

# The Living CHURCH



Ann Root (l), Canon Crockett, Stephen Root, and Barbara Ryan: Helping a college [p. 6].

**A Sensible Proposal** • *page 12*

# AROUND & ABOUT

With the Editor

A friend and brother who considers my theology fearfully benighted has recommended to me that I straighten out the kinks in my thinking by reading the volume recently put forth by the Doctrine Commission of the Church of England entitled *Christian Believing* (London, SPCK, (2.50 net). He evidently assumed that even I would accept as final, superseding holy writ and the ecumenical councils, what the Doctrine Commission of the Church of England would have to tell me about what an Anglican Christian may respectably believe and disbelieve nowadays. I had already read the book when I received his kindly suggestion. Why I haven't said anything in print about it before may be analogically explained by the response of the school boy to this examination question: "In a few words tell all that you know about Nero." His answer: "The less said about Nero the better."

If what's in this report of the doctrine commission of the C of E represents the state of the faith in our mother church I can only say that the less said about it the better.

The one thing upon which all of the distinguished theologians who contribute to *Christian Believing* seem to agree is that Anglicans ought to go right on reciting the historic catholic creeds but believing anything they wish about them and meaning whatever they wish to mean by the words, utterly regardless of what the church in times past — or present — believes and means by the same words. Here's an example. The Rt. Rev. Hugh Montefiore, Bishop of Kingston-upon-Thames, tells us what goes through his mind at two points in the Creed: "I find that I can best assert the orthodox dogma of Jesus' full humanity by interpreting the credal phrases 'conceived by the Holy Ghost, born of the Virgin Mary' in what are for me very real and meaningful but non-literal and symbolic senses; and similarly I interpret the phrase 'from whence he shall come to judge the quick and the dead' in an equally real but non-literal and symbolic sense in the light of the scientific hypothesis that in some 10<sup>10</sup> [10 billion] years the sun will become a red giant and swallow up the earth" (p. 146).

Dr. Montefiore sees the Creed as a statement of faith to be corporately subscribed to and proclaimed by the church, yet understood, interpreted, and explained to others strictly individualistically. By the article about the virginal conception of Jesus he

doesn't mean what the faithful as a whole have meant — and still mean — at all. By the article about the Second Coming he means something that has nothing in common with the New Testament doctrine. Clearly, to the authors of *Christian Believing*, representing the Doctrine Commission of the Church of England, it doesn't matter whether or not your individual understanding of what you say in the Creed is what the faithful of all times and places have understood by it, or whether yours is as whimsically *sui generis* as Dr. Montefiore's concept of what will happen at the end of this world: just say the words, and apply the semantic philosophy of Humpty-Dumpty, who said in a rather scornful tone: "When I use a word, it means just what I choose it to mean — neither more nor less."

The Episcopal Church in this country is being asked to accept a text of the Creed which will make it easier for believers to double-talk in some kind of good conscience when they recite the article about the virgin birth. It is proposed that henceforth we proclaim that Jesus was "conceived by the power of the Holy Spirit" rather than simply "conceived by" the Holy Spirit. As one of our readers recently pointed out, we are all conceived by the power of the Holy Spirit when we are conceived. The church has taught from the beginning that the Holy Spirit did not simply make possible the conception of the child in Mary's womb, he was the sole paternal agent. Nobody can read the birth narratives of Matthew and Luke and suppose for a moment that the evangelists meant anything other than that. Nobody can read the writings of the early church fathers and suppose that the church from its beginning has meant anything else, in what it says in its creeds and teachings. That is what the creed itself says — and means.

Wouldn't it be simpler, more sensible, and more honest for the rationalizing theologians to try to replace the historic creeds altogether with new and different ones, if in their judgment the old original beliefs need to be radically revised or simply scuttled? Not that we should hope they would succeed, of course; but it would at least be straightforward and honest on their part to try.

A generation ago Professor Richard Cabot of Harvard wrote a book called *Honesty* in which he gave as an example of respectable dishonesty Episcopalians reciting such words as "I

believe... in the resurrection of the body" when in fact they believe no such thing. What he said was (and is) true of at least some Episcopalians. *Christian Believing* comes as a depressing reminder that Cabot's illustrative example is not yet discardable as something that was once true but is no longer so.

There remains, thank God, the faith once for all delivered to the saints. It is expressed in the words of the Creed, and it is in the hearts and minds of the faithful as they rehearse the Creed, even though it is not always in such things as reports of official doctrine commissions.

If lack of self-confidence is your problem and it has been years — if ever — since you read Blessed Ralph Waldo Emerson's essay on self-reliance, you may find it a pep pill with some punch. (I've just re-read it, not as a tonic but looking for an Emersonian passage that isn't there and continues to elude.) But one must always watch out for at least one persistent, habitual, and dangerous error in Emerson. He evidently didn't realize that a person can be crazy, and that outward insanity is as inward as the peace of God, which it sometimes resembles. Just be true to what your own heart and mind tell you, be loyal to the royal in thyself, be your own Socrates and you'll be right though all the rest of the world be wrong: he believed that. And it did no harm to himself because he was a very sane, sound, good man within as well as without. But if you had pointed out to him that the mental hospitals are full of people who believe in themselves and follow their own inner light I wonder what he would have answered?

In the opening paragraph of *Self-reliance* he proclaims: "To believe your own thought, to believe that what is true for you in your private heart is true for all men, — that is genius." Perhaps only a genius could define genius thus. It's an odd definition, though it is not false on that account; most truth is odd. But what Emerson here defines as genius turns out upon analysis to be the proximate cause of a good deal of aberration and downright insanity. The man who knows he's Teddy Roosevelt invariably believes his own thought and believes that what's true for him in his private heart is true for all men — whether they recognize him as Teddy Roosevelt or not.

If Emerson and John Dryden have been comparing notes in some Elysian tavern, it is conceivable that the former has been persuaded to moderate his theory of genius somewhat. For Dryden seems much closer to the truth: "Great wits are sure to madness near allied, / And thin partitions do their bounds divide." Unless, of course, Emerson has persuaded him.

# The Living Church

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## CALENDAR

### July

25. St. James the Apostle/Seventh Sunday after Pentecost
26. St. James the Apostle (transferred)/Parents of the Blessed Virgin Mary
27. William Reed Huntington
29. Mary and Martha
30. William Wilberforce
31. Joseph of Arimathea

### August

1. Seventh Sunday after Trinity/Eighth Sunday after Pentecost

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

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July 25, 1976

# LETTERS

## Transcendental Meditation

Re the article "Transcendental Meditation" by Joel A. MacCollam [TLC, May 30]: I have not had any personal experience with transcendental meditation, but I firmly believe that what he writes is quite true. I would like to add these words, written by the Rev. Alan Whittemore, former superior of the Order of the Holy Cross.

"We must all encounter pain. Fear itself is the very quintessence of pain. And Christ's proposal to us — the proposal of the Master both of religion and psychology — is to accept pain for the love of the Father.

"Of course, some pain we can and ought to avoid, but there must always be, in the life of every man, an abundant residuum which cannot or ought not to be avoided. And this very pain, which may not be abolished, can (by the help of prayer and the sacraments) be embraced. With the embrace comes peace; and it cannot come, ultimately and absolutely, in any other way whatsoever. No path of roses, but the way of the cross, is the road to the resurrection. Shrink from it as we may, we must learn this lesson before we can grow up into the full, free exercise of our powers. And it is because Christ saw this, taught this, and lived this, that he is the world's Teacher par excellence."

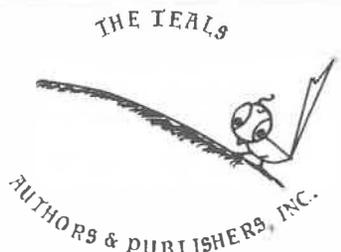
(The Rev.) RALPH T. MILLIGAN  
 Fernandina Beach, Fla.

## Voting at GC

The Preface to the Book of Common Prayer states that "in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of as may seem most convenient for the edification of the people, according to the various exigency of the times and occasions" (BCP, p. 5).

If it be clear, as in my opinion it is, that the proposal to make it lawful to admit women to the priesthood/episcopate is not clearly a matter of doctrine, and is therefore to be treated as a matter of discipline, then it is unquestionably within the competence of the proper "authority" in the Protestant Episcopal Church, which means General Convention, the authority which altered the Prayer Book in 1789 and which was speaking in this Preface, to decide upon this issue.

