

The Living CHURCH

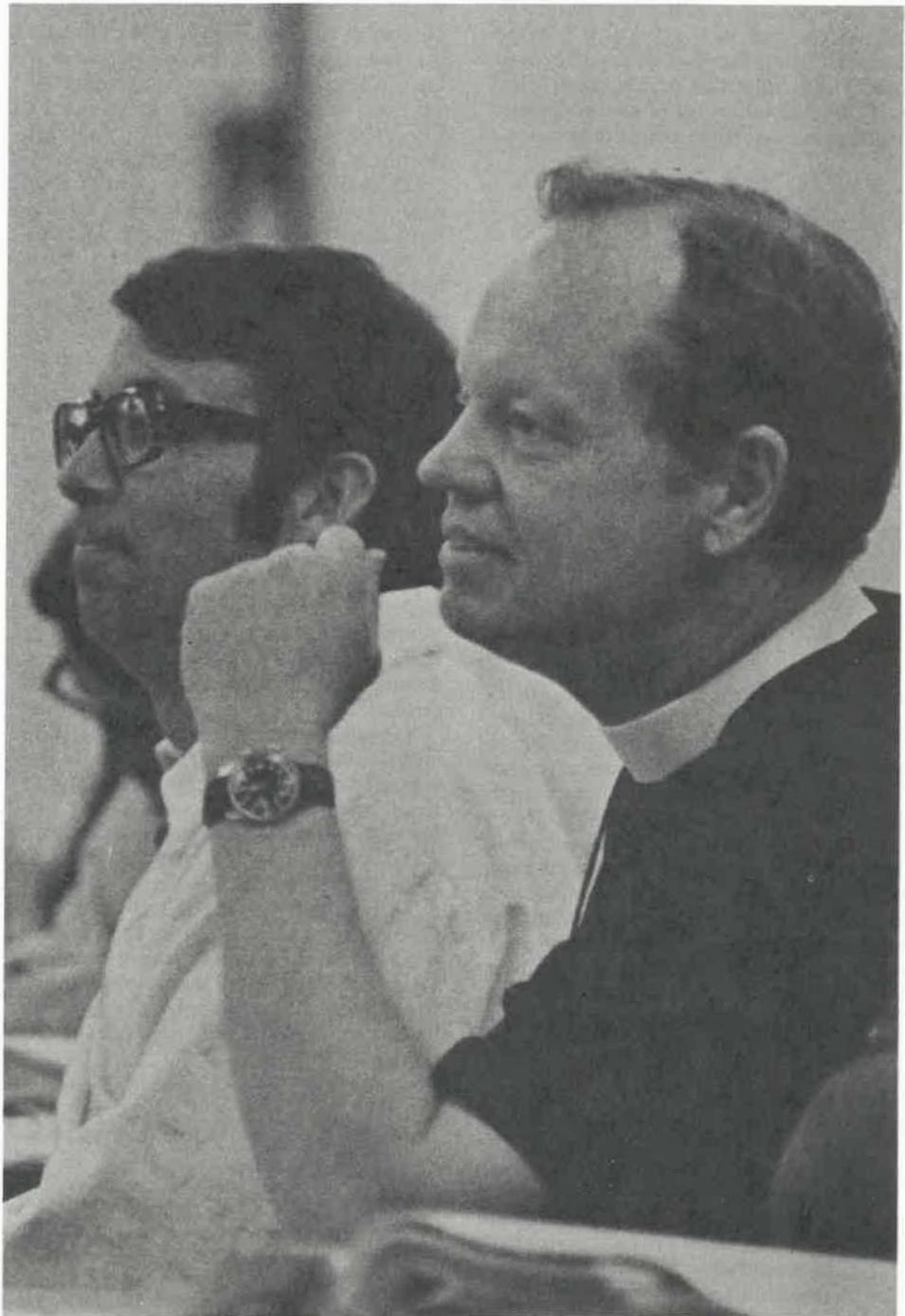
ACC Report

• page 6

Calvin Revisited

• page 9

The Rev. Rustin Kimsey (left) and the
Rt. Rev. John Allin, Presiding Bishop,
at ACC meeting in Trinidad [see p. 6].



Beth Campbell

AROUND & ABOUT

With the Editor

Some thoughts on my 64th birthday — two, in fact, which is quite sufficient cerebral exertion for one entering the sere, the yellow leaf.

(1) In his introduction to Dickens's *Bleak House* Chesterton wrote: "Maturity does not necessarily mean perfection. It is idle to say that a mature potato is perfect; some people like new potatoes. A mature potato is not perfect, but it is a mature potato; the mind of an intelligent epicure may find it less adapted to his particular purpose; but the mind of an intelligent potato would at once admit it as being,



beyond all doubt, a genuine, fully developed specimen of his own particular species. The same is in some degree true even of literature. We can say more or less when a human being has come to his full mental growth, even when we go so far as to wish that he had never come to it. Children are very much nicer than grown-up people; but there is such a thing as growing up. When Dickens wrote *Bleak House* he had grown up."

What Chesterton says about potatoes and people can stand repeating. The potato or the person cannot grow from youth to maturity without losing some good things even though gaining others. The new potato is justly savored by the epicure, even if he likes mature potatoes served in other ways. The early Dickens of *Pickwick* had a fantastic frolicsomeness that melted away as he became a more mature artist. You cannot enjoy *Bleak House*, at least I can't, without regretting the absence of the *Pickwickian* exuberance and innocence.

Chesterton thought that children are nicer than grownups. That can stand some qualifying to read: some children, some grown-ups. But, as he adds, there is such a thing as growing up, and one must believe that God wants us to be trying to get on with that, at whatever age. Some of us at 64 find that there's still some getting on with it to be done. What should be intolerable in us adults, to us as well as to others, is any pretense that we are just sweet, charming children when we no longer are (if we ever were). The God of Things As They Are must have a special liking for people of all ages who act their age.

(2) W.B. Yeats wrote this of the four ages of man: "He with body waged a fight, / But body won; it walks upright. Then he struggled with the heart; / Innocence and peace depart. Then he struggled with the mind; / His proud heart he left behind. / Now his wars on God begin; / At stroke of midnight God shall win."

It's a fine poem and a sound reading of the human struggle, but the reader should understand, as undoubtedly Yeats did, that the struggle in all four rounds is against God. When "body" won that first round against us we weren't resisting body, we were resisting God who ordered us to walk. So with our subsequent struggles with the heart and with the mind. We passively resist growth at every step of the way, forcing God to drag us from strength to strength or at least from stage to stage.

Yeats's lines suggest that only at the end, when death confronts us, do we stupidly declare war upon God. But if from birth we have been fighting our losing battles with body and heart and mind we have been in the futile resistance movement all our lives.

As for God winning that last battle, God is not the only winner. When he wins we win. We never win otherwise. Blessed is the man who understands that from the moment of his birth rather than from the moment of his death.

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CALENDAR

May

16. Fifth Sunday of Easter/Fourth Sunday after Easter
19. Dunstan, B.
20. Alcuin, D.
23. Sixth Sunday of Easter/Rogation Sunday
24. Rogation Day/Jackson Kemper, B.

