

The Living CHURCH

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AROUND & ABOUT

With the Editor

If you follow football you know there is such a thing as a misdirection play, as when you get your opponent's defensive line shifting to the left and you run your play to the right. Is there such a thing as a misdirection play in the search for truth? Of course, in this bicentennial year we instantly think of Columbus finding America by misdirection, while looking for a short-cut to India. But that was accidental misdirection rather than contrived. Correction: There are no accidents in a world ruled by God. What we call accidents are God's misdirection plays, and it will be that it is one method he uses of setting us on the path to some truth or other blessing that we need.

The late Casey Stengel was a master of verbal and syntactical misdirection, as when he said: "They say you can't do it, but sometimes that doesn't always work." If Casey had been a Zen Buddhist he would have been a master minister of koans, those riddles for meditation such as "What is the sound of one hand clapping?" The Stengelese dictum just quoted is not nonsense. It contains some profound sense that is beyond the reach of that very short-range instrument I call my brain. And it may well have been beyond Casey's reach. When managing a baseball team he always knew exactly what he was doing, but as a wise man he never knew exactly what he was saying. God is always saying more through us than we ourselves are aware of; it is his way of executing his misdirection plays.

"They say you can't do it, but sometimes that doesn't always work." What is the logos here — that it's impossible to accept the impossible? Imagine somebody who says that at the present cost of living it is impossible for him to go on living, so he sensibly decides to defer to the impossible and accept the alternative, which is to die; then he checks on the cost of dying and must conclude that —

But you take it from there. Is Casey Stengel also among the prophets, the more cryptic ones?

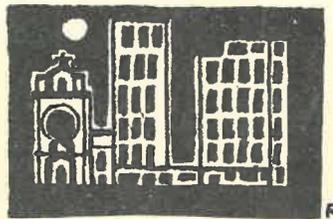
American Christians, if they are both good Americans and good Christians, have a special problem about one thing. As good Americans they normally have a rather robust self-estimate of their ability to do whatever needs to be done in a good cause. (The motto of my high school class was "Impossible is unAmerican.") And of course as good Christians they want to help other

people — do for them all that needs to be done. So the Christian impulse moves them to help, and the American impulse moves them to take on the whole job of helping. The result is frequent failure and frustration with consequent self-reproach. The gravel in the engine here is that exaggerated sense of one's own power to accomplish the things that need to be done, all on one's own.

Emerson was a considerably stronger American than he was a Christian but on this point he said something that expresses perfectly the Christian wisdom about this matter: "The aid we can give each other is only incidental, lateral, and sympathetic."

Incidental, because the real help always is given by God, not by us. Our role is entirely instrumental.

Lateral, because if we are to be of any



use as God's instrument we must be at the side of the person, with him, not over him — as a fellow needer, not as a beneficent and omniscient genie.

Sympathetic, because the truth of the child's definition of sympathy must be made, flesh in us: "Sympathy is your pain in my heart."

Thus incidentally, laterally, and sympathetically we can be of greater help than we can ever know. God who alone does the helping will determine that. But unless we recognize the limited and purely instrumental character of our power to help, we shall only get in God's way, take our place with Job's comforters, and probably, as well-meaning Americans who think that "impossible is unAmerican" end up with a miserable case of guilt that we don't deserve at all. What we should feel guilt about is the presumption of supposing at the outset that we could play God and make a good show of it.

The Living Church Development Program

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KALENDAR

February

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2. The Presentation of Our Lord Jesus Christ in the Temple
3. Anskar, B.
4. Cornelius the Centurion
5. The Martyrs of Japan
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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are The Living Church's chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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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.

Clergy Shortage

I would like to bring to the attention of my fellow clergy in the United States the fact that in the Province of Newfoundland, where I am now temporarily serving, there is a real shortage of clergy.

For the past two years I have been working in Europe but now hope to find a place in my home diocese of Massachusetts. Meanwhile, I have answered a call from the Archbishop of Newfoundland to serve these six Anglican churches of some 1,800 souls in six towns along the coast. Never have I performed a more appreciated pastoral ministry! The church is still the center of these people's lives. The parson is very much the "person" of their communities.

Here, on the west coast at least, life is perfectly "civilized" in England's oldest colony and Canada's newest province (1949). Thanks to a former U.S. Air Force base (Harmon Field) a good-sized hospital serves the area, and there are excellent new schools.

I would urge any interested clergy to write to me, or better yet to: the Rt. Rev. Robert L. Seaborn, Archbishop of Newfoundland, 68 Queen's Road, St. John's.

(The Rev.) ALEXANDER S. DALEY
Anglican Parish of Stephenville
Stephenville, Newfoundland

Baptismal Certificates

I write to comment on the news story [TLC, Dec. 28] reporting Presiding Bishop Allin's request that the clergy of the Episcopal Church refrain from issuing baptismal certificates for use in connection with travel to the Arab countries.

While I agree entirely with his position that the requirement of such certificates is part of an invidious pattern of discrimination, I cannot agree that the withholding of such certificates is an appropriate action. I should seriously question whether any pastor has a moral — or even legal — right to deny a certificate of baptism (or other element of church standing) except on the single basis that there may be no record to support the granting of such a certificate. Even if the right to deny the certificate were clear, however, the effect

of such an action would not be felt by the governments which are practicing discrimination but by the traveler himself (who will usually not be prevented from going but only somewhat inconvenienced). This being the case, I should also question whether the issuance of such certificates — especially since most of our members have (or have had) such certificates anyway — is in any substantive sense supportive of this discrimination at all.

Indeed, if the church is to be involved in this question it would seem better to do so by examining and placing before our people the moral issues involved, not only in travel to these countries, but in general in using facilities which are available only on a discriminatory basis — recognizing that it may be justifiable discrimination.

(The Rev.) WILLIAM D. LORING
St. John's Church
Sandy Hook, Conn.

• • •

In response to Bishop Allin's request, as reported in TLC, we are considering rubber stamping all our baptismal certificates: "Not valid for travel in Arab countries; such use will result in the withdrawal of this certificate and consequent invalidation of baptism."

That will teach them.

(The Rev.) TED TAINTON
Church of SS. Thomas and Matthew
Eugene, Ore.

The Church We Serve

I was surprised, appalled, and ashamed to read the editorial in TLC of Dec. 28 — surprised because I thought with the title "Nine Months To Live" Fr. Kenyon was going on to tell us of the tragic discovery of some incurable disease (though I am certainly glad that is not the case), appalled that you would choose to feature such a defeatist attitude, ashamed that a brother priest who says "to be a priest is my whole life" would even think of succumbing in such a manner to the tensions now so evident in the life of the Episcopal Church. Does the whole church rise or fall, does the entire faith depend on this one issue, viz. the ordination of women to the priesthood? Have we not had to live with, accommodate ourselves to all sorts of aberrations and abominations right from the beginning until now? What church is totally pure? Where does one go? Rome? Come now! Orthodoxy? A beautiful ethos, but incomprehensible to me.

No! This is the church which we were ordained to serve. This is the church we were convinced was closest to the truth.

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When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

THE LIVING CHURCH
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Milwaukee, Wisconsin 53202

That's why we're in it. Or is it? Are we in it, and are we priests, because we decided this was best for us? Or rather, are we not in it, and priests, because God called us, and this is where he has put us to serve *him!* If we must disagree in good conscience with certain decisions PECUSA may or may not make, who is going to listen to us if we defect, or retire? Hasn't there been enough fragmentation of the body already? Does the prophet or the priest or the shepherd ever have the option of running away?

No! I have as much of my life's energy into this church as any one else. I have tried to be as faithful and loyal a priest as any other, though I know only too well I am a poor one at best. But, by God, no one nor any faction is going to take this church away from me, nor am I going to give up on it, or desert it. I'm not a "loner" and I'm not alone. I believe there are hundreds who feel the same way.

(The Rev.) GEORGE RAYMOND KEMP
Church of the Resurrection
Kew Gardens, N.Y.

New Tune Wanted

To whatever committee, commission or hierarchy is engaged with "new music" for the church, I urge them to review the present hymn 365 and to provide either an alternative or a new tune for it.