But there is a disturbing factor in the voting system of General Convention. Under the current regulations, overseas



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deputations have full voting rights. This raises two problems. First, it is questionable whether these dioceses should have been given equal voting rights in the first place. Anglicanism has long accepted the principle of national churches. It was for this reason that the dioceses in the confederate states organized themselves into a national church during the Civil War. Today the overseas missionary dioceses (with the partial exception of Puerto Rico) do not belong politically to the USA.

On Anglican principle they should be on the way to forming or joining provinces in their own regions. The damage, however, has now been done by the well meant but mistaken extension of full voting rights to these churches. Second, the social and cultural situation in many of these countries is vastly different from that in the United States, and therefore it would be quite irrelevant for the votes of these overseas churches to decide what is to happen in the Church in the USA. The absurdity of this situation is even more palpably demonstrated in their voting on the Draft Book of Common Prayer which does not apply to them unless they so choose. Their fears as to the possible effect on them of a decision in favor of women's ordination to the priesthood/episcopate would be allayed if we adopted the "Canadian plan." Accordingly, it is to be hoped that these considerations will be weighed by the deputations concerned, and they will see that the appropriate course of action for them would be to abstain from voting on these two issues at the forthcoming General Convention.

(The Rev.) REGINALD H. FULLER  
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### Dr. Price Replies

I write with some reluctance in reply to Jerome Politzer's baffling article, "The Sacramental Principle" [TLC, June 6]. It is for the most part a commentary on a short paper I wrote entitled "The Ordination of Women in Theological Perspective," published by the Forward Movement (hereafter OWTP). The paper argues in favor of the ordination of women to the priesthood. But in this reply I should like to leave the matter of women's ordination to one side as far as possible. Enough has been written already. May I simply mention certain claims which Mr. Politzer makes which seem to me to be either factual errors or serious misreadings of my work? Otherwise, readers of TLC will be left with a distorted impression of OWTP.

1. Mr. Politzer writes, "The Anglican Church, with its tradition of episcopal

*rather than* congregational commissioning, has specifically rejected the notion that the ordained ministry is representative of the membership of the church." (Emphasis mine.)

From the outset of OWTP, two sides of the representative character of the ministry are recognized. "On the one hand, ordained persons represent the church to itself and before God . . . On the other hand, ordained persons represent God to the Church, or Christ to the Church" (OWTP, p. 4). To establish the former point — the fact that ordained persons represent the congregation — I cited Ignatius to the Magnesians, "Forasmuch as I was permitted to see you, in the person of Damas, your godly bishop. . ." There are a number of other similar references in Ignatius' epistles, expressing the fact that the bishop represents the congregation. I did not cite Cyprian's dictum to the effect that the bishop represents his diocese. I had supposed the point of view well-known and well-established. If "the Anglican Church" has rejected the Cyprianic theory of the episcopate, I need to know the details.

2. Mr. Politzer writes, ". . . the use of St. Paul's statement in Galatians 3:28 (that there is neither Jew nor Greek, slave nor free, male nor female, but all are one in Christ Jesus) to support the ordination of women is erroneous and misleading." I agree that if I had used the text in this way it would be erroneous and misleading. But I didn't use the text in this way. In the page-long discussion of Gal. 3:28 (OWTP, pp. 7-8), the verse is not cited to support the ordination of women, but to establish the eschatological view of the Christian community in which "worldly differences are overcome by the spirit of Christian love in the fellowship of the Church." To be sure, this text is indirectly related to the ordination of women, as I tried to show; but it is not directly pertinent. I simply did not write what Mr. Politzer implies.

3. Mr. Politzer imputes to me "an incorrect interpretation of Genesis 2:27" (sic.). The discussion concerns Genesis 1:27, "in the image of God created he him, male and female created he them." My major point here (OWTP, pp. 9-10) was to say that "the whole of human being is male plus female." I added, really as an aside to elucidate the etymology of the word sex as derivative from the Latin sectare (to cut) and not to supplant Gen. 1:27, that the notion of sex as "the cutting" was illuminated by the Platonic myth of the severing of a prior androgynous being. I wholly agree with Mr. Politzer that "male and female sexes . . . are meant to be complementary to one another, and not identical with one another." I should think that even Plato's myth implies that. I believe that a fair reading

of OWTP will yield unequivocally what Mr. Politzer wishes to affirm. At a later point in OWTP I wrote, "I take a stand against any uni-sex theory of ministry" (p. 12). Again, I simply did not write what Mr. Politzer implies.

4. Mr. Politzer observes that I have "to resort to the Apocrypha and Apocalyptic writings of late Judaism" to establish my theological perspective. Of course, I do cite these writings, but I do so to provide background for two points made more elaborately by Felix Christ, in his monograph, *Jesus-Sophia*. These points, cited in OWTP, concern the New Testament: (1) Jesus identified himself with Wisdom in the Gospels; and (2) St. Paul identifies Christ with Wisdom. As far as (1) is concerned, I probably did not go into enough detail in OWTP. The fact is that in Matt. 23:34, the same saying is attributed to Jesus himself as in Luke 11:49 is attributed to the Wisdom of God. One of three conclusions presents itself: either Jesus thought of himself as Wisdom, or the community close to him felt no anomaly in making that identification, or both. As far as (2) is concerned, I Cor. 1:24 is explicit: "Christ, the Power of God and the Wisdom of God." The personification of Wisdom as a female figure is already present in Proverbs 8. One does not need to go to non-canonical sources to demonstrate all this. But the material from the Apocrypha and Pseudepigrapha amplifies these points and, I think, makes them considerably clearer. I have always thought that such a use of non-canonical material was acceptable in Anglican theology. If I am wrong, please let me know.

5. I am most perplexed by Mr. Politzer's assertion that "nowhere in Dr. Price's pamphlet do we find any reference to the sacramental nature of the Christian ministry." I have already indicated in point 1 above that the pamphlet begins with such a recognition. The whole third section of OWTP (pp. 13-17), moreover, is about the sacramental character of the Christian ministry — that it represents God or Christ to the church. The very point of discussion of Wisdom is to establish a feminine principle in the Godhead, so that one might *plausibly* argue — even if in the end the reader should think that the argument has not persuaded him — that a female priest *could* represent the Godhead appropriately. Even if one disagrees with the argument, I cannot see how it could be said that I had ignored the sacramental aspect of the ministry. Once again, I simply have not written as Mr. Politzer implies that I have.

In any case, if God transcends sexuality — as seems universally agreed — one might at least be allowed to suggest that a sacramental priesthood of both

sexes is, in Tillich's language, *more* intrinsically related to the Godhead which it expresses than a male priesthood only, and is *more* adequate to its symbolic function (as I think I have done), without being accused of ignoring the point.

At the end, I cannot resist asking a question. If Mr. Politzer is going to insist that "the choice by Jesus of adult males to be his apostles and presbyters" is binding on the church for all time, how is he to avoid the plain fact that all these adult males were also Jews? Since Jesus was himself a Jew, does not this Jewishness make the apostles *even more* "intrinsically related to his person"? And if so, where have we acquired the freedom to ignore it in our Gentile presbyterate and episcopate? (Incidentally, did Jesus appoint presbyters??)

I think of TLC as a worthy adversary when not an eloquent friend. I am disappointed in the quality of Mr. Politzer's article as a rejoinder to my own.

(The Rev.) CHARLES P. PRICE  
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Alexandria, Va.

### Cranmer and Shakespeare

Daniel Warren writes ["Carrying Out the Spirit of Old," TLC, May 9] that he "majored in English literature in college." Thus he can appreciate "the golden age of Elizabethan prose." He has also acquired the subtlety to "recognize that I am reading or listening to prose of a different era."

Mercy sakes.

There was no golden age of Elizabethan prose. Splendid exceptions exist, including the Good Queen's own noble "Golden Speech," but the standard was at best brass.

Mr. Warren should have studied the truly golden verse of the period. The rewards are greater and he could avoid such howlers as "the strict iambic pentameter of Shakespearean dramatic verse." Shakespeare's prosody is not strict; he used many meters, he commonly used prose (alas, ungilded) as well.

