

The Living CHURCH



A fish pond on the grounds of Boys Farm, Monteagle, Tenn., attracts Danny, a young resident of the Farm [see page 9].

The Farm That Works • *page 9*

AROUND & ABOUT

With the Editor

The Living Church

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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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The Living Church

Every other columnist has commented upon Jimmy Carter's personal problem with pretty women, so with stark, lonely courage I too take pen in hand, hoping that I can contribute something to this public review of somebody's private life which for some reason he didn't want to keep private.

If any other of Mr. Carter's brothers in the faith has hitherto come up with the right scriptural label for this well-nigh universal affliction of the sons (and some daughters, I am told) of Eve I don't know of it, so here it is: "the lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16). It means that with our viscera and with our eyes we covet persons and things which we feel that we have a right to claim as our own because we are we (our pride of life). Every sin of lust is *au fond* a sin of pride: no pride, no lust.

We all know by now just what Mr. Carter said when he made his confession to — of all people — a reporter from *Playboy*. In sum, he said that many times he has committed adultery in his heart when looking at beautiful women; and that he knows God forgives him for that; and also that he doesn't condemn anybody who commits adultery not just with his eyes alone, only of course he didn't say that quite so delicately.

A highly respected Episcopal theologian, Dr. William Wolf of Episcopal Divinity School, is quoted in *Time* as saying: "It sounds to me like good theology and good honest human experience brought together." I think I can go most of the way with that assessment, but I have one question that it doesn't seem to answer: Is it good theology, or good honest human experience, to say things that don't really need to be said anyway, that contribute little or nothing to wisdom or virtue, and that may titillate some people while troubling others? Surely, when Mr. Carter chose the words that he used, he didn't do so because he felt that these were the only, or the best, words to say what he meant to say. One can speak intelligibly about sexual intercourse in all sorts of ways without using those terms which, when they showed up in the published text of the Nixon tapes, were referred to as "expletives deleted." If theology is to be entirely good, or human experience entirely honest, can it be lacking in plain, honest good sense? Or can it be lacking in what the Declaration of Independen-

dence calls "a decent respect to the opinions of mankind"?

An editorialist in *The Minneapolis Star* of Sept. 23rd concluded his reflection on the subject with the following two sentences, and the second one states my question — ultimately a theological one — exactly. He wrote: "Even in this more relaxed and realistic era, we don't think Americans want to see their presidential candidates campaigning among the centerfolds while making earnest declarations about their sexy thoughts. Isn't there such a thing as being too human?"

Ah yes, I've been too human countless times, about many things. And every time I've gotten into trouble with it. And I probably deserved it.

What follows is with thanks to Carolyn, who, on her plane home from Minneapolis, remembered it, having memorized it years before:

I see well with my bi-focals. / My dentures fit me fine, / I hear well with my hearing aid, / But how I do miss my mind!

One of our readers who has seen the Bishops' Pastoral Letter issued at Minneapolis thinks he can say the same thing better, in fewer words, as follows:

"My dears —
"I have broken your bones. I have stabbed you in the heart. I have robbed you of your choicest books.

"But I still ask you to forgive me and love me and *stay and play church with me!*"

Must a bishop or other cleric of the Episcopal Church in this country *always* demean himself by giving lip-service to a bastard equalitarianism which he must know is not true, if he reads the Bible, history, and human nature? Whether it be so or no, it's a comfort and an inspiration to recall the Rt. Rev. Henry Codman Potter, one-time Bishop of New York (*ob.* 1908), and something that he spake out loud and clear in an address at the Washington Centennial in 1889: "We have exchanged the Washingtonian dignity for the Jeffersonian simplicity, which in due time came to be only another name for the Jacksonian vulgarity."

There was at least one episcopal giant on the earth in those days.

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.

At Minneapolis

There were thousands of Episcopalians in one building in Minneapolis. There was a wide spectrum! Young and old, male and female, black, white, red, yellow, and mixed. They were gathered from across the globe and it made one feel a part of the Universal Church. Many ecumenical observers came. When we said the Creed, the words "holy catholic and apostolic" had a more visible meaning.

One felt the support of the prayers of those in other places who had been and who had continued to pray for this convention — and it helped.

Various amendments were made to the new Prayer Book. The result is that Rite I, Holy Eucharist, is the 1928 Prayer Book eucharist, unchanged, save by the placement of the Gloria and the new prayer for the church and the world. During the first week the convention responded to the First Commandment, "Love the Lord thy God." Concentration was on ministry and worship — ordination and the Prayer Book. I see this as strengthening a vertical line. The second week the convention responded to the second commandment "Love thy neighbor" and planned venture and mission. This strengthens a horizontal line. When these lines are joined they form a cross. Loving God and loving neighbor, expressed in terms of the cross, can also be expressed in the words, faith and work. The cross was present at General Convention, Christ — his love, his pain, his healing and his salvation were also present. This convention contained religious experiences that were deeply needed and deeply felt and words are inadequate to express them.

SARAH STEPTOE
Deputy, Diocese of W. Va.
Martinsburg, W. Va.

From One Who Knows

The letter of Dori Boynton [TLC, Sept. 24] states on the whole a position with which I agree. There is need, however, to point out one very important fact.

The civil law in this country for all practical purposes permits any partner

who wishes to leave a marriage to do so, provided he or she is willing to pay a sufficiently high penalty. Such a partner could well be the wife of an Episcopal priest and in such a situation the priest is helpless to stop her. Believe me, having the court say that you are innocent and your partner guilty, gaining custody of your child and receiving most of the property does not begin to make up for the fact that something which you believed was indissoluble has been taken from you.

Each marital situation is different. Before judging a priest on this matter, I think it only fair that one learn about the circumstances and act accordingly.

A DIVORCED CLERGYMAN

"Race" and "Races"

Good contemporary theology and anthropology have shown us that we, as humans, consist of only one race, the human race. I find that the Draft Proposed Book of Common Prayer reflects this appropriately on page 372. Eucharistic Prayer C includes the phrase "... you brought forth the human race."

But on page 175 we have a hangover of the old and erroneous view that in the human condition the word "race" can be considered to have a plural meaning. The prayer for the Day of Pentecost includes the phrase "... open the way of eternal life to every race..." A correct form would be to substitute the phrase "the human race" for the phrase "every race."

I hope someone in appropriate authority will read this letter and take action. I cite Ashley Montague, *Man's Most Dangerous Myth, The Fallacy of Race*.

(The Rev.) ROBERT H. SPEER
Chaplain, U.S. Army
Fort Wadsworth, Staten Island, N.Y.

Real Worship

In re the letter "To Church Musicians" [TLC, Oct. 3]: To back up what Joyce McIntosh says one should visit one of our many prairie chapels among Dakota people. Very few have even a wheeze-box, but for *real worship* they excel.

(The Rev.) PAUL BARBOUR (ret.)
Farmington, Conn.

