazine, and author of several *New Church* works.

(The Rev.) LEONARD ELLINWOOD
Washington, D.C.

CAUCUS ON CONCERNS IN HUMAN SEXUALITY

— A STATEMENT OF OPINION AND PURPOSE —

The Caucus on Concerns in Human Sexuality has grown out of dialogue between persons in all parts of the Episcopal Church who are concerned with various problems in human sexuality that have until now been generally ignored.

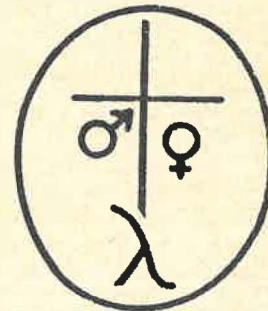
It is our common opinion that the Church has cruelly suppressed human sexuality for many centuries. We find nothing in the gospels to authorize such action. The Church further has victimized and harrassed large numbers of people, and has often destroyed the bulk of evidence; the punitive tradition resulting from this historical persecution still continues to influence large numbers of people today.

In contrast, the words of our Lord Jesus Christ urge us to love one another and to judge not; Jesus condemned the very same legalistic mentality which even today enjoys quoting chapter and verse prohibitions, without thought, without vision or understanding, and totally without love.

The subjects of our concerns may become threatening to people who lack insight into themselves; merely to accept the reality of human sexuality is perhaps a big step for any church that is steeped in the almost incompatible combination of cultural heritages from Israel, Greece and Rome. It is to the contradictory aspects of that combination that we address our basic questioning.

Examination of the conflicts in basic thought patterns will result in changes which it would now be premature to describe and presumptuous to demand. It is our intention to do what we can to raise up those people and those structures which will bring about a serious consideration of problems in sexuality. These last decades of the twentieth century are troubled times for all institutions, and we are hoping to be part of positive change within the Church, so that the Church may again conform to the will of the living God.

Your help is needed to continue this work of revivifying the Church as to sexuality. For details, write to: P.O. Box 906, Florence AZ 85232. Your contribution will be tax-deductible if you make it payable to *Community of St. Matthew*. Please mark "Caucus" on the check, and your gift will be used only for this purpose. Because of external pressures, no names appear in this advertisement; responsibility for these ideas rests only with the Caucus itself.



The Living Church

January 18, 1976
Epiphany 2

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CHURCH OF ENGLAND

Developments in Anglican Evangelicalism Noted

Evangelicals in the Church of England are no longer a "despised minority" and are themselves discarding their "siege mentality," according to the Rev. John Stott, a leading evangelical and rector emeritus of All Souls' Church in west London.

Mr. Stott made his remarks in the course of his keynote address to a conference of evangelical clergymen. There is now, he said, a "remarkable realignment" of church parties going on, with the previously clear lines of demarcation becoming blurred.

One of these recent developments, he noted, was a common front between evangelicals and catholics in the Church of England in opposition to "destructive modernism."

He felt that "rigid tractarianism" is now dead, that anglo-catholics have a "tremendous commitment" to Christ, they stress the place of personal devotion as much as anyone and they are much more flexible than in the past.

Mr. Stott listed four areas in which he saw development taking place among evangelicals, and which he would like to see occurring at an accelerated pace. These are (1) a new respect for theology, (2) a new concern for the church, (3) a new understanding of mission (which evangelicals had previously seen narrowly as evangelism alone), and (4) a new confidence in God.

EPISCOPAL CHURCH

Clergy Surplus Causes Moratoria on Applications

Despite a continuing decline in ordinations, the Episcopal Church still has a clergy surplus that has led to moratoria on applications to candidacies for holy orders in some dioceses, including Atlanta, Bethlehem, Missouri and Southern Ohio.

A survey of trends in deployment of clergy from 1970-74 shows an annual net increase of 200 clergy. The total increased by 7.3% in the five year period to 12,837.

At the same time the number of ordinations to the priesthood dropped by 6.4% to a 1974 total of 309, while the number of ordinations to the diaconate

in 1974 was 359, a 5.3% decline from 1970.

Despite the declining number of ordinations, there has been an even lower attrition rate involving death, resignation, suspension, and deposition, which accounts for the clergy surplus. In 1974, 120 clergy died, 37 resigned, 8 were suspended, and 28 deposed.

Of the 12,837 clergy in 1974, 7,670 were parochial, 1,774 non-parochial, 1,652 secular, and 1,741 retired.

During the 1970-74 period there was a 70% increase in the number of non-stipendiary clergy and today the number is one of five.

The survey indicated that economic difficulties of church organizations were among factors responsible for the increase.

While the number of clergy has increased, so has the number of congregations—from 11,634 to 12,415 in the 1970-74 period, thus the clergy-parish ration has remained stable, going only from 1.6 to 1.7.

But the number of baptized people dropped from 3.4 million to 3.0 million, and communicants from 2.2 million to 2.1 million.

SEMINARIES

ETSK Names Fr. Insko

The Rev. W. Robert Insko, Ed. D., was named dean of the Episcopal Theological Seminary in Kentucky, effective Jan. 1.

Fr. Insko has been an associate professor of religious education at the seminary for the past nine years — a position he resigned at the end of 1975.

Ordained in 1950, Fr. Insko has served churches in North Carolina, Tennessee, and Kentucky, and has taught at George Peabody College, Kentucky State University, Eastern Kentucky University and the University of Kentucky. He has two earned doctorates.

SOUTH AFRICA

Bombings Fail to Halt Black Lutheran Merger Meeting

Twenty people were injured, none fatally, in the explosion of two bombs at an assembly marking the merger of four black Lutheran bodies in South Africa.

Dr. Carl H. Mau, Jr., general secretary of the Lutheran World Federation, had

just concluded a talk to 100 delegates when the blasts occurred, within 10 seconds of each other. Dr. Mau was uninjured.

The bombings took place in the headquarters of the Evangelical Lutheran Church (Tswana Region).

Dr. Mau was being applauded after paying special tribute to the black Lutherans in South Africa.

Following the bombings the assembly resumed, and adopted a constitution for a new denomination with about 460,000 members.

Presbyterians Object to Episcopacy

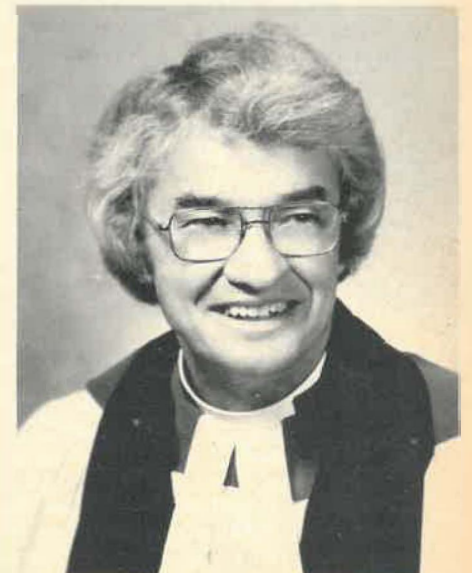
Attempts to unite South Africa's Anglicans, Presbyterians, Methodists, and Congregationalists have been snagged by objections to the episcopacy raised by a group of Presbyterians.