Those who think the Book of Common Prayer ought to be revised or replaced are forever skipping from Cranmer to Shakespeare. Why? Are the sonnets obsolete? Did Cranmer write the plays?

The more closely the revisions of our present Prayer Book approach Cranmer the more loudly are they praised as doing justice to Cranmer. Imitation is the easiest form of flattery. However, justice to Cranmer is not the issue. Justice itself is none of the revisers' business.

Do we really "find ourselves in a

cultural situation today greatly changed from Reformation England"? Changed, yes; but greatly? Existentially, it's still the same old Ship of Fools. Historically, consider: "The dualism inaugurated by Luther, Machiavelli, and Descartes has brought us to the end of our tether and we know that either we must discover a unity which can repair the fissures that separate the individual from society, feeling from intellect, and conscience from both, or we shall surely die by spiritual despair and physical annihilation." That's from W. H. Auden. He elsewhere wrote: "There's a Way. There's a Voice."

WAYNE J. SMITH

Detroit, Mich.

### Fragmentation?

TLC of June 13 carried the poem "Prayer for PECUSA" by Candy Colborn, and though it's Trinitarian, obviously not written by a "charismatic" (whatever that is), this little jingle implies that God's move among us in this time of renewal is only another fragmentation of the body of Christ.

From my own observation and participation, I have seen the present Pentecostal manifestation serve to bring the "spike" and "Bible toter" into fellowship. I can recall a mass, celebrated by a Roman Catholic priest and a Presbyterian professor of systematic theology, and among the congregation in that Roman Catholic church building were Southern Baptists, Episcopalians, Methodists and others. The important thing about this was that they didn't go off and form a new denomination but continued in their own denominations to help heal all that "stinky stuff" about labels we have applied to each other.

Those Christians who have encountered God the Holy Spirit in a new way have a new found adoration of God the Father and God the Son. Clever little jingles such as "Prayer for PECUSA" make a confession of fragmentation, but really do little for healing the breaks in the body of Christ.

ELMORE HUDGENS

Brotherhood of St. Andrew  
York, Pa.

*The verse ran:*

*Catholics worship God the Father,  
Protestants adore the Son,  
Charismatics love the Spirit,  
Remind us, Lord, the Three are  
One!*

*It seems to us that there is as much implied admonition here to "Catholics" and to "Protestants" as to "Charismatics," and from our observation of the church (beginning with ourselves) it seems that all three elements of the one body need it. Ed.*

# The Living Church

July 25, 1976  
Sixth Sunday after Trinity/Seventh Sunday after Pentecost

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## EPISCOPAL CHURCH

### SLC Asks Changes in Good Friday Litany

The Standing Liturgical Commission of the Episcopal Church has decided to recommend replacement of the ancient Reproaches of the Good Friday liturgy by other "suitable texts."

The optional devotions are included in the Draft Proposed Book of Common Prayer to be considered by General Convention. In them, Christ asks "my people. . . What have I done to thee, or wherein have I wearied thee?"

The commission described the reproaches as "two moving poems cast in Old Testament imagery contrasting the great good Jesus has accomplished for the salvation of the human race with its rejection and crucifixion of him."

Noting that the material "has been used unofficially in a number of our parishes for many years without evoking" negative response, the commission also said it had received "a number of communications from groups and individuals within the Episcopal Church, including scholars and liturgists, as well as from Roman Catholic, Protestant, and Jewish leaders, indicating that this material conveys undesirable anti-Jewish overtones," since the draft proposed book was published Feb. 2.

The commission said it took the deci-

sion to recommend that the convention substitute something else for the reproaches because it is "a matter of policy to be sensitive to the feelings of all those who in any way might be offended by words or acts provided in the liturgy."

In other actions, the SLC:

✓Made "several clarifying changes" in the draft book's catechism answers about the nature of sin, the power of sin, the source of knowledge about Christ, the Holy Spirit, and the reasons the eucharist is called a sacrifice;

✓Declined to restore the sentence in the general confession: "Forgive what we have been, Amend what we are, Direct what we shall be";

✓Commended the American Bible Society for the Today's English Version translation of the Bible and asked that the society proceed to a translation of the Apocrypha.

## CANTERBURY

### Race Discrimination Condemned

Racialist killings, marches, and demonstrations in Britain were condemned by the Archbishop of Canterbury.

The Most Rev. Donald Coggan said, in referring to the "big immigrant population" in the country, that certain recent killings are "shameful."

He also condemned marches of a "racialist character" held in urban areas where families are living peacefully. "Where Christian people are taking part in such public demonstrations it is a double disgrace," he said.

The archbishop's statement followed demonstrations in east and west London, the killing of an Asian in west London and the stabbing of a white youth in east London.

Immigrants from Asia and Africa continue to enter Britain. They hold British passports and want to join their families already there or are being expelled from the countries where they have been living.

The latest African country to expel Asians is Malawi and they are going to Britain.

Many immigrants are also arriving from the West Indies to join their families already in Britain.

Dr. Coggan said "We must deplore the reception which is given to some (immigrant) families who arrive in our midst with every legal right to do so and who are met by demonstrations and placards and other signs of hostility. Such actions disgrace our nation."

"Any individual can meet racial discrimination," he said, "but it gets an extra sharpness when it affects the family."

## LONG ISLAND

### Diocese to Take Over Hospital

The South Shore Division of Long Island Jewish Hospital will be taken over by the Church Charity Foundation, the health care arm of the Diocese of Long Island.

The hospital, which has operated the South Shore Divisions in Far Rockaway since 1973, had proposed to construct a new building on a different site. But voters in the Rockaway area opposed the move. The hospital then announced it would stop operating the division as soon as possible.

The Church Charity Foundation currently operates St. John's Hospitals in Brooklyn and in Smithtown, L.I. It also operates eight other health centers.

The Rockaway hospital may eventually be given the name of St. John's Episcopal Hospital, South Shore Division, according to a foundation spokesman. For the immediate future it will be called South Shore Division — The Church Charity Foundation of Long Island.

## CPF

### Rule Changes Now Effective

At the May meeting of the board of trustees of the Church Pension Fund, three rule changes were made affecting the benefit rights of certain deposed clergy, active clergy, and the benefit rights of certain children of clergy.

The rule changes, effective July 1, 1976, are in addition to the benefit increases which were enacted in January, and are as follows:

1. Clergy who were deposed before

## The Cover

Three young members of the Diocese of Western Massachusetts helped the Rev. Canon W. David Crockett, executive secretary, transfer money from small piggy banks to a single large bank. The small banks were used by diocesan children to raise more than \$10,000 for Cuttington College in Liberia, as part of the current church-sponsored \$3.1 million drive. The children had adopted the college's pig farm as their project. The big piggy bank was sent to the Presiding Bishop for transfer to Cuttington.

1968 and who had acquired at least ten years of credited service are now eligible for Church Pension Fund personal retirement benefits.

2. A child's benefit may continue to be paid after an unmarried dependent child of a deceased clergyman reaches age 22 if the child is either mentally or physically incapacitated, provided that the incapacity commenced before the child reached the age of 22 and before the minister's death. While no benefits will be paid before July 1, 1976, this ruling applies to children of ministers who died prior to July 1, 1976, and to children of those who die after that date. It also applies to incapacitated unmarried dependent children who are now past the age of 22 regardless of whether or not they ever received a child's benefit from the Fund. It is important to note that this rule change does not apply to children who are receiving benefits from or being cared for by a federal, state, or local tax supported agency or institution, as determined by the trustees.

3. As of July 1, 1976, a minister who has reached the age of 72 will automatically be entitled to a retirement benefit regardless of whether or not he continues to work after age 72.

Deposed clergy affected by the first rule and the parents of children who may be affected by the second rule change are urged to write to the Church Pension Fund at 800 Second Ave., New York, N.Y. 10017, (or call 1-212-661-6700) so that they can receive the benefits to which they may be entitled.

## ANGLICAN COMMUNION

### Nippon Seikokai Prelate Visits 815

The Most Rev. John Naohiko Okubo, Presiding Bishop of the Nippon Seikokai (The Anglican Church in Japan) visited the Episcopal Church Center at 815 Second Ave., New York last month during an educational visit to North America. The bishop was accompanied by his wife.