Alfred Tennyson's beautiful, meaningful poem is presently set to an uninteresting, third rate tune and consequently is practically never sung or heard. Please rescue this wonderful poetic philosophy by printing it to be sung to the tune of hymn 344, which it happens to fit exactly, or else use hymn 343 with some added notes for the last lines of each stanza. Both of these tunes start with the powerful, affirmative upward rise which Tennyson's poem implies, and they convey both the glory and the faith which the present tune does not.

Please re-read Tennyson's beautiful poem and agree that somehow it should be made into a hymn which will be singable and unforgettable.

ELEANOR RUST
Brandon, Vt.

Congregational Choice?

Mr. Zipp's proposal 4 [TLC, Dec. 28] makes explicit one theory which has been implicit since Trial Use began, i.e. that individual congregations, rather than their bishops and priests, should make decisions about the style of worship.

There have certainly been a number of problems with our liturgical revision, but I do not believe that the process would be helped by holding a referen-

dum in each parish. I daresay Archbishop Cranmer did not work that way. Biblically, Moses did not find the results very satisfactory when it was left up to the people how and whom they would worship (Exodus 32: 19-20).

(The Rev.) JOHN D. LANE
Church of the Holy Comforter
New Orleans, La.

Another Orthodox View

I would like to make a comment on the recent statement issued by the All-American Sobor held in Cleveland last November by the Orthodox Church in America [TLC, Dec. 21]. I speak of the statement directed towards the Anglicans.

Believe me, my friends, this statement is not reflective of all Orthodox thinking in the United States. We have no right to throw stones at Anglicans. We live in a very fragile glass house, one that threatens to fall apart most any day. The Anglican Communion has managed to hold itself together despite great difficulties occasioned by its historical past. It today witnesses a viability and spiritual vitality that cannot be equalled. It has nothing of which it need be ashamed. It has given a John Keble, a George Herbert, not to mention a William Law to the world. There is no doubt whatsoever that its orders are valid and that its faith is that of the catholic church of Christ.

Anglicans have problems, but Orthodox have them, too. We present an outward unity to the world, but our unity is often no more than a paper thing. We are torn apart by schisms and we do little or nothing to heal them. We have permitted the terrible Ukrainian situation to exist and have not really tried to do much about it. Our bishops are suspicious of one another and often openly scornful of their brothers in Christ. Our attitude towards those outside the church is often untheological and contradictory of our own position. (For instance, we have no official stance on the reception of converts — they are sometimes merely received through a confession of faith and sometimes chrismated, whether or not they have received a Western chrismation previous to their reception.) We are in some cases in such a state of schism with our Orthodox brethren around us as to give the lie to the whole concept of Orthodox unity.

We received Fr. Hirsch and several of his congregation into our church. But we have lost people by the hundreds to not only Anglicanism but to Protestant churches. The street is very much more traveled in your direction than in ours.

Last week I learned that a Greek priest gave an empty spoon, instead of the body and blood of Jesus Christ, to one who had approached the altar. The

one intending to receive communion was a devout and holy person who had made a promise to God that he would receive holy communion frequently in thanksgiving for some particular benefit he had received. The priest decided that he was receiving too often, and, without telling him, simply refused him communion. I am sure that this has never happened in the Anglican Communion!

My Anglican brothers, God bless you. Forgive us for our haughtiness and pride. Forgive us. Believe me, not all of us feel that you are in such a dreadful situation as to warrant the Cleveland Statement. Pray for us, our brothers in Christ!

NAME WITHHELD

Flouting and Flaunting

Re the following sentence in John L. Kater's article "The Challenge of Change" [TLC, Dec. 14]: "The passion generated out of concern for the church's good order and outrage at its flaunting . . ."

It appears that the author was not referring to moving about ostentatiously, or waving plumes gaily, or showing off — the definitions for "flaunt" in the third edition of the Oxford Universal Dictionary. One may presume he meant "flouting," which, OUD informs us, means mocking, jeering, or expressing contempt by action or speech.

(The Rev.) G. RALPH MADSON
Orlando, Fla.

{ We goofed and we confess it un-
flauntingly. Ed.

Other Big Problems

I sang a doxology when I read your editorial "Problems Besides the Big Two" [TLC, Jan 4]. I am challenged when THE LIVING CHURCH suddenly becomes aware of "other big problems" — alcohol and drug abuse [TLC, Dec. 28].

But how about the "big problem" of divorce? Divorce is ugly, irresponsible, family fragmenting, bringing out all that is vicious in those who once professed to live together until death parted them.

Another "big problem" has to do with prisons and prisoners. Show me a prison in the United States that is not barbarous and brutal. The church avoids this "big problem" as if it were a pestilence.

What about pornography and the problems of youth?

How about the problem of over-ordaining men to the priesthood? (I was glad to read that the Bishop of Missouri won't do it for another two years.) What are we doing about this? A 45-year-old priest, feeling obliged to move to an area

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The Living Church

February 1, 1976
Epiphany 4

For 97 Years
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DALLAS

Dr. Terwilliger Consecrated

In the Presbyterian Church of St. Stephen, Fort Worth, the Rev. Dr. Robert E. Terwilliger was consecrated to the episcopate. Director of Trinity Institute, New York City, since 1967, he will serve as Suffragan Bishop of Dallas.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop. Co-consecrators were the Rt. Rev. A. Donald Davies of Dallas, the Rt. Rev. Frank Cerveny of Florida, and the Rt. Rev. Michael Marshall, Suffragan Bishop of Woolwich (Province of Canterbury), who also preached.

Among those taking part were several friends from New York — Mother Ruth, CHS, the Rev. Frs. Robert R. Parks, John Andrew, and R. DeWitt Mallory, and the Very Rev. Roland Foster.

Special guests at the consecration included Roman Catholic Bishop Thomas Schoepe, Greek Orthodox Bishop John of Therman, United Methodist Bishop McFerrin Stowe, and the Rev. R. W. Jablonowski. The latter is pastor of St. Stephen's Church.

Dr. Terwilliger had asked for the consecration date of Dec. 29, which is the anniversary of the martyrdom of St. Thomas à Becket. He finds in St. Thomas, the 40th Bishop of Canterbury, he said, "a saint for the episcopate" and "a sign to the church of the converting power and the cost of this apostolic order."

EPISCOPATE

President Congratulates Centenarian-Plus

Last fall, Mr. Fred Jacob of Glendale, Calif., sent clippings of the 101st birthday observances for the Rt. Rev. Robert B. Gooden to President and Mrs. Gerald Ford on the theory that the Episcopalians in the White House would be interested in the events.

Bishop Gooden later received the following letter:

"Mrs. Ford and I were delighted to learn that you recently celebrated the grand occasion of your one hundred and first birthday and we want to be sure to be included among those expressing congratulations to you at this happy time.

"Your Christian commitment and

devotion to God have strengthened the spiritual fabric of this nation. May you always know the richest blessings of health and happiness.

"Sincerely, Gerald R. Ford."

Bishop Gooden, who retired as Suffragan Bishop of Los Angeles in 1947 commented: "That was wonderful of the president but he was much too liberal in his praise of my small efforts over the years."

The bishop served as acting head of the diocese from 1947-48 and as assistant Suffragan Bishop from 1967-71. He lives in Glendale, Calif.

WASHINGTON

Priest Reprimanded Again

For the second time since the initial offense, the Rev. William A. Wendt was formally reprimanded by the Rt. Rev. William F. Creighton of Washington for violating his ordination vow by disobeying the bishop's directive against his allowing the Rev. Allison Cheek, a deacon and one of the Philadelphia 11, to celebrate the eucharist in his parish, St. Stephen and the Incarnation.

The first admonishment followed the verdict of the Ecclesiastical Court last June, which pronounced him guilty; the second, delivered by the bishop in person to Fr. Wendt in St. Joseph's Chapel of the Washington Cathedral on Jan. 10, followed the recent action of the Appeals Court which upheld the earlier verdict by a 4-3 vote.

It was the lightest sentence that could be imposed. However, Bishop Creighton stressed that it was not to be taken lightly.