Ecclesiastical Suicide

The Episcopal Church is dead. It committed suicide in September of 1976. Though it will probably be a few years before its burial is noticed, that depressing conclusion is inescapable. Why do I say this? Because the church's "leaders" (used advisedly) have seen fit to destroy the two reasons for Anglican-

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ism's appeal: a truly catholic and apostolic alternative to Roman Catholicism and a dignified, reverent experience of worship.

Recent (1972) survey data reveal that more Episcopalians are adult converts than those of any other major American faith. Forty-one per cent of Episcopalians, compared to 34% of Presbyterians, 25% of Lutherans, 20% of Methodists, 15% of Baptists and 9% of Catholics are converts from other churches. Though no scientific research can verify this, I believe that the central appeal of the Episcopal Church was that it offered historic Catholicism without the authoritarianism and non-historical accretionism of the Roman Church. This appeal was reinforced by its stately, transcendent liturgy. This was the reason for my acceptance of the church in 1958 and has generally been the experience of many friends.

The action in Minneapolis marks a major departure from 2,000 years of tradition in a church which claims to be catholic. It absolutely nullifies the possibility of rapprochement with Eastern Orthodoxy, Old Catholicism and Rome. It also adds an element of chaos to the church, since recent surveys have shown that at least half, if not 55-60%, of Episcopalians reject this usurpation and will not accept it.

Then the decision to alter the church's liturgy, again an action opposed by a large majority of the laity, puts the icing on the cake. The church's second great appeal will be nullified. Haven't we learned from the anguish of our Roman Catholic brethren during the last decade of liturgical vulgarization? What have *they* got to show for it? Bare ruined choirs and half empty churches.

I cannot believe that these two actions will attract a single new member. The new liturgy might appeal to people raised on comic books and rock music, but they can find plenty of other churches that will satisfy them better. We have already lost 600,000 members since 1965, and another million are on the periphery. The church has lost its uniqueness. Since it no longer has much of an identity, how can it ultimately survive and prosper?

ALBERT J. MENENDEZ

Olney, Md.

Heeding the Holy Spirit

Now that the Episcopal Church has voted to permit bishops to ordain women if they feel thus inclined, I hope we shall settle down and live and let live — with those bishops who are so inclined doing so and those who do not wish to refrain from doing so.

The Anglican Church has never been like the Roman Catholic Church —

strictly authoritarian and compelling. Once certain cardinal beliefs are held, such as the fatherhood of God, the divinity of Christ, the sanctifying power of the Holy Spirit, latitude is given for true growth through the exercise of the effort of the individual who lives spiritually open-ended, i.e., living a life of surrender to God the Holy Spirit.

Needless to say, many mistakes will be made in the course of such growth and the coming of spiritual realization. It reveals lack of trust in the power of the Holy Spirit to try to circumscribe God into our own narrow preconceptions of what his will is or should be. "When the Holy Spirit is come he will lead you into *all truth*." We must be open to his guiding.

If I had been a deputy to General Convention I would have voted against the ordination of women to the priesthood. This is because I am conservative by nature, and I prefer to follow what Jesus did to the letter. But I am prepared to allow for the fact that I may be wrong in doing so.

While not abandoning the view which I hold conscientiously, I accord to others their right equally to hold the opposite view. We have to live and let live, with full confidence in the power of God the Holy Spirit to lead us into the right way eventually. We do not have to be over anxious for God and his ways; we have to be faithful to the light as we see it in all good conscience, and grant to others their right to the same. It is honest and sincere striving which is of the essence. "If these things be of God they will prevail," was the counsel of the wise Gamaliel, and it still holds good.

(The Rev.) RUPERT F. TAYLOR
St. John's Church

Albany, Ga.

God, Words, GC '76

In "Around and About" [TLC, Sept. 26] you remark: "God... gives us words, he gives us reason; and we are neglecting or misusing his gift of reason when we alter the meanings, or references, or words arbitrarily, capriciously, and in total contempt of established order of meaning."

That is exactly what General Convention 1976 did when it voted to "interpret" all masculine nouns and pronouns in the ordinal to mean a woman or women in order to get women into the priesthood and the episcopate.

HERBERT J. MAINWARING
Natick, Mass.

The New Nomenclature

Since I have been called "father" will I now address Ms as "mother"?

(The Rev.) WILLIAM C. NEWMARCH
Atlantic Beach, Fla.

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(2) *Weather forecaster*: "With the autumn weather now upon us, it seems to be getting early later now."

(3) Heard on WIOD in Miami, Fla.: "This is Alan Courtney speaking. Don't forget, tonight at nine, our special guest . . . (PAUSE) . . . will be . . . I forgot."

(4) When actor Walter Pidgeon appeared for a local bond drive, he was greeted by the president of the Drive, who was thrilled at the thought of meeting a movie star. The result of his excitement was the following: "Mr. Privilege, this is indeed a pigeon."

And so on and on, through 400 pages, with cartoons.

C.E.S.

Illuminating Study

ETHICAL PATTERNS IN EARLY CHRISTIAN THOUGHT. By **Eric Osborn**. Cambridge U. Press. Pp. 252. \$21.00.

This is a highly praiseworthy book. A short review can only suggest why that is so. In short, the author has returned to a close scrutiny of four major Christian Fathers with explicit and extended concern for these four "patterns" around which "Christian ethics is built": righteousness, discipleship, faith, and love. The four major Christian Fathers are Clement of Alexandria, Basil, John Chrysostom, and Augustine. These are not only highly informatively treated, they are constantly shown to demonstrate his principal thesis about early Christian

ethics, viz., that early Christians showed "a respect for the contingent and an awareness of perfection" (author's italics).

Osborn's "Introduction" deals with what he calls "encouraging elements in contemporary ethics," and proceeds to admirably lucid and succinct summaries of Greek and Hebrew ethics as they were, and as they may be seen to bear upon the subject of his book. His treatment of the four patterns of righteousness, discipleship, faith and love in the New Testament would alone make the book valuable.

The concluding chapter, "Four Problems," is devoted to an exposition and arguing of his claim that "Each pattern has at least one problem." "The account of righteousness," he says, "raises the question of natural law, discipleship raises the problem of imitation and the Jesus of history, faith raises the question of how much non-Christian ethics can exist in a Christian ethic and love raises the problem of situation." Osborn never loses sight, in this book, of the engagement of the testimony of these Fathers, with the problems of contemporary ethics or Christian ethics. Such clear vision makes this kind of study of the Fathers positively illuminating for our times.

Osborn is much enamored of the

philosophical and novelistic work of Iris Murdoch. Especially helpful and valuable is the way in which he has taken her Platonism, as set forth in her *The Sovereignty of Good*, and ramified it in terms of the New Testament. In particular, he has done this with reference to, and exposition of it in the light of, the third chapter of the Epistle to the Philippians.