Bishop Okubo consulted with the Rt. Rev. Edmond L. Browning, executive for national and world missions, and others at the Church Center. He was celebrant at a eucharist in the center's Chapel of Christ the Lord, assisted by Bishop Browning and the Rt. Rev. John Allin. The service was in Japanese. Bishop Browning acted as interpreter for the visitors.

In his homily during the eucharist, Bishop Okubo said it was fitting that during the Pentecost season Christians should be worshipping together using different languages.

He said the Nippon Seikokai is happy to be participating with the Episcopal Church as partners in Christian mis-

sion in the Pacific area and noted that there are many ways in which the two churches can be of help to each other.

Bishop and Mrs. Allin were hosts at a luncheon for the Okubos following the eucharist.

## SOUTH AFRICA

### Bishop: Apartheid Must Be Faced by Civil Officials

Speaking to 100 priests attending a diocesan conference in Capetown, an outspoken foe of South Africa's policy of apartheid said that professed Christians in the government should be "faced quite directly" with Christian teaching on human relations.

The Rt. Rev. Lawrence Zulu, Bishop of Zululand, said: "Either you are a believer in what the scripture says, in which case you begin to rephrase the (apartheid) legislation, or you declare yourself to have ceased to be a believer and are a politician pure and simple."

The bishop recalled the vocation of Israel in the Old Testament to be a holy people which would ultimately sanctify all nations. That is the role of Christians today, he said.

## NEWARK

### DPBCP Used for Consecration

In a ceremony held in the Roman Catholic Cathedral of the Sacred Heart in Newark, the Rev. John S. Spong was consecrated according to the rite in the Draft Proposed Book of Common Prayer.

He will serve as Bishop Coadjutor of Newark and will succeed the Rt. Rev. George E. Rath upon the latter's retirement.

Chief consecrator was the Rt. Rev. John Allin, Presiding Bishop, and co-consecrators were Bishop Rath and the Rt. Rev. Robert B. Hall of Virginia. The sermon was preached by the retired Presiding Bishop, the Rt. Rev. John Hines.

Immediately following the consecration, Bishop Spong was celebrant of the eucharist using a form of service from the Draft Proposed Book.

(At the time the Draft Proposed Book was issued, the Presiding Bishop and the President of the House of Deputies issued a statement commending it to the church for study and authorizing liturgical use of its contents when this is desired.)

Among the many guests attending the service was Archbishop Peter J. Gerety of the Roman Catholic Archdiocese of Newark.

Bishop Spong, a graduate of the University of North Carolina and Virginia Seminary, was ordained to the priesthood in 1955. Since then he has served on many church boards and



Bishop Okubo and Bishop Allin in the lobby of the Episcopal Church Center.

commissions, in missions and parishes, and has conducted religious programs for television. He is the author of numerous publications, including the book, *This Hebrew Lord*.

At the time of his election as coadjutor, he had been rector of St. Paul's Church, Richmond, Va., since 1969. He has been instrumental in directing the work on the Church's New Teaching Series.

The bishop and his wife, Joan Ketner, are the parents of three daughters.

• • •

While the consecration was being held within the cathedral, eight demonstrators walked outside carrying placards calling the ceremony a "sacrilege." The protesters declined to give their names to reporters or explain their criticisms.

## COURTS

### State Aid to Church Colleges Curbed

Although the U.S. Supreme Court upheld, 5-4, the constitutionality of state support for church-related colleges, it ruled that funds may not go to institutions granting divinity degrees primarily.

The ruling was in favor of the State of Maryland, which adopted a program in 1971 awarding state funds to private colleges and universities. The funds, now used in 17 state colleges, cannot be used for sectarian purposes.

Justice Harry A. Blackmun stated that the program did not have the primary effect of advancing religion. He was joined in that opinion by Chief Justice Warren E. Burger and Justice

Lewis F. Powell. Justices Byron E. White and William H. Rehnquist upheld the decision in a separate opinion.

In 1974, a federal court upheld the Maryland program, 2-1, as one which was intended to assist "higher education generally, not church-affiliated colleges specifically." The program, itself, is based on a \$200 grant for each associate of arts degree and \$500 for each bachelor of arts degree awarded the previous year.

The appeal was taken to the Supreme Court by a taxpayers' group supported by the American Civil Liberties Union and Americans United for Separation of Church and State.

Justice Blackmun held that the case is analogous to one decided in 1971, when the court upheld the constitutionality of providing construction grants for both public and private colleges. In that case, no funds could be used for the construction of chapels or any buildings used for sectarian instruction or worship, or as part of a divinity school.

Justices William J. Brennan, Jr., and Thurgood Marshall agreed with the dissent of the lower court that the program "does in truth offend the Constitution by its provision of funds, in that it exposes state money for use in advancing religion, no matter the vigilance to avoid it."

Separate dissenting opinions were issued by Justices Potter Stewart and John Paul Stevens.

## ORGANIZATIONS

### Historical Society Meets

The Rt. Rev. Scott Field Bailey, Bishop Coadjutor of West Texas, was unanimously elected president of the Historical Society of the Episcopal Church during its annual meeting in Austin, Texas.

Also elected were the Very Rev. W. Roland Foster, dean of General Seminary, vice president; the Rev. Frank E. Sugeno, secretary; and the Rev. Frank S. Doremus, treasurer. The latter two are on the faculty of the Episcopal Theological Seminary of the Southwest, in whose library building the church archives are located.

Elected for three-year terms on the board of directors were Dupuy Bateman, Pittsburgh; the Rev. Frs. Gordon Charlton, Austin, Gerald N. McAllister, San Antonio, N.W. Rightmyer, Lewes, Del.; the Rev. Canon Charles Guilbert, San Francisco; and the Ven. Charles Rehkopf, St. Louis.

The society's membership has been increased during the past year to 1,776, including 676 institutional members. Each member receives the quarterly publication, *The Historical Magazine*,

and according to its editor, the Rev. Lawrence L. Brown, the circulation has more than doubled in the past five years and is growing daily, especially during this bicentennial year. With the assistance of grants from the church's Bicentennial Committee and the Church Missions Publishing Company of Hartford, Conn., a special issue of the magazine has been sent to every clergyman of the Episcopal Church.

Dr. V. Nelle Bellamy, archivist of the Episcopal Church, presented her report for the triennium — it will be included in materials sent to deputies and bishops.

While the major portion of the society's budget is included in the budget of General Convention, funds are not adequate to provide for purchase of occasional items, nor for expansion of space that will be required when the present space is filled, which is estimated to be by 1984.

Dr. Bellamy and her staff have completed the processing of the records of General Convention, Domestic and Foreign Missionary Society, and the National/Executive Council.

The work of cataloguing the 9,000 books in the library is in process, as is that of private collections, Dr. Bellamy said.

While the archives of the Episcopal Church are located on the ETSSW campus, it has no responsibility to the seminary although the latter provides the building and a share of the cost of utilities.

Some time ago the directors approved the policy that the archives must always be near a seminary with a good historical library and a college or university with a good department of history. The seminary and the University of Texas seem to meet these qualifications.

## UPPER SOUTH CAROLINA

### Wife Pleads Guilty to Murder of Husband

The wife of a black priest in Columbia, S.C., was sentenced to life in prison after pleading guilty to the murder of her husband Aug. 19, 1975.

Delores B. O'Neal, 29, said in a statement entered in the court record that following an argument she struck her husband with a brick then cut his throat with a kitchen knife.

The Rev. William F. O'Neal, 45, had been rector of St. Luke's Church, Columbia, since 1958. He was prominent in religious and political activities and was well known for his efforts toward racial harmony.

Mrs. O'Neal had been charged with premeditated murder, which would carry the death penalty if she had been convicted in a jury trial.

# BRIEFLY . . .

**The Community of the Holy Trinity**, which is the only contemplative monastic order for men in the Episcopal Church, has moved from Los Gatos, Calif., to a monastery owned by the Roman Catholic Society of Mary in Santa Cruz. The Anglican order will have sole use and occupancy of it, in return for which members will take care of the building and 300-acre tract of land.

A commemorative 13-cent stamp to be issued in August honors 25-year-old Clara Maass, a Lutheran nurse who gave her life performing yellow fever research in Cuba. As a volunteer, she was bitten twice by a stegomyia mosquito, the suspected yellow fever carrier. She died in August, 1901, ten days after the second bite.