June

1. Justin, M.
2. The Martyrs of Lyons

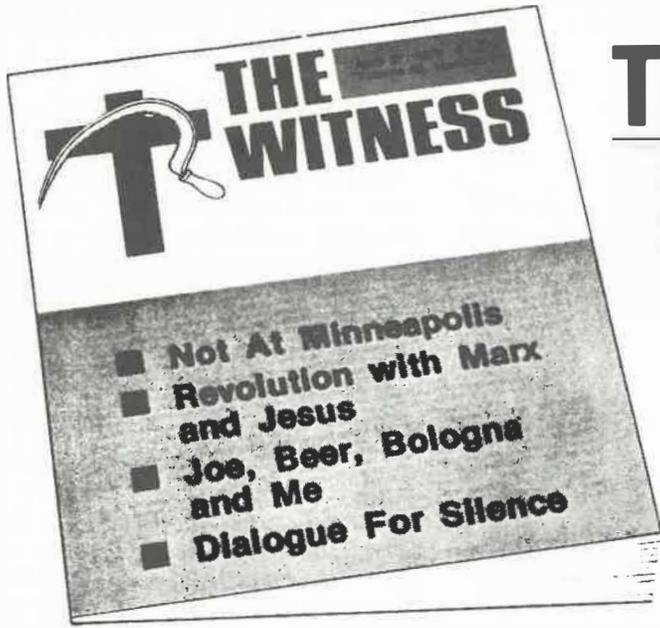
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LETTERS

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.

Beyond Abortion

In connection with the sensitive article on abortion [TLC, Feb. 15] and the editorial may I add some observations?

1. The editorial makes the point that it is strange that "murder" has become a "synonym for abortion." So now we are hearing of "murder of human persons", and homicide, and genocide, which obscure hard realities unnecessary to enumerate. I never hear, however, that "miscarriage" (nature's abortion often because of poor conditions) is the death of a human being. I am not in favor of advocating all abortions or ruling out all abortions; each case calls for careful consideration from various angles.

2. A prime consideration that presses

upon my mind goes "beyond abortion" (medically induced); I mean the abortion and negating of the spirit and the personal. It takes a lot more than fertilization to mark the status of human. Even the helpless baby (more helpless than a fetus) is in need of care and love and human contacts to become a truly human person. And that becoming requires not only care during the first three important years and beyond, but before birth and before conception. We can hardly expect a truly human result from such merely sub-human ways of procreation as careless irresponsibility, physical gratification, sex or child-bearing for pay, and conditions affected by drugs and disease—and rape, which is worse than sub-human or sub-animal, both in its violent and subtle forms.

3. Let those who are pro and con on the subject of medical abortion unite in opposing spiritual abortion and in cultivating distinctively human and personal ingredients for creating persons: love, wedded commitment, planning, intent, and some sense of the awesome responsibility of bringing into the world a child precious in the sight of God and man.

Let us seek the generating of humanity, not sub-humanly and destructively,

but constructively toward a quality of life that can be called *human* and divinely blessed.

(The Rev.) MOULTRIE GUERRY
Norfolk, Va.

Essentials for Renewal

I am gravely concerned about the future of our church, her life and witness. We have spent over a decade debating issues that appear to affect our faith and practice, but are really on the periphery of all that which is basic and fundamental to our life. It is time for the church to move beyond the iconoclastic notions of liturgical rigor-mortis or renewal, and beyond the issue of female priests, and to begin to attack the whole question of our common spiritual life and the renewal of our faith.

I have been for many years an advocate of the renewal of our common worship, but I have learned to live among those who differ totally from my own personal sense of need. I am very anxious about the cultural trauma of women's rights, and yet, I have come to appreciate those women who have responded to the call of God to become partakers of our Lord's priesthood. The church needs to affirm the *imago Dei* in every person, and to give a voice to every creature under heaven in and through the baptismal grace that the people of God share.

We have some terrible notion that the reason people are leaving our communion or parish is due to these dust-cleaning issues, where in fact the problem is at the very core of our faith; our faithfulness toward God in praise, prayer, and mission. We must begin to spend our energies on developing the spiritual life of our people so that the world may come to know more clearly its redemption in Christ. We must become pastoral with those who agree/disagree with us and do all we can to build up the family of God in our several places and callings.

(The Rev.) WILLIAM THOMAS MARTIN
The Church of the Redeemer
Bryn Mawr, Pa.

Rewriting Scripture Next?

"It doesn't make any difference" seems to be the prevailing attitude of the "man" (used generically) in the pew. Perhaps "he" should be advised of those who want to go to the next "logical" step.

If the ordination of women to the priesthood is voted at the next General Convention the "rewriting" of holy scripture is a possibility. References to gender in the Bible would be changed. Why not if we are all the same? God the

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Father would become God the Parent; God the Son would become God the Child; God the Holy Spirit would perhaps remain the same.

Bishops and deputies should ponder on this a bit before voting in Minneapolis. Those who think "it doesn't make any difference" to change the matter of a sacrament may think they have the "right" to change scripture at a future General Convention.

(The Rev.) C. T. ABBOTT
Portland, Ore.

Sad to relate, the rewriting of scripture to purge it of "sexism" has already begun, with the new translation of the Psalter for the Proposed Draft Book of Common Prayer. Cf. Psalm 1:1—formerly (and correctly as a translation of the Hebrew) "Blessed is the man that hath not walked. . . ." It is now "Happy are they who have not walked" Sic passim. I have heard a distinguished member of the Standing Liturgical Commission speak with scholarly elation of this great step forward. Ed.

General Confession

Poor Marilyn Sirugo [TLC, Mar. 21]. She must attend a eucharistically oriented parish where morning prayer is never used. Tell her there is yet hope; the confession she likes survives on page 41 of the Groundhog Book.

THOMAS W. STREETER
Allamuchy, N.J.

Handicaps and Holy Orders

In "Around and About" [TLC, Mar. 21] I sincerely hope that you are not saying that handicapped or disabled people should not be accepted for ordination.

This is the centennial year of the first deaf priest, the Rev. Henry Winter Syle. There was much opposition to his ordination at that time, but the Bishop of Pennsylvania declared that there were no canonical objections, and, furthermore, that Mr. Syle was better able to serve deaf people than someone not fluent in sign language.

Since then the Episcopal Church has had a significant number of priests who are themselves deaf. I am one, and count it a high privilege to serve the church.

(The Rev.) JAY L. CROFT
Vicar of Deaf Work
Diocese of Ohio

Akron, Ohio

We regret it if anybody "read" us as saying that such handicaps as deafness are impediments to holy orders. We were stressing that people do not have to be in holy orders to be ministers of Christ. Ed.

May 16, 1976

The making of a woman— and a priest...

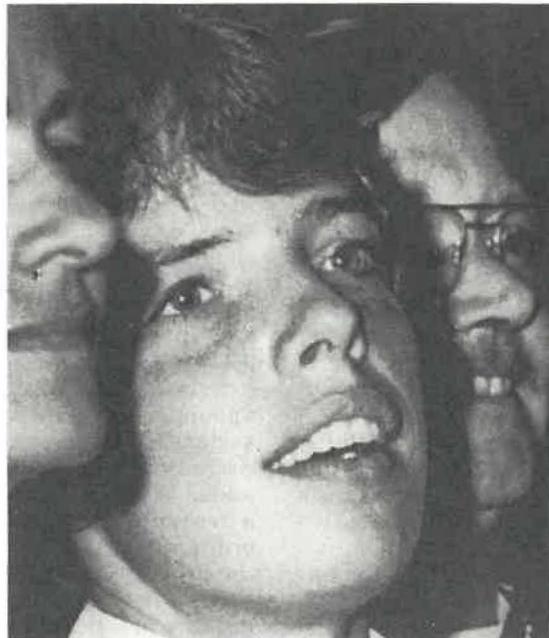
July 29, 1974. Philadelphia, Pennsylvania.

Carter Heyward and ten other women are ordained priests of the Episcopal Church. And even today a storm of controversy rages.