After the sentencing of Fr. Wendt, Mrs. Cheek read a statement to the press in which she accused Bishop Creighton of making Fr. Wendt "a scapegoat whose conscience is blamed for the default, the cowardice, for the vanity of others." Moreover, she said, Fr. Wendt was sentenced "while 46 other priests in 12 dioceses who might have been similarly charged are ignored."

Fr. Wendt, before the sentencing, said he felt it was vital that some parish give Mrs. Cheek an altar where she could "celebrate her priesthood" and that his doing so was an "act of love." He expressed his hope that the bishop would join them in providing such a place. He bypassed the question of his future intentions in the matter but said he had been unable to assure the bishop that it would not happen again. "I could never promise," he said.

His attorney, William Stringfellow, had proposed that Bishop Creighton compromise by announcing that the rector had offended his authority and then forgive him. Following the sentencing, he said the conviction would be appealed to General Convention.

WCC

Assembly Criticized for Shortchanging Evangelism

Evangelism was shortchanged in favor of social action by the World Council of Churches Fifth Assembly, according to a Seventh-day Adventist observer at the sessions.

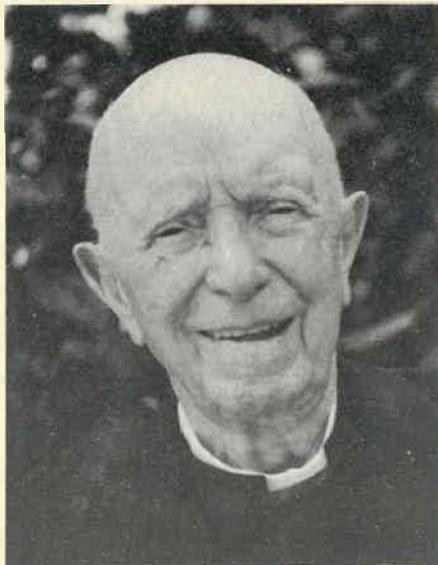
Kenneth Wood, editor of *Review and Herald*, criticized keynote speaker Dr. Robert McAfee Brown.

Dr. Brown had said Christians need to listen to non-Christians and to believe that "we can learn from them, rather than assuming that they must learn exclusively from us."

Mr. Wood criticized Dr. Brown's view that "Christian answers are not the only answers."

"If we don't believe ours are the right answers to the problems of life, why do we continue to promote them at all?" he asked.

Mr. Wood did praise Dr. John Stott, chairman of the Church of England's Evangelical Council. Dr. Stott had told



Bishop Gooden

the assembly that "evangelism has now become largely eclipsed by the quest for social and political liberation."

"We as Seventh-day Adventists applaud many of the goals of the WCC," Mr. Wood commented, "but we believe the social injustices which concerned many in Nairobi are truly remedied only by a personal, saving knowledge of Jesus Christ. We believe injustice is better attacked on this personal level than on the church or governmental level."

The 464,000-member Adventist Church is not a member of the World Council, Mr. Wood said, because "the resources of a church our size would be dissipated if they were not channeled directly to the world's needs as we see them."

ANGLICAN COMMUNION

AACC Head Claims British WCC Delegates Sided with Racists

The Rev. Canon Burgess Carr, general secretary of the All Africa Conference of Churches, has accused British delegates to the recent assembly of the World Council of Churches of aligning with "South African racists" [TLC, Jan. 11].

In his Christmas message to the conference's member churches, Canon Carr declared that he was "astonished" by the attitude of some British delegates. "I watched the Archbishop of Canterbury [Dr. Donald Coggan] vote consistently against any resolution that drew attention to South Africa," he said.

Referring to allegations made by some

African delegates that racism had accompanied British colonists to the continent, Canon Carr commented: "Whether you look at North America, Africa, Asia, Pacific, Middle East, anywhere in the world where you see racism you can identify it with British colonial heritage. So I guess that explains the attitude of some British churches."

The Anglican priest described the WCC assembly as a "cautious" event that broke no new ground for Africa. "We did not lose anything nor did we gain very much," he said.

Charging that African churches are underrepresented in the World Council, Canon Carr said: "Africa, with its teeming millions of Christians, has only 18 members on the WCC Central Committee, whereas European churches, which are virtually dead and empty, have more than twice as many."

Canon Carr said that African churches face a "troubled new year." He feared that a conflict involving the U.S., Soviet Union, and China may break out in Africa.

NEW YORK

Acknowledged Lesbian Ordained Deacon

Ellen Marie Barrett, an acknowledged lesbian, was ordained to the diaconate by the Rt. Rev. Paul Moore, Jr., Bishop of New York, in a service held in St. Peter's Church, New York City.

In his sermon, Bishop Moore focused

on the theme of service as an important characteristic of the diaconate. Referring to Miss Barrett, he said: "In our society just by being a woman she is — has been — a servant."

He also emphasized the importance of loving, saying that "Jesus himself was not afraid to love anybody he felt like loving, and that included just about everybody — except the Pharisees."

At the conclusion of the sermon, he said to Miss Barrett: "Ellen, you've been through a lot. I have great faith in you . . . If times get tough, kneel down and look at the cross, and at him who was the first deacon."

Miss Barrett is a co-president of Integrity, an organization of gay Episcopalians formed a year ago. She has been active in a homosexual community counseling center and in the Student Homophile League at New York University.

In a statement issued after the service, Bishop Moore said the standing committee and he had found Miss Barrett "fully qualified for ordination."

He also said: "Ellen has spoken openly about her homosexuality. Historically many of the finest clergy in our church have had this personality structure but only recently has the social climate made it possible for some to be open about it.

"I believe that this openness is a healthy development in our culture and in our church. Homosexuality is a condition which one does not choose; it is not a question of morality.

"Ellen is a quiet, dedicated person who sought to be ordained a deacon so that she may serve all people in the name of Christ. She has shown courage and compassion in her identification with the so-called Gay Community. The standing committee and I felt that her openness was no bar to ordination but rather a credit to her."

ENGLAND

Bishop Critical of "High Powered Theologians"

Christians who say the cause of Christian unity has "gone sour" have been criticized by the Bishop of Wakefield.

Writing in his diocesan journal, the Rt. Rev. Eric Treacy said the spirit of unity that had grown up between the major churches was of a strength that could not have been brought about by means of a structured plan, and added:

"Unity schemes tend to split rather than unite; to confront people with decisions they are not prepared publicly to make; to create resistance movements."

"Barriers that 20 years ago seemed insuperable," he said, "have come tum-



The Rev. Ralph Perry-Gore, 71, conducted a Harvest Festival Service in the roofless Church of St. Philip and St. James, Kingston Bay, Tortola, BVI. Founded in 1845 and originally named the Church of St. Philip of the Africans, its roof was removed in 1916 to replace that of another church damaged during a hurricane. In 1974, volunteers cleared away the bush inside and around the building and Fr. Perry-Gore has since held services there on a regular basis.

bling down. I find that I meet fellow Christians naturally and easily without being aware of their denominational labels."

The bishop said he feels as close, sometimes closer, to Roman Catholics and Free Churchmen as he does to fellow Anglicans. He is confident that "this spirit of unity and Christian love will, perhaps sooner than we think, issue in a unity which is the fulfillment of our Lord's prayer that we may be one."

"Possibly, we have had too inflexible an idea of what that 'oneness' meant," he wrote. "We have thought it to be essentially organic whereas we are being led to the realization that it is a matter of relationships. It must, in the end, find its consummation at the table of the Lord. Are we so far from that? We are approaching a point of breakthrough, of that I am convinced.

"No, I reject the view that we are going backwards. We are moving quietly but surely towards a new stage in Christian unity. Our prayers are being answered. The important thing is that it is happening at the level at which all Christian unity must be rooted, and that is at the level of the local Christian community. In other words, it is coming from below, and not from above.

"When I use the word 'above' I refer to the high-powered groups of theologians who produce schemes of reunion. I do not question the integrity of such groups, but they do tend to be out of touch with the thinking of the ordinary worshipers in our churches."