Representatives of 15 dioceses met at Orkney Springs, Va., to consider a study report on selection procedures for candidates for Holy Orders. The conference, which grew out of the work done by the **Study Committee on Preparation for the Ordained Ministry**, included a workshop on the art of interviewing led by members of the department of psychology of Madison College, Harrisonburg, Va., who had themselves served as interviewers in the Bishops Advisory Committees on Applicants for the Ministry (BACAM). Fr. Richard Rising of Dolores, Colo., was the study committee coordinator.

In the six years since the **Faith Alive weekend program** was organized, it has been used in 650 parishes representing 85 dioceses, reports Fred C. Gore, president and executive director. Last year alone, 128 such weekends were held with 115 being rated "excellent" or "good." Twenty-four parishes held their second Faith Alive weekend. The board of directors recently elected Edwin H. Ferree of St. Paul's, Darien, Conn., as chairman.

A report from Salt Lake City indicates that more than 100,000 converts are expected to be baptized into the Mormon Church (**Church of Jesus Christ of Latter-day Saints**) this year. An average of 322 new members have been baptized daily since 1965 when worldwide membership was 2.4 million. Convert baptisms numbered 95,412 in 1975. The annual birth rate among Mormons during the last ten years has remained relatively constant — 49,413 children were baptized in 1965, and 50,263 in 1975.

*An Orthodox priest summarizes the basic*

*Orthodox positions*

*and the negative reaction*

*of the Orthodox Church to*

# THE ORDINATION OF WOMEN

By JOHN MEYENDORFF

The question of women's ordination was never raised among Orthodox or Catholic Christians until our own time. The recent debate on the subject, spurred by the possible forthcoming ordination of women in the Episcopal Church, did produce quite a literature, but it is mostly passionate and superficial. I will certainly not attempt to discuss all the arguments for or against the ordination of women as they appeared in the more serious publications, but simply try to point at the main and basic Orthodox positions which explain the negative reaction of the Orthodox Church to the idea of ordaining women to the sacramental priesthood. These can be summarized in five points:

(1) Scripture and Tradition bear unanimous testimony to the fact that Christ, the apostles and the ministers of the early church, as well as their episcopal and presbyteral successors

*The Rev. John Meyendorff is a priest of the Orthodox Church. This article is reprinted from the Russian Messenger.*

throughout the ages, were men and not women. The proponents of the ordination of women know that very well. However, they maintain that this was due to "historical conditioning" and thus does not belong to the substance of the Christian faith. What they ignore is that the issue of the ordination of women involves not only Scripture and Tradition as "authorities" for the Christian community, but is also a test of how the *events* to which these authorities witness must determine the life of the church *today*. The incarnation, the death and resurrection of Christ and the coming of the Spirit at Pentecost led to the birth of a church whose teaching and sacramental ministries were held by men and not women. Do we want to belong to that same church? The fact that most pagan religions in the time of Christ did have priestesses, as well as priests, shows that a male priesthood has the sign of a specifically biblical, i.e. Jewish and Christian identity of the early church. The church today claims to be "apostolic." This means that its faith is

based upon the testimony of Christ's eyewitnesses, that its ministry is Christ's and it is defined in terms of the unique, unrepeatable act of God, accomplished in Christ *once* (c.f. Heb. 6:4; 8:28; I Peter 3:18, etc.). (No new revelation can complete or replace what Jesus Christ did "when the fullness of time" was come. Gal. 4:4.) The Gospel of Christ cannot be written anew because "the fullness of time" came then and not at any other time. There is a sense in which all Christians must become Christ's contemporaries. Therefore, the very "historical conditioning" which characterizes the Gospel of Christ is, in a sense, normative for us. The 20th century is not an absolute norm; the apostolic age is.

(2) The Christian faith, as held by the church, is not a negation of nature but its salvation. The "new creation" does not suppress the "old," but renews it and transfigures it. This point is very strongly and adequately expressed in the carefully worded Orthodox Statement for an Orthodox-Anglican Consultation held in 1974: "God created men as 'male and female,' establishing a diversity of functions and gifts; these functions and gifts are complementary but are not at all interchangeable . . . There is every reason for Christians to oppose current trends which tend to make men and women interchangeable in their functions and roles, and thus lead to the dehumanization of life."

(3) The "appeal to nature" implied in

the argument above can perhaps be construed as an apology for a "male-dominated" society, unless one does recognize, at the same time, the inalienably central role of women as revealed in salvation history, a role which the Orthodox Church emphasizes with exceptional strength in its theology and its liturgy: Women were the first witnesses of the Resurrection (Matt. 28:1-15, John 20:1); women are venerated by the Orthodox Church with a specific title: "equal-to-the-apostles" (St. Mary Magdalene, St. Thecla, St. Nina of Georgia, St. Olga and others); and of course, Mary the Mother of God, is recognized as the "New Eve," since, on behalf of all mankind, she accepted the will of God, announced by the angel, and thus became the human being closest to God, venerated in the Orthodox liturgy as "more honorable than the Cherubim and more glorious beyond compare than the Seraphim."

Actually, there is no doubt in my mind that the protestant rejection of the veneration of Mary and its various consequences (such as, for example, the really "male-dominated" protestant worship, deprived of sentiment, poetry and intuitive mystery perception) is one of the *psychological* reasons which explains the recent emergence of institutional feminism. But this psychological aspect of the issue may also have

deeper theological roots. The sacramental ministry of the church is centered on Christ: the bishop, or the priest, celebrating the eucharist is doing what Christ did, and as such, is the Bridegroom of the church and the "image of the Father," according to St. Ignatius of Antioch, writing around 100 A.D. This function of Father and Bridegroom can only be fulfilled by a man. But the life of the church is far from being limited to this ministry. The church exists because initially, a woman, the Virgin Mary, was able to say "yes" to God, and thus received the Holy Spirit. Later, the Holy Spirit descended upon the whole church, not only upon the apostles or their successors, and spurred a multitude of ministries, including the prophetic, which always included women. For example, monasticism, the prophetic function in the history of the Orthodox Church up to modern times, together with other vocations, particularly in the field of social and educational services, are making the church to be truly the church and are fulfilled by women better than by men because they require intuitive virtues closely akin to femininity and motherhood.

In modern Orthodox theology there exists a still undeveloped trend which discerns in the Holy Spirit the divine foundation or prototype of the feminine

aspect of human personhood. If developed in a proper context, this trend, which possesses a strong biblical foundation ("And the Spirit and the Bride say, Come" - Rev. 22:17, etc.), would certainly help one to understand how the inseparable but distinct roles of the Son and the Spirit in the redemption of the world are reflected in the inseparable, but also distinct, functions of women and men in the life of the church. On the other hand, it would also show that a bland acceptance of "interchangeability" in the functions of men and women is a rejection of the image of God in humanity and a tragic surrender to a purely secular and, in fact, dehumanizing understanding of man.

(4) Most Orthodox observers of the present movement in favor of the ordination of women in Anglicanism cannot fail to see it as a typically western and medieval form of clericalism. The ordained ministry is interpreted primarily as a "privilege" which is denied to women. But what about the terrible *risk* of ordination? St. John Chrysostom and, more recently, John of Kronstadt (a parish priest himself) have insisted in saying that, proportionately, there will be many more priests in hell than laymen! One wonders, then, whether it is not a woman's privilege to be spared from a vocation to which God calls men in the mystery of his dispensation and which so many of them accept without thinking of all implications! It is undoubtedly the same clericalism which leads to obvious misreading of Scriptural evidence, as if, for example, Paul, writing that in Christ "there is neither male nor female" (Gal. 3:28), was referring to the ministry and destroying the order of creation, and simply affirming that the kingdom of God (already anticipated in the church) was open equally to all. Indeed, in the kingdom of Christ, there will be no sexual segregation, but neither will there be bishops, priests, or deacons.

(5) From the ecclesiological point of view, one finally wonders how the Episcopal Church, which specifically insists on its "catholicity," i.e., on its unity with the apostles and the fathers, its acceptance of tradition as it was authentically held in the past and is being held today by the ecumenical councils and the universal church, can decide an issue of such importance by majority vote at a national convention. Would it not be an act of obvious factionalism and separateness?