The Presbyterian Church of South Africa (PCSA) rejected the episcopacy, noting that only the Anglicans among the uniting churches have such a system of church government.

The other non-Anglican churches concerned did not object to bishops in a united church, during their national assemblies last fall.

Reacting to the PCSA resolution, the standing committee of the Church of the Province of South Africa reaffirmed its stand on the episcopacy.

The Rt. Rev. Fred Moore of Bloemfontein said the PCSA decision "took



Fr. Insko: New dean of ETSK.

everybody by surprise and produced a great deal of dismay."

The Presbyterians were asked to continue to examine the doctrine and practice of episcopacy.

Besides the Anglican Church, others working on the union are the United Congregational Church of South Africa, the Methodist Church, the Bantu Presbyterian Church of South Africa, and the Tonga Presbyterian Church.

ANGLICAN COMMUNION

Bishops' Quiet Day Held in Africa

Twenty-four Anglican primates from all parts of the world exchanged problems and held a quiet day at Nairobi's Trinity College prior to the Fifth Assembly of the World Council of Churches.

The exchange was prompted by the fact that some 16 of the leaders are new, including the Archbishop of Canterbury, according to PECUSA's Presiding Bishop, the Rt. Rev. John M. Allin.

Following the all-Anglican meeting, Bishop Allin went to Uganda where he preached four times in one day to jam-packed congregations in St. Paul's Cathedral, Kampala. He also visited the shrines dedicated to the 25 African Uganda martyrs — Anglican and Roman Catholic—killed in 1885 and 1886 during the reign of Mwangi, who was hostile to changes being effected by missionaries.

Despite pressures on religious leaders by Uganda's President Idi Amin, the Presiding Bishop lauded efforts in the Diocese of Namirembe for land use development. He declined comment on reports of persecutions and murders in Uganda, where the U.S. embassy was closed in 1973.

"Economically, times are hard for the Ugandan people," Bishop Allin told THE LIVING CHURCH, "but the church is allowed to operate."

JO-ANN PRICE BAEHR

P.B.'s FUND

Grants Made at Home and Abroad

A number of emergency grants approved late last year by the Presiding Bishop's Fund for World Relief were made to meet pressing needs of Indians in Arizona.

Presented by Joan Boardman, west coast officer of the National Committee on Indian Work (NCIW), the approved requests were for the following:

Navajo Episcopal Council (\$32,000), Hualapai Tribal Council (\$200, plus \$1,000 emergency), White Mountain Apache Tribe (\$1,000, plus \$5,000 emergency), San Carlos Apache (\$500, plus \$2,000 emergency), Phoenix Indian Center (\$3,000), Tucson Indian Center,

St. Nicholas (\$2,000), Colorado River Tribal Council (\$300, plus \$6,000 emergency), Cocopah Tribal Council (\$500), and Papago Tribe (\$1,000).

The board of the Fund has expressed its concern to assist the NCIW in seeking long range solutions to Indian hunger problems.

Grants were also approved for two dioceses in Latin America: Honduran Christian Crafts Workshop (\$5,000) and \$13,500 for well equipment and a tractor for a community in Western Mexico.

The Honduran grant was made pending assurance that a market survey has demonstrated the feasibility of the project. The board will provide an additional \$500 for a market study, if needed.

The grant would come from the funds given by the Diocese of Rochester.

Three projects in Ethiopia were funded through the Africa Department of Church World Service (CWS) for a total of \$19,500: The Mobile Medical Team was given \$15,000 for a one year program in the Kambata region; the Cheshire Home for Physically Handicapped was given \$3,000; and the resource library of Christian Relief and Development Association received \$1,500 toward purchase of books appropriate for technological areas.

The Fund also approved \$2,500 for the Episcopal Church's share of a \$25,000 project to establish an office in Port Sudan for handling relief shipments, and \$1,000 for additional shipments to mission hospitals and clinics related to the Episcopal Church.

LONDON

Jesuit Poet Honored in Westminster

In an ecumenical ceremony, the Duke of Norfolk, Britain's leading Roman Catholic layman, unveiled a memorial stone in the Poets' Corner of Westminster Abbey commemorating Gerald Manley Hopkins, the Jesuit priest and poet who died in 1889.

The tablet is only a few feet from the bust of the last Roman Catholic to be memorialized in the Abbey—John Dryden, poet and dramatist who died in 1700.

Poets' Corner is in the south transept of the abbey and in the words of one observer "is the nearest place we have in this world to a heaven-haven for English poets, out of the swing of random and unjust contemporary acclaim."

Fr. Hopkins, born in London in 1844, is now recognized as one of the major English poets of the 19th century. At Oxford, where he studied classics, he came under the influence of John Henry Newman, the leader of the Oxford Movement, who later became a cardinal. Though the poet died in 1889, his poems

were not published in full until 1918. Some of them were read during the Abbey ceremony by Sir John Gielgud, well known actor and producer.

CONNECTICUT

Suffragan Elected Coadjutor

In a special election held in Connecticut, the Rt. Rev. Morgan Porteus was elected coadjutor on the first ballot. Suffragan of the diocese since 1971, he will succeed the Rt. Rev. J. Warren Hutchens upon the latter's retirement.

The only other name presented to delegates was the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH. He was nominated by the Rev. Robert Craig, who said it "would seem a travesty" to convene a convention where only one candidate was nominated. "It is bad for the church not to have wider representation," he said.

Convention voted to give Bishop Porteus a salary of \$26,500, \$3,500 for travel, a residence, and \$4,500 for its maintenance.

CHURCH AND STATE

Public Creche Moved

After more than 20 Decembers on the lawn of the village hall, the Larchmont, N.Y. creche was erected on the lawn of St. John's Church in an effort to "heal the tension and hurt in the community," according to the Rev. Kenneth E. Mackenzie, rector.

Clergymen and village leaders came up with a plan to rotate the manger scene annually among the three churches after a stormy village meeting on the issue. At that meeting, the village board reaffirmed an earlier decision to end the display on public property.

The controversy provoked many letters to the town's newspaper and the village meeting. In response to what the six Christian clergy saw as implicit anti-Semitism on public property, they issued a strong statement to their congregations.

The six—Episcopalians, Roman Catholics, and Presbyterians—said the comparison of the creche to "Santa Claus, holiday lights, *et al*, is not only an inappropriate comparison but . . . religiously illiterate" because the manger "goes to the center of Christian orthodoxy: That the mystery of the divine reality becomes uniquely incarnate in a human life."