ORGANIZATIONS

Samaritans Continue to Fight Increase of Suicides in Britain

The Samaritans, founded in 1953 by an Anglican priest in an old City of London church to help people contemplating suicide, are fighting their biggest battle against an increase of suicide attempts due to Britain's economic crisis.

Founded by the Rev. Chad Varah, the Samaritans now have 156 centers in England and many more affiliates abroad. But in the present circumstances it needs every helper — and they are all volunteers — it can get.

Last year the centers in Britain alone dealt with more than 250,000 calls from people in despair.

"The number of suicides is going up and so are the number of attempts," the Rev. David Evans, joint general secretary, said. "It may well be due to our present less affluent society.

"From 1963 until 1972, the number of suicides dropped by one-third but as things began to get worse so did the total rise again."

In 1963, there were 5,714 suicides, a

Continued on page 13

BRIEFLY . . .

The Archbishop of Canterbury reported that he had received 25,000 letters in response to his "Call to the Nation" for a display of moral and spiritual values. "The majority," Dr. Donald Coggan said, "were glad to have the kind of lead I tried to give." Many congregations and religious organizations are now studying and acting on questions of work, law and order, power, ambition, and integrity which underlie the state of the nation.

According to the Rev. David Works, chairman of the Religious Leaders Conference of the National Safety Council, fire is "by far one of the chief safety problems of churches throughout the U.S." Every five hours, on average, a church, synagogue, or other religious building in the country is destroyed by fire. During the same period, one such building is damaged. Losses in church fires run approximately \$30 million annually.

Bishop Milton Wood, executive for administration, told Executive Council members that New York City's real estate tax assessment on the Episcopal Church Center has been appealed to the New York State Court of Appeals (More than \$300,000 is now in escrow and a statement for back taxes totaling about \$1 million is on hand.) The bishop also reported on the difficulties in meeting the standards of a new city law which requires building improvements.

Three days after Mexican President Luis Echeverria Alvarez assured a delegation of American Jewish leaders that his government does not equate Zionism with racism, the Mexican delegation to the U.N. cast two votes favoring statements equating Zionism and racism. Mexico voted in favor of two resolutions endorsing International Women's Year that had provisions equating Zionism and racism.

Suffragan Bishop Stuart H. Price of Doncaster (Province of York) has been nominated to succeed Bishop John R.K. Moorman of Ripon, who is retiring. Bishop Price, 53, has been assistant general secretary to the Student Christian Movement, domestic chaplain to the Bishop of Manchester, chairman of an association established for the

housing of elderly or physically incapacitated people, and, since 1973, a Church Commissioner. Bishop Moorman was the senior Anglican delegated observer throughout the second Vatican Council.

An agreement has been signed between the Clergy Deployment Office and the firm, Snelling and Snelling, to help the transition of priests seeking employment outside the Episcopal Church. The program is called Placement and Vocational Evaluation (PAVE).

The two new Executive Council members are both provincial representatives: Canon Edward J. Morgan, Hartford, Conn. (Province I), replaces retiring Bishop John M. Burgess of Massachusetts; and Fr. Robert M. Wainwright, Rochester, N.Y. (Province II), replaces Dean Dillard Robinson of Newark.

The World Lutheran Federation in Geneva has reported a decline in overall membership from the 1974 total of 72.9 million to the 1975 total of 70.6 million, despite gains in Asia and Africa. The U.S. has 8.6 million Lutherans, West Germany, the largest with 13.3 million, and Iran, the smallest number anywhere in the world, 29. The LWF has 95 member churches with 53.1 million members.

For 15 weeks beginning April 25, Presiding Bishop John M. Allin will speak on the Protestant Hour radio series. The weekly program is carried by about 750 stations in the U.S. plus the radio service of the U.S. Armed Forces. Episcopal, Lutheran, United Methodist, and Presbyterian speakers take turns on the series. Each sponsoring group is responsible for the speaker, production, promotion, and funding of the program.

New Zealand's Council of Churches and Roman Catholic bishops have appointed Fr. Michael C. Elliott, an Anglican priest, as executive officer of their recently organized Joint Secretariat on Development.

Bishop and Mrs. A. Donald Davies of Dallas were rescued from their 15th floor apartment during an early morning fire on Dec. 23. The fire on the 14th floor claimed the lives of firefighters Capt. Ralph T. Lack and Fireman Riley C. Hurst.

ALL THINGS DARK AND DANGEROUS

Liturgical revision has just begun

to include full acceptance of divine and human

responsibility for the challenges and crises

of the created order.

By EDWARD M. BERCKMAN

All things bright and beautiful, . . . God made them every one." The hymn is a beautiful expression of a truth we believe and are glad to affirm. But what about all things dark and dangerous — destructive storms, viruses, poison ivy, sharks? Are they not part of God's creation too — and, if so, how and why? How can our response to them be related to our faith as Christians? These are questions that must be dealt with, not only in our theology but in our liturgy as well. For the questions are all around us.

"Why are there hurricanes in the world?" my five-year-old son asked me, when the first warnings of Florida's

The Rev. Edward M. Berckman, who makes his home in Lakeland, Fla., has recently been appointed coordinator of discussion groups for a project of the Hillsborough County Office on Aging.

hurricane season began to be broadcast. The junior encyclopedia supplied a scientific answer, but that did not satisfy him, not completely.

The question of the place of disastrous storms in God's world and purpose had hit us with sudden force before we moved from Oklahoma, when a tornado blew the roof off our church, St. Andrew's in Stillwater, causing nearly \$50,000 worth of damage. The tornado frightened Dan — though we were safe in the basement — but it worried him too. *Why* should it happen, if God is a loving ruler of the universe?

This, of course, is the age-old problem of evil, or theodicy question, with which believers have struggled at least since Jeremiah and Job. The answers of tradition, particularly those of St. Irenaeus and St. Augustine, are still valid and helpful. But technological advances and new understandings of the earth's present and future have elicited

updated theological responses. Should not liturgy reflect these theological developments?

It is not only secular visionaries, such as Buckminster Fuller, who welcome the increasing problems of energy, population, and environment as challenges that may stimulate us to accept responsibility for wiser, long range planning of our future. We were put on spaceship earth without a manual, Fuller suggests, just so that we would learn to use our minds and make the earth work.

A similar thesis is set forth by Dewi Morgan in *God and Sons*. We are called to partnership with God in deploying the limited resources of a world expanding in population but also in human potentialities. Better known is Teilhard de Chardin's emphasis on the Christian's duty to help bring the world to fulfillment by uniting our own efforts with God's creative activity.

If there is truth and pertinence in such views, their impact should be manifest in our liturgy. Hymns and prayers, which

The Living Church

we hear and voice repeatedly, may influence the consciousness of congregations more than the explicit teaching in sermons and classes. Liturgical revision has just begun to include full acceptance of divine and human responsibility for the challenges and crises of the created order.

In an essay urging a "social doctrine of creation," Daniel Day Williams, Professor of Theology at Union Seminary before his recent death, proposed an alternative to the prayer for fair weather in the Book of Common Prayer. Instead of simply requesting the Father "to restrain those immoderate rains wherewith thou hast afflicted us," Williams' version shifts some of the responsibility to the sons (and daughters):

O God who in thy loving relation to all things sharest with us the unfinished struggle and the accidents of natural processes, sustain us in our search for a more humane and fruitful life in our natural environment; encourage our search for new resources for the control of floods and drought, lead us always to acknowledge that we belong in the one great society of being, and give us grace to share our goods and our hopes with all thy creation, through Jesus Christ our Lord (Daniel Day Williams, "The New Theological Situation," *Theology Today* XXV, No. 4 [January, 1969], 461).

Prayers, Thanksgivings, and Litanies did not include either "For Fair Weather" or "For Rain" from the 1928 Prayer Book. In these times of cloud-seeding and flood control, we might well use contemporary prayers, along the line of William's alternative, which stress divine and human partnership toward the end of seasonable weather and fruitful seasons. A section of contemporary "Prayers for the Natural Order" makes a beginning at this kind of understanding. Including petitions "For the Exploration of Space" and "For the Responsible Use of Inventions and Discoveries," these authors balance recognition of human achievements and power with warnings against human arrogance and abuse of that power.

