

The Living CHURCH

The Ordination
Question:
An Orthodox
View

• *page 9*



The Rt. Rev. Ibrahim Haddad, first Bishop of the Diocese of Jerusalem [p. 6]. Photo: Edward Todd and Samir Habiby

AROUND & ABOUT

With the Editor

TO AN AGED FRIEND:

I'm rather surprised as well as sorry that you are unhappy about your age, for one of the very rudiments of your being as I know you, is the grace of positive—happy and grateful — acceptance of whatever God gives. I suspect that you've got the spiritual equivalent of the 24-hour-flu that lays us low for a spell miserable but brief.

You have twenty years' start on me, but I am old enough to have discovered the truth of something cheerful spoken by the not usually cheerful Seneca: "Life is most delightful when it is on the downward slope." (It's jolly in Latin: *Iucundissima est aetas devexa iam.*) I'm making that one of my mottoes for the rest of my days. Please try it on for size and fit. On this downward slope you have the pleasure of coasting rather than climbing. To illustrate what I have in mind: When we were climbing we always had to be sweating to *prove* ourselves; now, coasting, what the heck — we've proved, or failed to prove, ourselves, so let's enjoy the ride. People who ski pay lots of money and risk their limbs for the physical equivalent of this pleasure.

I collect words of the wise, including some that happen to be unwise: occasionally even good Homer nods. Logan Pearsall Smith, for example, was wise enough to say: "People say that life is the thing, but I prefer reading." How could a man of such wisdom also say: "Growing old is not a gradual decline, but a series of drops, full of sorrow, from one ledge to another below it." What good had all his reading done him if he couldn't come up with a better vision than that of our ascent to Zion's hill, to that "last of life, for which the first was made"? He might just as well have wasted his years in brainless goose-step with those who say that "life is the thing."

To be sure, old age can be a misery, and must be for people with no sound philosophy, no true religion. But that isn't you, thank God! You have mentioned loneliness, the sense of being cut off and isolated, the feeling that nobody gives a damn about your miseries. Hugo observed, in *Les Miserables*: "The misery of a child is interesting to a mother, the misery of a young man is interesting to a young woman, the misery of an old man is interesting to nobody." He forgets one person: God. God is intensely interested in my miseries — listens even more sympathetically than my old mother did whenever (which is probably much too often) I exercise that

immemorial right of a child of God to complain.

When I do that, almost every time even while I am pouring out my grievance the Holy Spirit is silently but irresistibly reminding me that I am being a petulant cry-baby. Quite often I end up laughing sheepishly at myself, with God laughing too — not unkindly. Also, sometimes the Lord kindly comforts and consoles me, when that's needed; and he does so much better than any human sympathizer possibly could. I think Eliphaz talked good sense to Job when he asked: "Does not the consolation of God suffice you . . . ?" (Job 15:11, *NEB*).

Let me quote another Roman, blessed Horace: "Do you grow gentler and better (*lenior et melior*) as old age creeps on?" A Christian needs to be careful about seeing himself growing better and better: that way lies the madness of Couéism. But we can and must ask ourselves if we are growing gentler. I know you well enough to answer for you: You are growing gentler with age. And I'm sure that younger people around you pay much deeper heed to your wisdom than you, and perhaps they, imagine. Rightly said Vauvenargues: "The counsels of old age give light without heat, like the winter sun." Living in Wisconsin I find the winter sun strangely beautiful: it gives light without heat. So with the counsels of the wise elderly, you among them: Don't think they are not cherished and laid to heart because people don't thank you for them, or receive them without comment.

A few more quotes that seem to me pertinent: "For the complete life, the perfect pattern includes old age as well as youth and maturity." **W. Somerset Maugham.**

"Old age takes from the man of intellect no qualities save those which are useless to wisdom." **Joseph Joubert.**

"Like that rare draught at Cana's marriage feast, life's best wine is at the last." **Frances Pope.**

"To keep the heart unwrinkled, to be hopeful, kindly, cheerful, reverent — that is to triumph over old age." **Thomas Bailey Aldrich.**

"As the clear light is upon the holy candlestick, so is the beauty of the face in ripe age." **Ecclesiasticus 26:17.** You are naturally handsome; now let God make you supernaturally so.

And finally, from our beloved George Herbert: "Praise day at night, and life at the end."

Cheer up, old friend. The best is yet to be!

The Living Church

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*Director †Member
EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

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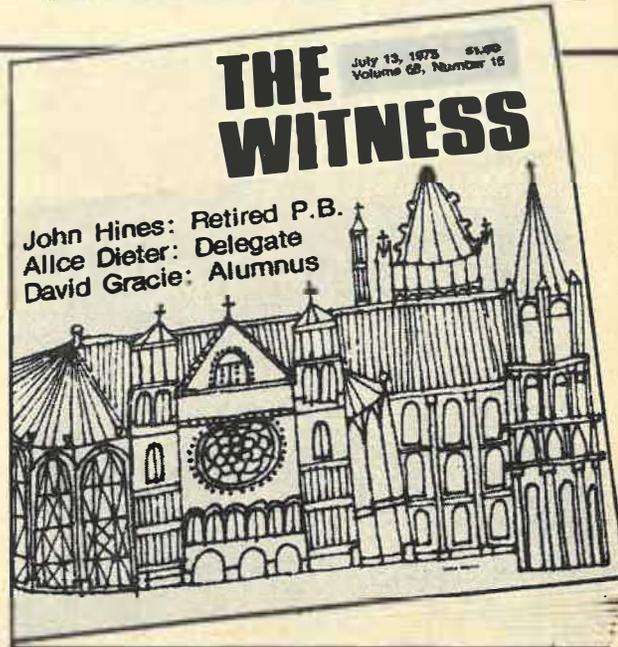
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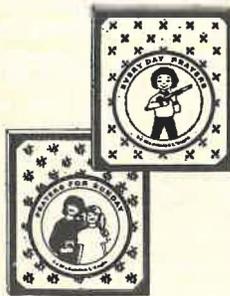


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LETTERS

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.

Encouraging Words

David Devore's article, "Trouble Ahead?" [TLC, Jan. 4] raised some important issues concerning evangelism. Evangelism must not be just another "fad" that passes in time. People in all areas of Episcopal Church life and activity need to "own" it.

I write to share an encouraging word in this respect. Of the over 100 leaders in the Episcopal Church who will gather in Dallas for the Presiding Bishop's Conference on Evangelism, over 50 of them represent fields other than evangelism and are coming at their own expense. They represent social ministry, education, hunger, parish development, ethnic ministries, college work, the Episcopal Church Women, lay ministry, etc. Their coming is a response to the Presiding Bishop's invitation which said, "Together we need to examine evangelism and see what we can do to strengthen our witness in the Episcopal Church."