The statement adds: "It is for this reason that the clergy hold that the creche is not a universal but a sectarian, particularistic symbol, and that its appropriate place is not on tax supported property but in our churches or on their properties and in our homes."

The clergymen said they were

"fascinated by the outpouring of alleged Christian concern in the community" about the manger display when "there are already more opportunities to give expression to this concern than any person or family can fit into their schedules."

ORGANIZATIONS

NCWOPE Would Not Support Constitutional Change

At a meeting of the policy board for the National Coalition for Women's Ordination to the Priesthood and the Episcopate (NCWOPE) in Houston, it was stressed that the group would not support constitutional change to secure the legalization of female ordination.

Such a change would require three years before any action could become effective in the Episcopal Church.

"People who are talking about constitutional change are dragging their feet," said the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande and a coalition board member.

The Rev. George Regas, rector of All Saints Church, Pasadena, Calif., and chairman of the board, explained the role of the organization as one of "trying to create such a favorable environment that people will rise up and demand that women be affirmed in their right to be priests."

The Rev. Canon Stewart Wood of Indianapolis and a member of the church's Executive Council described the ordinations in Philadelphia and Washington, as well as the ecclesiastical trials in the Dioceses of Washington and Ohio, as "indications of the urgency" of the issue. "We must end the agony," he said.

At the meeting, tallying of deputations to General Convention continued: in a vote by orders in 40 dioceses reported — current positions compared with 1973 General Convention voting records — there are five additional deputations, three clerical and two lay, supporting women's ordinations.

This increase is seen by the board as an indication of the success of the efforts of those who are working to effect canonical change this year.

NEWS FEATURE

Religion in 1975 Responds to World's Unrests

As the United States entered its bicentennial year, the themes of liberty and justice enunciated at the nation's birth were getting renewed attention from the churches, particularly with reference to claims of women, ethnic minorities, and the poor.

Of special concern to Episcopalians were the convictions of two clergymen in

ecclesiastical trials on charges of disobeying their bishops by allowing irregularly ordained women to celebrate the eucharist, and also the illegal ordination of four more women, by resigned Bishop George Barrett.

The Orthodox Church in America warned that Orthodox-Episcopal relations were threatened by the movement for women's ordination and other trends in the Episcopal Church.

The Church of England approved women's ordination in principle, but voted to delay implementation until a greater consensus developed in the worldwide Anglican Communion. The Anglican Church in Canada, however, voted to move ahead with women's ordination as of November 1, 1976, provided no "overwhelmingly negative reaction" came from other Anglican churches.

Though some Roman Catholics had advocated women's ordination in previous years, a definite movement on behalf of this goal emerged in 1975. A Detroit conference on Roman Catholic women's ordination drew more than 1,200 people in late November. However, Archbishop Joseph Bernardin, president of the National Conference of Catholic Bishops, said that women could not expect a change in the church's policy.

On the other hand, the United Presbyterian Church said it would not ordain men who opposed women's ordination.

Bernadette Olowo, 27, of Uganda, became the first woman ambassador to the Vatican.

Some RC parishes that had begun using altar girls were told that they must stop because it was not authorized by canon law.

Dr. Sallie TeSelle became the first woman head of a U.S. seminary — Vanderbilt Divinity School. Barbara Herman became the first woman officially certified as a cantor. And the first two women scholars were appointed to the committee on the Revised Standard Version of the Bible.

Racial Tensions

Black-white tensions remained evident in the busing protests that disrupted schools in Boston and Louisville. In both cities church leaders spoke out against violence and for compliance with court orders. Church officials called for reopening investigation of the killing of Martin Luther King, Jr., following revelations that FBI Director J. Edgar Hoover conducted a harassment campaign against him.

Anglican Bishop Richard Wood became the third bishop of his church to be expelled from South-West Africa (Namibia) since 1968. In South Africa a government commission called the anti-apartheid Christian Institute a danger to the state, and the government took action to keep it from getting further contributions from outside the country.

The American Indian Movement (AIM), which was among the groups receiving grants from the World Council Program to Combat Racism in 1975, declared at a convention in Farmington, N.M., that the Christian church was a major enemy of Indians. Menominee Indians seized unused property of the Alexian Brothers (RC) in Wisconsin. The property eventually went to a social service agency.

An Indian, Dr. Chris Cavender of Minneapolis, accused of insulting his colleagues, was fired within a month of his appointment as executive secretary of the Episcopal Church's National Committee on Indian Work.

World Hunger

Churches continued in 1975 to stress the urgency of meeting world hunger needs. An Interreligious Coalition on World Hunger was formed by Jews, Roman Catholics, conservative evangelicals, NCC-related protestants, and Orthodox. Criticism of capitalism was increasingly heard, and an Ecumenical Consultation on Domestic Hunger, sponsored by the National Council of Churches, called the capitalist system basically unjust. Talk of "liberation theology," drawing heavily on Marxist analysis, became more prominent, and in August several Latin American exponents held a conference with U.S. theologians.

Abortion

Church representatives holding both pro and con positions testified at congressional hearings on a proposed constitutional amendment against abortion. United Methodist bishops voted unanimously to oppose such an amendment. But Roman Catholic bishops launched a campaign in which their church and other opponents of abortion would work for an amendment.

Non-Roman Christian opponents of abortion formed a Christian Action Council.

Human Rights

The Fifth General Assembly of the World Council of Churches, meeting in Nairobi, Kenya, Nov. 23-Dec. 10, focused on human rights issues, including sexism, and reaffirmed its Program to Combat Racism. The assembly admitted 15 new member churches, bringing the total to 286. It launched a relief fund for Lebanon, where the politically dominant Maronite Catholics were in violent conflict with Muslims and leftists, and it appealed for an end to arms shipments to the Middle East.

The feeling that the WCC had been unbalanced in exempting the Soviet Union from the sort of criticism often directed at injustices of the West was expressed by some delegates, and a religious liberty resolution was adopted with the Soviet Union among the nations

specifically in view. Earlier in the year the Soviet Union refused to let WCC observers attend the trial of dissident Baptist Georgi Vins who was sentenced to imprisonment and exile.

Though two women had previously been selected as WCC presidents during interim periods, Nairobi marked the first time that an assembly had elected women presidents. They were Dr. Cynthia Wedel, an Episcopalian from the U.S., and Judge Annie Naeta Jiaage, a Presbyterian from Ghana.

Refugee Relief

In early 1975 many church leaders were active in opposing further U.S. aid to the crumbling Saigon government. When the government fell in April, churches worked to get missionaries and some fraternal workers out. Other missionaries came out later. Some relief agencies conducted Operation Babylift which brought Vietnamese and Cambodian children to the U.S. It was subsequently revealed that not all the children were orphans, and critics asserted that even the orphans should in most cases have been left in their own country. Court suits challenged the right of agencies to let only Christian couples adopt children they had brought to the U.S.