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The Living Church

May 16, 1976
Fifth Sunday of Easter/Fourth Sunday after Easter

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CENTRAL NEW YORK

Bishop Postpones Trials; Waits for General Convention

The Bishop of Central New York, the Rt. Rev. Ned Cole, has decided to postpone the trials of a diocesan priest and a member of the Philadelphia 11 until after the 1976 General Convention.

An ecclesiastical trial in the days between now and General Convention, Bishop Cole said, "would not be in the best interests of our church in this diocese or beyond its borders."

The Rev. Walter N. Welsh, rector of Grace Church, Syracuse, had been charged in a presentment with permitting the Rev. Betty B. Schiess to celebrate holy communion in his parish last year.

Mrs. Schiess had been charged in presentments with performing certain acts in the eucharist "only a priest shall perform" and acting contrary to the "direction" of the Bishop of Central New York [TLC, April 18].

In announcing his decision on the trials, Bishop Cole said an ecclesiastical court, "designed for fair and just disciplining of clergy, is neither the proper, nor an adequate, forum for the resolution of an issue so vital and important as the ordination of women to the priesthood and the episcopate."

The "risk is too great that such a trial would lead only to further polarization of the views now held within the church," the bishop said. "Whatever the outcome of a trial no one can realistically predict any general acceptance of its verdict; there would follow only delight on one side and dismay on the other. Nothing suggests that such a trial would contribute constructively to the deliberations in Minnesota."

He expressed the hope "that nothing transpire" in the Diocese of Central New York "which might impair General Convention's ability to resolve the issue of the ordination of women," and that "no irritated anger, no championed cause, no dramatic departures, no assumed fear, no attempted juridical justice will prevent the Episcopal Church from constructive deliberation and then effective resolution of the issue of the ordination of women to the priesthood and the episcopate."

The bishop said that he believes

"that it is only our General Convention which can properly determine the issue."

He announced that he has disallowed the second count against Mrs. Schiess.

"I did not *direct* her not to participate in the service at Grace Church on July 29, 1975. My plea to her was, 'I ask you not to go through with this planned service.'"

ACC

Few Tensions, Some Complaints

After 11 days of deliberation, delegates to the Anglican Consultative Council (ACC) meeting in Trinidad generally praised it for the lack of conflict, while expressing regrets at the nature of reports that were presented.

Dr. Marion Kellerman of PECUSA, who is chairman of the council, said there had been "a very positive attitude" toward the meeting. There was "no real nastiness in this meeting," she added.

Although the Rt. Rev. Leslie Brown of St. Edmundsbury and Ipswich (England) agreed that there had been little tension, he said he was not happy with the quality of the reports and the "way they're written."

He pointed out that ACC membership is "non-specialist (as opposed to a Lambeth Conference), it represents the ordinary membership of the church, and its way of handling big subjects tends to be amateurish. I doubt if it should be issuing reports. One solution might be for the ACC to get into specifics, although that raises difficulties because final authority only belongs to the local (national) church."

Naboth Onyango of Kenya was disappointed with the report on violence, saying that he hoped a more "concrete resolution" would be approved. He added that he thought "we would have a resolution speaking as one body on ordination of women — at the moment the provinces are divided and going on their own way. I would like to see uniform practice recommended."

The paper on ministry raised the question of the diaconate: should it remain in holy orders, or should it be removed? The council decided that it should be retained as a period of preparation for the priesthood but it

should not be regarded as inevitably leading to that end.

The report also noted that one diocese had ordained women, eight provinces had approved in principle, seven have taken some preliminary action, and four have decided against.

"It is evident," the report said, "that there is within Anglicanism an increasing acceptance of the principle that women may be ordained to the priesthood."

The Rev. Rustin Kimsey of PECUSA's Executive Council expressed dissatisfaction over the report. "We should be able to reflect the struggle in our churches over this issue," he said.

A report on unity indicated that the most pronounced change in direction for the Anglican Communion is away from national union schemes and towards a search for global unity.

Since the last ACC three years ago, a "significant number" of union schemes have collapsed," the report said . . . "National church union schemes, in the opinion of some, tend to emphasize nationalism at a time when the churches should be setting an example of unity which transcends national frontiers."

The report also pointed to strengthened relationships with the Roman Catholic Church. "The appearance of the Roman Catholic Church as a serious participant in ecumenical discussion had, for many Anglicans, made the prospect of unions without the Roman Catholic Church less attractive."

But, the report continued, "We must be realistic about the areas in which significant change is possible."

A major thrust of the mission and evangelism report was the increasing importance of indigenous theology—the restating of Christian truths in terms that can be understood by other cultures.

The Rev. Paul Tong of Hong Kong said he would have "preferred more on the Christian family because the extended family concept is very much practiced in Hong Kong, but it is showing signs of breaking up because of the urbanization of city life."

A number of delegates said there was little time to hear each other's stories, and instead there was pressure to produce a book by the end of the sessions with the agenda built around that expectation.

Bishop Brown, who had called the reports "amateurish," suggested that "maybe functioning and deepening fellowship between member churches" is the council's "main function."

Lambeth

Acting on the advice of the ACC, a Lambeth Conference will be held at Canterbury in August, 1978.

The conference, estimated to cost at least \$1 million, will include all diocesan bishops, 40 assistant bishops, and up to 60 consultants and observers, making a total membership of up to 500.

Noticeable opposition to the conference came from Church of England ACC delegates, who, when the final vote was taken, abstained from voting.

Several people expressed dismay at the cost of such a conference and Lindsay Staniforth of England said he hopes "a good account will be rendered to those poor and oppressed people for whom we express much concern."

Sir Louis Mbanefo of Nigeria said people from older countries don't see the necessity for holding a Lambeth Conference. The conference, he said, "is an experience and an inspiration and you can't put money on it. The delegates from Africa feel Lambeth is necessary and they are prepared to pay to the limit of their own pockets for the fellowship they get out of it."

After the vote, Dr. Coggan outlined some of his expectations for the conference which will be held at a university and college in Canterbury. The accent, he said, would be on "prayer and

waiting on God, and the understanding of episcopacy and training in the exercise of it."

He said he had hoped for a Lambeth of perhaps 250 people. "The council may be right, but let me say the church will be called on for an explanation. The world will believe it's a jamboree, even though it will be the reverse."

The ACC chose "a full Lambeth" rather than one envisioned for 220 bishops, 60 ACC members and several consultants, at an estimated cost of \$500,000.

PNCC

Stipulations Set

Ordination of women by PECUSA would not end the 30-year-old practice of intercommunion between the Episcopal Church and the Polish National Catholic Church (PNCC).

Last month members of the Intercommunion Commission of the two churches met to discuss the effects of favorable action on the ordination issue by General Convention and accepted the following statement from its PNCC members.

"Since each communion does not require acceptance of all doctrinal opinion or liturgical practice of the other communion, should a church of the Anglican Communion by its processes of legislation authorize the ordination of women to the diaconate, priesthood, or episcopate and thereby hold a doctrinal opinion different from that of the Polish National Catholic Church,

the Polish National Catholics would continue to support the objectives of the Agreement of Intercommunion, with the condition that ordained women would not be permitted in the sanctuaries of the Polish National Catholic Church, nor to function in any sacramental acts involving its members or priests."

Representatives from the two churches will meet next month to update the intercommunion guidelines developed in 1947.

Episcopalians taking part in the recent meeting at Wilkes-Barre, Pa., included Bishops of Bethlehem and Kentucky, Lloyd E. Gressle and David B. Reed, respectively; the Rev. Frs. Charles Long, Jr., and Larry R. Gattis; and Dr. Peter Day.