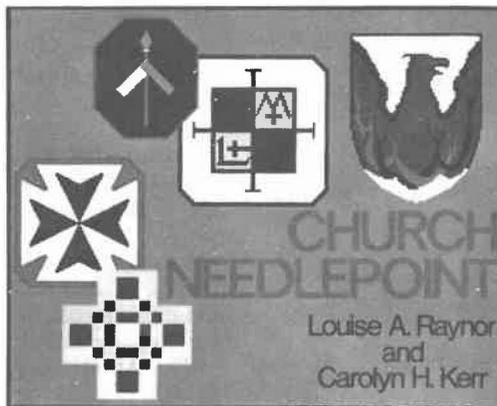
Were I to find any fault with *Ethical Patterns in Early Christian Thought*, and I am not much inclined to do so, I would locate it in the relative imprecision of the crucial terms "pattern" and "picture." This aspect of his work can be shown, I think, to be secure, especially if it is seen in the light of the recent (1975) treatise by David H. Kelsey, *The Uses of Scripture in Recent Theology*. A claim central to Kelsey's book is that the theologian makes a logically prior decision to use the Scripture in certain ways, that this is an *imaginative decision*. (Kelsey instances the late Lionel S. Thornton in terms of the use of Scripture and the Fathers.)

Finally, Osborn's book is one of those that rejoices, informs, stimulates, and deepens the reverence for the Lord of the church of the reader.

(The Rev.) ROBERT M. COOPER

Nashotah House
Nashotah, Wis.

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EPISCOPAL CHURCH

Hines Reverses Prediction

The former Presiding Bishop told a reporter in Richmond, Va., that he does not believe there will be a mass exodus of Anglo-Catholics from the Episcopal Church as a result of the General Convention decision to ordain women to the priesthood.

In an interview for the *Richmond Times-Dispatch*, the Rt. Rev. John E. Hines acknowledged that he had predicted two years ago that the church might have faced a schism over the issue. But he said he is now "reversing that prediction."

With the exception of very small elements in the church, the bishop commented, it appears that an atmosphere of reconciliation will prevail. But, he added, "that's not to say that no one has been hurt by this."

Bishop Hines said he disagrees with recent statements of his successor, the Rt. Rev. John Allin, and the Most Rev. Donald Coggan, Archbishop of Canterbury, to the effect that the church will have to seek reconciliation while pursuing justice. "I feel that Archbishop Coggan and Bishop Allin underestimate the difficulty that besets that sort of thing."

At the same time, Bishop Hines suggested that through having shown a willingness to deal with "an oppressive issue" in agreeing to ordain women, the church may have established a pattern for facing social justice issues — through the "liberation themes" of the Gospel.

Parish Opposes Bishop's Stand

In the Diocese of New Jersey, the vestry of St. Stephen's Church in Plainfield has notified the bishop, the Rt. Rev. Albert W. Van Duzer, that because of his "support of the decisions of General Convention" the parish will take several actions, among them the withholding of payment of all assessments to the diocese.

By a unanimous vote the vestry chose also not to "require or accept the services of the bishops of the Diocese of New Jersey for confirmation or visitation this year or in 1977." It will not have its clergymen attend the diocesan

clergy conference, nor will it send delegates to the diocesan convention.

In their letter to the bishop informing him of their decisions the members of the vestry said: "We at Saint Stephen's intend to remain loyal and steadfast in upholding and defending the doctrine and discipline of this branch of Christ's one, holy, catholic and apostolic church, as is set forth in the 1928 edition of the Book of Common Prayer. It is this book which contains the doctrines which our clergymen vowed to uphold at their ordinations, and which we in the ranks of laymen accepted at our baptism and confirmation. We can accept *no new doctrines* which are contrary to the will of God and the belief of traditional catholic Christianity."

Bishop Van Duzer is quoted in a news release as saying that he is "sorry" the parish has taken this stand, and that he can take no legal or canonical action in response.

Convert Unconverted

The Rt. Rev. Anthony F.M. Clavier has returned to the American Episcopal Church only a few months after leaving it to study at Nashotah House and prepare for ordination to the priesthood of the Episcopal Church.

He said his prime reason for returning to his prior situation was "the conviction" he should remain with his people and share their fate whatever that may be in this fluid situation, "and their unanimous call to me to return to head the Eastern Diocese served as a seal."

The American Episcopal Church, he said, is not among those waiting to pick off dissidents from the Episcopal Church since its General Convention voted to ordain women to the priesthood and the episcopate and adopted a new prayer book.

What happened in Minneapolis, Bishop Clavier said, "was a radical departure" from the church's tradition of "making haste slowly."

He criticized the "growth in belief of the omniscipency of conventions and synods" in place of "scripture as aided by tradition and reason" as the test of preservation and renovation.

He also criticized the reaction of dissidents who threatened to organize within the Episcopal Church around a

"rebel bishop," thus creating an "internal schism."

He then suggested three courses dissidents can take which do not attack the "essential order of the church;" (1) move to another "established part of the church"; (2) do what the Anglicans did in England in the 16th century when they broke with Rome; or (3) "stay in and campaign for change without violating the essential order of the church."

Orthodox Preacher Cancels

As a result of the General Convention's action on the ordination of women a noted Orthodox theologian, Fr. Thomas Hopko, has cancelled a scheduled appearance as a Lenten preacher at the Episcopal Church of the Incarnation in Dallas.

In a letter to the Rev. Paul W. Pritchardt, rector of that parish, Fr. Hopko explains: "I realize very well that we should announce the Word to all people, in season and out, and should witness to the faith once delivered to the saints. But in view of Minneapolis, and in consideration of the 'special relationship' which has in the past existed between Anglicans and Orthodox, I believe that the scriptural admonition that there is a 'time to keep silent' is more applicable in the present instance. I would not want my coming to Dallas to be in any way interpreted that there can be 'business as usual' between Episcopalians and Orthodox, and that things can now go on as if 'nothing has happened.'"

Fr. Pritchardt commented, after receiving Fr. Hopko's letter: "Anyone who thinks the foolishness of Minneapolis is something which can be swept under the carpet in the name of reconciliation within the Episcopal Church, has a limited concept of the reconciliation needed on a scale larger than the Episcopal Church."

CHURCH OF ENGLAND

More Reactions to PECUSA

Anglicans in England have given a mixed reaction to General Convention's decision on female priests.

The Rt. Rev. Robert Runcie of St. Alban's regrets the decision and indi-

cated that the action was likely to prove divisive.

In Woolwich, the Suffragan Bishop, the Rt. Rev. Michael Marshall, said the action "cannot be other than a serious setback to any prospect of any formal unity between the Anglican and Roman Catholic Churches . . ." He had attended the General Convention debate on women in the priesthood.

Geoffrey Evans, general secretary of the Church Union, claimed that by its action, the Episcopal Church had betrayed its catholic heritage and responsibilities and become "yet another Protestant sect."

However, Dr. Una Kröll, whose husband is an Episcopal priest, welcomed the decision and called it a major break-through. She is a veteran campaigner for women in the priesthood.

The Rev. Canon Geoffrey Lampe of Cambridge University felt the decision was a hopeful indication that the majority of Anglican churches might before long follow suit . . .