The latter element, however, dominates the view of good stewardship of creation in the passage added to the Prayer for the Church in the First Service of the trial use eucharist. The petition that we neither selfishly waste nor wantonly destroy the creation is welcome but ignores the problem of destructive forces in the creation itself.

Few hymns incorporate a doctrine of creation which accepts its dark and dangerous aspects or affirms human responsibility for dealing with them. Hymn 548 thanks creation's Lord "that February 1, 1976



Technological advances and new understandings of the earth's present and future have elicited updated theological responses.

RNS

this thy world is incomplete." But the work awaiting us appears to be battle against "haughty foes" rather than constructive efforts on behalf of the creation.

Plenty of hymns remind us of human sin and suffering but almost none deal with the threatening aspects of creation. Hymn 313, for example, thanks God for sunlight, rainbows, lambs, "bees among the clover," "herbs to cool our fever." Fine, but what about the fever itself, and the bee *stings*, and excessive rains? Is our worship to ignore this whole side of God's creation?

In our present liturgy, if I am not mistaken, only the seldom-used Benedicite acknowledges the existence of wild and fearful signs of God's power like those cited in the Lord's answer to Job (torrents of rain, the thunderbolt, predatory birds, the terrifying Leviathan). This canticle blesses the Lord for "ice and snow," "lightnings and clouds," "seas and floods," and, if not sharks by name, "whales and all that move in the water."

During my own meditations on the one-sided picture of creation presented in our *Hymnal*, the following verses came to me as a kind of counter-song to "All things bright and beautiful," with its sunsets and singing birds. I offer it, not for any poetic worth, but as an in-

dication of a complementary viewpoint that seems to me needed.

All things dark and dangerous,
All creatures great and small,
All things still mysterious,
The Lord God made them all.

Each little germ that infects us,
Each insect that bites or stings,
Each virus and each parasite,
God made these tiny things.

The fire that burns the forest,
The lightning that shocks and kills,
The flood and hail and snowstorm,
Which cause us many ills.

He gave us hands to work with
And brains to think and plan
To use the whole creation
For the good of God and man.

"All things bright" ends with the affirmation that God "has made all things well." Yet mosquitoes, sharks, hurricanes and the like are part of our experience. The creation is not perfect; it groaneth and travaileth. We are called to help bring it to completion through our work — our research, discoveries, inventions, and our political decisions. As we accept partnership with God in responsibility for his creation, even its dark and dangerous aspects may be seen to be "well."

EDITORIALS

Needed: Bicentennial Symphony

We've heard about almost everything imaginable being projected or already done to make this Bicentennial Year one to be long remembered, except for one thing: a great musical composition. Maybe it is being done, or has been done, and we just haven't been listening; but we do listen fairly closely to what's going on in the musical world and we have heard no strain, or even rumor, of anything like a New World Symphony for 1976. Or even a New World Hymn for 1976.

If we are simply misinformed, will somebody please bring us up to date?

Or if this particular fitting and proper way to celebrate the nation's 200th birthday was too obvious to get on the agenda, is it even yet too late?

As for hymns, we already have one — "O God, our help in ages past" — which, in our judgment and to our taste, already says it all for Christian citizens of



such a nation as this in such a year as this; but then we notoriously prefer the old and tried to the new and untried, which is just our way and not necessarily the best for everybody.

What this nation needs, *inter alia*, in 1976 is a great musical expression of praise and thanks to God for blessings past and present, and fervent supplication for blessings to come.

Is This the New-Time Religion?

It is generally understood that one need not accomplish anything great or good for humanity to qualify for *Time* magazine's Man of the Year award. Adolph Hitler once carried off the honor. The winner must simply make — or symbolize — some great change in the world, a change of the sort that rates front-page notice in American journalism. A Mother Teresa of Calcutta hardly qualifies, although *Time* is to be thanked for the splendid feature story it did on her a week or so before announcing its 1975 award. Some "mute, inglorious Milton" or some village Hampton "guiltless of his country's blood" stands no chance at the honor, if honor it be.

Time's Man of the Year for 1975 is twelve Women

of the Year, and with most of the selections we have no quarrel. But it seems to us rather ridiculous to choose as a world-changer a person like Mrs. Alison Cheek, an invalidly ordained priest of the Episcopal Church, who has actually done nothing more than to violate the fundamental ordination rules and procedures of her church and then to condemn the church for not accepting her as a priest on her own terms — in a way that it never has done with anyone else.

Mrs. Cheek told *Time*: "The Episcopal seminary was good to me. It allowed me to extend my course over six years instead of three so that I could raise my four young children. It hired me as a biblical-language instructor, which eased the financial strain. But it took me forever to stop feeling grateful and start feeling outraged that I felt so grateful."

Here is a woman, honored by the nation's most prominent newsmagazine as a Christian leader, saying that she feels outraged by her own gratitude to those who helped her along her way toward her goal. Is this part of the new-time religion now being prepared for us by the *avant garde*?

We had always supposed that nobody claims the priesthood as of right. Mrs. Cheek and her anarchical sisters of the Philadelphia and Washington pseudo-ordinations are of another mind. With them it is a matter of their self-declared rights, not of God's vocation and the church's authorization and commissioning. By their actions, and often by their words, they have said to hell with all that jazz.

Some of us have fondly supposed that humble gratitude to one's fellow servants of God, the sense of indebtedness to both Greek and Barbarian, wise and foolish, is one of the rudiments of Christian discipleship. Is this lowly virtue on its way to the scrap heap? The seminary was good to her, says Mrs. Cheek; it gave her some breaks she needed. (She might have added that it gave her breaks which it probably would not have given had she been a male aspirant to holy orders.) Her first impulse was to be grateful to her benefactors, but then she thought better of that and resolutely went to work at cultivating a sense of outrage against herself for having felt grateful. It took some doing: some ancient virtues die hard. But eventually the new ingratitude prevailed.

If Mrs. Cheek and her cohorts are pioneers of the new order in the Episcopal Church, what is to become of that old-time religion of the New Testament and the Book of Common Prayer which teaches us that none is worthy of his, or her, calling, that none can claim any office in the church as of his own right, that all of us are debtors to God and to other people for all that we are and all that we have? Will there be any place in that new-time religion for loving humility and gratitude? Or will self-assertion replace self-effacement as the normative Christian stance?

When we read such a statement as Mrs. Cheek's we can only wonder.

Dealing with Demons

EXORCISM AS A CHRISTIAN MINISTRY. By Elijah White. Morehouse-Barlow. Pp. 77. \$2.50 paper.

Elijah White spent six years assembling the data published in *Exorcism as a Christian Ministry*, drawing information from Polynesia, America, and especially from the Exeter Commission in England.

On the positive side, the book is commendable as it speaks about demons in a broad theological context, and traces historical thought concerning them. White accepts the validity of a ministry of exorcism, though reserving it for a "last resort" when psychological and medical assistance to a troubled person have been to no avail. He would have the bishop of each diocese appoint a commission of priests to serve as exorcists. Their work would be anonymous, so as to avoid sensationalism in the secular media, but it would be a work whose availability would be made known to troubled persons so they would feel free to consult their parish priests in this regard.

Now, to nit-pick, I was surprised that among the 49 books consulted, the author did not include books by the Disciples of Christ minister Don Basham who has written several books on deliverance or exorcism. Also, while the word "possession" is used in the King James translation of *daimonizomai* 11 times, it says too much in today's language, so a word like "oppression" would better serve the purpose. Finally, I would see the work of deliverance or exorcism as parallel to other kinds of sacramental ministry and not simply a final "last resort."

For the person who has not read a book on this topic, this is a good sensible introduction to the ministry of exorcism.

(The Rev.) LESTER B. SINGLETON
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Superficial Study

GEORGE WYTHE OF WILLIAMSBURG. By Joyce Blackburn. Harper & Row. Pp. xvi, 156. \$7.95.

The bicentennial year will produce many biographies of relatively obscure participants in the war for independence. Some should be better known; some should remain obscure.