PNCC members were Prime Bishop Zielinski, Bishops Anthony M. Rysz and Joseph I. Nieminski; and the Rev. Frs. Thomas J. Gnat and Thaddeus S. Peplowski.

ALABAMA

Parents' Handicaps Helped Daughter

"For my mother and my father, I want to say thank you for teaching me to have a dream. You are seeing my dream come true."

That was the televised message Louise Fletcher sent by sign language to her deaf parents, the Rev. and Mrs. Robert C. Fletcher in Birmingham.

They had just watched Miss Fletcher receive the Oscar Award for best actress for her role as Nurse Ratched in the movie, *One Flew Over the Cuckoo's Nest*.

Fr. Fletcher recalled after the ceremony how as a child, Louise, in learning to communicate more easily with her parents, developed gestures and expressions that later were to help her acting career.

"She was always making faces and pointing. She had to express herself," he said.

Mrs. Fletcher lost her hearing when she was dropped as a baby. Her husband lost his when at the age of four he was struck by lightning.

Fr. Fletcher, now retired, was missionary to the deaf of Province IV for many years and then from 1951-71, missionary to the deaf in Alabama and vicar of St. John's for the Deaf, Birmingham, and St. Mark's for the Deaf, Mobile.

Miss Fletcher began to learn the sign language before she was three, her parents said, adding that some of her earliest training came through teaching Sunday school classes for deaf children.

"When she tried to tell the children



Onell Soto

During a recent visit to the Episcopal Church in Santo Domingo, the Most Rev. Donald Coggan (l), Archbishop of Canterbury, was the guest of the Rt. Rev. Telesforo A. Issac, Bishop of the Dominican Republic. The archbishop preached at St. Andrew's Cathedral, spoke at an ecumenical dinner, and addressed a breakfast meeting of the Bible Society of the Dominican Republic. Standing back of the bishops is Dr. Coggan's chaplain, the Rev. John Kirkham.

about Jesus Christ with sign language, it didn't mean anything to them," they recalled. "She acted to show them about healing the sick, for example, and then they understood. That was really the beginning."

EDUCATION

Sewanee Receives a "Moon Tree"

A small sycamore, carried as a seed in Apollo 14 on its trip to the moon, was presented to Dr. J. Jefferson Bennett, president of the University of the South, Sewanee, Tenn., by Max Young, state forester and a graduate of the university.

Dr. Bennett turned the tree over to the university's department of forestry for planting somewhere on its 10,000-acre campus. Studies of the "moon tree" are expected to be of value to forest owners throughout the south.

The seeds were first planted at the Southern Forest Experiment Station genetics laboratory in Gulfport, Miss., where they grew until they were large enough to set out. Each state was allotted two to four of the seedlings.

ACU

Position Clarified to Bishops

The heads of the American Church Union (ACU) have issued a letter to the bishops of the Episcopal Church clarifying positions on issues facing the church.

In the letter, the Rev. Robert Q. Kennaugh, chairman of the special administrative committee, and the Rev. Robert S. Morse, executive director, have reasserted the intention of the ACU to promote and defend the historic faith of the church. They brand as false allegations that the ACU espouses schism, and they correct other recent assertions about the ACU and its president, the Rev. Canon Albert J. du Bois.

Fr. Kennaugh and Fr. Morse call for the support of all Episcopalians who share with the ACU the historic faith of the church so that there may be a united defense of that faith and a united effort of evangelism.

The policy of the ACU, they said, "has always been, and remains, positive rather than negative, constructive rather than destructive. The ACU stands foursquare on the faith once delivered to the saints and received by us from them through the one, holy, catholic and apostolic church. The ACU believes that our hope and our salvation lie on that faith, which it ever seeks to bring to all men in the fullness of the Gospel's truth and glory."

BRIEFLY . . .

The 1976 Upper Room Award was given to Claire Collins Harvey of Jackson, Miss., in recognition of her leadership in worldwide Christian service. Past president of the USA Division of Church Women United, Mrs. Harvey has been a consultant to the World Council of Churches' Central Committee, chairman of its Program Unit III Committee, and a member or officer of numerous state and national civic and religious commissions. *The Upper Room*, a daily devotional guide first published in 1935, is international, interracial and is printed in 356 languages.

In response to the Roman Catholic Church's anti-abortion activities, the National Organization for Women (NOW) has asked the Internal Revenue Service to audit the church's books. According to Karen DeCrow of NOW, the church is working "across the country to amend the U.S. Constitution, ostensibly to outlaw abortion but more dangerously, to merge religious dogma with the law of the land."

Baha'i made the membership of the Interreligious Council of Southern California, but Scientology didn't. The Hare Krishna movement might, pending negotiations. The council, headed by Fr. Royale Vadakin a Roman Catholic, has included representatives of Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism. Baha'i becomes the seventh member.

The American Nazi Party plans to hold a Bicentennial rally July 3 in Lafayette Park across from the White House and near St. John's Church. The Jewish Defense League (JDL) is protesting because it wants to hold a rally there the same day. But the National Capital Parks Service says the National Socialist White People's Party (as the Nazi Party is officially known) asked first and there isn't room for both.

A survey conducted by Dr. Roger Sizemore, director of psychological services at the Columbia, S.C., abortion clinic, showed that of 440 women who chose to have abortions, most had had "a religious upbringing" and most continued to be active within that tradition. A majority of the women are Bap-

tists. Others are Methodists (17%), Roman Catholics (15%), Presbyterians (8%), Episcopalians (5%), and others (4%). Two weeks after their abortions, 96% of the women reported "relief and no guilt feelings."

Assistant Bishop Benjamin Vaughan of Bangor (Wales) has been elected Bishop of Swansea and Brecon to succeed Bishop J.J.A. Thomas. Consecrated in 1961, he was Suffragan Bishop of Mandeville until 1967 when he was appointed Bishop of British Honduras. He has been in Bangor since 1971.

The new general secretary of the Canadian Council of Churches, Fr. Donald Anderson, was an Anglican missionary in Japan from 1959-73 and since 1974, a professor of Old and New Testaments at St. Andrew's Seminary, Manila. He succeeds the Rev. T.E.F. Honey, a United Church of Canada minister who resigned the CCC post because he felt there was a "diminishing commitment" from member churches to the work of the council.

Students at St. Mary's School for Indian Girls, Springfield, S.D., are very aware of the need for sharing as the school itself is supported by several organizations of the Episcopal Church, the National Daughters of the American Revolution, and numerous individuals. The girls have pledged \$125 to the Diocese of South Dakota, met a Lenten goal of a \$100 offering, and sent \$33.80 for Guatemalan relief.

An experimental Fellowship of Evangelists — seminary students and graduates willing to "give a year of their lives" serving as evangelists receiving only subsistence from the church — is planned by the Lutheran Church in America to run for a test period of three years.

Churchmen taking part in the bicentennial preaching series, "A Call for National Repentance, Thanksgiving, and Rededication," at All Saints', St. Louis, included the rector, Fr. William J. Walker and parishioner Margaret Bush Wilson, chairman of the NAACP; Bishops Harold L. Wright and George L. Cadigan; the Rev. Messrs. Paul Smith (Presbyterian) and James L. Cummings (CME); the Rev. Phyllis Edwards; Canons Nathan A. Scott, Jr., and Richard J. Kirk; Frs. Robert L. Potts and Franklin D. Turner.

CALVIN

REVISITED

Historians are making serious efforts to understand — rather than challenge — John Calvin's thought.