The Church Times said editorially: "Essentially, the American vote would seem to reflect the New World's vigorous determination to build the future of Christianity by getting as much freedom as possible immediately, in response to what is heard as the liberating call of the God of the future. We, who belong to a more weary and nervous world must now pray that the price of this bicentennial decisiveness will not be tragedy — the formation of another American denomination exercising the freedom to dissent from the General Convention's decision."

The *Times* also said that the American vote "will influence the Lambeth Conference of 1978 . . ."

STATISTICS

"Leaders" Seldom Attend Church

While 42% of Americans in general say they attend religious services at least once a week, only 29% of the members of eight leadership groups do so.

Though 36% of the leaders say they never or almost never attend, only 22% of the general population gives the same response.

Those were among the findings of a survey sponsored by *The Washington Post* and the Harvard University Center for International Affairs.

The report also said 61% of feminist leaders say they never attend or almost never attend religious services; 50% of farm leaders are most likely to be weekly attenders; while 12% of youth leaders attend once a week. However, only one in ten black leaders reported never attending religious services or almost never.

To some extent, attendance variations come because compared to Christians, Jews are much less likely to attend worship services frequently. However, the variations still show up when the different proportions of Jews in the leadership groups are compensated for, the *Post* reported.

A cross section of 1,521 Americans was surveyed in carrying out the poll.

NAMIBIA

Black Suffragan Held Vital to Oppressed

The appointment of a black as Suffragan Bishop of Damaraland, which embraces Namibia (South West Africa), has been urged by a local church official.

Both the diocesan and the suffragan bishop were expelled from the country several years ago by South Africa.

The Rev. Ed Morrow, vicar general of the diocese, said recently in London that there is an increasingly obvious need for a resident bishop.

"No white man has been allowed to enter the troubled northern area of Namibia, where most of the church's work is located," he told the *Church Times*. "I feel that the answer is the appointment of a black bishop who could move around the country and provide the indigenous church leadership which is needed."

Fr. Morrow said he hoped South African authorities would give permission for the election of a suffragan.

Of his own position, the priest said he is "surviving — just. But more and more I am having to say stronger and stronger things because more and more people are coming to me in tragic circumstances and you just can't stay silent. So there is always the risk that I shall get booted out."

Most of his work is concerned with ensuring that local people get proper defenses in the courts and that they are not maltreated by the authorities. One thing he has achieved is a unique multi-racial pre-school which already has 20 pupils, including his own daughter.

ALBANY

Anglicanism and "Comprehensiveness"

One bishop, who was on the minority side over the issue of ordaining women to the priesthood, said the time was not right to make that decision.

In an interview for the Roman Catholic paper, *The Evangelist*, the Rt. Rev. Wilbur E. Hogg, Bishop of Albany, said he does not intend to shut his eyes "to the possibility" that this step "is what God intends for his church. But that

has not been shown by the consent of the faithful nor by the consent of an overwhelming number of dependable catholic theologians."

Anglicanism, he said, "has discovered a word called 'comprehensiveness.' It is accustomed to deep differences of opinion without smashing its unity."

But the time was not right for the Episcopal Church to make the decision on ordination, Bishop Hogg said. The decision, he added, "threatens a kind of division of practice in the church which is going to plague us, hurt us, divide us, and dissipate our energies."

JEWS

TV Dictated Game Just Before Yom Kippur

The owner of the Los Angeles Rams has criticized National Football League Commissioner Pete Rozelle for permitting the scheduling of the Miami-Los Angeles game in Miami several hours before the beginning of Yom Kippur.

The game, Oct. 3, began at 4 p.m. and was televised nationally. Yom Kippur started at sundown the same day, with most services beginning at 6:45 p.m.

Rams owner, Carroll Rosenbloom, charged that the scheduling was "done with malice aforethought. I make no claim to being a religious man, but I am Jewish and this is an insensitivity that has offended many people."

In his complaint, Mr. Rosenbloom said the game could have been played in Los Angeles at 1 p.m., Pacific Daylight Time, and the "whole nation could have seen it without conflict."

Mr. Rozelle responded that "the Rams by scheduling rotation, play the Dolphins in Miami and this was the only attractive game left."

He also said the NFL had to provide a game for a national telecast.

BIBLE

Non-Sexist Interpretation Available

A "guide to non-sexist interpretation of the Bible" has been published by Westminster Press for the Division of Education and Ministry of the National Council of Churches.

The Liberating Word, edited by Asst. Prof. Letty Russell of Yale University Divinity School, has been described as "not a finished piece of research but an invitation to others to join together in discussion."

Prof. Russell says the guide "dares to invite Christians everywhere to join in a risky task: that of liberating the Word from sexist interpretations that con-

tinue to dominate our thoughts and actions... The Bible was written in a patriarchal culture... The interpretation and translation of the Bible through the centuries has been carried out in societies and Christian communities that are male-centered or androcentric."

She adds that the work was begun "by women of deep Christian conviction, women who believe that sexism is a sin because it declares one half of the human race inferior because of biology."

WASHINGTON

Moonies Gather at Monument

In his last scheduled address in the U.S. before leaving for Europe, South Korean preacher Sun Myung Moon told an estimated 50,000 people in Washington, D.C., that soon after all men "accept one Messiah," the Kingdom of God will come to earth.

He never said who the Messiah will be, but neither did he say anything to dispel the belief of many of his followers that he is the Messiah.

Speaking from a platform near the Washington Monument, Mr. Moon said Jesus Christ's failure to unify the world 2,000 years ago meant that the establishment of the kingdom of God on earth was delayed.

The Korean, who has attracted thousands of disciples around the world with his Unification Church, then proposed a sort of "new trinity" to restore and unify the world. "Judaism," he said, "was God's first central religion, and Christianity was the second. The Unification Church is the third, coming with the new revelation that will fulfill the final chapter of God's providence. These central religions must unite an America and reach out to unite religions of the world."

Mr. Moon asserted that "Judaism, centered upon the Old Testament, was the first work of God and is in an elder brother's position. Christianity, centered upon the New Testament, is in the position of the second brother. The Unification Church, through which God has given a new revelation, the Completed Testament, is in the position of the youngest brother."

"These three religions," he continued, "are indeed brothers in the providence of God. Then Israel, the United States, and Korea, the nations where these three religions are based, must also be brothers."

No scripture was read, except the Lord's Prayer which was printed on program leaflets and, other than naming the Old and New Testaments, the Bible was not mentioned.

BRIEFLY . . .

Because Sister Anne Marie (Bickerstaff), SSM, was able to raise the necessary \$60,000, 50 young musicians from her school in Port-au-Prince, Haiti, were able to travel to the United States for personal instruction from professional musicians and to give concerts in several eastern cities.

According to Sr. Anne Marie, members of the Boston Symphony enjoyed teaching the young members of Holy Trinity Philharmonic Orchestra because "the children just soaked up what they were shown like a blotter."