After the war's end, the churches worked to resettle Vietnamese and Cambodian refugees. The World Council Fund for Reconstruction and Reconciliation in Indochina raised its goal from \$5 million to \$10 million.

Latin America

In Chile, Lutheran Bishop Helmut Frenz, active in aiding political refugees, came under fire from conservatives, and the German-speaking congregations of his church withdrew to form a rival body. While on a visit to Europe Bishop Frenz, a West German, was told by Chile that he could not return, an exclusion that brought international church protest.

Several RC and Presbyterian clergy in Chile were arrested on such charges as aiding the Revolutionary Left Movement, and some church personnel from the U.S. were expelled.

In the U.S., reports emerged of missionaries in Chile and some other countries collaborating with the CIA in past years. Senator Mark Hatfield introduced legislation to bar CIA use of U.S. missionaries.

Incidents reflecting church-state tension also occurred in Brazil, Honduras, Colombia, and other areas of Latin America.

Middle East

For the Jewish community and its Christian supporters a particularly upsetting action was a U.N. General Assembly resolution condemning Zionism as a form of racism. The U.N. Commission on

Continued on page 14

BRIEFLY . . .

The Diocese of Southeast Florida staged a Four Freedom Festival in Miami which included a Bicentennial service in Trinity Cathedral, a colonial banquet, and dance, musical, and theatrical productions all with Bicentennial themes. Taking part in the service were Bishops James L. Duncan of the host diocese and Gerald Ellison of London, a descendant of the man responsible for the work of the Church of England in the American colonies; Frs. Robert W. Gollidge of Boston; Cotesworth P. Lewis of Williamsburg, Va.; James L. Shannon of Philadelphia; and Dean George McCormick, Jr., of Miami.

Roberto Coppola, 19, who impersonated a Roman Catholic priest for two years in a working class parish in Rome, has been charged with fraud for having celebrated masses, heard confessions, and performed weddings. "It's a shame. I liked it," he reportedly told police.

The Episcopal Church and 10 other churches have scheduled a National Event for Church Educators February 9-12 in St. Louis.

The program will include multimedia presentations, plenary sessions with outstanding speakers, small group workshops, trips, displays, and demonstrations. Keynoters will be a biblical theologian, an educator and liturgist; the focus of the event will be on how our biblical-theological heritage, anthropological understandings and educational tasks are related to its theme, "Breaking Out into Freedom and Fulfillment."

The Salvation Army, "sometimes likened to a group of Protestant Jesuits with a Franciscan outlook" is a Christian group whose everyday services to alcoholics, drug addicts, prisoners, and "society's losers" cannot be measured. Writing in the *U.S. Catholic*, William Whalen also said the Army offers "no blueprint for reforming society," and "no philosophy of Christian anarchism and pacifism . . . avoids the political arena and prepares its leaders to preach the Gospel and feed the hungry . . ." Some 500 homes for the homeless, 200 men's work centers, 29 hospitals, 86 maternity hospitals for unwed mothers, staffs for leprosaria and institutions for the blind in Africa and

Asia are all maintained by the Army. Mr. Whalen writes: "No other religious denomination of comparable size (300,000 members) begins to match the scope of the Army's social welfare programs."

The council of the Diocese of Ohio has sent \$5,000 to the current \$3.1 million campaign for Cuttington College, Liberia. More than half the money raised to date in the drive has come from individuals and organizations in that African nation. Cuttington is an Episcopal Church-related liberal arts institution.

The Anglican, Baptist, and Methodist Churches in the Stantonbury area of Milton Keynes, a large new town being developed in Buckinghamshire County west of London, are building a \$100,000 ecumenical center which will be opened in February. Christ Church Center will be used for worship by all three bodies but the form this takes has yet to be determined. Roman Catholics will also use the center for their masses.

A wholly original musical drama, *Kataluma*, was presented in St. Ann's Church, Amsterdam, N.Y., on Dec. 28. The drama, written by the Rev. Robert M. Haven, with music by Otto Miller and Jeffery Finkle, puts the biblical nativity story in a modern milieu. The action takes place in a hospital and a tenement apartment while the structure of the play consistently evokes Good Friday and Easter biblical images. *Kataluma* has 12 separate musical compositions and is accompanied by a small orchestra.

Archbishop Ezekiel of the Greek Orthodox Church said that "it will be deplorable" if the Anglican churches vote to ordain women to the priesthood. "We are trying to bring the churches together," he said, "and such a ruling for the Anglicans would make the gap greater." The personal emissary of the Ecumenical Patriarch Demetrios of Constantinople said ordination "was not even given to Christ's mother."

The first in a series of publications dealing with liturgical rites in the Draft Proposed Book of Common Prayer will appear in print at the same time the latter is released. The executive committee of Associated Parishes, Inc., approved the publication of the booklet, *A Commentary on the Holy Eucharist*, for February.

THE BLACK SPIRITUALS

By NATHAN WRIGHT, JR.

The following is part one of a two part article. The conclusion will appear in next week's issue of THE LIVING CHURCH.

The black spirituals, which grew out of the black experience with human enslavement, have a number of features which make them strikingly similar to the spirit of Old Testament literature. Indeed, the literature of the spirituals may be said to be — and perhaps in due time will be officially or generally recognized to be — a kind of Third Testament, adding a new dimension of hope to the “God encounters” in the Old and New Testaments.

The God of Encounter. Most immediately arresting in the black spirituals is a God-of-encounter (or God-in-encounter) which parallels or is identical with the Jehovah God of the Old Testament and with the Messiah manifestation of the New Testament.

Yet the unique hope-filled value of the God manifestation in the black spirituals is that it speaks of God acting in the cultural context of the world in which we live today. With American cultural impact now global, the God image and God reality (or theophany) of the black spirituals may speak to the reality patterns of our entire modern world in a manner that the Jehovah of the Old Testament and the Messiah or Jesus figure as presented in the New Testament could not do.

The Jesus of the New Testament, on the one hand, was Jewish and agrarian as represented in at least the first three Gospel accounts and, on the other hand, was the subject of theological and philosophical imagery and speculation in the Pauline epistles and the writings of John.

The black spirituals are neither metaphysical nor ancient world Mediter-

ranean. They are contemporary encounters of a people with a contemporary culture. Thus they bring the God found in encounter in the Old and New Testaments up to date and so help to make God relevant the world over for our times.

The New Testament accounts of God's presence and care, as manifested in the person of Christ, were announced in the black spirituals as a part of the self-evident facts of daily experience, as for example:

One day, one day, while walkin' along,
Jesus done bless my soul;
I heard a voice an' saw no one,
Jesus done bless my soul.