Let those of us working in evangelism be sure we make the appropriate "linkages" with the rest of our fellow Episcopalians as we all go about our work. Nine of us in evangelism were richly blessed by participating in a Social Ministry Conference for Provinces I, II and III in Philadelphia in November. The Social Ministry people seemed to feel the same way. Many avenues for mutual understanding and support were opened.

All of us can use more of this kind of thing!

(The Rev.) A. WAYNE SCHWAB
Evangelism Officer, Executive Council
New York City

Were You There?

In 1976 Washington Cathedral will celebrate the completion of the nave in a series of dedication services from Easter through Labor Day. The Very Rev. Francis B. Sayre, Jr., dean of the cathedral, is seeking the names and addresses of persons who were present at the laying of the foundation stone on Sept. 29, 1907. He would especially like to invite these persons and their families to attend the dedication services.

The dedication of the nave will com-

mence with the unveiling of the new west rose window on Easter eve, April 17. Following dedication dates are: June 5 through June 6, the nave dedication service with the Rt. Rev. William F. Creighton, Bishop of Washington, presiding; July 4, Nation Day, dedication of the nave for the service of the nation, the Rt. Rev. John Maury Allin, Presiding Bishop, officiating. The Archbishop of Canterbury will officiate at the service for the Anglican Communion Sept. 12, concluding the dedication celebration.

If you attended the foundation stone service in 1907, or know any who attended, please write to: Washington Cathedral, Communications Office, Mount Saint Alban, Washington, D.C. 20016.

NANCY S. MONTGOMERY
Washington Cathedral
Washington, D.C.

The Sacramental Presence

In "Around and About" [TLC, Dec. 28] you misinterpreted, I believe, Fr. Goetz's statement that "the ordained minister is the one who makes the Lord present in word and sacrament, and is their guardian in that sense."

The Constitution on the Sacred Liturgy of Vatican II brings out clearly and unequivocally the Roman Catholic teaching of the presence of Christ in his church, ". . . especially in the liturgical celebrations. He is present in the sacrifice of the mass, not only in the person of his *minister*, 'the same one now offering, through the *ministry* of priests, who formerly offered himself on the cross (Council of Trent, session 22)', but especially under the eucharistic species. *By his power he is present in the sacraments, so that when a man baptizes it is really Christ who baptizes.* He is present in his word, since it is he himself who speaks when the holy scriptures are read in the church. He is present, finally, when the church prays and sings, for he promised: 'Where two or three are gathered together for my sake, there am I in the midst of them' " (Constitution on the Liturgy, Chapter 1, n.7).

Fr. Goetz obviously makes the Thomistic distinction between "principal" and "instrumental" causes. The priest is the *instrumental* (Minister - instrument endowed with intelligence) cause of the presence of Christ on the altar under the sacramental species. Christ, of course, is the principal cause.

As for Browning's classic, may I observe (1) that English can often be (and is unfortunately) "muttered" as much

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as the Latin ever was; (2) the word "made" is generic, not specific — "confect" would be a more proper word; and (3) Christ himself said of the eucharist: "Take this all of you and 'eat' it." The word "eat" in this sense is often used in the liturgical hymns and prayers of the church.

Likewise, the term "Prisoner of the Tabernacle" is an unfortunate one easily misunderstood. It would be better to do away with this expression altogether, as you suggest. The element of truth in it is that Christ is present in the *eucharist* solely where the eucharistic species exist. After the celebration of mass, the eucharist is ordinarily reserved in the tabernacle. Thus in this sense Christ is then present "sacramentaliter" in the tabernacle and there alone. Perhaps the "prisoner" concept developed from this truth.

In fine, I do not believe that Fr. Goetz's statement, correctly understood, is a "wrong way" of putting the matter.

(The Rev.) CHARLES J. GRADY
Church of Our Lady of the Assumption
White Plains, N. Y.

The Daily Offices

I applaud the Rev. Canon F. Grover Fulkerson's article "Partners in Prayer" [TLC, Dec. 14] about his two week vacation-exchange with the Community of St. Mary in Milwaukee.

However, I was startled, indeed shocked, that he "dropped out" of the prayer offices after the second day. He just barely redeems their purpose in prayer in the rest of the article.

Am I such a freak that I find praying their offices (as often as I can visit two of their eastern houses) the finest kind of prayer — restorative, reassuring, strengthening and transcending? Perhaps he should have tried an extra day and he might have caught the spirit, the rhythm.

MINNIE KENT BIGGS
Rockport, Me.

Tricky Procedures

At a recent meeting of the national Coalition for the Ordination of Women to Priesthood and Episcopacy, the Rev. Dr. George Regas said the aim of this group is one of "trying to create such a favorable environment that the people will rise up and demand that women be affirmed in their *right* to be priests" (emphasis added).

Men make no claim to such a "right," so it would be helpful to learn from Dr. Regas how and when women acquired it. (I would challenge him to produce this information did I not suspect the challenge might embarrass him.)

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Yet worse, the meeting was told plainly the Coalition will not support upholding the church's constitution in this matter; that is, any change in the Prayer Book (other than two minor ones) must fully observe the procedures therein set forth. It was by such avoidance of these procedures that our pseudo-deacons of the female sex were falsely made such. Instead of following both Constitution and Prayer Book, a so-called "interpretive method" was employed to make all masculine nouns and pronouns in the Prayer Book form mean the same as though they were of the feminine gender.

Now it seems the Coalition intends to use the same sort of trickery and deceit to get these women into the priesthood. Said the Rt. Rev. Richard M. Trelease, member of the national Coalition board, "People who are talking about constitutional change are dragging their feet."

HERBERT J. MAINWARING
Natick, Mass.

Mass in English

That Christmas broadcast from Washington Cathedral was disappointing in spite of fine reception and elaborate preparations. Those garish chasubles! They were right out of Cecil B. deMille. The music, however lovely, sometimes strained to waft all that Green Bookery up those Gothic heights. Never did Rite Two sound more bumpy in spite of the magnificent setting. My wife, who was listening from an adjoining room, said "What's that?" When I told her she said, "Phooey!" (She is president of an altar guild.)