Sr. Anne Marie said that she and the orchestra have been invited to return to the symphony's summer camp again next year. However, she will take a "rain check" on the offer because of the large amount of money required. She hopes, however, to send three or four students next year.

John Singleton Copley's "Nativity" provided the design for the religious Christmas postage stamp issued along with a non-religious seasonal stamp based on Nathaniel Currier's "Winter Pastime." First day of issue ceremonies were held at the Museum of Fine Arts in Boston.

More than 1 million teenagers, 10% of all girls aged 15-19 in the U.S., become pregnant each year, according to an article in a Teenagers USA issue of *Family Planning Perspectives*. Of the total pregnancies, 60% result in live births, 30% in abortions, and the rest in miscarriages. More than one-third of the births were to unmarried mothers. The article also noted that in 1974 there were 30,000 pregnancies in the age group 14 and younger, with about 12,000 resulting in live births, 13,500 in abortions, and the rest in miscarriages.

A 78 year-old Lithuanian Catholic pastor, Msgr. Louis J. Mendelis, assigned for nearly a half-century to St. Alphonsus Parish in Baltimore, received a \$15,000 testimonial gift upon his retirement and immediately turned it over to missionaries to finance the drilling of three water wells in Kenya. "The most precious thing in Africa," he said, "is not gold but water."

Church periodicals in East Germany were forbidden by the government to print the text of a recent statement issued by the Conference of Evangelical Church Leadership [TLC Oct. 31]. The statement was occasioned

by the suicide of the Rev. Oskar Bruesewitz of Zeitz, who had set himself on fire to protest alleged discrimination against Christian youth in the country. The church papers have a combined circulation of 150,000 and are read by at least 500,000 people.

Britain had the lowest suicide rate last year since records were first kept more than 100 years ago. Dr. Richard Fox, honorary psychiatrist to the Samaritans, an organization whose members help others in despair, said the rate of 7.5 suicides per 100,000 was especially surprising since it came in a recession year of high economic stress.

One of the most thrilling moments of her recent tour of the Holy Land, Lady Bird Johnson said, was the visit to Hadassah Hospital. She called it a "staggering experience" because the hospital takes "so many varied, difficult-looking cases. It just seems like they were some of the world's saddest and I noticed that they were Jews, Arabs, and Christians..." She said that she and her late husband, President Lyndon B. Johnson, had often talked about going to the Holy Land "but his health was not good enough."

The annual assembly of the United Congregational Church of Southern Africa has rejected proposals for federation with the Presbyterian Church of Southern Africa, urging organic unity instead. However, the Congregationalists are continuing efforts toward union with two black Presbyterian groups — the Bantu and Tsonga churches



RNS
Sister Anne Marie talks with members of the Haitian Holy Trinity Philharmonic Orchestra after a concert at St. Stephen's Church, Richmond, Va.

THE FARM THAT WORKS

*At Boys Farm, the emphasis
is on rehabilitation.*

By C.I. VERMILYE, JR.

A large "A frame" house nestled near the head of Roark's Cove, Tennessee, and in the shadow of the University of the South, Sewanee, houses five teenage boys whom the law has labeled "delinquent." The uniqueness of this "group home" is due to its obvious affluence — Boys Farm has been described as a "lap of luxury."

As the founder and director I see it differently. The home operates on a yearly budget of \$18,000, all privately donated and with no state or federal subsidy of any kind. Even though we live well, this is cheap because it costs \$8000 a year in Tennessee to keep a boy in a correctional institution.

Since the Farm was chartered formally in 1971 twelve boys have lived here, and none of them has gone back to correctional institutions after leaving. This is our success rate, and the farm

The Rev. C.I. Vermilye, Jr., is an Episcopal priest and director of Boys Farm, Monteagle, Tenn.

works. We have survived for five years, and that's beyond the breaking point for group homes.

I believe that good living is important in helping the boys. They came from environments where there wasn't even any plumbing — broken homes — as well as reform schools and other correctional institutions. They need, first of all, self-respect. Secondly, they need to give up their total independence, which they developed over the years to survive, and revert, in some respects, to a childlike dependence on someone and to relive their adolescence. This "replay" leads to a sounder adult attitude later on. And finally, they need to experience forgiveness from people who love them. These three things: self-respect, dependence on others, and a real feeling of forgiveness, lead the delinquent to mature adulthood and away from crime. The financially secure home, with the suggestion of affluence, accomplishes this goal.

Boys Farm is located on three acres



Two boys repair the engine of the VW used to carry the Farm's boys to school.

of land and contains a residence, cottage and shop, and a large garage. For the most part these buildings have been erected by the boys who have benefited from the farm.

The boys have ranged in age from 11 to 19. They attend the local public schools, do not participate in any free lunch program, nor do they receive welfare support. They live like many other boys, spending most of their time on school work and social activities. During the summer, they usually get jobs as laborers on nearby farms.

The home is run mostly by the boys themselves. Each boy has a job which is directly connected with the home's operation. Cooking, cleaning, washing clothes, dishwashing — all are shared; there is no staff. They also help each other with their studies.

Decisions concerning home policies, work and social schedules, and farm funds are determined by the boys themselves. The only rule that the farm established prior to the arrival of the boys concerns school: a boy must stay in school to stay at the farm.

To some observers of the farm's program it appears that the guilty are coddled, bribed, and rewarded for their past activities. The \$70,000 home which houses from five to eight boys is offensive to those who feel that the boys are having it too good. This is the main reason for opposition to the program. When people react to the concept of Boy's Farm, their biggest objection is the way the residents live. The state corrections people also view the program with some alarm, as it is not compatible with their treatment. They see it as a threat to their approach.

The emphasis at the farm is on personal improvement, more education,

mature dealings with other people and personal management. The state's approach, in spite of all efforts to change, is still penitential, rather than rehabilitative.

I feel that the young, delinquent personality is characterized by a definite attitude of "justified, righteous indignation." At best, in its dealings with the delinquent child, the state system allows for limited justice. It has been openly admitted by state corrections people that well over half the juveniles locked up in correctional institutions are held there illegally, sent there by a misinformed, overworked and under-trained juvenile judge, or a frustrated parent who cannot control the child.

The resulting indignation on the part of the child sets up a barrier which prevents any real communication with him. The child has every right to resent authority, look down on law and order and, in general, refuse to respect the authority over him whether it be the court, police, parent, or state corrections people. This well entrenched, lonely personality is then well on his way to becoming the adult criminal which the state later ends up caring for in the penitentiary. In many ways the state's dealings with the juvenile delinquent assure the making of the adult delinquent later on.

I believe this process can be stopped with patience, forgiving love, and continuous trust. A local merchant was exposed to this approach recently when I asked him to give a boy a job. The boy in question was one who had been convicted of breaking and entering this same business earlier in the year and the reaction to my request was, "I'm sorry, Father, but I just can't bring myself to be that forgiving."

The boy did not get that job, but did find work with another business. It has been said, that if you trust someone long enough, he becomes trustworthy, and I believe it.