By JUSTUS D. DOENECKE

Few theologians have been cited as frequently as John Calvin, and few have been so misunderstood. Indeed it appears that the more frequently the topics of Calvin and Calvinism are mentioned, the more prone they are to distortion. Were Calvin alive today, he could well comment, "I am not a Calvinist."

College texts and lecturers, more likely than not, present the reformer as the father of predatory capitalism, a hater of beauty, the persecutor of heretics, the virtual dictator of the oppressive city-state of Geneva. The conventional wisdom continually portrays Calvin as a narrow, austere man — one who harped on man's "total depravity," preached the "vengeful Jehovah of the Old Testament," was obsessed with predestination and election, and stressed God's wrath far more than his mercy. One leading survey of American intellectual history claims that Calvin advanced "the doctrine of an avenging Deity who flings multitudes of his creatures into the eternal torment of the burning fire."

Not the least of the accusations centers on Calvin's supposed assault upon catholic Christianity. Here it has long

Justus D. Doenecke is associate professor of history at New College, Sarasota, Fla.

been claimed that Calvin fostered religious fragmentation by encouraging schism, watered down the meaning of the sacraments, and advanced a mechanistic, impersonal view of history. With such a man serving as Protestantism's leading intellectual prophet, little wonder that the Reformation invariably led to theological anarchy.

Calvin himself bears some responsibility for his negative image. He was so absorbed in his cause that he revealed relatively little about his own life, and next to nothing about his early spiritual turmoil. The Calvin that comes down through history lacks the intensity of a Loyola, the earthiness of a Luther, the humanity and fallibility of a Cranmer. With Calvin there is no dramatic nailing of the Ninety-Five Theses to the Wittenberg church, no ordeal by fire in the public square of Oxford.

His portraits show a thin man with a long flowing beard, whose cold, wide eyes gaze out in a fixed but unfocused stare as if to ignore all in their path but the most essential of objects. Perhaps Calvin was too "God-like" for us to be comfortable with him; nonetheless, such serene confidence makes empathy difficult.

The sheer quantity of Calvin's writing is itself an impediment to understanding. While one can quickly grasp the essential arguments of Luther's



John Calvin
Too "God-like" for us?

RNS

Freedom of the Christian Man or even Hooker's *Laws of Ecclesiastical Polity*, only the trained scholar has the time and energy to wade through Calvin's systematic theology. To master his thought responsibly, one should be familiar with over 1200 pages of *The Institutes of the Christian Religion*, not to mention a stupefying number of sermons and commentaries on almost every book of the New Testament and many of the Old.

Historians are now presenting a different picture of Calvin himself, one more sympathetic to the reformer as well as more accurate. We are now learning that Calvin did not exercise anything like a dictatorship over Geneva, was no more prone to persecute "heretics" than any other leading figure of his era, and strongly criticized the emerging commercial revolution. Far from possessing an aloof and forbidding personality, he enjoyed companionship, games, and even an occasional glass of wine. He was a discriminating lover of music and poetry and remained throughout his life a humanist scholar of the first rank. Calvin's Geneva offered advantages as well as restrictions, for it was a city where laymen could take an active part in church affairs, where the poor, the sick, and the aged were well tended, and where educational facilities were superb. "A saintly life and correct doctrine are not enough," said Calvin as he established an academy in Geneva.

More important, historians are mak-

Continued on page 13

EDITORIALS

"Godly Admonition": Settled at Last?

Maybe it was a landmark decision that will solve for the Episcopal Church the increasingly moot question of what precisely is a "godly admonition." We hope so. It was made by the court of review of the Fifth Province of the church when it decided to remand the case of the Rev. L. Peter Beebe to the Diocese of Ohio for a new trial [TLC, May 2]. Fr. Beebe had been accused, and convicted, in a diocesan court of having defied a "godly admonition" of his bishop. The term is used in the canons and formularies of the Episcopal Church. But what does it mean?

The review court's statement of its mind on the matter requires, and merits, careful reading. "In our view," it says, a 'godly admonition' is a solemn warning to a presbyter or deacon by the bishop of the diocese in question or other bishop having canonical jurisdiction over the presbyter or deacon to whom it is addressed; it is to be in writing and is to set forth clearly the reasons of the bishop for the admonition; it is to be an expression of the bishop speaking advisedly and in the office of the pastor, teacher, and canonical overseer of the presbyter or deacon; it must be neither capricious nor arbitrary in nature nor in any way contrary to the canons of this church, and it must be directed to some matter which concerns the doctrine, discipline or worship of this church or the manner of life and behavior of the deacon or presbyter concerned.

"Further, because of the personal and pastoral nature of the admonition, only the admonisher may complain of its violation, and a presentment for violation of a godly admonition may not be brought in the ecclesiastical courts of this province without the consent of the bishop who delivered the admonition.

"We hold, in addition, that the question of whether a particular admonition is a godly admonition is one which is justiciable (capable of being judged) by the ecclesiastical courts of this province and is a matter of ultimate fact on which expert testimony must be admitted, if ordered."

The statement is well reasoned and admirably expressed. It *deserves* to be a landmark decision that will give sound guidance to litigants and others involved in such cases henceforth; but we must wonder, unhappily and fearfully, whether it will have such an effect. Grant that the question of whether a particular admonition is a godly admonition is "justiciable" in an ecclesiastical court and permits of "expert testimony" in evidence; aren't we then left with the question of how one qualifies as an expert on the meaning of "godly"? To illustrate the problem as we see it: Presbyter A is accused by Bishop B of having allowed Mrs. C,

one of the Philadelphia 11, to function as a priest in his parish in defiance of B's godly admonition. The case goes to trial. Both sides call expert witnesses. Some of these "experts" believe that the Philadelphia 11 are validly ordained priests, others do not. To the former, A's action will seem godly and B's admonition ungodly; to the latter, it will be the exact opposite. And so the argument in court will be, not about the admonition issued by B, but about whether the Philadelphia 11 are indeed priests.

Isn't that precisely what has happened in just about every judicial procedure that has taken place to date in this particular controversy? The word "godly" when attached to "admonition" evidently means to most of the "experts" who have thus far appeared in court to mean "that which accords with my view of what actually happened at Philadelphia and Washington on those celebrated occasions."

We venture that if all participants in any subsequent testings of the term "godly admonition" will just be reasonable, they may find this opinion of the Fifth Province's court of review a sound and helpful guide. But such reasonableness has hardly characterized the thinking and speaking of the "experts" who have been heard from up to now. A reasonable principle based upon a reasonable precedential decision will be of use to reasonable litigants only.

Well, we live in hope.

I Need

I need to hold to faith,
I cannot tell you why
Except that surely there must be
A greater One than I.

Without him all is dark:
As though the sun were gone
And earth turned aimlessly about
With never hope of dawn.

I need to trust his love
I need his strength and grace,
I need to see, with heart and mind,
The beauty of his face.

I need to look beyond
The hill of Calvary
To reach the garden and to find
His Presence close to me.

Kay Wissinger

BOOKS

Anthology for Romantics

LOVE STORIES. Selected by Martin Levin. Quadrangle/New York Times Book Co. Pp. 414. \$12.50.

"I believe in love at first sight," Martin Levin asserts in his introduction. "Also in physical attraction and the notion that two people can be uniquely destined for one another. . . . I believe that love aims at forever, although it may not always make it.

"Love is an idea whose time has come back."

Using these beliefs as his cantus firmus, Mr. Levin has assembled 28 variations depicting how love can both exalt and debase human life. In doing so, he has managed to strike an intriguing balance among love grown cold, love as a prison of possessiveness for both lover and loved, love which reaches back from the grave both to uphold and to destroy, love for its own sake and what might idealistically be called "perfect" love, where each personality is deepened and enriched by the other.