Finally, it must be emphasized that men and women equally share in the "royal priesthood" of all believers (Peter 1:9), and a full participation of women in all the functions implied by this dignity must be a permanent concern of the whole church.

## His Way

His Way of sight unmists our eyes.  
No evanescent, pale surmise  
Can list the newly wakened days  
He ventures past the distant haze.

His Way of action fires our nerve  
For purpose spurning goals that swerve  
With vagrant fancy's errant whim,  
To *act*; by deed remember Him.

His Way of being ranks before  
Man's sure, prim reckonings. How much more  
His Presence shores our inward soul  
Than sturdiest walls — to make us whole!

Still we perceive His staff and rod  
Of comfort. Now we sense the prod  
To stir us on where His Light rays;  
But most, to tend Him where He prays!

Lawrence Mills

# DIPTYCHS

*It is a scandal for us, who call Jesus*

*Lord, not to show our common*

*origins in him.*

By W. BABCOCK FITCH

**D**iptychs is a technical, liturgical term for the lists of the names of the members of the Body of Christ, the living and the dead, for whom special prayer is made in the liturgies of the church. At times the naming of the church, which first took place at baptism, was done by a deacon. The term, diptychs, is derived from the elaborately carved, two-leaved folder, normally of ivory, in which the names of the church, the living and the dead were written. Around the middle of the third century the act of reading the names on the diptychs was done openly among the faithful followers of Jesus, and inclusion or exclusion of a particular person's name was taken to be a sign of communion fellowship or of excommunication.

The artistic model of ecclesiastical diptychs is derived from the consular diptychs of the Roman Empire. The consular diptychs contained the portrait and name of the new consul and were distributed on his accession to office. It served as a symbol of his power, protection, privileges, and right to help from the citizens of the local region. Diptychs could be used today to represent the relations which members of the local church have with Jesus and with each other. Diptychs could serve to symbolize today the body's freedom, the body's privileges, the body's protection, the body's power, and the right to help from other members of the people of God.

There is a connection between the diptychs of the patristic church and the biblical thought of a Book of Life or heavenly register in which the names of the saints, the elect, or washed, are found. This thought appears six times

in the New Testament (Phil. 4:3, Rev. 3:5, 13:8, 17:8, 20:12, 15:21,27) and is based on ideas found in the Old Testament (Ex. 32:32, Isa. 4:3, Ps. 69:29, and Enoch 47:3).

The exact time this biblical thought was incorporated into the liturgies of the Greek and Latin churches is not known. A guess-estimate of around 375-425 is offered.

As in his homilies at Antioch, so at Constantinople Chrysostom dwells upon the importance of the commemoration of the martyrs and the intercessions for the living and the dead at the moment of sacrifice. . . Thus he speaks of intercessions for the departed when 'angels and archangels are present, the Son of God is present' (J. H. Strawley, *Early History of the Liturgy*, p. 114).

The pilgrim Aetheria, c. 400, mentions in her travel diary that in Jerusalem the diptychs were read by a deacon at Vespers and that the little children present in the assembly would cry out *Kyrie eleison* after each name was read.

In regard to the original position of the diptychs in the structure of the early eucharistic liturgy, it is probable they were related with the offertory, proclaiming the intention of the offerings for the dead by the living. This needs to be documented. However we do know that in the Gallican and Mozarabic rites they came before the great eucharistic prayer. From the sermons of Saint John Chrysostom we can infer that the diptychs came after it. In some churches within the Roman rite the diptychs may have come before or after the great eucharistic prayer or in both places.

In respect to the content of the diptychs, the classes of the departed and the living have already been noted indirectly. But the diptychs also contain other classes of persons such as

prophets, apostles, martyrs, bishops, presbyters, deacons, scholars, monks, nuns, and munificent benefactors. This patristic tradition of naming the church, of renaming the church, by remembering particular classes of persons in a spirit of hierarchical liminality (which means, the last among equals, the middle among equals, the first among equals) offers almost unlimited ecumenical opportunities, not to mention the possibility of providing the occasion of reminding the order of laity that they are called to lay ministries in the local community.

At the 1976 Convention of the Diocese of Western North Carolina the following resolution was passed by a majority vote:

Whereas the Anglican/Roman Catholic Task Force, in consultation with Bishops Michael Begley and William Weinhauer, has determined that no obstacles now exist to the inclusion of the diptychs within the context of the intercessory prayers of the faithful within the eucharistic liturgy,

And whereas, we have been enjoined by the words of our Lord, as written in Holy Scripture, to pray for one another,

Be it further resolved that the diptychs be included in all ecumenical celebrations and

Be it further resolved that local parishes and missions be encouraged to restore the same to weekly celebrations,

Using the suggested form following, or *others, as appropriate:*

Donald of Canterbury  
John, Presiding Bishop  
Paul of Rome  
Pimen of Moscow  
Benediktos of Jerusalem  
Nicholas of Alexandria  
Elias of Antioch  
Dimitri of Constantinople  
William of Black Mountain  
Michael of Charlotte  
Iakovos of Charlotte

Leaders of all Protestant denominations (on certain occasions it may be appropriate to name specific national or local persons and/or particular denominations, for example it may be appropriate to name the W.N.C. Conference during annual deliberations at Lake Junaluska, etc.)

Unfortunately, on an official level intercommunion is not here yet. But there is no reason outside of sin why Lutherans, Methodists, Romans, Anglicans, and the Orthodox within the context of the sacrament of the body and blood cannot pray for each other and even persons of other religions. It is a scandal for us who call Jesus Lord not to show forth our common origins in him.

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*The Rev. W. Babcock Fitch is rector of St. Andrew's Parish, Canton, N.C.*

July 25, 1976

# EDITORIALS

## A Sensible Proposal

A parish priest who is a staunchly Evangelical churchman has come forth with a sensible proposal for the next edition of the Book of Common Prayer — whenever that may come to be. We wish to recommend it to the Episcopal Church at large, and especially to the members of the 65th General Convention, for their serious consideration.

The Rev. Peter M. Peterson is vicar of St. Patrick's Church, Long Beach, Miss. In a letter formally addressed to the Society for the Preservation of the Book of Common Prayer but intended as an appeal to the whole Episcopal Church, he writes:

"For any one or more of the reasons listed below, I appeal to the laity to have the 'Psalter' of the Draft Proposed Book deleted:

"1) A Psalter (Book of Psalms) costs 15¢ from the American Bible Society. Just printing the proposed Psalter costs about 3¢ for each of the 220 pages — at least \$5 to \$6 a copy for the Psalms;

"2) Omission of the Psalter will save one-fifth of the *size* or *cost*;

"3) If the Gospels be not printed — why should the Psalter be? Surely the freedom to choose a version of the Gospel applies equally to the Psalms?"

"4) Deleting the 220-page Psalter from the Proposed Book will allow the reprinting of such popular items as:

a) The BCP-28 Solemnization of Matrimony — 5 pages;

b) The same for the Burial of the Dead — 19 pages;

c) The familiar Morning Prayer, Evening Prayer, Litany, Bidding Prayer, Collects, Penitential Office — 60 pages;

d) The complete Communion Service (with three exhortations) — 23 pages!

"All this would be only 105 pages, more or less, not half the proposed Psalter.

"5) Most important, the proposed Psalter is a poor translation."

Mr. Peterson cites a number of examples to make this point, and others who know Hebrew could easily add many others. We have pointed out on this page [TLC, May 30] that the proposed Psalter is a rankly dishonest translation in which the Hebrew text is ignored in order to provide an English text that will appease the semi-literates who consider the generic use of "man" as "sexist." Since making that charge we have received not a word for the defense. But while we are on this, we are disappointed that neither have we received any measurable support for our position. Can it be that most Episcopalians just don't give a damn whether the Bible is honestly translated for use in worship or not? That we cannot believe. We're more inclined to think that this lack of response is

the apathy of resignation and despair among the long-suffering faithful.

Mr. Peterson closes his appeal with these words: "Let's drop the Psalter from the Draft Proposed Book — and insert the missing pages of BCP-1928 instead!"

We wish to second that motion, adding this amendment: That the proposed Psalter as it now stands either be revised to conform to the text of which it is a deliberate distortion, or be dropped into a deep hole and buried with no Christian tears.

## There's a Right To Live, Too

People are endangering the whole human race by living longer and longer, and if this goes on

something may have to be done about it. Such is apparently the sober, and sobering, reflection of a spokesman for the U.S. Census Bureau.