Two of the boys over the past five years have entered science fairs on both the local and state levels, and have won top honors for their achievements. Achievements like this bring feelings of success and this success, in turn, brings self-respect. Every opportunity for this personal triumph is explored. Just as a delinquent boy moves deeper into crime with each act, so also the same boy can build on his experiences of success.

As for me, I guess I have been cast as a father-figure, and I admit that I enjoy it. When a man reaches the age of 45 he begins thinking about what he will leave behind him. I'm perfectly satisfied to live on and operate this group home for the rest of my life. I feel like I have accomplished something.

I see this program as one that is achieving more lasting results than anything that has thus far been tried.

THE CALENDAR

Are the "worthy"

only in holy orders?

By DAVID R. KING

Jean Baptiste Marie Vianney, the cure of Ars (d. 1859), despaired of being a saint, because those recognized in the Calendar had been martyrs, monks, or bishops, and not one a parish priest. A lay person, surveying the Draft Proposed Prayer Book's Calendar, might feel equally that he or she has no chance of being accounted a saint, even in the sense of being an official Anglican "worthy."

For the first time, the new Prayer Book includes in its schedule of commemorations not only holy men and women of the universal church (e.g. Augustine, Monnica, Francis, Sergius), but also members of the Church of England and the Episcopal Church in the USA in the years following the Reformation. An examination of this latter group discloses these facts:

(1) Nineteen bishops and 19 priests are honored in the Calendar. (2) Included also is one deacon (Nicholas Ferrar). (3) Four sets of martyrs find a place there as well (the companions, presumably lay, of Bishop Patteson and Bishop Hannington, plus those murdered in Uganda and New Guinea; plus one named martyr, Catechist Bernard Mizeki of Rhodesia). (4) There is listed only one lone lay person: William

Wilberforce (d. 1833), the redoubtable antagonist of the African slave trade.

However, in this roster of notables one looks in vain for a woman. Or a lay theologian, musician, poet, physician, soldier, or statesman. Or, curiously, an Anglican religious, male or female. How then can an Episcopalian hope to be counted in the front rank of Christ's followers? It would seem only (1) by getting himself martyred in some far-off mission field, or (2) by taking holy orders. Perhaps it is significant that in recent Green Book years it has been only the about-to-be-ordained whom we have been bidden to acclaim as "worthy." How clerically centered our church is, with its supine laity and its over-abundance of clergymen (and clergywomen) — attributable in large measure to a feeling that only in the ordained ministry can one fully and worthily serve Christ.

One way in which to help church people realize the meaningfulness of their ministry as lay ambassadors of Christ is to include in the Calendar of Christian heroes and heroines more unordained saints who witnessed to their faith in their secular vocations. As examples for the Calendar of the next revised Book of Common Prayer, I suggest such Anglicans as the following:

Sir Thomas Browne (d. 1682), physician and author of *Religio Medici*; Elias Neau (d. 1722), Huguenot sea captain and merchant, vestryman of

Continued on page 15

The Rev. David R. King is rector of St. John's Church, Elizabeth, N.J., and historiographer of the Diocese of New Jersey.

EDITORIALS

From TLC's President

On October 6 The Living Church Foundation, the publisher of this magazine, held its annual meeting in Milwaukee. Considerable time was spent discussing the position and role of THE LIVING CHURCH today in the light of actions of the General Convention in Minneapolis and the personal involvement of our editor in the Fellowship of Concerned Churchmen. I should like to state what I believe to be the position of the directors present on these matters.

1. THE LIVING CHURCH is "an independent weekly record of the news of the church and the views of Episcopalians." It is a news magazine and, as such, will always try to report the news as it occurs without bias or editorial slant in the news columns. It will strive to present all responsible and significant viewpoints on the issues of the day involving the church. It welcomes contributions from its readers but must reserve the right to select the contributions it will publish, using as a guide relevance, good taste, and the "equal time" concept.

2. The editor is charged with the responsibility of producing an interesting, lively weekly news magazine containing the broadest possible spectrum of news of the Episcopal Church and religion in general. We reserve to the editor the right to express his personal views on the editorial page without our censorship, confident that he will do so within the context of Christian love and charity.

THE LIVING CHURCH should not seek to avoid controversy; indeed, to present varying viewpoints is our obligation and our joy. If we are ever guilty of assuming a biased stance, we pray God it will be on the side of Christian unity within the catholic tradition — for where else is there to go?

R. L. HALL, President
The Living Church Foundation

Are the Bishops "Job's Comforters"?

In their pastoral letter, addressed to the post-Minneapolis Episcopal Church, the bishops try hard to assure us that all things that happened at the convention are for the best, in this best of all possible churches. But fine words butter no parsnips, and in this letter to the faithful the verbal fig-leaves conceal not too well the harsh realities we must all face.

We sympathize with the bishops in their hard task of having to bring together and keep together the deeply divided family over which they must preside. Give them credit for effort in this pastoral letter to speak healing and reconciling words. But we must ask whether in that effort they have not

fallen into the all too easy trap of using words chosen for their emollient sound rather than for their precise meaning.

Consider two of their statements, each dealing with one of the two major issues with which the convention had to wrestle.

Say the bishops, concerning the decision to allow the ordination of women to priesthood and episcopate: "Some of us feel betrayed; many feel uncertain. Jesus, the Lord, however, calls us to walk together in faith and trust. His spirit calls us into larger truth."

The first of those three sentences is all too true.

In the second, the bishops seem sure that they know the mind of the Lord, but about what he calls us to they are vague. "Faith and trust" in whom: in our own selves? In one another? In our pastors and masters? In the Liberal Establishment that rules the Episcopal Church through its parliamentary puppet show, the General Convention? Or does Jesus call us to faith and trust in himself, alone? That is how some of us have learned Christ: He teaches us to love one another, but to put not our trust in any save himself — not even princes — not even princes of the church.

Then there is that "larger truth" into which, we are told, the Holy Spirit is leading us. It's an oddly mod phrase. In the past, when rational minds have wanted to speak of progress into truth, they have usually said such things as "clearer truth" or "a new truth." But how does a truth become "larger"?

The bishops are telling us that as a result of the convention's decision to authorize the ordination of women to priesthood and episcopate we now have a "larger" truth. That means that the truth we had

The Possessor

To be the acquirer,
Is at last to be the questioner
About the value
Of all the things
That are guarded,
To clutter
And by their thieving confusion,
Blur the view
To life.

Bernard Via, Jr.