In compiling his anthology, Mr. Levin has gleaned from the work of some of the greatest names in literature: Vonnegut, Nabokov, Saroyan, O'Hara, to name but a few. The result is the added impact of a change in literary style with each shift of emphasis. Lean, cool prose mingles with lush sentimentality, and there is even room for a few real tear-jerkers.

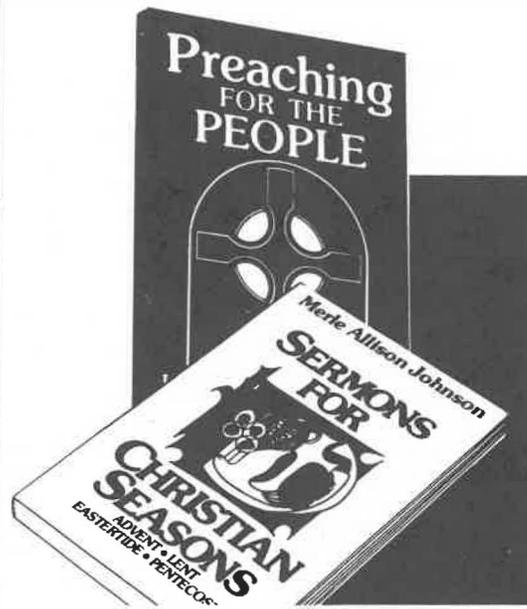
This is an anthology compiled by a romantic for like-minded folk. It is a work to savor slowly, pondering the mystery of what a simple matter it is to destroy what we want—and need—most. Or, what a challenge it is—but what satisfaction results—when love assumes its *proper* role.

With one exception, each and every story was a delight to me. I must confess to an inability to relate to Tarzan's heartbreak when he was rejected by his "first love," Teeka the ape. I wondered about the inclusion of Edgar Rice Burroughs' work in what appears to be a serious study of the most exhilarating—or hellish—of human conditions. But at the same time, it would take a heart of granite to remain unmoved by Guy De Maupassant's devastating description of the grief of a duck whose mate is felled by a hunter's bullet.

Apart from the Burroughs and De Maupassant entries, *Love Stories* is about people. And it should be required reading for anyone who finds people to be the most absorbing topic known to man.

BERNICE ELIZABETH YOUNG
New York City

May 16, 1976



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THE January 22nd, 1973, decision of the Supreme Court placed the moral responsibility of whether or not to have an abortion with the individual woman, allowing her to exercise her free will. Absolutely no one has to have an abortion, but those choosing to follow that course may now be assured of proper medical care.

Before the Supreme Court decision, in the city of Chicago, in 1971, one half of all the women brought dead on arrival at hospitals died from self-induced or illegal abortions. This story was repeated in city after city. Strict laws prohibiting abortion are not the answer. In Roman Catholic Italy, before the recent change in the law, it is estimated that there were 1,200,000 abortions out of a population of 55,600,000. These were all illegal. In the same year in the United States, there are 900,000 legal abortions out of a population of 210,000,000.

The ecumenical members of the Clergy Consultation Service were in the forefront of the thrust to have the laws forbidding abortion repealed. The following religious groups supported the "Freedom of Choice": The General Assembly, United Presbyterian Church; The General Conference, United Methodist Church; The National Convention, Lutheran Church in America; The United Church of Christ; The American Baptism Convention; The National Council of Jewish Women; Churchwomen United; The Episcopal Churchwomen. In 1973, The Episcopal Churchwomen passed the following resolution at their Triennial Meeting;

"Whereas the church stands for the exercise of freedom of conscience by all and is required to fight for the right of everyone to exercise that conscience, therefore

Be it resolved that the decision of the United States Supreme Court allowing women to exercise their own conscience in the matter of abortion be endorsed by the church, and

Be it further resolved that the church provide all possible support and counseling to persons faced with this decision."

Perhaps the statement of the Lutheran Church in America is the best one of all the denominational groups:

"In consideration of induced abortion the key issue is the status of the unborn fetus. Since the fetus is the organic beginning of human life, the

termination of its development is always a serious matter. Nevertheless, a qualitative distinction must be made between its claims and the rights of a responsible person made in God's image who is in living relationship with God and other human beings.

"This understanding of responsible personhood is congruent with the historical Lutheran teaching and practice whereby only living persons are baptized.

"On the basis of the evangelical ethic, a woman or couple may decide responsibly to seek an abortion. Earnest consideration should be given to the life and total health of the mother, her responsibilities to others in her family, the stage of development of the fetus, the economic and psychological stability of the home, the laws of the land, and the consequences for society as a whole.

"Persons considering abortion are encouraged to consult with their physicians and spiritual counselors. This Church upholds its pastors and other responsible counselors, and persons who conscientiously make decisions about abortion."

Every day 208,000 more people are born. By the end of the century we will be adding a billion people every five years. Yet according to figures from UNICEF, 500 million children are already threatened with starvation and abnormal development.

In the words of Cass Canfield, population expert; "Women and children suffer most. In tradition-bound cultures women don't eat until the men have finished. When food is scarce this can be deadly. And in the competition for scarce jobs and schooling women do not fare well. Vast numbers are trapped in an endlessly desperate cycle of high fertility, low status, little schooling and unemployment. They limit births the only way they know—abortion, often self-induced. Eighty-eight percent of the women in the less developed world (except China) have no other means of controlling their fertility: of escaping the inevitability of too many babies who impoverish us all."

There are no simple answers to this complex question. But the message on my bumper sticker says a great deal; "Birth Control Prevents Abortion/Planned Parenthood."

BARBARA W. LEE
Denver, Colo.

The Living Church

CALVIN

Continued from page 9

ing more serious efforts to understand — rather than merely challenge — Calvin's thought. We are learning that the entire thrust of Calvin's theology is optimistic, not pessimistic, and that his fundamental message is one of supreme affirmation. *The Institutes* is not a book of condemnation; it is a book of triumph. The God of Calvin is not simply "the God of the Old Testament," for Calvin continually makes Christ's saving act the center of his thought. Not only do *The Institutes* contain three passages from the New Testament to every one from the Old, but they continually compare the Law and the Gospel, the old Israel and the new, God acting as creator and judge with God acting as redeemer.

Even the more austere of Calvin's doctrines are being placed in proper context. It is the American Puritans, those 17th century descendants of Calvin, who became obsessed with predestination and who even resorted to casuistry to assure their salvation. Calvin himself wrote relatively little on the topic, called for caution in dealing with the subject, and always placed election in the wider framework of God's sovereign will. He specifically told Christians to live in hope and to avoid all anxiety concerning their future. Even weak faith — he said — is faith, and the genuine believer is sustained despite his own doubts, by inward experience.

Similarly it is Calvin's American followers, such as Jonathan Edwards, who graphically describe the torments of hell (although Edwards himself here is often presented out of context). Calvin always hesitated to take images of hellfire as literal expressions. Rather he found them metaphors, warnings that show the loneliness of being alienated from God. Then there is the doctrine of "total depravity," which — properly understood — simply means that the soul as well as the body, the will as well as the mind need radical conversion. And contrary to stereotype, Calvin never claimed that faith would guarantee wealth; life, he said, promised nothing but struggle. "If heaven is our country," he wrote in *The Institutes*, "what is earth but a place of exile?"