Previously I had heard a Roman Catholic mass, — does one "hear" mass on TV? Very plain Jane in rather bald contemporary English. Aesthetically lacking, perhaps, but satisfying spiritually all the same. Why? Could it be that we Anglicans, in our rather snooty way, instinctively realize that Old Mother Rome lacks a deep, rich, liturgical vernacular from which to draw for present needs? She has no Cranmerian heritage as a guide, and so she has her problems with English. (How much more with other languages?) She is not very elegant, but she sticks to the point, and the necessities get said and done, even at high mass in Italian, bellowed over loudspeakers over the buzzing of tourists at St. Mark's, Venice. I was happily present there a few years ago.

Boston's late Archbishop Cushing was once asked about guidelines for mass in English, so goes the oft repeated story. "What's the matter with the Book of Common Prayer?" he said. What indeed?

(The Rev.) STANLEY W. ELLIS
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February 8, 1976
Epiphany 5

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THE COVER

First Bishop Installed

The Rt. Rev. Ibrahim Haddad, an Arab, has been installed as the first Bishop of the Diocese of Jerusalem.

As such, he is head of the Anglican Church in the Holy Land, Jordan, Lebanon, and Syria.

The ceremony in St. George's Cathedral, Jerusalem, marked the inauguration of a radically restructured administrative plan for the Anglican Church in the Middle East.

Under the arrangement, four new Anglican dioceses constitute the autonomous Episcopal Church of Jerusalem and the Middle East: Jerusalem, Iran, Egypt, and Cyprus and the Gulf.

The Archbishop of Canterbury, titular head of the worldwide Anglican Communion, had delegated his jurisdiction to the new Central Synod of Bishops of the Church of Jerusalem and the Middle East.

The Rt. Rev. Hassan Tafti is Bishop of Iran, and the Rt. Rev. Ishaq Mussad is Bishop of Egypt. Both men are Arabs.

The Bishop of Cyprus and the Gulf is a Briton — the Rt. Rev. Leonard Ashton, former Chaplain in Chief of the Royal Air Force.

Bishop Haddad, a graduate of the American University of Beirut, was ordained in 1939. He served as an assistant curate in Acre and Jaffa in Israel, and in Amman, Jordan, before being appointed vicar of Jerusalem in 1965.

EPISCOPAL CHURCH

Intercommunion Commission with PNC to be Reactivated

Representatives of the Episcopal and Polish National Catholic Churches agreed at a meeting in Scranton to reactivate their Intercommunion Commission as soon as possible.

During the one day meeting, a variety of subjects was discussed — ordination of women, theological education, relations between PECUSA and other bodies, and the recent admission of the congregation in Spartansburg, S.C., — St. Francis Independent Episcopal Church — into the PNCC.

The commission will have five members from each church in addition to the Rt. Rev. John M. Allin and Prime Bishop Thaddeus F. Zielinski.

The PNCC, which has about 280,000 members, has had intercommunion with the Episcopal Church since 1946. Lately the Polish Church has been studying the subject of admitting non-Polish groups into its membership.

Bishop Protests

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, has protested to the recorder for the Episcopal Church the wording on the official report of ordinations to the priesthood.

Title I, Canon 1, Sec. 6(b) (3) asks for the "names of all persons . . . ordered . . . priests during the previous twelve months . . ." In the request for this information sent to the bishops, somebody quoting this Canon has inserted after "persons" the parenthetical phrase "both male and female," which is not a part of the Canon.

Bishop Atkins has protested the use of a form "which suggests that women may have been ordained to the priesthood during 1975."

He also suggested that the form be withdrawn "and that the recorder should apologize to the bishops of the church."

CANTERBURY

World is a Spiritual Kind of WHO

The Archbishop of Canterbury believes the role of the church to be a kind of spiritual World Health Organization (WHO) and defines the church's WHO responsibility as promoting worship, holiness, and outreach.

Preaching at Trinity Church, Newport, R.I., as the parish began observances of its 250th anniversary, the Most Rev. Donald Coggan asked: "What is this church for?"

There is a danger, he noted, of historic churches becoming museums in both England and America.

"It will be interesting to see," he said, "what you come with in answer to that question."

Christians, he said, believe that all of life should be an act of worship offered

to God, including such mundane acts as letter writing and dish washing. But he cautioned, "we must set aside a certain time and place" for the sacraments and "to hear the Word of God proclaimed with intelligence and passion." This, he added, should be supplemented by daily prayer in the home.

When he said the church should promote holiness, Archbishop Coggan asked the congregation "not to switch off on this point, either in the telly [television] or mentally."

Holiness is being like the Lord Christ, he said. "You're not, but God meant you to be," he said, adding that the two ways to tell what Christ was like are to study the Scriptures and study what he is like in the lives of his followers — both through biographies of the saints and as reflected in the lives of people one meets.

As for outreach, Dr. Coggan said that the church "has something to say to the world of great moment."

The church should lead, not follow, in matters of morality, he declared. "The good news of the grace of the Lord is that he gave us the power to live as he set for us."

Switching to world problems, the archbishop said that "some of us in the lush country of America and the lush country of England know only too little about the Third World — now called the Two-Thirds World."

He spoke of the "tragedy" of Angola and Bangladesh and asked: "What part are you playing in this WHO? Let your church be a place where you train in worship, holiness, and outreach until you take it out into the world, and may God bless you in the telling."

LOUISIANA

Election on Third Try

In a period of less than four months, Episcopalians in the Diocese of Louisiana held three conventions before they were able to choose a successor to the late Rt. Rev. Iveson B. Noland.

The Ven. James B. Brown, 43, who was a favorite in the Oct. 17 convention, was elected to the episcopate on the fifth ballot of the third convention Jan. 9, in Alexandria. Actually it was the 25th ballot taken in the election process.

The first convention ended in a

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deadlock on the 12th ballot when the Rev. Thomas Carson, Jr., of Greenville, S.C., received enough votes in the lay order for election but Archdeacon Brown remained the favorite in the clerical order.

On Nov. 21, the second convention named the Rev. Martin R. Tilson of Birmingham, Ala., on the 8th ballot. He later declined the election.

Archdeacon Brown, a graduate of Louisiana State University and Austin Presbyterian Theological Seminary, was a minister in the Presbyterian Church from 1957-64. He was ordained to the priesthood in 1965, in Louisiana, and served in three curacies — St. George's Church, Bossier City, 1965-66; Grace Church, Monroe, 1966-68; and St. Andrew's Church, New Orleans, 1968-71 — before being named archdeacon.

Other nominees considered at the Alexandria convention included the Rev. Frs. Harold O. Martin, Frank Hipwell, Martin Kelsey, and Prim B. Smith; the Rt. Rev. Frederick W. Putnam and the Rt. Rev. Milton L. Wood, Jr. There was no official slate for this convention.

The bishop-elect was not on the official slates for the first two conventions.