Jacob S. Siegel, a senior statistician in the bureau's population division, recently told *The New York Times*: "We must learn how to save a 45-year old man from dying from a heart attack. More can be gained from saving the life of a 45-year old man than prolonging the life of a sick 75-year-old. More must be learned about whom to save. Male and female health differences influence what family life will be like, which has a great deal to do with our happiness."

What Mr. Siegel has to say about the importance of saving 45-year-olds from fatal heart attacks, and also about the effect that male and female health differences have upon our family life and hence upon our happiness, is probably sound as any button. But we read the rest of his statement with an Orwellian chill of foreboding: "More can be gained from saving the life of a 45-year old man than prolonging the life of a sick 75-year-old. More must be learned about whom to save."

Is the sole criterion of one's right to live his usefulness to the community — as determined by some committee of social engineers?

If our view of human life is fundamentally biblical — be we Jewish or Christian, we reject with all its implications such a statement as "More must be learned about whom to save." Whatever the problems for the rest of society that may result from some people continuing to live on into helplessness in this present world, their right to live is absolute, as is the duty of medical science and their community to help them to live as long as they can and as well as they can.

Any other theory or practice of dealing with human beings is of the Evil One. And we earnestly hope that the opinion expressed by Mr. Siegel was only his own — and not really even that.

# All the President's Men

(a review)

Despite some deep lingering bitterness, which will no doubt be duly registered by the electorate this November, the Watergate scandals seem to have been incorporated into our observation of the Bicentennial as a matter for celebration: The bad guys were routed, the good guys prevailed and the system, as they say, worked. The moral and intellectual drift that produced Watergate hasn't been halted; the system that produces the drift hasn't been reformed in any fundamental ways. The film treatment given Carl Bernstein and Bob Woodward's *All the President's Men*, however, seems intended to reassure us that all is well now that the villains are vanquished. The authors' ragged account of uncovering corruption in the Nixon administration has been turned into an antiseptic, convictionless movie with Dustin Hoffman and Robert Redford starring as the reporters.

In their book, Bernstein and Woodward sometimes seem insensitive to the betrayals of decency they report — but perhaps thick skins helped them get the job done. If the Nixon administration's corruption — what John Dean called "a cancer" — ever made them sick to their stomachs, they don't record it. Where more sensitive or passionate natures might have lost their heads, Bernstein and Woodward kept theirs and tracked down the truth piece by recalcitrant piece. The movie is a faithful enough record of their tracking but nevertheless slick and uninspired. The legendary cynicism of journalists may be necessary to the practice of their trade, a professional hazard; but a lack of sensitivity on the part of filmmakers is among the myriad things that can wreck a movie, and the film version of *All the President's Men* is completely done in by it.

The movie is bracketed by two events: the burglary of Democratic Headquarters at the Watergate complex in June 1972 and Nixon's resignation over two years later. Early in his investigation, Woodward is tipped by an anonymous, highly placed source called Deep Throat (Hal Holbrook) to follow the evidence provided by transfers of cash from a secret fund nominally controlled by the Committee to Re-elect the President. This procedure finally leads to disclosures more serious than most people at the time, in-

cluding Woodward, were able to imagine.

The script, by William Goldman, does an admirable job of telescoping the reporters' sometimes frantic, always careful, investigation; but Goldman is not noted for subtle delineation of character, which, excepting the obvious villainous traits of Nixon and his men, receives almost no attention. The two stars fail to supply what the script lacks in this regard; the large supporting cast does much better, but their efforts are defeated by Alan J. Pakula's morally flattening direction.

Pakula leans on underplayed versions of the gratuitous melodramatic devices of standard thrillers, and so has



gotten high marks from reviewers for his "restraint." But these devices, underplayed or full blast, all but lost their potency years ago; and, besides, who wants to be titillated by actions that fouled the electoral process of this country? Gordon Willis, using some of the photographic techniques that distinguished his work on the *Godfather* films, provides *All the President's Men* with a more textured, suggestive atmosphere than it has otherwise earned.

The foremost insensitivity in the film is perhaps Robert Redford's performance as Woodward. This actor has complained that his good looks prevent him from being taken seriously; but plenty of handsome actors have been taken seriously as artists. In the role of the unpretentious Bob Woodward, Redford might have muted the elegant blonde glare of his appearance and tried to portray a human being. Instead, he parades around the *Washington Post's* newsroom in fancy shirts, modestly chic ties loosened just so, fine gold hair expertly swept away from the forehead and carefully mussed. His oddly facetious performance here suggests no resources of feeling or technique that would allow him to embody a man like Woodward.

Where Redford is all surface shine and cool sexiness, Dustin Hoffman, as Bernstein, is all surface slovenliness

and tired mannerism: We've seen his dogtrot walk and heard his oblique way with a line too often; he needs to find some new shticks. In one piece of nonsense, Bernstein and Woodward are seated a few feet apart on a couch in the well appointed office of *Post* Executive Editor Ben Bradlee (Jason Robards). Bernstein, in a characteristic gesture, drops a cigarette ash on the expensive upholstery; Woodward reaches over and brushes it away. This odd couple bit, perfectly emblematic of Redford's and Hoffman's — indeed, the whole film's — shallow approach, should have been cut; but then no amount of cutting would have helped much.

*All the President's Men* is most disturbing just in its lack of any psychological fineness or probing; it is, in fact, a fatuously complacent film. We now know a great deal of what happened in the nation under President Nixon; what we need to understand is why, but this movie isn't suggesting any answers. Its makers aren't even asking the question.

Francis Ford Coppola's grueling portrait of a professional wiretapper, *The Conversation* (starring Gene Hackman), suffuses its elements of melodrama with meaning and says more in one frame about corrupt Watergate mentality than *All the President's Men* does in two and a half hours. (It won grand prize at the 1974 Cannes Film Festival.) In the *New York Times Book Review*, Maureen Howard, in her recent review of Lillian Hellman's superb moral essay, *Scoundrel Time* (about, in part, an earlier Nixon), wrote that, "We cannot go back after each national scandal to a self-serving posture of innocence." This is exactly what *All the President's Men* is asking us to do. Like the Nixon administration, this movie was made to play in Peoria; perhaps Peoria deserves better.

MICHAEL HEFNER  
Lincoln Park, Mich.

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# BOOKS

## Compelling Puzzle

**BONHOEFFER: EXILE AND MARTYR.** By Eberhard Bethge. Seabury/Crossroad. Pp. 178. \$7.95.

Dietrich Bonhoeffer must always remain something of an enigma, not only because of the fragmentary character of his later theology, but also — and mainly — because he was one of those curious species of Christian thinkers who combined a pietistic and conservative spirituality with a liberal — indeed *radical* intellectual outlook. One thinks of P. T. Forsyth in this regard, or the New Testament scholar John Knox.

In order to decipher the compelling puzzle which is Dietrich Bonhoeffer, we must continue to rely primarily on the interpretations of his friend and pupil Eberhard Bethge. It was to Bethge that, in August of 1944, Bonhoeffer smuggled the outline of a new book of theology. All we have of this book are the merest fragments. Nevertheless, these fragments have done much to refashion contemporary Christianity with such phrases as "the world come of age," "religionless Christianity," Jesus as "the man for others," and so forth. Given Bonhoeffer's importance for theology, and Bethge's importance for Bonhoeffer, any book from the hand of the latter must be approached with due respect. And so it is we come to his latest: *Bonhoeffer: Exile and Martyr*.

It becomes quickly apparent that the book is hardly a major effort. We find in it few new data about Bonhoeffer. Most of the material has already appeared in one form or another. The chapters, we further discover, previously served as lectures, with even some of these the result of earlier efforts still. Along with the initial feeling that one is being offered biographical leftovers, this reviewer could hardly avoid wondering about the manner in which this material came to be related to the current situation in South Africa. Not that these chapters do not add certain poignant insights to conditions there! But one is left with the suspicion that the bringing together of Bonhoeffer and South Africa may have been more the result of some enterprising editor's commercial sensibilities than anything else. Thus before the reader of *Bonhoeffer: Exile and Martyr* will have proceeded a score of pages, he may find himself toying with the surmise that what he holds in his hand is little more than a theological potboiler.