Unfortunately, even the most sympathetic of revisionist treatments seldom does full justice to catholic elements in Calvin's thought. Yet there can be no genuine understanding of Calvin without such knowledge, and of the sources from which he drew it. Calvin frequently relied upon Augustine, citing him again and again on such topics as free will, predestina-

tion, the sacraments, and the nature of grace. Although Calvin disputed with many of the Schoolmen, he quoted Aquinas with respect, was influenced by Thomas á Kempis and the Brethren of the Common Life, and made profitable use of Bernard of Clairvaux. One of Bernard's prayers ("Draw me unwilling to make me willing; draw me inactive to make me run") helped Calvin articulate man's total dependence upon God's grace.

Calvin often addressed himself to the nature of the holy catholic church, and his view of the church was both "high" and comprehensive. The last of the four books composing *The Institutes* is subtitled "Of the true church, with which we all strive to be at one, since it is the mother of the pious." In his catechism for the church at Geneva, Calvin defined ecclesiastical catholicism: "believers . . . must all be united into one body, that the church diffused over the whole world may be one — not more." Indeed, Calvin found both salvation and remission of sins dependent upon participation in the body of Christ. "There is no other way of entrance into life," he wrote, "unless we are conceived by her, born of her, nourished at her breast, and con-

tinually preserved under her care and government." In short, Calvin saw himself as a catholic because he believed that no individual, least of all a Christian, is sufficient unto himself.

Of course, Calvin never confused the church as it appeared to man with the church in the eyes of God. The total or "invisible" church, that communion of saints who came before and who are due to come after us, is known to God alone. On this earth, believers can only belong to the "visible" part of those whom Christ has gathered. The Geneva theologian admitted that any individual congregation probably contained "hypocrites," "reprobates," and unbelievers, but he called for charity in judging others. Christians, Calvin said, should accept as genuine communicants all who confess Christ and try to follow his example.

The same holds true for judging an entire congregation. If the preaching is true, the Gospel is heard reverently, the sacraments properly administered, and discipline is maintained, it remains part of the holy catholic church. While Calvin strongly condemned the papacy of his time, he declared that genuine churches existed within the Roman communion. "God," he wrote, "has



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wonderfully preserved among them a remnant of his people.”
Contrary to the claims of critics, Calvin was not totally opposed to episcopacy. He held no rigid objections to either the name or function of bishops and took the liberty of lecturing Archbishop Cranmer of the duties of his office. In addition, he approved a scheme of bishops instituted by his followers in Poland. Hence, although he himself admitted preferring church government by deacons and presbyters, he was far more flexible on this matter than has commonly been believed.

The Sacraments

One finds similar catholic elements in Calvin's teachings on the sacraments. Given man's proclivity to "terrestrial and carnal objects," God willingly communicated himself to man through earthly elements. We are people, Calvin continually reminds us, who must see with our eyes and handle with our hands; we are unable to contemplate the glory of God directly. True, to Calvin, sacraments are secondary to Scripture and should always be accompanied by the preaching of God's Word. Yet Calvin stressed that both Word and sacrament show forth the presence and promise of a God who ever accommodates himself to our capacity to receive him, and, for Calvin, God's promise of fidelity lies at the heart of the sacraments.

Calvin claimed that baptism revealed Christ's purging of sin; the eucharistic supper showed Christ's offering his own blood for our redemption. Both sacraments bear witness to the essential work of the Holy Spirit and offer no benefit without the Spirit's direct influence. Similarly, the sacrament can confer no advantage without being received in faith.

In baptism the Lord regenerates man, incorporating him into the society of his church and making him God's child by adoption. By the sacrament, says Calvin, "we are not only ingrafted into the life and death of Christ, but are so united to be partakers of all his benefits." A supporter of infant baptism, Calvin found that God adopts infants as his children — even before they are born — by promising that he will be a God "to us and to our seed after us." As with his teachings on church government, Calvin left the manner of baptism optional, although he could not resist commenting that immersion was the practice of the primitive church.

Holy communion serves a similar function. For Calvin the eucharist shows that the ascended Christ is not separated from us but continually sustains us. God, wrote Calvin, "has been pleased to add to his word a visible sign, by which he might represent the

substance of his promises." Calvin was not averse to using the term "blessed sacrament." He sought weekly communion and asked all believers to examine themselves — particularly in respect to charity — before receiving the elements. True, Calvin denied that the material substances of bread and wine were identical with Christ's body and blood, claiming that to enclose the Lord in such a manner would be "an execrable idolatry." Yet he stresses that through these two symbols, Christ is truly revealed to us.

At times Calvin elaborated on this presence of God. In a short treatise on "the holy supper," Calvin noted that Christ "himself, with his own lips, declares that his flesh is meat indeed, and his blood drink indeed. If these words are not to go for nothing, it follows that in order to have our life in Christ our souls must feed on his body and blood as their proper food." Calvin called the eucharist a "mystery too sublime . . . to express, even to comprehend," but affirmed that the Lord "becomes completely one with us, and we become one with him." When the reformer Ulrich Zwingli of Zurich attempted to reduce the eucharist to a mere memorial service, Calvin assailed him bitterly. Even in censuring medieval practice, he said, one must "build up what is good," not merely "pull down what is evil."

Special Relevance

Calvin might best speak to our own generation through his philosophy of history. While his teachings on the church and the sacraments could renew ecumenical efforts, Calvin's comments on God's continuous activity take on special relevance in this time of pessimism and uncertainty. No fatalist, Calvin preached a God who worked through the historical process. "God," he wrote, "is not such as imagined by sophists, vain, idle, and almost asleep. He is vigilant, efficacious, operative, and engaged in constant action." On earth the faithful may be persecuted and evil rewarded. Indeed, to us, all history might appear meaningless, for we live in a time of concealment. Calvin reminds us, however, that we are not spectators but participants, that God calls his people to work for his kingdom, and that he has assured the inevitable triumph. Granted, progress towards the kingdom is uneven and the elect must continually struggle. The present always remains a decisive moment, a *Kairos* or crisis to be revealed only in the fullness of time. The message of Calvin, amid today's chaos, comes through most clearly. "We are not our own," he writes in *The Institutes*. "We are God's; to him, therefore, let us live and die."

PEOPLE and Places

Positions Accepted

The Rev. Robert J. Hargrove, is rector of Grace Church, Madison, Wis.

The Rev. Victoria T. Hatch, deacon, is an assistant at the Church of St. Cross, and on staff of Crisis Intervention Center, both in Hermosa Beach, Cal.

The Rev. Frank W. Hutchings is curate at St. Mary's, Daytona Beach, Fla.

The Rev. Fredrick Hill is rector of St. Michael's, Amsterdam Ave. at 99th St., New York City 10025.

The Rev. Leland Jones is rector of St. Stephen's, 2310 N. 56th St., Phoenix, Ariz.

The Rev. John I. Kirby is rector of Grace Church, Clinton, Iowa.

The Rev. Paul S. Kyger, Jr., is in charge of St. Ambrose, Chicago Heights, Ill.

The Rev. James Eugene Marshall is rector of Christ Church, Mansfield, La.

The Rev. James Lee Mclean is associate rector of Grace-St. Luke's Parish, Memphis, Tenn.

The Rev. Fredrick H. Pratley is rector of St. Paul's, Lancaster and Overbrook Aves., Overbrook, Philadelphia, Pa. Address: 6357 Lancaster Ave. (19151).

The Rev. John W. Reishus is vicar of St. Alban's, Muskegon, Mich.

The Rev. Douglas E. Thomas is assistant rector of St. Luke's, San Antonio, Tex.

The Rev. Roberts Smith, assistant, St. Luke's, 5 West Ave., Gladstone, N.J. 07934.

The Rev. C. Edward South, rector, St. Stephen's, 8020 Whitesburg Dr., S. E., Huntsville, Al. 35802.