Archdeacon Brown is opposed to the ordination of women on the grounds of creating "additional barriers" among Episcopalians, Roman Catholics, and Orthodox, and to the "casual attitude toward abortion which characterizes elements in American life today" and the thinking of abortion as "just another means of birth control."

On the subject of homosexuality, he said: "I do not believe it is a part of God's plan for mankind and I hope that the church will not give into cultural pressures which now demand that homosexuals be treated the same as heterosexuals."

MASSACHUSETTS

Brookline Church Destroyed in Blaze

General alarm fires of suspicious origins destroyed two historic stone churches outside Boston within two days, causing some \$2 million in property damage.

The 125-year old St. Paul's Church, the oldest house of worship in Brookline, was destroyed in a \$750,000 blaze.

Officials reported that gasoline had been poured on a rug near the altar.

The Rev. Murray Dewart, rector of St. Paul's for 20 years, said he did not believe the building could be restored.

In the northshore community of Lynn, the 102-year old Unitarian Universalist Church and parish house were gutted in a \$1,250,000 fire. Arson experts in-

dicated that the fire appeared to be similar to the one that destroyed St. Paul's.

Major fires within Boston last year included \$975,000 damage to four churches, and destruction of another.

Fire also destroyed a \$1.2 million church in Beverly.

Massachusetts arson experts reportedly have received threats that Bicentennial sites would be damaged by counter-culturalists at odds with the Bicentennial program.

UTO

Record Ingathering for 1975

Blue Box Ingathering for the United Thank Offering (UTO) of the Episcopal Church last year was the largest received in any year since 1967, when the system of voting grants was initiated.

There were 176 requests for aid but the committee on grants allowed only 87, which call for support of \$1,528,124.

Thirty grants were made for projects beyond the continental U.S., such as buildings or their repair, retirement funds, educational or training programs, and development.

The 1975 Blue Box offering was \$1,501,527.11.

A check through the list shows such items as: Alabama, Baptist Medical Centers (\$12,000); S.C. Brazil, Mato Grosso Mission (\$22,000); Burma, Retirement Homes for Clergy and Lay Workers (\$12,000); California, Friends Outside, Salinas (\$3,620); Dominican Republic, Lay Persons' Retirement Fund (\$45,000).

Also, Florida, Re-entry of Gainesville (\$5,000); Haiti, rectory (\$24,200); Honduras, Holy Trinity School (\$55,000); Hong Kong, Lead Kindly Light Church Flats (\$15,000); Northern Ireland, Children's Community Holidays (\$6,000); Kentucky, Paducah Cooperative Ministry (\$3,000); Lake Malawi, four motor bikes (\$3,840).

Also, Maryland, summer programs, Absalom Jones Center (\$10,000); Massachusetts, Alliance for Coordinated Services (\$20,000); Michigan, Cathedral Crossroads Program (\$10,000); Minnesota, Women's Institute for Social Change (\$5,000); New York, Episcopal Church Center, Yonkers (\$30,000); North Dakota, Ft. Totten rectory (\$25,000); Philippines, St. Andrew's Seminary (\$25,000); Puerto Rico, preparation studies on a liturgy for an independent church (\$25,000).

Also, Rio Grande, El Concilio Campesino de Sudoeste (\$20,000); Southern Ohio, Appalachian People's Service Organization, Hamilton (\$18,000); Southern Virginia, St. Paul's College Chapel repairs (\$25,000); Tennessee,

Continued on page 8

CONVENTIONS

A resolution asking congregations to provide at least 50% of the cost of medical, life, and disability insurance for their clergy failed to pass at the annual convention of the Diocese of Oklahoma. Delegates adopted memorials to General Convention (1) requesting that the Presiding Bishop ask the Archbishop of Canterbury, the Bishop of Rome, the Ecumenical Patriarch of Constantinople and the Archbishop of Utrecht to call a worldwide ecumenical council to resolve the question of the ordination of women to the priesthood and the episcopate, and (2) requesting an in-depth review of the purpose and need for the Committee on Social Responsibility and Investments (the 1963 General Convention had asked the Executive Council to establish the committee which was not chartered until 1972). Convention turned down resolutions that would have (1) asked the Budget and Finance Committee of the Executive Council to make no further provision for paying pension premiums for chaplains on active duty; (2) called for General Convention's approving the Draft Proposed Book of Common Prayer and providing for the continuation of the 1928 Book of Common Prayer; (3) made the minimum diocesan clergy salary a ceiling for missions and aided parishes and limited salaries of the newly ordained, and rewarded them on the basis of continuity; and (4) given newly ordained clergy who are in the curacy program the same minimum salary as those more experienced. Delegates voted to give the general church program quota of \$95,305 the number one priority. Budgets totaling \$822,682 were also adopted. Of this sum, more than one-third will come from bequests to the diocese.

• • •

A \$1,280,000 Advance Fund was approved by delegates at the 104th annual convention of the Diocese of Bethlehem. The money, to be raised over the next three years, will go for support of numerous programs, and for evangelism, education, and development of ministry. Delegates also approved \$119,093 for national church support and \$25,000 for diocesan special missions.

The Living Church Development Program

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

Previously acknowledged \$3,057.62
Receipts Nos. 17,562-17, 567, Jan. 16-21 45.05
\$3,102.67

Continued from page 7

Group Therapy Home for Girls, Blount County (\$20,000).

Also, Washington, D.C., Placement of Women in Church Leadership (\$10,000); West Texas, International Seamen's Center, Brownsville (\$15,000); and Western New York, Community Counseling Center, Albion (\$8,000).

The category of national and international organizations included Appalachia People's Service Organization, \$50,000; the Church Periodical Club (partial matching), \$15,000; Episcopal Society for Ministry to the Aging, \$10,000; National Housing, Training, Information Center, \$10,000; Overseas Development Fund, \$50,000; and UTO Scholarships, \$65,000.

ECUMENISM

Bishop Recommends Community-Wide Baptismal Sunday

A proposal for Baptismal Sunday when churches of a community would hold joint baptismal services has been made by the Bishop of Winchester.

Since all principal churches agree that there is only one baptism, the Rt. Rev. John Taylor said, baptisms are "the most appropriate occasions for the separated Christians of a particular town or village to be 'all of one accord in one place.'"

The proposal came as the Joint Unity Commission asked its member churches to respond to a set of 10 propositions, including one affirming willingness to use mutually acceptable baptismal rites.

Bishop Taylor noted that the Anglican Church was moving from a former preference for "almost private, afternoon baptisms" to a "public baptism incorporated into the normal worship of the congregation."