O go an' tell it on de mountain,
Jesus done bless my soul;
O go an' tell it in de valley,
Jesus done bless my soul.

For the black human being whose external life circumstances were dictated, circumscribed and strategically conditioned by the operation of undue power — and specifically by the unique power and decision of white America — God the unseen, who was nonetheless an indisputable reality met in daily experience, added a deeper and liberating dimension to human life.

The God of encounter in the black spiritual is the God of reality. What those about us “see” can be seen presently only in part. What those about us “know” can be known only in part “until de last great judgment.” Meanwhile, the God of encounter belongs to and makes his present abode in the “glory” world” which many of our present day scientists and philosophers would speak of as the level of the cosmic, eternal or natural order. Thus the black spiritual just quoted continues:

He done bless my soul an' gone to
glory, Good Lord,
Jesus done bless my soul;
Done bin here an' bless my soul an'
gone to glory,
Jesus done bless my soul.

The eschatology of the spirituals is elementary and basic. A natural or cosmic order where God makes his home is self-evident. Things are glorious there. It is only proper to speak of the cosmic order, then, in terms of “glory.”

The God of Liberation. It is significant to note that the God of encounter in the Old and New Testaments, as well as in the black spirituals, is neither a nice companion nor a brother with whom one may chit-chat in a flower garden “while the dew is still on the roses.” Rather, he is a mighty God whose purpose is liberation and fulfillment for all his creation.

Doubtless the major difference between traditional white religion and the black religion as rooted in the spirituals is that while one tends to bless the *status quo* and to make “that which is” as lofty, as charitable, as flexible and nice as can be, the black religion of the spirituals — as with the religion of encounter in the Old and New Testaments — is an experience of release and liberation. It does not say: “Let us do good.” It says rather: “We shall be, and indeed *are*, free.” It does not seek to make any earthly cities tolerable or better but yearns to lay hold on, and begins to enter, as best it can, into “a city which has foundations, whose builder and maker is God.” Life as God has made it, that is, the eternal life which forever *is*, is man's natural and liberated home. It is not the “valley of sin, where the white man's bin.”

As James Cone has noted (*The Spirituals and the Blues*, Seabury Press, 1972, p.98), the black spirituals speak of “‘dat Rock,’ the slaves' true home, the Promised Land down by the riverside” where “in dat great gettin' up mornin' the oppressed of the land [are ever] received into 'New Jerusalem.' ”

In the black spirituals, life here on earth is shown as largely false and seeming. In the fullest sense, it is not “of God.” The slaves knew the God of glory through meeting him and through sharing in his blessings and in the marvelously freeing works of his hands. But the fuller experience of freedom and fulfillment lay beyond — most especially beyond the grave. As far as the present was concerned, the same God who had prevented Daniel from being devoured in the lion's den had enabled the black community to survive in spite of the

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RNS

Michaelangelo's fresco on the ceiling of the Sistine Chapel at the Vatican: "He is a mighty God whose purpose is liberation and fulfillment for all his creation."

most unspeakable inhumanities. There was no question in the slave community's mind that the God Israel who liberated Daniel would preserve and liberate them. Hence they could sing:

Who lock, who lock de lion,
Who lock de lion's jaw?
God lock, God lock de lion's jaw.

The God of liberation was the same God of faithfulness who served as a "cloud by day and a pillar of fire by night" for the Israelites of the Old Testament as they too sought to reach the Promised Land. Although "home" might be realized, in one sense, only beyond the grave, there was another sense in which home was an immediately realizable and constantly fulfilled hope. When the enslaved community sang:

Deep river, deep river
My home is over Jordan;
Deep river, deep river,
I want to cross over into camp ground,

"Deep river" was often a symbolic term for the Ohio River. "Camp ground" was "up north" or Canada, or perhaps more specifically Cincinnati (which had one of the largest black populations in what was then America's west) or Camp Dennison, Ohio, where portions of my family lived since the 1840s and which was only seven miles farther northeast than Cincinnati. Seventeen miles farther northeast there was Loveland, Ohio,

where there was an "underground railroad" station.

Thus there was a double, or even possibly triple, meaning to the words of this spiritual:

Git on board, little chillen,
Git on board, little chillen,
Git on board, little chillen,
Dere's room for many a mo'.

De gospel train's a-comin',
I hear it jus' at han',
I hear de car wheels movin',
An' rumblin' through de lan'.

There are two more of the possibly many improvised verses which we shall recall in a moment. But the words may be better appreciated if we at least note the two or three possible meanings. "Dis train" referred to the political realities of freedom by means of the underground railroad, not only north of the Mason-Dixon line, but which also operated throughout the south, deftly bringing, under the leadership of Harriet Tubman and others, thousands of blacks to freedom and inspiring all with the recognition that "dere's room for many a mo'." (In the early 1800s approximately one-half of the freed blacks, contrary to popular opinion, lived below the Mason-Dixon Line. These free blacks, at tremendous risk were the backbone of the most dangerous part of the underground railroad system.)

Again, there was the spiritual significance, although the black slave community was quick to realize that

every act of the God of encounter with his chosen people in the Old Testament was an essentially political act. Every Jewish Holy Day represents some political act of liberation on the part of Israel's God. Thus black religion at its best, as with Old Testament Hebrew religion at its most sublime moments, has always been an experience where religion and politics were conjoined.

Still the slave community had to "fool the master" into believing that their singing was harmless. Hence "De gospel train's a comin'" was probably sung as loudly as possible in order that the overseer and the master both might hear.

A third possible interpretation is that while in the white man's world some were excluded or given second place, in the freedom train which was headed "over Jordan," things were vastly different. With these three insights in mind, we hear the last two verses:

De fare is cheap, an' all can go,
De rich an' poor are dere,
No second class a board dis train,
No difference in de fare.

Git on board, little chillen,
Git on board, little chillen,
Git on board, little chillen,
Dere's room for many a mo'.

The Cultural Context. There are three traditional spirituals which are especially well known and which speak most eloquently of how the God-experienced-in-encounter was seen to

Continued on page 15

EDITORIALS

Catholic — Evangelical Unity

It appears that in the Church of England the evangelicals are becoming more catholic and the catholics are becoming more evangelical. That is the clear import of the facts as John Stott, eminent Anglican evangelical, sees them. (See news story on page 6.)

Moreover, churchmen of both those persuasions are conscious of their essential unity of faith and mission within the church and are drawing closer together as they oppose the common foe — “destructive modernism” as Mr. Stott calls it.

Catholic and evangelical churchmen in the U.S. and indeed all over the world are confronted by the same foe, by whatever name they may call it. Over here, or at least in our little corner of over here, we prefer to call it destructive humanism that uses and misuses the language of theistic Christian faith to masquerade its essential humanism.