George Wythe is one of those who should be better known, and Ms.

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Blackburn's book is a good example of the difficulties in bringing such people into public consciousness.

Wythe was a signer of the Declaration of Independence, and early friend and mold of the thoughts of Thomas Jefferson, and a distinguished teacher and practitioner of the law. He was not a man of action.

What Ms. Blackburn does not do is to show wherein his genius at law lay. We are asked to accept this genius with no real proof that it existed. What was called for in this study was some hard wrestling with the legal battles of an emi-



nent justice in an age of revolution. What has come forth is just above the level of chitchat.

It would be painful to describe Ms. Blackburn's understanding of the Church of England in the colonies. Suffice it to say that she can interpret deism as an "offshoot" of "a quarrel begun in the fourth century between Arianism and the doctrine of Homoousion," quote the Nicene Creed and call it the Apostles' Creed, and assume that the royal governor had some sort of authority to order said creed to be deleted from public worship.

Wythe's best ideas were most notably expressed through Jefferson, and Albert Jay Nock's study of Jefferson remains the best. Ms. Blackburn commends Fawn Brodie's book about Jefferson, but I would avoid that book, along with this one.

(The Rev.) SHELDON SMITH
Washington Memorial Chapel
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Rediscovering John Bunyan

PURITAN'S PROGRESS. By Monica Furlong. Coward, McCann & Geoghegan. Pp. 223. \$8.95.

It was time that somebody should write a good biographical study of John Bunyan, and Anglican theologian-author Monica Furlong has written it.

Bunyan's influence upon English-speaking people, both as evangelical tractarian and man of letters, has been immeasurable. If it is waning today it is because spiritual literacy in popular taste and artistic expression is waning.

Mrs. Furlong is perhaps as well equip-

ped as any contemporary to present Bunyan, the man and his work, to today's readers. She admires and appreciates him but is not blind to his faults. One of her best chapters is that in which she analyzes, and rather effectively demolishes, Bernard Shaw's extravagant adulation of Bunyan, whom, Mrs. Furlong maintains, GBS did not understand nearly as well as he thought he did.

Bunyan's life story is well sketched out, with full attention to the attendant political and religious circumstances that were so adverse to him. His Calvinistic Puritanism is sympathetically — and knowledgeably — explained. His masterpiece, *The Pilgrim's Progress*, is reviewed very thoroughly in what amounts to a general commentary, and Bunyan's other works are described and dissected.

When a writer has the deep and intense influence John Bunyan had upon minds as diverse as those of Samuel Johnson and e. e. cummings (to mention only two) he had to possess rare powers of thought and expression. And indeed Bunyan did. But most of us today are so blinded by prejudice against what we vaguely call "Puritanism" that we shut the ears of our mind to what he may have to say to us.

If you will read Furlong's book in conjunction with *Pilgrim* you may enjoy a genuine and enriching discovery.

C.E.S.

An Ancient Institution

THE BOOK OF IRISH CURSES. By Patrick C. Power. Templegate. Pp. 115. \$2.95.

Patrick Power has covered the wide range of Irish curses from the old Irish period when heathen ears rang with the potent curses of Saint Patrick up to the modern, hate-filled curses of Catholics and Protestants. He covers the subject well, displays considerable knowledge of both the Gaelic and English curses, and writes in a light, witty style. The book makes interesting reading, and it may be useful if you need to put a curse of warts on your landlord.

ROBERT K. HEADLEY, JR.
Hyattsville, Md.

Books Received

GOD'S WORD TO ISRAEL, Joseph Jensen, O.S.B. Introduction to Old Testament study, by a Roman Catholic scholar. Liturgical Press, Collegeville, Minn. Pp. 334. \$5.00 paper.

LOVING LIBERATED, Sandie Chandler. Subtitled "A Christian woman's response to the liberation movement." Fleming H. Revell. Pp. 122. \$4.95.

ONE NATION UNDER GOD, Rus Walton. Author discusses such questions as "Is statist education ruining our children?" Fleming H. Revell. Pp. 300. No price given.

Alleluia and Sackcloth

By H. BOONE PORTER, JR.

For American Episcopalians, the liturgical event of the month is the publication of the Draft Proposed Book of Common Prayer. This volume will be of particular interest to readers of this column because it contains the most extensive provisions for the Christian Year to appear in such an official publication of our church since the 16th century. Lent, Holy Week, and Easter loom very large here, and challenge us to a worthy observance of this most sacred part of the calendar.

This book as a whole is published in its present form primarily as a document for the bishops and deputies to the forthcoming General Convention. Its contents will be an interesting surprise for many church people.

So far as this columnist is aware, no general commentary or interpretation of this book has yet appeared. One of the most important parts of it, however, is the subject of a brochure entitled *The Holy Eucharist: Rite Two, A Commentary*. This is published by the Associated Parishes, Inc., and may be purchased from their office, P.O. Box 5562, Washington, D.C. 20016. It is an attractive, illustrated publication, suitable both for individual reading and for adult study or discussion groups. It seems to be the only convenient available source for information as to the origin of the different prayers, responses, and so forth.

As we begin to approach Lent, the last week after Epiphany has a special character, because it marks the conclusion of the use of Alleluia until Easter. The reason for the disuse of Alleluia in Lent is not because it is an evil to be given up, or because we do not wish to praise God in this season, but because in our liturgical tradition Alleluia is associated with Easter in a quite unique way. The full force and beauty of Alleluia is best appreciated at Easter when we have not used it for some weeks previously. Traditionally, the Saturday after the Last Sunday after Epiphany is the day to "bury Alleluia," and extra Alleluia's are added to the service on that final day. Since most people do not normally attend daily services, we usually transfer this custom to



the previous Sunday, which is the Last Sunday after Epiphany.

Our *Hymnal* obligingly provides Hymn 54, a medieval hymn specifically suited to this occasion, which should by all means be used. Number 583 is also traditional for this time. Numbers 347 and 599 are also recommended, and 197 for the eucharistic offertory. These are among our best-loved Anglican hymns which, because of their repeated Alleluia's and festive character, are not suitable for Lent. We will resume them with much joy in the Easter season when they are appropriate for frequent use. The beautiful custom of saying farewell

to Alleluia at the end of the Epiphany season has much to commend it, but like much else, the effect will be largely lost if a few words of explanation are not given to the congregation.

If the present Prayer Book calendar is followed, the Last Sunday after Epiphany this year will be on February 8, and the Epistle is very suitable to the farewell to Alleluia. If the new calendar is followed, the Last Sunday will be on February 29. With the new Lectionary, this becomes a feast of the glorification of Jesus, and the recommended hymns are very fitting. White vestments are suitable. This should also be the last Sunday flowers are used on the altar until Easter. As we have added Alleluia's, so extra flowers and extra candles are appropriate on this day.

Let us now prepare for Lent. Last year, a month before Lent began, in this column we urged our readers to consider utilizing the old English "Lenten array." This involves vesting the altar with unbleached cloth or "sack cloth," and decorating the sanctuary with simple bold symbols of our Lord's Passion. Last spring, we were very pleased to receive letters and photographs from parishes which undertook to do this. Two such reports which came in at a later time were from Uvalde, Texas, and Hibbing, Minnesota. We would compliment both churches. The pictures have shown what successful results can be obtained. This year we would again urge congregations to take the plunge and use their imagination and talents to create a distinctive Lenten setting which will clearly communicate restraint, austerity, and reverence.

Requiem for Ogden Nash 1902 — 1971

Earth to earth, ash to ash,
Pray for the soul of Ogden Nash:
May he go from strength to strength —
From the formative idea to its embodiment
in syllables, words, and lines of shorter
or longer length;
May he nimbly leap from rhyme to unexpected rhyme,
In the expected paradisaical clime,
Where eternity will be no worse
For light-years of Nash light verse —
And not in outer darkness underneath,
Where the wicked weep and gnash the teeth.

Francis C. Lightbourn

total which dropped to 3,772 by 1972, but in 1974, the figure rose to 3,891.

A government report states that suicides in the 15-24 age group had risen 15%. It also said there was a dramatic increase in suicides in Britain in the spring.