"With a little forethought and consultation," he said, "all the churches in a locality might establish Baptismal Sundays at regular intervals when, in the presence of a united congregation, children and adults from different households of faith could be baptized into the one body."

The bishop said he would encourage such a development.

Bishop Taylor also commented that Christians who recognized their common baptisms as the right foundation for closer union should go on to take whatever steps are currently authorized toward a common eucharist.

Things to Come

April

28-30: Joint Commission on the Church in Small Communities, Roanridge, Mo.

BRIEFLY . . .

Bishop David Somerville of New Westminster, B.C., was installed as Archbishop and Metropolitan of Columbia in Christ Church Cathedral, Vancouver, following a meeting of Anglican and Roman Catholic bishops of the province. He succeeds Archbishop Ralph Dean.

The (Southern) Presbyterian Church in the U.S. plans to drop six national staff associates by Mar. 30, because of a budget crunch. One staff associate was terminated earlier. In addition, seven programs will be "de-commissioned." Projected budget spending for 1976 is now approximately \$7 million compared to a 1975 budget of \$9 million which was subsequently cut to \$7.6 million due to falling revenues. The church has about 900,000 members.

St. Paul's Cathedral, Burlington, Vt., offers through its ministry of the arts free music, drama, and art presentations. The programs are supported in part through an EDF II grant.

Pope Paul has named Jan Cardinal Willebrands, the Vatican's top expert on ecumenism, to succeed the retired Bernard Cardinal Alfrink as Archbishop of Utrecht and Primate of the Netherlands. Cardinal Willebrands, 66, has been president of the Vatican's Secretariat for Christian Unity since 1969.

The Dean of Canterbury, Dr. Ian White-Thompson, has announced his intention to resign his post on May 9. He will be 71. He has served two British monarchs and three Archbishops of Canterbury as chaplain since his ordination in 1929. Prior to 1963, he had been archdeacon of Northumberland and a canon of Newcastle.

What floods, wars, and depression could not do, inflation achieved: the 162-year old *Christian Observer*, believed by many to be the nation's oldest religious weekly, ceased publication last month. "Skyrocketing costs" were blamed by Marys Converse, managing editor and great granddaughter of founder Amasa Converse, an evangelist

who published a paper in 1811, bought another, combined the two, printing the first issue of *The Christian Observer* on Sept. 4, 1813. With a circulation of 37,000, it has been considered the largest of three independent weekly papers serving the Presbyterian Church in the U.S. (Southern).

Among the Christian and Jewish leaders in Virginia who presented to Gov. Mills Godwin a series of requests seeking reform of the state's prison system and reduction of crime and violence was Fr. J. Fletcher Lowe, rector of Holy Comforter, Richmond. Their appeal covers four areas: violence in the media, victims of crimes, prison overcrowding, and manufacture and sale of handguns and ammunition.

A measure defining death for the purpose of organ transplants has been filed in the Rhode Island General Assembly. The bill defines death as the total and irreversible cessation of brain function as determined by at least two physicians. It prohibits a physician who took part in the death determination from taking part in the transplant.

A Houston ministry has spilled out of the church and into the neighborhood and people are making friends. The Church of the Redeemer's "three in one" program offers a literacy school two nights a week to people who want to speak and read English more fluently, a Friday night program for grade-school children with older boys and girls involved as hosts and hostesses, and a neighborhood center (an old A&P store) holding an arts and crafts workshop, a bookstore, coffee house, resale shop, and with room and ideas for more.

Members of the Mid-West (V) Provincial Court met recently to set guidelines for the upcoming hearing for Fr. L. Peter Beebe's appeal on his guilty verdict rendered by the Ecclesiastical Court of the Diocese of Ohio. He had allowed several members of the Philadelphia 11 to celebrate holy communion in his parish, Christ Church, Oberlin, although the Bishop of Ohio had asked that the clergy not invite them to do so. Members of the court must include one bishop, three presbyters, and three lay members of the church — two of the latter must be "learned in law." The court will convene the last week of February to begin the hearing.

AN ORTHODOX VIEW ON THE ORDINATION QUESTION

*Will formal approval of the ordination
of women inflict a striking blow
to the ecumenical movement?*

By THOMAS FITZGERALD

The question of the possible regular ordination of women to the priesthood and the episcopacy is now no longer one considered solely within ecclesiastical circles. It is one which is openly discussed on television and in the press. For good or for bad, it seems to be one of the very few religious stories which make news in the secular media.

Similarly, the issue and its possible resolution in the Episcopal Church in

Thomas FitzGerald, a layman of the Greek Orthodox Archdiocese, teaches at Hellenic College-Holy Cross Greek Orthodox School of Theology in Brookline, Mass.

February 8, 1976

particular and the Anglican Communion in general is being followed closely by those ancient churches which are not part of Anglicanism. Because of its involvement in the ecumenical movement as well as its historic affinity with Anglicanism, the Orthodox Church has been especially concerned and often troubled by the unilateral movement toward the ordination of women to the priesthood in various churches of the Anglican Communion.

The Philadelphia "ordinations" as well as the various opinions of the House of Bishops which favor the immediate ordination of women to the priesthood have not been warmly received by many within the Orthodox

Church. Both the "ordinations" and the opinions are viewed by many Orthodox bishops and theologians as having been the response to culturally conditioned, socio-political pressure which was undertaken with little regard for the church catholic which transcends the boundaries of the Protestant Episcopal Church in the United States. It is surprising that in a tradition which has defended so forcefully the historic ministry and treasured so highly a sense of catholicity some have acted so imprudently on an issue which affects not simply a parish, diocese, or national church but the entire body of Christ.

Many Orthodox are further saddened and disturbed by the many apparently irresponsible liturgical actions which have followed in the wake of the "ordinations." We can not help but ask to what or to whom are these liturgies bearing witness? Are they showing forth the death and resurrection of our Lord through which there is reconciliation or are they manifesting the apparent gains of a movement? One wonders whether the church's prayer for "truth, unity, and concord" applies to these services. From the Orthodox perspective, a true eucharist is meant to foster the fruits of

the Spirit and to build up the body of Christ, which is the church. Since a true eucharist is offered by the whole church catholic and not a select part thereof, Orthodoxy can not condone the actions of those who have apparently used the liturgy for their own ends.