Within PECUSA the evangelical and catholic elements have both fallen into confusion and disarray, and they have not yet awakened to the need for deeply discovering one another and joining hearts and hands to fight the good fight of a common faith against the common foe. It may be that during the months between now and the General Convention there will be such an awakening. We earnestly hope that it may be so; for we have always believed that evangelism and catholicism are sides of the same precious coin and that when they quarrel the Devil gleefully wins the day.

Evangelical Christianity cannot be too catholic. Catholic Christianity cannot be too evangelical. Our salvation and that of all the world is through the evangelical word and the catholic faith and sacraments. If the Episcopal Church does not have a unique calling to demonstrate this to the rest of Christendom, what other special reason has it even to exist?

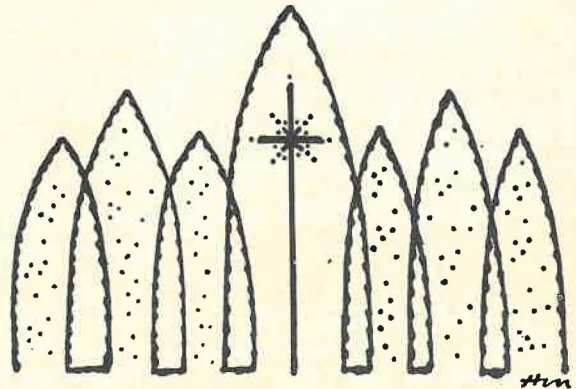
Do Systems Corrupt People?

There appears to be an unexamined utopianism at the WCC that if you reject and break down all structures, you will have the Kingdom of God on earth,” said the Church of England’s Bishop Graham Leonard in commenting upon what leftist militants were saying at the fifth assembly of the World Council of Churches at Nairobi. That naive assumption is by no means confined to the WCC. Wherever contemporary Christians of any tribe or clime set their minds to the search for a social theory which, if put into effect, would make life for all people happier and better, there is at least a powerful tendency to blame whatever is wrong upon the established social and economic structures rather than upon human folly and cussedness. And all

Christians who use their brains at all really should know better.

At the Nairobi assembly “capitalism” was the prime target of the utopianists. Said Jamaican Prime Minister Michael Manley: “If capitalism was the engine that lifted man to new levels of economic and technological progress, it was equally the burial ground of his moral integrity.”

How can a man capable of being a nation’s prime minister, and a Christian, really believe that man’s moral integrity is at the mercy of capitalism or



socialism or any other social system? How can he believe that if capitalism could be replaced by some other ism man’s moral integrity would rise living from the grave in which capitalism buried it?

We wonder sometimes what happens to the minds of men (and women no less) when they assemble as Christians to think about what’s wrong with the world and how it can be set right.

There are non-capitalist societies in the world today. By far the most societies of any sort are of that kind. Search and see: Does man’s moral integrity live and flourish in the Soviet Union, in Yugoslavia, in Sweden, in India, in the new African nations, while it putrefies in its grave in the U.S., in Canada, in Japan?

One of the reasons why the WCC has increasing trouble keeping itself alive and going is because so many thoughtful Christians who know anything about it feel that a good deal of utopian nonsense is spoken at council assemblies and by council spokesmen.

A world council of *churches*, as distinct from a world council of social reformers, ought to be able to bring a positively Christian analytical judgment to bear upon the world, and in any such judgment there must be a clear understanding that systems never corrupt men, any more than power corrupts men: men corrupt systems, as they corrupt power. Anybody who fails to apply that principle to cases knows not whereof he speaks if he calls his judgment a Christian one.

Sidestepping Issues

SEXUAL INTIMACY. By Andrew M. Greeley. Seabury/Crossroad. Pp. 199. \$3.95 paper.

Andrew Greeley rightly criticizes behaviorist studies on sex because they ignore important moral and philosophical aspects of their subject. Their final effect is one of shallowness; no matter how much such studies add to the store of knowledge, they may leave us more bewildered than before. Fr. Greeley therefore asks, "What light does the Christian symbol system throw on the anxieties, the fears, and the ambiguities involved in human intimacy?" This is a good question, but the author does not deal with sex in much greater depth than the mechanistic works he frowns at.

The sexual revolution is "little more than a creation of the mass media." This is not true. The media (especially TV) are certainly guilty of selling the sexual revolution, but they did not invent it. Fr. Greeley indicates that there has not been as great a change in sexual behavior among college students as some researchers claim. One wonders if he has taken a good look at college students lately, not to mention high school kids. But this position serves neatly in allowing the author to sidestep every important question raised by the sexual revolution and in turning his book into what is really no more than a Roman Catholic marriage manual with uncommonly fancy cultural and philosophical pretensions. For if it occurred at all, the sexual revolution, we are told, took place within the confines of the married state. Try telling this to the working girl heaven was supposed to protect, and when the laughter subsides, you may get an answer.

As social and psychological observation, *Sexual Intimacy* is neither original nor interesting. As a thinker and maker of sentences — which really amounts to the same thing — its author leaves a lot to be desired.

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New JB Edition

THE NEW TESTAMENT OF THE JERUSALEM BIBLE. Large Type, Reader's Edition. Doubleday. General editor Alexander Jones. Pp. 1112. \$12.50.

The introductions and full notes of the standard edition of *The Jerusalem Bible* have been abridged to serve only as brief explanations to the ordinary reader who does not have wide theological

knowledge. Readers with impaired eyesight will appreciate the large type which runs about one-eighth of an inch for lower case letters and three-eighths of an inch for upper case letters. However, the paper is thin allowing type from adjoining pages to be readable.

G.M.S.

Living as a Child of God

TRUE CHRISTIANITY. By H.A. Williams. Templegate. Pp. 119. \$5.95.

H. A. Williams' title for this admirable little book might well be *True Humanity*, for he contends that to be truly Christian is to be fully human, to attain the fullness of our personhood created in God's image. His fundamental premise is that "all evil springs from my refusal to discover who and what I truly am, my failure to realize that I and the Father are one." Traditionalists may



find themselves uneasy at Williams' emphasis on God's immanence, his low Christology, and his disinterest in the Holy Spirit. Nonetheless, to the open-minded, Williams presents a lucid and thought-provoking exploration of creation and incarnation, the way in which spiritual reality is apprehended through the material. In an explicitly Christian context, he argues that knowledge of God and communion with him are the same, and are possible only as we experience fully the mystery of our own being. Even if somewhat unorthodox, the thoughts are stimulating.

This theology forms a sort of sandwich around three chapters on Christian living which are full of excellent counsel and rich practical spirituality. Regardless of one's response to the theology, they are helpful and constitute the real value of the book. Williams suggests that the traditional monastic virtues of poverty, chastity and obedience are the foundations of the Christian lifestyle for all. He sees poverty as freedom from the necessity to possess, the ability to receive all things as gifts and to escape a subhuman slavery to life's contingencies. Chastity is a fundamental integrity, intellectual and emotional as well as physical, which eschews the bogus and superficial in fidelity to that which is real. Finally, Williams conceives obedience to be loyalty to what we really

are and can be, that is to our essential God-created nature.