Dr. Richard Fox, psychiatric consultant to the Samaritans, said no one knows why the suicide rate jumps in the spring. One theory, he said, "is it is a happy time of year, but if someone is miserable, to be surrounded by happiness and bursting new life just makes that person more miserable."

"I think the increase in the number of young suicides could be explained by the breakdown of strict behavior in life. Young people no longer have rigid rules and guidelines to follow and parents are often unable to help because they are baffled by the new standards of behavior."

IFCO Announces 1974 Grants

The Interreligious Foundation for Community Organization made grants in the amount of \$260,286 during 1974, according to its latest yearly report.

IFCO is an autonomous agency related to the Division of Church and Society of the National Council of Churches. Six religious bodies on the IFCO board of trustees supplied the following amounts for foundation operations in 1974: United Methodist Church — \$88,057; Presbyterian Church in the U.S. (Southern) — \$10,000; American Baptist Churches — \$25,000; United Church of Christ — \$48,660; United Presbyterian Church — \$173,000; and \$20,000 from the Christian Church out of a total of almost \$600,000 spent.

IFCO issued its largest 1974 grant—\$120,000—to RAINS (Relief for Africans in Need in the Sahel). An additional \$135,976 was donated to IFCO for that specific program.

Among other grants made in 1974 were \$10,000 to the Mayfield, Ga., Committee for Social and Economic Development; \$5,000 each to La Universidad de Aztalan, Fresno, Calif.; the Texas Institute for Educational Development, San Antonio; Organized Migrants in Community Action, Homestead, Fla.; Pan African Skills Project, New York City; and the American Indian Center, St. Paul; and \$8,000 to the Mississippi Associations of Minority Attorneys.

IFCO also spent \$5,033 on the Amilcar Cabral Training Institute for community leaders and organizers.

Administrative costs are listed as \$147,653 for the year.

Recently at a small church party, attended only by active church members, the question which is troubling us so greatly inevitably came up: "Should the church accept women as priests?" A guest at my side, a stalwart woman, immediately asserted: "I cannot see why not; they are the ones who keep the church going. The vestry depends on them to raise the money. They have suppers and rummage sales. I myself am constantly pressured into raising necessary funds. Surely if the women can do all these things they should be permitted to be priests if they want to."

I could not contain myself and blurted out "Is that what is meant by vocation?" And she looked a bit strained at my outburst and carefully said, "Yes, why not?"

Away went all the provisions for testing the validity of a vocation: conference and guidance of the pastors; approval of the vestry; acceptance by the bishop and standing committee; four ember conferences a year with the bishop; approval by a medical examiner and psychiatrist; passage of tests by examining chaplains. All these to find out, objectively if possible, if the professed "call" should receive the approval of the church.

I asked the woman if she knew of the threefold "call" of the young Samuel in the Old Testament, and of the prophet's stern conviction of being "called by God." She nodded, as I continued to speak of notable calls through the centuries of the church. How many notable non-churchmen attested to having a

definite experience of being called of God to preach and serve!

In modern times groups of younger clergy have not had "calls" such as these in visions or other definite spiritual experiences. But all testify to a definite inward sense of being directed and guided by a call, often rejected but found to be persistent, compelling acceptance.

Has there not been evidence recently of a lack of any sense of such experience among the women demanding orders? "I wanted to be a priest ever since I was a little girl." "I did not need the counsels or persuasions of bishops or communities." "Even if General Convention says 'No' I still say 'Yes'."

Does God enter into this arrangement? "I am the one who so thinks, feels, and desires; what more is necessary?"

The church has not had even one opportunity to test, to approve.

As my friend said with finality: "If they want to be priests, why not?" One would think that no one would dare to assert such, solely on his or her own desire or judgment.

The first question the bishop asks at ordination is: "Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ and according to the canons of this church to the order and ministry of priesthood?"

Shall we presume to answer by referring him to our running parish suppers and rummage sales?

(The Rt. Rev.) WALLACE E. CONKLING
Retired Bishop of Chicago
Jensen Beach, Fla.

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LETTERS

Continued from page 4

where his doubly handicapped child could receive more professional attention, was told by the bishop of the diocese that he had to place his own men first before he could consider other men. The priest available had an excellent service record and was a highly respected and experienced man whose bishop wept when he made known that he was obliged to leave. To take care of far too many newly ordained men without experience the bishop had to completely ignore this man's qualifications and didn't even list him as available.

These are the really "big problems" which need much greater attention than the two [ordination of women and Prayer Book revision] which have become an obsession, causing bickering, quarreling and hatred. I'm relieved to find that at last you are aware that "all concerned Christians can and must work together" to do something about them.

(The Rev.) W. HAMILTON AULENBACH
Claremont, Calif.

Separate Texts or BCP?

Personally, I must vote against separately printed editions of the future Prayer Book (one in traditional style and another in modern).

We may well allow two ways of doing things (at least until the clearly superior one emerges), but we must not allow individuals or parishes to buy one book without getting the other.

Print separate editions, and you will get congregational segregation with a vengeance. Children growing up under such a system would very likely be deeply prejudiced against "the other side"; possibly, they might be shielded from knowing that the other texts exist.

Will it not be easier for the superior texts to emerge if both are allowed to compete under the same cover? When the fads are over and the test of time accomplished, the "winner" should be right there in the book you will already own, not some book you rarely had occasion to see.

Warning to anyone who has already taken sides: don't let your opponent buy a book that doesn't contain your version!

JAMES WARING McCRA DY
Sewanee, Tenn.

Evangelism

Thank you so much for the articles in TLC urging the seminaries of the church to take seriously the evangelistic vocation of the church. I believe that one article cited the Rev. Robert B. Hall to the effect that none of the seminaries was presently offering a course in

evangelism. Simply to set the record straight, I should tell you that for several years now I have offered a course in personal evangelism here at the Virginia Theological Seminary. In fact, one of the books which we consider is that written by the Rev. Mr. Hall, *Share Your Faith*.

The Rev.) JOHN H. RODGERS, JR.
Virginia Theological Seminary
Alexandria, Va.

Prayer Book Revision

A hearty "Amen" to the possible scenario on Prayer Book revision set out in Mr. Pickering's letter [TLC, Dec. 7]. I, for one, would like very much to see that come about, and so, I feel, would most Episcopalians.

What disturbs me about the House of Bishops' pastoral statement, apart from the assumption that the Proposed Book *will* be adopted by General Convention, is that future alternative use of the 1928 Book of Common Prayer would be contingent upon the diocesan's permission. If this is the case, a bishop could prohibit use of the 1928 Book, if he saw fit.

I am not at all sure that granting permission to use the 1928 Book along with the Proposed Book (*if* indeed it is adopted) will allay the radical division that besets the church in its worship. Rather, use of two radically different forms of worship, side by side, may serve to polarize the church still further.

Also, those Episcopalians who desire a faithful and reasonable revision of the Book of Common Prayer would not be served by allowing the 1928 Book to be used as an alternative to the Proposed Book. Indeed, they would be cheated. Like many — and quite likely most — Episcopalians, I want a *revision* of the Prayer Book, not a *replacement*, which is what the Standing Liturgical Commission is offering us. I devoutly hope and pray that General Convention will throw out the current mess, so that we may begin the process of revision.

JOHN B. OMWAKE
Knoxville, Tenn.

S.L.G. Press

I noted in an advertisement that St. Mark's in Wichita, Kansas, has become the American outlet for the S.L.G. Press and it occurred to me that many of your readers might not know that these excellent publications are the work of the Sisters of the Love of God in Oxford, England. I have found them to be of consistent good quality and I would like to call the attention of your readers to these publications.

ROBERT W. McELWEE
Nashotah House
Nashotah, Wis.