The question of the possible regular ordination of women to the priesthood and the episcopacy is a relatively recent issue to be raised and considered formally by the church. In our day and in the society of which we are a part, the question has been closely associated with the movement for women's rights. As a consequence, the question of the ordination of women has been discussed primarily in sociological and cultural terms with relatively little regard for the theological, ecclesiological, or ecumenical dimensions. Certainly, this does not deny the fact that there have been substantial theological opinions and studies offered. Nor does it deny the reality of woman ministers in a number of protestant denominations. However, what is clearly lacking is a true consensus of the church catholic. This critical consensus is absent not only in the Episcopal Church but also in all other churches which claim apostolic succession and treasure the three-fold ministry.

No one can easily deny that women have often been treated as second class citizens. Their intrinsic value as persons created in the "image and likeness" of God as well as their position in society has all too often been diminished solely because of their sex. Despite the fact that the church catholic has traditionally recognized a woman, Mary the Mother of God, as the human being closest to God, yet members of the church have frequently been guilty of the sin of misogyny. It would appear, therefore, that when the quest for equality of rights and responsibilities has as its goal the perfection of the individual in Christ through the Holy Spirit, it is to be welcomed and supported.

However, Orthodox theologians do not believe that the question of the ordination of women to the priesthood should be classed in the same category as issues of equal employment, pay, or legal rights. Nor can they accept the thesis that opposition to the ordination of women indicates opposition to Christ's Gospel. Many responsible theologians in the Orthodox Church believe that the fact that women have not been duly ordained to the priesthood throughout the entire history of the church can not be solely attributed to social, cultural, and psychological con-

ditions as has been claimed by many who support the ordination of women.

The Orthodox Church as a whole has not addressed itself formally to the question of the ordination of women to the priesthood. No opinion or statement is expected because the question is not presently a prominent one. There is no active movement for the ordination of women in any of the Eastern churches at the present time. This is not to say, however, that the whole question of the role of women in the life of the church is not an important one. Indeed, it is.

While many prominent Orthodox bishops and theologians presently oppose the ordination of women, there are those who believe that the question is truly a significant one which should be studied fully in an ecumenical forum. Moreover, there is growing conviction that the ministry of the non-ordained laywoman and layman deserves greater respect and elaboration in the contemporary church. Historically, the ministry of the non-ordained Christian in the Eastern Church not only has been respected but also has served as a check against the dangers of clericalism. According to Orthodox teachings, the sacraments of Christian initiation, and not the laying on of hands, make us full members of the church. We would do well to remember that love (and not ordination) is the greatest gift of the Holy Spirit and, one hopes, the most sought after.

Perhaps the most serious objection to the immediate unilateral approval of the ordination of women to the priesthood is the ecumenical one. Regrettably, this very critical dimension of the ordination question is generally overlooked or casually dismissed. By the "ecumenical dimension" I mean a recognition that the question of the regular ordination of women to the priesthood and the episcopacy is of such seriousness that its discussion and resolution can not be restricted to any one part of the church catholic. On the contrary, the discussion and resolution must come to represent a consensus of all the churches which claim apostolic succession and treasure the three-fold ministry. From the Orthodox perspective, it would be most unfortunate if the Episcopal Church or any other part of the Anglican Communion acted unilaterally to permit formally the ordination of women to the priesthood or episcopacy without theological consultation with bishops and theologians of sister churches, most especially Orthodoxy and Roman Catholicism.

It is becoming clear that the unilateral action of the Episcopal Church to approve formally the ordination of women to the priesthood and the episcopacy would inflict a striking

Swan Song

"I learned to dive which is a great change in my life and has important (religious) connections."

— C. S. Lewis

We saw him on his height
contemplating the swan.
The next moment and rehearsed
in flight
he descended gracefully
to be coalesced
in the water's embrace.
Later, discovery deep
as mysteries of the sea
reflected in his face,
he owned,
"Surrendering your will
to God's
the Way is found to keep
your own will free."

Lenore H. Findley

Continued on page 14

EDITORIALS

Can Justice be Heartless?

One would like to think that any man who has been raised to the bench of justice, and who must sometimes pronounce sentence of imprisonment for life upon a convicted felon, will be a man of sufficient heart and fellow-feeling — to say nothing of a humble sense of his own failings — to perform his duty with regret of its necessity. Judge Samuel Conti of San Francisco is no such man, if what he said at the time of sentencing Sara Jane Moore may be taken in evidence.

As he sentenced the woman who tried to assassinate President Ford he seemed to be saying that he was sorry he could not condemn her to death. She is the product of a "permissive society," he declared, as he thought aloud about how the restoration of capital punishment might deter people like her from doing what she did. One would like to think also that the men who sit on the bench of criminal justice would all know what just about everybody else knows about this particular question: that capital punishment is a notoriously tried and convicted *non*-deterrent to crime.

While he was speaking out his own mind on crime and punishment he charged that some of the newer federal facilities "are making country clubs out of prisons with wall to wall carpeting. Many of the inmates have a higher standard of living inside than they did outside."

We have not personally visited these "country-club" prisons. We have visited the various prisons of the state of Wisconsin, which are praised by some and criticized by others as being more enlightened and advanced than are prisons generally throughout the land. We have found no country-club features in any of them.

In fact, all this talk about country-club prisons and the coddling of criminals is becoming as tedious and tiresome as it is mendacious, cruel, and vicious. We challenge anybody, beginning with Judge Conti, to show us any prison in this land that has anything whatever in common with any country club.

When the judge accused some prisons of allowing inmates a higher standard of living than had been theirs on the outside he intended it as an accusation. Unwittingly he was saying one of the few good things that can be said for some American prisons, and that is that in them a person may receive three square meals a day, a decent bed to sleep in, proper medical care, perhaps some opportunity for study if desired, whereas on the outside he could not get these. So here is a judge — one of former President Nixon's tough "law-and-order" appointees — who thinks it's a crime for society to treat its criminals so well.

We respectfully urge Judge Conti and all who share his philosophy of crime and punishment to give a thoughtful reading to Oscar Wilde's *The Ballad of Reading Gaol*. The judge and most of the rest of us see the convicted criminal from the out-

side. Oscar Wilde, being one himself, saw the criminal from the inside. And it may help us to understand rather than condemn, if we will just listen to him when from his prison he says:

I know not whether Laws be right,
Or whether Laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.

But this I know, that every Law
That men have made for Man,
Since first Man took his brother's life,
And the sad world began,
But straws the wheat and saves the chaff
With a most evil fan.

This too I know — and wise it were
If each could know the same —
That every prison that men build
Is built with bricks of shame,
And bound with bars lest Christ should see
How men their brothers maim.

Our Blessed Non-Possession

Episcopalians wrangling about the priesting of women normally assume that their ultimate argument is about that issue itself — whether a woman can be a priest. But as the decisive General Convention draws nigh they must consider another, and prior, question; one which demands to be answered first. The prior question is this: Is the General Convention of the Protestant Episcopal Church USA an infallible magisterium in matters of faith and order?