True Christianity can be strongly recommended, with some theological reservations, to all who are concerned with what it means to be a Christian and to *live* as a child of God.

(The Rev.) CLARK HYDE
St. John's Church
Napoleon, Ohio

Extraordinary Pleasure

SACRED & SECULAR: A Companion. Compiled by Adam Fox, Gareth and Georgina Keene. Eerdmans. Pp. 336. Ill. \$7.95. An Episcopal Book Club selection.

This is a book of scriptures, poems, pictures, pensees, for each Sunday and some holy days — also recommended music. All in all, it makes up into an extraordinarily refreshing and beautiful book. It is full of good things, and perhaps just one sample will give you the taste of the book as a whole. It is for the fifth Sunday after the Epiphany, which is devoted to the theme of "admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). This passage is from William Byrd's *Psalms Sonets, & songs of sadnes and pietie* (1588):

"Reasons briefly set downe by th'author, to perswade euery one to learne to sing.

2 The exercise of singing is delightfull to Nature, & good to preserve the health of Man.

3 It doth strengthen all parts of the brest, & doth open the pipes.

4 It is a singuler good remedie for a stutting & stamering in the speech.

5 It is the best means to procure a perfect pronunciation, & to make a good Orator.

6 It is the onely way to know where Nature hath bestowed the benefit of a good voyce: which guift is so rare, as there is not one among a thousand, that hath it: and in many, that excellent guift is lost, because they want Art to expresse Nature.

7 There is not any Musicke of Instruments whatsoever, comparable to that which is made of the voyces of Men, where the voyces are good, and the same well sorted and ordered.

8 The better the voyce is, the meeter it is to honour and serve God therewith: and the voyce of man is chiefly to be employed to that ende.

Omnis spiritus laudet Dominum.
Since singing is so good a thing,
I wish all men would learne to sing."

If this reviewer may be permitted a personal wish: I do too.

C.E.S.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on Back Page

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 56th St. 85719

CALIFORNIA
CALIF. POLYTECHNIC STATE UNIV. San Luis Obispo
 ST. STEPHEN'S 1344 Nipomo St.
 The Rev. Wayne W. Welch, r; the Rev. John Leo, assoc
 Sun 8, 10; other services as anno

UCLA Westwood
 UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
 The Rev. Terry Lynberg, chap.
 HE: Sun 6, Tues 7, Thurs 12:05

COLORADO
UNIVERSITY OF DENVER Denver
 ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

GEORGIA
GEORGIA INSTITUTE OF TECH. Atlanta
 ALL SAINTS CHURCH 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
 HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

MAINE
BOWDOIN COLLEGE Brunswick
 ST. PAUL'S 27 Pleasant St.
 The Rev. Donald A. Nicerson, Jr., r
 Sun 8, 10:30

NEW JERSEY
RUTGERS UNIVERSITY Newark
 GRACE CHURCH 950 Broad at Walnut
 The Rev. G. Butler-Nixon, r
 Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
 ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc
 Eucharist: Sun 10, Wed noon, Fri 11:30. EP Tues 8; other services as anno

NEW YORK
R.P.I. and RUSSELL SAGE COLLEGE Troy
 ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

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

SYRACUSE UNIVERSITY Syracuse
 EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA
DUKE UNIVERSITY Durham
 EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

OHIO
OHIO UNIVERSITY Athens
 GOOD SHEPHERD 64 University Terrace
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA
INDIANA UNIV. OF PA. Indiana
 CHRIST CHURCH 902 Philadelphia at Ninth St.
 The Rev. Arthur C. Dilg, r
 Sun 7:45, 9, 11

PENNSYLVANIA STATE UNIVERSITY
 EPISCOPAL CHURCH AT PENN STATE
 EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

TEXAS
LAMAR UNIVERSITY Beaumont
 ST. MATTHEW'S 796 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap. & V
 Sun 10, 6

NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
 ST. BARNABAS'
 The Rev. Charles E. Walling, r
 Sun 8 & 10; Sat 5:30

ST. DAVID'S 623 Ector
 The Rev. Edward Rutland, r
 Sun 8, 9:30, 11:15 & 5:30

VERMONT
GREEN MOUNTAIN COLLEGE Poultney
 TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11: 7:30 & 11 June-Aug.

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
 Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
 Sun 8, 10:30; Thurs 7

WISCONSIN
UNIVERSITY OF WISCONSIN Superior
 ST. ALBAN 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published in all

January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

NEWS

Continued from page 9

Human Rights charged Israel with desecrating Christian and Muslim shrines.

King Khalid, successor to the assassinated King Faisal of Saudi Arabia, called on Muslims throughout the world to struggle for the recovery of Jerusalem.

Jews had to deal also with economic pressures exerted by the Arab boycott. And the Soviet Union cancelled its trade pact with the U.S. after Congress wrote in a requirement for free emigration, with the result that emigration of Soviet Jews fell considerably from the level of preceding years.

"Right to Die"

"Right to die" became a focus of more intense discussion in connection with the case of Karen Ann Quinlan of New Jersey. Her Roman Catholic parents, supported by their pastor, sought to let her die because she was lying unconscious without hope of recovery and kept alive only by a machine. When her doctor refused, the parents took the case to court. The court decided against the parents, but the case had meanwhile elicited international debate.

The question of "right to die" for the elderly received extra attention when it was revealed after the deaths of former President Henry Pitt Van Dusen of New York's Union Theological Seminary and his wife that they had made a suicide pact.

Ecumenism

For the first time since the Reformation the Vatican sent representatives to the enthronement of an Archbishop of Canterbury. Also for the first time since the Reformation a Roman Catholic addressed the Assembly of the Presbyterian Church of Scotland.

A sign of ecumenical advance during the 10th anniversary year of the conclusion of Vatican II was an announcement that Eastern Orthodox Churches were establishing a joint commission to prepare for unification talks with Rome.

In February a delegation of Soviet churchmen visited the U.S. as guests of the NCC, repaying a visit by an NCC delegation to their country in 1974.

Episcopal and Roman Catholic bishops in West Virginia issued guidelines for mixed marriages, believed to be the first such guidelines in the nation.

Church Membership

Statistical reports issued in 1975, mainly covering 1974, showed several "main line" churches again losing membership. Although contributions were generally up, often the increases were not enough to offset inflation. The Southern Baptist Convention, which appointed a record number of missionaries — 265 — in 1975, continued to grow.