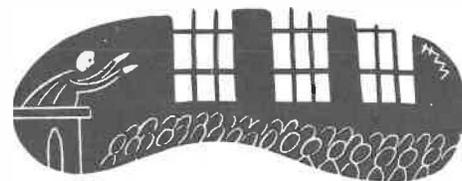
before was true, but smaller than the new one we now have. That former truth — if truth it was — was that in the Lord's plan and purpose only male Christians can be priests or bishops. Call that *truth-x*, for purposes of identification. That truth has not been formally rejected as false; rather, it has been enlarged (say the bishops) by adding to it *truth x-minus*, which in formal logic contradicts and cancels out *truth-x*. This new truth says that Christian priesthood and episcopacy are not restricted to males but are open to females. Result: *truth x* plus *truth x-minus* equals *larger truth*. "All have won, and all shall have prizes," as in Wonderland. It sounds lovely, but too whimsical and bizarre to carry conviction to those Episcopalians who realize that they are not living in Wonderland.

What the bishops have said about the "larger truth" is meant to persuade everybody, including the traditionalists, that there has been only gain, not loss, resulting from this abandonment of the Dominical and Apostolic ministry. It will persuade only those who can, or want to, be beguiled by this "positive-thinking" concept of truth which says that truth can be enlarged by merging contradictions.

About worship, the bishops remind us that "the old familiar forms are comfortable and secure vehicles through which we approach the Holy," and they go on to warn us that "true worship, however, has God, not the form, as its focus." Since the admonition is addressed specifically to devotees of "the old familiar forms" it is clear that only Prayer Book loyalists are seen by the bishops as transgressors against the Second Commandment. They express no fear of idolatry on the part of those who bow the knee to any new phrase that manages to sound as untraditional as it is uncouth (e.g. "You are God; we praise you").

And now we are to prepare ourselves for "Venture in Mission," whose goal is \$90 million for strengthening the church's mission. If it is to succeed, Episcopalians must be a happy and united family, aflame with zeal and enthusiasm for their church. They are presently anything but that, in the wake of Minneapolis (to say nothing of South Bend, Philadelphia, Washington, and other points north, south, east, and west in recent years). In their pastoral the bishops sound as if the state of the church today is an essentially happy and united one despite some tensions. The presidents of both houses of the General Convention, at their press conference at the end of the Minneapolis meeting, seemed to exude that same euphoric view of what the convention did, and of how Episcopalians will respond to those decisions and actions. Perhaps the mail they are getting now, from all sorts and conditions of churchpeople, is changing their minds about that. If it's anything like our mail, it has to be.

Unhappily, we find in this bishops' pastoral a rather transparent effort to heal the hurt of their people slightly, saying peace, peace, when there is no peace, and we feel moved to say to them what poor Job said when he had heard more than enough from his would-be pacifiers: "Miserable comforters are ye all!"



Under the Law

(Romans 3:19-20)

The preacher stands on the altar steps and speaks to the people. Above him, as he earnestly preaches about the degradation of the world and the sinfulness of the people, a massive cement wall is silently descending. Slowly, slowly the huge slab approaches his head.

Passionately he cries, "Go out! Act! Go forth! Spend your money, spend your energy, spend your talent! Act!" Relentlessly, the monstrous wall begins to encase him. He seems unaware of his danger. He is almost shouting to the people now. "Act! Before it is too late!" But the inexorable descent finally is accomplished. He is totally engulfed in cement. Only his eyes remain visible, staring through two holes in the slab of death. They stare, wild, passionate, beseeching, imploring. His voice cannot be heard.

The wall of cement stretches from one side of the church to the other. The people can no longer see the altar. The only thing the people can see is the eyes of the preacher. But they are not looking at them. They get up and leave the church.

I am helpless as I sit here in the pew.
 You show me graphic pictures
 Of prejudice and greed,
 Of rape and war and poverty —
 The world's desperate need.
 The sorrow of the people is mine, you say.
 It is my responsibility to act.
 But I am on my knees
 In the rubble of my sin.
 I cannot raise my heart
 To let the Lord of love in.
 Is there no place I can go
 To learn of Him?
 You say, "Let us pray."
 But the horrors you have painted
 Blur the words.
 At last there is silence,
 Heavy and brief.
 It's time to go,
 But I cannot stand
 For the burden of grief.
 It's time to go!
 The blessing is said.
 I'll go,
 But something precious
 Once alive in me
 Is dead.

Jenny
 The Living Church

Thanksgiving and the Bicentennial

By H. BOONE PORTER, JR.

This year, most of us will celebrate Thanksgiving Day with more than usual emphasis, as it will, in effect, conclude the bicentennial observance. What is the best way to do so?

Because Thanksgiving is basically about the gifts of food, drink, and community, many Episcopalians have always felt that the right way to observe it is at the altar, where food, drink, and community are consecrated in Christ's name and lifted to a new height. For others, this is a civic American holiday when Episcopalians can well join hands with their fellow citizens of other churches to have ecumenical or community services which will, in the nature of things, not usually be sacramental. We also know of some good and faithful churchgoing Episcopalians who feel that this is not really a liturgical feast, but rather a public holiday when they can stay home with their families with a good conscience. We do not condemn any of these, but we do believe that whatever the church offers on this day should be done reasonably well. Large parishes often avoid the decision of whether Thanksgiving is to have a eucharistic emphasis, since they can have both a celebration at one hour for those who desire it and then at another hour, a different service, often co-sponsored with other churches in the community. Smaller congregations usually cannot afford the luxury of non-decision; they have to pursue one route or the other.

Your columnist confesses to a wavering of mind on this topic. Years ago, in many parts of the Episcopal Church, people were struggling with their understanding of the holy eucharist, and it seemed important to emphasize it on such days as this. Now, on the other hand, many churches have no service except the eucharist on most Sundays of the year. For them, there may be real merit in having a non-sacramental service on some special occasions. Thanksgiving and Fourth of July are easy choices, since no traditional

obligation to attend the eucharist was ever attached to them. To have the eucharist on the preceding and succeeding Sundays, but to have morning or evening prayer on Thanksgiving, or perhaps a less formal service with hymns and preaching, makes sense.

Earlier this year, the Episcopal Church's Committee on Observance of the Bicentennial of the Nation distributed pertinent information to the clergy of our church. Special observances were suggested for the beginning of Lent, Independence Day, and "on or near Thanksgiving Day as a day of



national rededication." On or around one of these proposed times, some churches have had, and others will have, a replication of an Episcopal service such as it was in 1776. The text of the Sunday morning service in the Prayer Book of that era may be found in the booklet printed by Seabury Press, *This Nation Under God*, and distributed by the Committee on Observance. We have delayed discussing it in this column because we know that the Rev. Dr. Marion J. Hatchett, of the School of Theology of the University of the South, was preparing a very authoritative article for THE LIVING CHURCH. This appeared in the issue of Sep. 26, under the title, "Celebrating the Eucharist in 1776." No one now alive knows this topic better than Dr. Hatchett, and he discusses it with characteristic care. It is evident that few of our present-day churches have the kind of architecture or furnishings necessary for a realistic reconstruction of Anglican worship two centuries ago. Nor are we accustomed to the kind of singing which gave 18th century worship its musical flavor. Above all, the liturgy of that period was repetitive and

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AS OTHERS SEE IT

lengthy. Few congregations would wish to remain in church for two-and-a-half hours on Sunday morning, yet to shorten that liturgy is to lose much of its effect. From the 18th century until today, much of the impetus of American Prayer Book revision has been to find a way to cover the necessary ground with out such tedious prolixity. In short, there are good reasons for the average congregation *not* attempting to reproduce an 18th century service. When commemorating national events, just as at other times, good liturgy can generally be achieved by well-prepared preaching, well-chosen hymns, prayers, and other variables, and a spirit of worship built up by regular practice.