Now, nobody will say that it is. Episcopalians, being Anglicans, boast of one great non-possession: they own — and are owned by — no infallible pope, no infallible episcopate, no infallible council, no infallible bible. Implicit in all Anglican divinity is the premise that infallibility — the inability to err — belongs to God alone; and that the Christian either individually or collectively comes into contact with God's infallibility and receives enlightenment and guidance from it only as he is in that communion with God that results from perfect faith, love, and obedience. The Christian person, or church, can never share or participate in God's infallibility, but from that divine wisdom one can receive light for his steps in this dark world. This is given through that vital union with God which is enjoyed only by those whose own wills are totally surrendered to God's will.

If that is our agreed-upon position about infallibility, must we not decide whether the General Convention is qualified to decide an issue that involves the essential order of Christ's ministry (his — not ours)?

Christians who can believe in an infallible pope

or book or convention may be theologically wrong, but at times it is hard to refrain from envying them in their comfortable error. If an Episcopalian with strong views either way about the priesting of women could believe in the infallibility of the GC, and the convention voted contrary to his way of thinking, he could say: "Well, I was wrong about that. Now I know the truth of the matter — God's truth. General Convention has spoken; the cause is ended." But that isn't for us. The fallibility of General Convention is not in question. What is in question is whether that body will be in such living union with God that it will be totally, solely guided by God and not by the passions and prejudices of the ecclesiastical politicians who come up with the majority of votes.

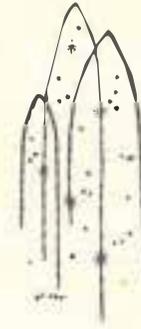
It is clear from what we hear some of our fellow churchmen saying that they are able to trust that convention to trust God sufficiently when the moment for decision comes. We hope that they are proven right in the event. With them we pray that the convention will be wholly subject to God's will. But we have to say frankly that with us that is a hope and a prayer, not a present assurance. We have heard and seen and read entirely too much evidence to the contrary to suppose that the bishops and deputies are going to Minnesota with only one purpose: to hearken unto the Voice, then to obey the Word that will be given to them regardless of their own preconceptions and prejudices.

And about this matter we must make an open confession. Our own mind is already very tightly made up, so much so that if God chooses to change it the task of re-educating us will tax to the uttermost even his omniscience. We pray for a true openness of mind, heart, and will to the guidance of the Kindly Light, but our prayer comes out sounding somewhat like the public supplication of the Scottish divine: "O Lord, guide us aright, for we are verra, verra determined!"

It is not only the members of the GC who need the grace of openness and docility to the Holy Spirit; the whole membership of the church needs it no less. We are all in this thing together.

We must re-iterate our firm conviction that the General Convention of PECUSA is not competent to make a decision that would alter the nature of that ministry which Christ instituted in the night in which he was betrayed. The convention is not, and does not constitutionally claim to be, a general council of the catholic church, of the order of such councils as Jerusalem, Nicea, and Chalcedon. Even those councils did not presume to change anything in the received faith or order of the church: they defined and declared what they saw as already there. The proponents of change in the Episcopal Church's canons to permit the ordination of women to priesthood and episcopate are asking the General Convention to act with an infallible pretension, as none of the ecumenical councils acted.

Any motion to put that question to a vote by the convention should be tabled as *ultra vires*. Our Anglican concept of infallibility being what it is, no other course seems to be either reasonable or justifiable.



Disobedience

(Luke 24:49)

Why do I stand here gazing after you?
I feel alone - as if I'd died
In some peculiar way.
The others stand here mute.
They too are numb with shock and disbelief.
Was it really all a dream?
Or am I dreaming now?
Will I wake some day and know it wasn't real?
The walking by the lake,
The crowds up on the hill,
The woman with the bleeding
And that terrifying day at Lazarus' tomb?
What's happening right now?
All I can remember is Emmaus Road
And the way you spoke so carefully,
Recounting all the things we knew
And sounding not surprised,
Just telling us it had to be this way.

I know I should go home.
You said, "Go home and wait."
How can you expect me
To go back to the old ways?
And I do not understand that last you said.
"Stay until the Spirit comes."
Stay? In that dark, rotten place?
With just myself for company?
Part of me would die.
I cannot go back and wait.
For power from on high, you said?
I know what must be done right now.
I'll go ahead.

Jenny

Church and Community

THE SPIRIT AND THE WORLD. By James W. Jones. Hawthorn. Pp. 158. \$6.95.

The time has come for "a creative theology based upon the action of the Holy Spirit in church and community in today's world." In fulfilling this boldly worded purpose found on the book's cover, James W. Jones has produced a significant book reflecting a new level of maturity for the charismatic movement in the church.

Jones very wisely limits the book's scope to wrestling with three vital issues facing Christians today. The first is our need for community in a fragmented world. He develops the concept that Christian community cannot be built upon common need or ideology, but upon transcendence of self made possible only through the action of the Holy Spirit. Many efforts at creating community both inside and outside the church fail because this premise is not recognized.

A second issue confronting Christians today is the tension between the social gospel and personal religion. Do we seek the kingdom of God by transforming social institutions or individual lives? Jones approaches this question by using the model of the koinonia as a basis for manifesting the kingdom. As Christians become filled with the Spirit, they are transformed into koinonia or community where all life, both public and private, is submitted to the lordship of Christ. He is the author and finisher of the kingdom which can transform both individuals and institutions by the action of his Holy Spirit.

A third question concerns the necessity for finding, validating, interpreting, and communicating Christian experience in contemporary life. One aspect of the question seeks the primary sphere of the Spirit's activity. Is it universal or particular in scope? Do we stress the Spirit's presence in all of life or do we emphasize his unique function in bestowing the charismatic gifts to build up Christian community? Can we incorporate both scriptural insights without allowing our theology to degenerate into a vague universalism or a rigid sectarianism? Jones sees the doctrine of the Trinity as a way of reconciling these two points of view. It is possible to maintain the church's openness to the world without losing sight of the particular manifestations of the Spirit's power within the church.

A second aspect of this same question deals with the sources for validating

religious experience. This has become a vital issue in dialogues between various Christian traditions. Is our religious experience validated by the community (the catholic emphasis), the Bible (the protestant emphasis), or inward experience (the pentecostal emphasis)? Jones seeks a harmonious blend of all three sources of authority as a basis of modern ecumenism.