Still, the book is hardly that. Indeed despite everything, it turns out a most excellent little volume. Why? Perhaps because Dietrich Bonhoeffer tends to

be a source of never-ending fascination. Perhaps because the martyr's disciple and biographer continues to show himself a more-than-adequate apostle of Bonhoeffer's thought. Perhaps because the interpreter shows a felicitous command of the English language. Perhaps because the chapters really *are* applicable to South Africa, and not there alone, but every other troubled area of the world (and what part of this world is not troubled?). Perhaps because all Christians — and the clerical variety especially — will derive much substance from the pages of this book, especially the chapters entitled "Credible Ministry" and "Authentic Theology."

(The Rev.) DAVID A. EDMAN  
Scottsville, N.Y.

## Important Reprint

**WOMEN AND HOLY ORDERS**, by Charles Raven. Originally published in London, 1928, now re-published by The Propers, 1600 E. 58th St., Kansas City, Mo. 64110, with an essay by the Rev. George G. Swanson entitled *The First Fifteen — A Brief History of Anglican Women Priests*. Pp. 156. \$3.85 paper.

Canon Charles Raven, an eminent liberal theologian of the Church of England a half-century ago, was one of the pioneer advocates of ordaining women to priesthood and episcopate. This essay from his pen is an important document in the literary history of the subject. Whether the present-day reader agrees or disagrees with Raven's premises or the conclusions he draws from them, the book merits careful study.

In this as in his other writings Canon Raven expressed the early-20th-century liberal's passionate and rather uncritical devotion to the democratic and equalitarian dogmas of modern secular progressivism. It will seem to some who read this 1928 book in 1976 that the anti-ecclesiastical, pro-secularist bias is very strong in Raven's theology of holy orders — stronger than Scripture and catholic tradition.

Nevertheless he does keep his own case within a theological framework; he thinks it through as a Christian rather than simply as an enlightened progressive thinker.

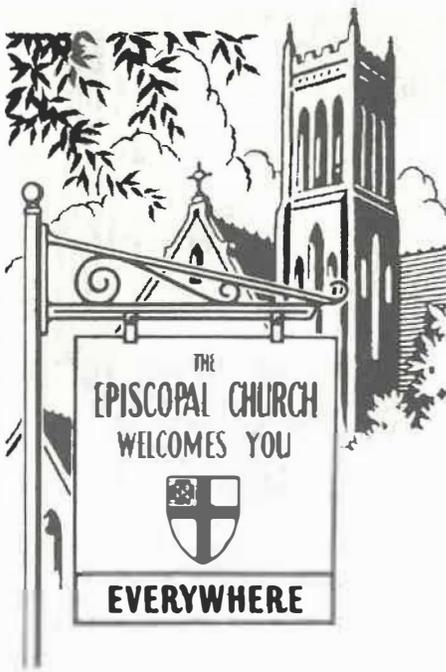
Fr. Swanson is the husband of Katrina Welles Swanson, one of the Philadelphia 11, and an activist in the crusade for the ordination of women. In his essay which follows Raven's book he traces the history of the struggle since 1944 (the Hong Kong case) down to the present. He does so quite frankly and openly as an advocate. There is also a useful annotated bibliography.

C.E.S.

The Living Church

# SUMMER CHURCH SERVICES

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**.



## ANCHORAGE, ALASKA

**ALL SAINTS'** 8th and F Sts.  
The Rev. Norman H. V. Elliott, r  
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

## 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

## PLACENTIA, CALIF. (North Orange County)

**BLESSED SACRAMENT** Angelina Dr. & Morse Ave.  
The Rev. Anthony F. Rasch, r  
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9;  
(Mon thru Fri) EP 6; C 1st Sat 4-5:30

**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; Ev, 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.

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725---30th St.  
Sun 8 HC, 10 Cho Ev (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. & child care. Wed 11:30 HC

## DENVER, COLO.

**ST. MARY'S** S. Clayton & Iliff---near Denver Univ.  
Fr. James Mote, SSC, r, Fr. T. Raynor Morton, SSC, senior c; Fr. David Wessell, v of the parochial mission  
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9 (and as desired)

## DANBURY, CONN.

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10, HC Wed, HD, 1S & 3S 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 & 10; 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.

## 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

## DODGE CITY, KAN.

**ST. CORNELIUS'** First Ave. at Spruce  
The Rev. R. W. Treder, r  
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

## BOSTON, MASS.

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

## FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
Fr. Carl E. Gockley, r  
Sun Masses 7:30, 10:30

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## CLAREMONT, N.H.

**UNION CHURCH (Est. 1771)** Old Church Rd.  
The Rev. John H. Evans  
Services 9, HC 1S & 3S

## MIDDLETOWN, N.J.

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

## NEWARK, N. J.

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

## WEST ORANGE, N.J.

**HOLY INNOCENTS'** 681 Prospect Ave.  
The Rev. Trevor E. G. Thomas, r  
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

## ALBUQUERQUE, N.M.

**ST. JOHN'S CATHEDRAL** 4th & Silver, SW  
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

## BROOKLYN, N.Y.

**ST. JOHN'S** 99th St. & Fort Hamilton Pkwy.  
The Rev. George C. Hoeh  
Sun HC 8 & 10; Wed 6:30, 7:10

**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

## CLAYTON (1000 ISLANDS), N.Y.

**CHRIST CHURCH** John & Hugunin Sts.  
The Rev. Richmond Hutchins, r  
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

(Continued on next page)

# SUMMER CHURCH SERVICES

(Cont'd. from previous page)

## 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). Wkdays 7:15 MP & HC; 5 EP (Sat 3:30 plus  
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

**ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r  
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8;  
Sat 9; Wed 6; Thurs 12 noon

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

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

**EPIPHANY** 1393 York Ave. at E. 74th St.  
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Ernest E. Hunt, III, r; Lee A. Belford, George Benson,  
Hugh Hildesley, William Stemper  
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed  
HC 6

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Thomas Greene;  
the Rev. Douglas Ousley; the Rev. Leslie Lang  
Sun HC 8, 9, 11, (1S) MP 11; Mon thru Fri MP 8, HC 8:15;  
12:10; Tues HS 12:30. Wed EP 5:15. HC 5:30; 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

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c;  
the Rev. C. F. Hilbert, the Rev. L. C. Butler  
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

**WARRENSBURG, N.Y.** LAKE GEORGE  
**HOLY CROSS PARISH** 57 Main St.  
The Rev. Robert D. Creech, r  
Sun Masses 8, 10; wkdays as anno. Shrine of Our Lady of  
Walsingham

## HERSHEY, PA.

**ALL SAINTS** Elm and Valley Road  
H. B. Kishpaugh, r; W. L. Hess, assoc  
Sun H Eu 7:30 & 10; Wed 10

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. BBS) & Johnston Aves., & Gertrude St.  
— Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sefrmon

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. D. P. Bachmann, c  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);  
Thurs HC 1; HD as anno

## DALLAS, TEXAS

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

## FORT WORTH, TEXAS

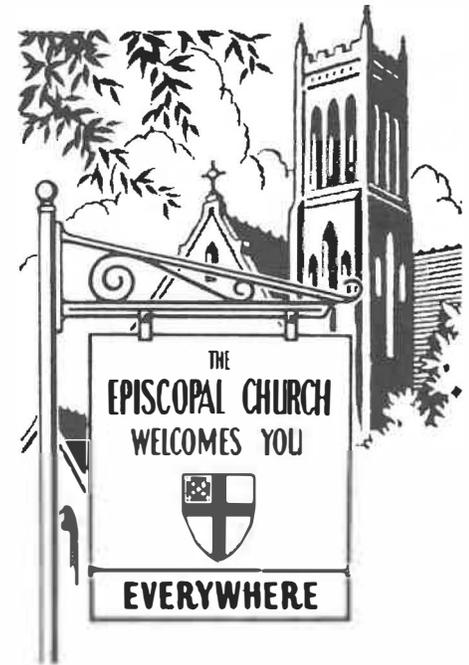
**ALL SAINTS'** 5001 Crestline Road  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;  
Also Wed & HD 10; EP daily 6

## ALEXANDRIA, VA.

**ST. PAUL'S** 228 S. Pitt St.  
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (1S HC)



## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
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Sun Lit & Ser 11; EP 6

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