If some serious things expressing the Christian perspective on our nation still need to be said, the Sundays before and after Thanksgiving (Nov. 21 and 28) would seem good times to say them. Both in the 1928 Prayer Book and the Proposed Prayer Book, the propers for the Sunday before Advent and Advent Sunday provide a good context for perceptive and prophetic preaching. In the Hymnal, 519 (Once to ev'ry man and nation), 522 (Lord Christ, when first thou cam'st to men), and 524 (God of Grace and God of glory) are among the stirring hymns which relate national concerns to Advent and the Judgment of Christ.

Despite our church's preoccupation with Convention, I have found myself meditating upon Dr. Simcox's editorial [TLC, May 23] upon Bishop Moore's Easter sermon in New York. The more I did, the more unhappy I became because I am convinced that the "city" is *the* issue of the Christian Church in America, symbolizing what Bishop Rivera meant in "An Interview with a Bishop [TLC, Aug. 22]" when he said,

"... the most important issue is the life and growth of the Episcopal Church... our greatest task is to obey the Great Commission." I find that my own experience of our dilemma was not really dealt with by either the doctor or the bishop.

To begin with, the city stands for more than Dr. Simcox allows. More than the country, or "colonies" of the city, the great metropolitan centers are not just the decaying hearts of civilization, but also symbols themselves both of Jerusalem and the New Jerusalem, the City of God. They never coincide, but their relationship is as old as Christendom. The idea that if New York falls

into ruins, its collapse will not diminish us all, I cannot believe. To those who see America as the land of opportunity, in the very best sense of our national religious heritage, there is not doubt that New York is still the gateway to the American Dream, and if the bell tolls for it, it tolls for us, too.

If we insist there is nothing "sacred" about "New York," then we ignore the text. Jesus *wep*t over Jerusalem. He foresaw its destruction meant an end to the Jewish nation. Of course, they "did it to themselves," but the Diaspora was not a blessing but a calamity! In his own terms I find it hard to believe that the "city" is not vital to us and that if we leave one like rats leave a sinking ship, the next one we build will stand upon rock.

These hard thoughts come from personal experience. I have always lived in a big city, in a part rejuvenated by urban renewal, but despite better than average schools, shops, and police protection, our community has the right every day of its life just to "stay in one place." More and more men of good will depart, and those of us left, stuck with the unpleasant conviction that the nation cannot endure half-dispossessed and half-suburbanite, are all a little nuts. We stand upon the barricades, making do with less than we could grab, trying as well to help our neighbors obtain certain minimum equalities. One thing we do have is the freedom lacking in communities where it is "known" how everyone should act — town air makes free. But the resources which disappear, to pile up in areas already rich in luxuries, dismay us, even as we defend ourselves against the charge of being "revolutionaries," "crusaders," or ugly parents sacrificing their children to their Christian principles. We know we are not winning this battle.

Our church, rebuilt twenty years ago after a fire as a symbol of belief in the city, is nearly broke and threatened with closing. All the community's churches face much the same scene. We need more people. But then, on the other hand, we have a congregation the bishop would find most congenial, led by those greatly given to making fashionable political cause with civil and uncivil disobedience, with dividing parishioners into sheep or goats according to rigid prescriptions of right and wrong ways to attain the City of God. We have ministers who use grand theatrical gestures from altar and pulpit to bar the very pews from "dissenters." I therefore cannot admire

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Bishop Moore for being a leader in what I regard as a last stand of showmanship more than evangelism, throwing open the great cathedral doors to opinionated, self-appointed representatives of minority groups, while harassing congregations who may not agree (sincerely and intelligently) with his particular political or economic views, which are not, yet, dogma.

There must be a meeting place for seeking peace and renewal and bringing the fire and the sword. It ought to be in the church of our Lord. But also, we must have both! We cannot ignore the problems of "New York" because they are real and get worse daily, egged on by zealots of all hues, while to assume we can again become a simple agricultural nation of the type admired by Jefferson, is wishful thinking. Scolding businesses for not fighting for the survival of the city may not be too productive, but it is not necessarily "wrong." We are stuck with ourselves as a great industrial power until we "self-destruct" ourselves, in a nation in which there should be neither "Greek nor Jew," where we need to remember that our perfect freedom is to be found in his service.

ALZINA STONE DALE
Chicago, Ill.

THE CALENDAR

Continued from page 10

Trinity Church, Wall Street, and S.P.G. missionary to the Negro slaves of New York City; *Susanna Wesley*, wife of the Rector of Epworth, scholar, efficient housekeeper, and mother of John and Charles Wesley; *Francis Hopkinson* (d. 1791), musician and author, organist of Christ Church, Philadelphia, signer of the Declaration of Independence, and Secretary of the General Conventions of 1786 and 1789; *Robert Raikes* (d. 1811), founder of the Sunday school movement; *William Wordsworth* (d. 1850), Poet Laureate of England and loyal churchman; *Robert E. Lee* (d. 1870), soldier and Christian gentleman; *Anthony Ashley Cooper*, seventh Earl of Shaftesbury (d. 1885), philanthropist and advocate of the reform of lunatic asylums, working conditions in coal mines, and public health measures; *William E. Gladstone* (d. 1898), statesman and prime minister of England; *Florence Nightingale* (d. 1910), pioneer of modern nursing; *Samuel Seabury IV*, senior warden and crusading lawyer; *Wilfred Grenfell* (d. 1940), physician and founder of hospitals in Labrador; and *Jonathan Daniels* (d. 1965), martyr for the cause

of civil rights in Mississippi.

Of course, one can think also of such contemporaries as T.S. Eliot and W.H. Auden, Ralph Vaughan Williams, C.S. Lewis, Florence Allshorn, and Miriam Van Waters.

Last, but far from least, King Charles I of England deserves a place in the Calendar. Devoted to the dated principle of divine right, Charles Stuart lost his throne. But chaste in his private life, gracious to his enemies, and devoted to his faith, he set a fine example of constancy, courage, and fortitude. True, he was less than fully honest in dealing with political adversaries. But do we require 100% purity of our ordained saints? A tyrant? Not more so than his opponent, Cromwell, in an age when democracy as we know it had not yet developed. If our Calendar includes William Laud, Charles' agent of ecclesiastical autocracy in England and Scotland, it properly should not exclude his equally devout superior.

But, of course, Laud was a bishop, and Charles a mere layman.

The cure of Ars fled on occasion to a monastery, in search of sanctity. Now if Charles Stuart (and the others mentioned earlier) had only sought the imposition of a bishop's hands . . .

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