The Living Church

PEOPLE and Places

Positions Accepted

The Rev. G. Edward Bowden, rector, All Saints', 215 Madison Ave., Lakewood, NJ 08701.
The Rev. Richard Early Burke, rector, St. Augustine's, 297 S. Union St., Lawrence, MA 01843.
The Rev. Jose Chiovarou, rector, St. John's, 189 George St., New Brunswick, NJ 08901.
The Rev. Ralph W. Cockshoot, Jr., rector, St. Anskar's, Rockford, IL.
The Rev. John Corn, rector, Holy Nativity, West Chester, CA.
The Rev. Robert Cross, instructor & counselor, School of Professional Nursing, Appalachian Regional Hospital, Harlan, KY 40831.
The Rev. Richard Dyson, rector, St. Matthias', 2201 Genesee St., Trenton, NJ 08610.
The Rev. Ward B. Ewing, rector, St. Peter's, 5701 Johnstown Rd., Valley Springs, TN 40272.
The Rev. Fred Munro Ferguson, rector, St. Mark's, Philmont, NY.
The Rev. Bruce Alan Gray, rector, St. Andrew's, 472 Western Ave., Albany, NY.
The Rev. Samuel W. Ishibashi, in charge, Trinity, Rocky Hill, NJ.
The Rev. T. Nicholas King, education director, Planned Parenthood Assoc., Rochester, NY.
The Rev. Peter A. Landskroener, in charge, Holy Innocents', Dunellen, NJ.
The Rev. James R. McLean, Jr., rector, St. Luke's, Hot Springs, AR.
The Rev. Beverly A. Messinger, deacon-in-charge, Zion, Rome, NY.
The Rev. Walter J. Moreau, rector, St. Mary's, 105 E. Atlantic Ave., Haddon Heights, NJ 08035.

The Rev. Alexander D. Nicoll, Jr., on staff, All Saints', Brooklyn, NY.
The Rev. George E. Packard, rector, Christ Church, Martinsville, VA.
The Rev. Nolan Redman, rector, Grace Church, Ellensburg, WA.
The Rev. G. Edward Riley, rector, All Saints', Chicago, IL.
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The Rev. Dennis Serdahl, rector, St. Paul's, Salinas, CA.
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The Rev. Edward J. Tourangeau, vicar, St. Mark's, Silvis, IL.
The Rev. George D. Wilkinson, rector, St. Luke's, Malden, on staff of Old North Church, Boston, MA.
The Rev. I. (Ben) Wolverson, rector, Holy Trinity, Hertford, NC.
The Rev. William F. Wright, Jr., vicar St. Stephen's, Sierra Vista, & St. Raphael's, Benson, AZ.

Deaths

The Rev. Dudley Archer Boogher, 70, rector of St. Paul's, Ivy, VA from 1942 to 1974, and chairman of the Board of the Blue Ridge School, died Nov. 29. He had served Ivy Parish 43 years.
The Rev. Frederick Clafin Joaquin, 67, librarian of Nashotah House from 1953 to 1974, died suddenly Dec. 7. During WW II he served as a U.S. Army chaplain. Memorials are suggested for the House.

The Rev. Canon James A. Edden, 64, rector of St. Thomas, Chicago, from 1960-'74, died Dec. 6. His home was in the Bahamas. He was a U.S. Army chaplain during WW II, and in the Diocese of Chicago had been president of the Standing Committee, a member of the Bishops and Trustees, and a member of the Tri-Diocesan Commission.

The Rev. Horace B. Lilley, 69, rector of Trinity Parish, Newport, and Oldfield Chapel, Hughesville, Md., from 1970-73, died Oct. 12 in Elkton.

The Rev. James H. Martin, 73, rector of St. James, Edison, N.J., from 1964-'72, and former US Army chaplain, died Sept. 10.

The Rev. Oreste Salcini, 96, Rector Emeritus, St. Rocco's, Youngstown, OH, died Dec. 13. Fr. Salcini was a former Roman Catholic priest received in 1909, and rector of St. Rocco's for 33 years.

The Rev. Thomas B. Smythe, 80, retired priest of the Diocese of Bethlehem and rector of St. Michael's, Birdsboro, PA., from 1943-63, died Nov. 6 in Winter Haven, FL.

The Rev. Carl Harry Wendels, 84, perpetual Deacon and assistant, St. John's, Marysville, CA, died recently.

Elaine Smith, communicant of St. George's, Bossier City, LA, and president of the Louisiana Episcopal Church Women, died suddenly Dec. 7.

Theresa L. Wilson, 95, former headmistress of the Wilson School, Mountain Lakes, N.J., and former editor of the school edition of *The Atlantic Monthly*, died Nov. 14 in Pine Brook, N.J. Widow of the Rev. Henry B. Wilson, founder of the School (formerly St. John's), Mrs. Wilson was active throughout her life in promoting the Camp Fire Girls, the Women's Suffrage Society, and in support of the movement for world peace. Memorial contributions may be made to the Wilson School, St. John's Church, Pine Brook, or the Cancer Fund.

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GROWING church needs assistant rector, long term, reliable, stable, dedicated, progressive, five or more years parish experience; able, willing to work, age 35-50. Salary, hospital, medical, pension, automobile allowance substantial and consistent with the position. Reply Box G-244.*

ORGANIST-CHOIRMASTER for large urban parish; professional quartet, 36 voice senior choir, junior and young peoples choirs, Noehren organ; auxiliary position available as head of music program for Day School. Knowledge of Episcopal liturgy essential. Reply Box A-245.*

ORGANIST-CHOIRMASTER for suburban parish (800 communicants) in southeast; 2 manual, 14 stop Walcker organ; children's and adult choirs; knowledge of liturgy and traditions of Episcopal Church necessary; interest in drama and contemporary church music very helpful. Position open September '76. Reply Box A-243.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-242.*

PUBLICATIONS

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

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RELIGIOUS COMMUNITIES

THE JOYOUS SERVANTS OF GOD (American Episcopal Church) a fellowship for men and women, married or single, who feel that they are called to special service in the Church. For information write: Father Michael, JSG, 3110 Augusta St., Greenville, S.C. 29605.

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THE LIVING CHURCH

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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.
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 Ward Ewing, Rev. Canon George Kontas; 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
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 Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic
 Parish Serving the Palm Beaches.

ATLANTA, GA.
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 & Fri 7:30, 7:30. C Sat 5

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 "Serving the Loop"
 Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.
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 Simmons, c
 Sun HC 8, 9, 11; Daily HC, Hours posted

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 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.

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ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Salem 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

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 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
 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
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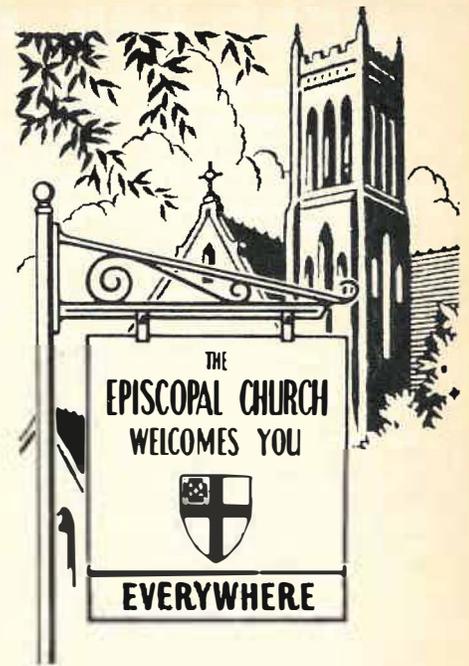
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 46th St. between 6th and 7th Avenues
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 Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
 5-6, Sat 2-3, 5-6, Sun 8:40-9.

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.



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 Center of airport opposite Control Tower
 Marlin Bowman, chap.
 Serving Protestants, Anglicans and Orthodox
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 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

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INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, 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

PARIS, FRANCE
AMERICAN CATHEDRAL OF HOLY TRINITY
 23, Avenue George V
 The Very Rev. Robert G. Oliver, Dean
 The Rev. Frederick B. Northup, Canon
 Sun 9:30 HC, 11 MP (HCIS). Tues & Thurs 12:30 HC

ACAPULCO, GRO., MEXICO
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 Tels. 2-26-39 and 4-14-94
 Sun Lit & Ser 11; EP 6

GENEVA, SWITZERLAND
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 Rue Alfred Vincent
 Sun HC 9:30, Ch S and Adult Study 10, MP 11

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