The Rev. Richard W. Townley, Jr., vicar, St. Thomas', Alexandria, and St. Andrew's, Lambertville, N.J. Address: Raven Rock-Idell Rd., Stockton (08559).

The Rev. Edward O. Waldron, rector, St. Mark's Parish, Point Fortin, Trinidad, W.I.

The Rev. Philip E. Weeks, rector, Good Shepherd, Maitland, Fla.

Ordinations

Deacons

Central Florida—Trevor Lamb, on staff of St. Mary's, Daytona Beach, Fla.

Idaho—George Oliver Smith, non-stipendiary assistant, St. Stephen's, Boise.

West Virginia—Keith Elizabeth Mathews, St. Matthew's, 915 Spring Rd. Charleston (25314).

Perpetual Deacons

Milwaukee—Thaddeus J. John Gurdak, assistant, St. Luke's, 1100 Nishishin Tr. N.E., Madison, Wis. 53716.

Southern Ohio—Arthur Thorpe.

General Convention

The Church Periodical Club, an independent organization in the Episcopal Church, will hold its triennial Sept. 8-10, at the Curtis Hotel, Minneapolis, prior to the opening of General Convention. The CPC furnishes reading materials to people, at home and abroad, who would not otherwise have them. Overseas bishops will be honored at one triennial session, and the Presiding Bishop will speak at the closing dinner.

Dioceses

Washington—President Gerald Ford and his daughter, Susan, attended a bicentennial observance at St. John's, Georgetown, which followed that for the First Sunday in Lent from the 1662 Prayer Book. St. John's dates from 1796.

Los Angeles—The Church of the Blessed Sacrament, Placentia, has been granted parish status. Its clergy are the Rev. Frs. Anthony F. Rasch, rec-

tor; James S. Sigmann, assistant; Donald A. Seeks, director of youth.

Colorado—Medical supplies from St. Luke's Hospital, Denver, and \$60,000 from throughout the diocese have been sent to Guatemala.

Chicago—St. Paul's Church, DeKalb, celebrated its centennial Feb. 18, with services of baptism, confirmation, and reception, and holy communion, with the Bishop of Chicago presiding. A parish dinner followed. The Rev. Charles H. Briant has been vicar since 1962.

New Jersey—Evergreens Home for the Aged, Moorestown, is being expanded to provide 40 new ambulatory units and two dining rooms for a total cost of \$1.1 million of which \$350,000 has been raised. The home, sponsored by the diocese, has a present waiting list of 125 people.

New York—In an effort to strengthen the ministry of three separate congregations, the consolidation forming the Parish of Calvary, Holy Communion, and St. George, New York City, last August, became legal in December. Co-rectors are the Rev. Thomas F. Pike of Calvary (since 1971) and the Rev. Donald R. Woodward of Holy Communion (since 1973). Rector emeritus is the Rev. Edward O. Miller who retired last year after having been rector of St. George's since 1946. Services are still held in each church.

San Diego—Deputies and alternates are attending meetings to discuss the major issues to come before General Convention. The preaching station at Borrego Springs is now organized as St. Barnabas' Mission. Episcopal Young Churchmen of Chula Vista are collecting hymnals and trial services books for the Church of the Resurrection, Baguio City, The (Central) Philippines.

Institutions

National Institute for Lay Training's trustees have a new project approved which will establish interfaith conferences and seminars to encourage group discussion under qualified leadership on major moral issues confronting people today. John Tillson, development officer of Episcopal Divinity School, Cambridge, Mass., is in charge of the project.

Organizations

Episcopal Society for Ministry to the Aging—Executive secretary is Mrs. L.D. Chiaventone, RD 1, Box 28, Milford, NJ 08848. ESMA is an official organization of the Episcopal Church.

Religious Orders

St. Mary's Convent, Peekskill, N.Y.—The Eastern Discovery Program will be offered from June 26 - July 24, to young women, 18-35, seeking to discern God's purpose for them and for those considering the religious life.

Retirements

The Rev. S.A. Seaton-Elliott, rector of All Saint's, Highland Park, N.J. Address: 1002 S. Oregon Ave., Tampa, Fla. 33602

The Rev. Thomas G. Faulkner, Jr., rector of St. George's, Fredericksburg, Va.

The Rev. Charles F. Glaenger, rector of the Church of the Messiah, Highland Springs, Va.

The Rev. Lester McManis, associate at St. Paul's, Dayton, Ohio.

Seminaries

Seabury-Western, Evanston, Ill. Rabbi A. Milton Kanter of the Skokie Valley Traditional Synagogue is teaching a course on contemporary Jewish theology during the spring quarter.

CLASSIFIED

advertising in *The Living Church* gets results.

CAMPING

WILDERNESS experiences for young people. Backpacking, survival, nature study, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, N.M. 87105.

ENGLISH LODGINGS

THE FOURTEENTH century Duckpit Farmhouse Restaurant and Accommodation. Petham, near Canterbury, England. Reservations essential. Details on request.

FOR RENT

TO LET for 2-3 weeks in August. Cathedral house in Precincts of Canterbury, England; modernized mediaeval home and garden. Sleeps 8. References. Reply Box P-256.*

FOR SALE

CHURCH NEEDLEPOINT, original graphs. Cross with flowers (set of 3) \$3; Holy Week (set of 8) \$6; Christ Icon, \$4; list 35 . UNCLE ED Pacht, 4 Martin, Apt. 12L, Derry, N.H. 03038.

FOR SALE

PEWS and appointments for children's chapel. Contact: San Jose Episcopal Church 7423 San Jose Blvd., Jacksonville, Fla. 32217.

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-255.*

PUBLICATIONS

THE ANGLO-CATHOLIC: A positive Catholic voice. The national newsletter of the Catholic Clerical Union and Milwaukee Area Anglo-Catholic Action. P. O. Box 662, West Bend, Wis. 53095.

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

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407 E. Michigan Street Milwaukee, Wis. 53202

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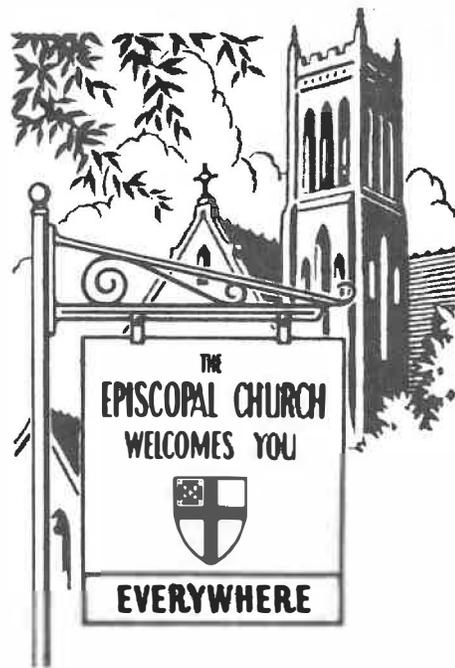
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't Sun 8
HC, 10 MP & Ser (HC 1S & 3S). Wed. & Saints Days 10 HC

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

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

ST. PAUL'S, ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S). 11; Wed. as announced. Washington's
Oldest and only Colonial Church.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

KEY—Light face type denotes AM, black face PM; add, address; 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; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATLANTA, GA.

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

CHICAGO, ILL.

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

BOSTON, MASS.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

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

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

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

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S
& 4S); MP 9, Wed 5:45, Thurs 12 HC

ST. MARY THE VIRGIN

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Greene; 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.

TRINITY PARISH

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

TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

DALLAS, TEXAS

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

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

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