The Living Church

SPIRITUALS

Continued from page 11

relate to the black anti-culture of white America. "Nobody knows the Trouble I See" addresses itself to the suffering servant theme and reveals what the slave community perceived as the God of suffering (or the God of the universal community of sufferers). "Swing Low, Sweet Chariot" provides insight into how the black slave community dealt with the fact of transcendence. Transcendence to the black slaves was no idea; it was necessary experience in order for life to be endured at all. Hence the cosmos (or the Eschaton) forced itself upon the creative or accepting consciousness of those who were enslaved, revealing a God of truth, reigning even now in eternity. "I Got a Robe" indicates how the black slave community dealt with the fact of a well-nigh unforgivable wrong and injustice which seemed to be destined to be the order of things forever. All three of these spirituals, in differing ways, add ironically to the fact of present day hope.

Howard Thurman provides us with a compelling picture of the ground out of which these three *personae* or manifestations of God grew. He writes in *Deep River* (Harper & Row, 1945, p. 36):

"The slave (when transported to America) was cut off from his religion, whatever kind it was. It was quite beside

the point to say that he was given Christianity, an infinitely better religion than anything he had known before. When the master gave the slave his (the master's) God, for a long time it meant that it was difficult to disentangle religious experience from slavery sanction. The existence of these songs is in itself a monument to one of the most striking instances on record in which a people forged a weapon of offense and defense out of a psychological shackle. By some amazing but vastly creative spiritual insight the slave undertook the redemption of a religion that the master had profaned in his midst."

The enslaved black community sought to meet and actually met (or was met by) the same God whom the oppressor



sought to misuse and to dwarf to his own pygmy and perverted purpose. The practical value, in terms of hope for our contemporary white American religious experience, rests ironically on the fact that the essential lineaments of that cultural context remain intact today. Even as the enslaved community redeemed white religion in the past, its legacy may involve the transformation of character for that religion today. The

unclosing economic opportunity gap between white and black Americans suggests that the cultural context has not changed substantively but perhaps chiefly only in form. A modern day blues tune puts black feeling—and possibly that of a large portion of the world—in this plaintive but poignant way:

What a shame to be a white man!
All the evil he done done.
If I had to be a white man,
I'd take myself and run.

In what may be described as a metaphor for today, Howard Thurman (op. cit.) depicts the gruesome and monstrous actualities of a century and a half ago which still give subtle shape to a national inherited character and spiritual posture which we are taught not to bring into question and, indeed, of which we must be dutifully proud: "In instance after instance, husbands were sold from wives, children were separated from parents; a complete and withering attack was made on the sanctity of the home and family. Added to all this, the slave women were constantly at the mercy of the lust and rapacity of the master himself, while the slave husband or father was powerless to intervene. Indeed, the whole sorry picture is a revelation of the depth of moral degradation that even in retrospect makes forgiveness one of the greatest fruits of the spirit."

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

THEOLOGICAL BOOKS, used, new and reduced, price. Request list LC. PAX House, Box 47, Ipswich, England.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

OPPORTUNITY

GRADUATE training offered to priest, one year partial scholarship in Pastoral Theology-Counseling, to serve as Counselor-Intern, William Temple House (The Episcopal Laymen's Mission Society). Send Vita and recent photo to: The Rev. C. T. Abbott, Executive Director, 615 N.W. 20th Avenue, Portland, Ore. 97209.

POSITIONS OFFERED

SALES TRAINEE. Customer relations, correspondence, order processing. Some travel using company car. Must type. Accurate, good with details. Career minded. Varied duties, small but growing east coast church goods manufacturer. Salary plus benefits. Write Box C-241.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-239.*

PRIEST, 45, married, conservative evangelical, seeks parochial position. Preaching, teaching, caring concern. Reply Box M-240.*

PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

INTEGRITY: Organization of Gay Episcopalians and Our Friends. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

PUBLISHING SERVICES

PUBLISH YOUR BOOK! Join our successful authors in a complete, reliable publishing program: publicity, advertising, promotion, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LVB, 84 Fifth Avenue, New York, N.Y. 10011.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
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407 E. Michigan Street Milwaukee, Wis. 53202

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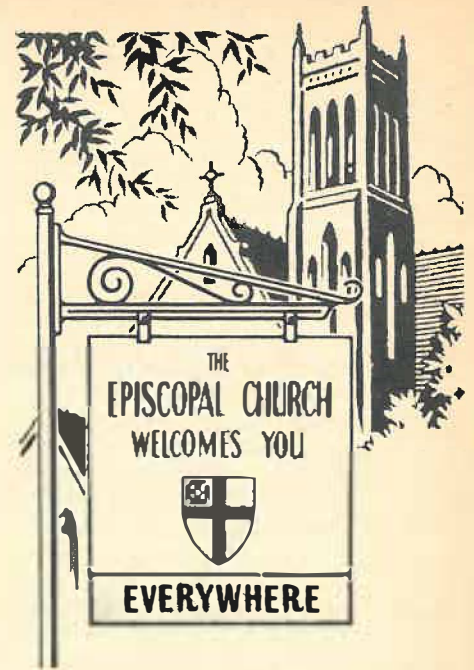
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THE LIVING CHURCH

CHURCH DIRECTORY

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



CORTE MADERA, CALIF. (Marin Co.)
HOLY INNOCENTS' 2 Tamalpais Blvd.
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.
 Fri 7. Charismatic.

LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. Fr. John D. Barker, S.S.C., r
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
 LOH 1st Sat 9

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

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

ST. PAUL'S 2430 K St., N.W.
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
 Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
 6:45, EP 6; C Sat 5-6

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

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 choir-
 master
 Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10,
 7 Fri & Sat

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

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

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

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

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

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

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL
 Second and Lawrence (Near the Capitol)
 The Very Rev. Eckford J. de Kay, Dean
 The Rev. Gus L. Franklin, the Rev. Ronald L. Greeson
 Sun H Eu 8 & 10; Daily H Eu as announced

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

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

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

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

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

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday
 HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;
 Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open
 daily 8 to 6

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

EPIPHANY 1393 York Ave. at E. 74th St.
 Ernest E. Hunt III, r; William Tulley, c
 Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP
 (2S & 4S); Daily MP 9, Thurs 12 HC & Healing

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, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6;
 Sat 10; C by appt

NEW YORK, N.Y. (Cont'd)
ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
 Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
 5-6, Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
 ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas
 Ousley; the Rev. Dr. Leslie J. Lang
 Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
 Church open daily to 9:30.

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

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Smauel C. W. Fleming, r
 Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
 Barnett; the Rev. Canon Donald G. Smith, D.D.
 Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
 Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

HOT SPRINGS, VA.
ST. LUKE'S
 The Rev. George W. Wickersham II, D.D.
 Sun 8 HC, 11 MP (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)
 Tes. 2-26-39 and 4-14-94
 Sun Lit & Ser 11; EP 6

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