The final chapter serves as a supplement to the book. It is a useful section contrasting the theologies of the Holy Spirit held by the early church, St. Thomas Aquinas, John Calvin, and Friedrich Schleiermacher.

James Jones has written a book which may become a landmark in modern theology. It is a serious attempt to interpret the pentecostal experience against the background of some major issues facing Christians today. He is well-steeped in traditional orthodox theology, but he brings fresh insights to some contemporary theological issues. Don't miss reading this book.

(The Rev.) CHARLES M. BENNETT
St. Clement's Church
Tampa, Fla.

Meaning and Identity

A HANDBOOK OF SYMBOLS IN CHRISTIAN ART. By Gertrude Grace Sill. Macmillan. Pp. 241. \$10.95.

A Handbook of Symbols in Christian Art is, in the words of the author, "a basic reference guide for museum visitors, travelers, students, and laymen both at home and abroad."

It is certainly this and more. Gertrude Grace Sill's book is profusely illustrated and sensibly arranged. It covers the whole range of Christian symbols clearly and concisely.

For those who wish to know more, Ms. Sill has included a selected bibliography, but for many persons this book will be enough. Easy to carry in a briefcase or purse, easy to handle, well indexed, and giving just enough information, this handbook fills a genuine need.

E.S.W.

Books Received

THE LETTERS OF PAUL: CONVERSATIONS IN CONTEXT. Calvin J. Roetzel. A scholarly analysis of the Pauline letters as dialogues between Paul and his churches. John Knox Press. Pp. 102. \$4.95 paper.

INNER COMPANIONS, Colman McCarthy, a Washington Post columnist presents 53 essays on his various heroes and heroines. Acropolis Books, Inc. Pp. 268. \$8.95.

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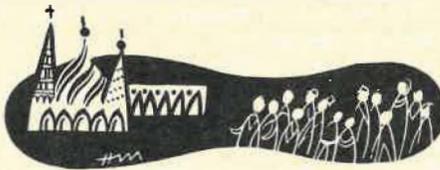
ORDINATION

Continued from page 10

blow to the ecumenical movement in general and to the Anglican-Orthodox dialogue in particular. Prior to the General Convention of the Episcopal Church in Houston in 1973, a group of Orthodox and Episcopal theologians recognized the danger in such action by claiming that it would have a "decisively negative effect" on relations between Anglicanism and Orthodoxy. A more recent report of the Joint Commission on Ecumenical Relations of the Episcopal Church understated the potential effect of the approval of the ordination of women by saying that "it can not forecast exactly what the results would be." However, the report did clearly acknowledge that the unilateral approval of the ordination of women would provide an "additional obstacle" to conversations with the Orthodox Church.

Since the time of the Reformation, there has been fruitful contact between Anglicanism and Orthodoxy. This encounter has frequently been looked upon as a "bridge" which could lead one day to a genuine reconciliation between the Eastern and Western churches. In more recent times, the various expressions of the contemporary ecumenical movement

not only have increased the dialogue between the two great traditions but also have intensified the vision of a truly catholic Christianity of East and West united once again in common faith and sacrament. The ecumenical concerns of the late Patriarch Athenagoras of Constantinople and of the former Archbishop of Canterbury, Michael Ramsey, as well as the work of the Fellowship of Saints Sergius and Alban, the increase of episcopal visitations, and the



inauguration of formal theological dialogue committees in the United States and in England have contributed greatly to a fruitful relationship between Orthodoxy and Anglicanism in our day. Many theologians in both traditions feel that at the present time there is no obstacle to unity which can not be overcome through prayer and common theological study.

In addressing himself to the importance of Orthodoxy for Anglicanism and all of Western Christianity, Archbishop Michael Ramsey has written: "I

shall not shrink from making some very big claims; namely, that our familiar divisions have their root in the original schism between East and West, that in union with the East there lies a remedy for many of the problems and perplexities of the whole church, that the Church of England has a special obligation in the matter, and that the present crisis in the church and the world summons our thoughts eastward."

These words of the sometime Archbishop of Canterbury represent a call to the whole church to restore fully the sense of catholicity and collegiality which has nearly been lost through our divisions. If the contemporary ecumenical movement has taught us anything it is the sober fact that disunity can effect harmfully our theology, our witness, and our mission to the world. Therefore, should not this realization have a strong bearing upon the deliberations on the question of the ordination of women to the priesthood and the episcopacy?

The question of the possible ordination of women to orders above the diaconate challenges all those involved to take a clear stand on their commitment to the quest for the unity of the church. Either the "ecumenical dimension" of the question will be ignored or it will be clearly recognized. If it is ignored then this will boldly indicate that the renewed sense of catholicity which has resulted from the contemporary ecumenical movement is only a peripheral experience which can easily be suspended. It will show that the quest for Christian unity is not a serious venture which can "intrude" upon the inner workings of particular churches. On the other hand, if the "ecumenical dimension" of the present question is recognized then this will be a clear affirmation of a profound sense of catholicity which reaches to the very center of each particular church. It will be an expression of the fact that the faith and order of the church catholic is not determined by one particular expression of the church but by the entire church. In the final analysis it will be an affirmation of the ancient conviction that no one church can live or act in isolation from the other sister churches which comprise the whole body of Christ.

Certainly the de facto separation among the Anglican, Roman Catholic, and Orthodox Churches makes formal dialogue on the ministry difficult; but, it is not impossible. It appears that we have before us the opportunity either to add another obstacle to the quest for the unity of the church or to employ the question of the ordination of women as a vehicle which can bring together the churches in prayerful and serious dialogue which, with the guidance of the Holy Spirit, will yield a true consensus of the church catholic.

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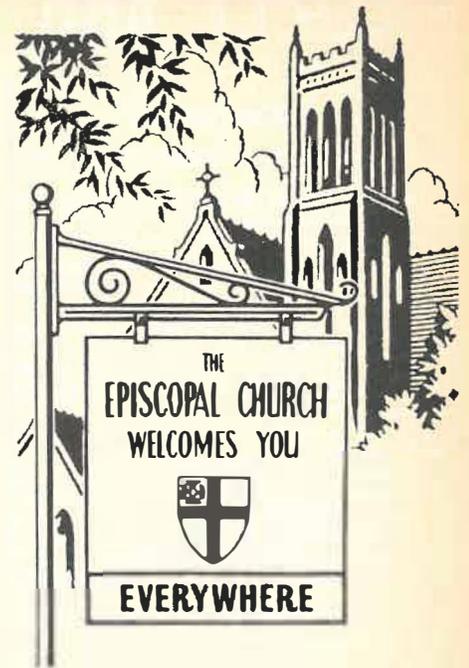
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