

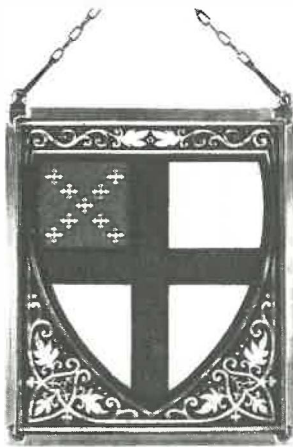
THE LIVING CHURCH



Georgiana M. Simcox, and Carroll E. Simcox: Our good wishes go with them [see pp. 6 & 10].

House of Bishops Statement • *page 11*

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Time is a big subject. The unceasing flow of future events into the present, whence they immediately become things past, is endlessly fascinating. Apparently consciousness is what holds it together for us. To be conscious is to see what is about to happen, what is happening, and what has just happened as a unified picture. Of course this is an ability which we humans share with many other creatures that move on the face of this earth. The first time a child tries to catch a robin, squirrel, or fish by the tail, the young human learns how well-adjusted other creatures are to time and space.

Perhaps we have a broader and wider view of space—but I would not wish to argue the point with an arctic tern, which flies from the Arctic to the Antarctic and back every year, or with a salmon which emerges from a certain stream, swims half way around the world, and returns in due course to the very same stream to mate and die.

On the other hand, we surely do have a broader view of time. A family, a farm, a business, a parish, or a government constantly require us to look years ahead. We all look back over our lifetime. Beyond that, there is what was told us of previous generations, what we have read, and what historians and archeologists have discovered of earlier eras.

All of this is true of communities as well as of individuals. For a group to be conscious of itself as a group, it must not only have a shared experience of the present, but also shared memories of the past and shared hopes for the future. The American traveler is often impressed with the sense of community in old-world towns where there is so much common history

and often so much agreement as to what the future ought to be.

The relation of religious faith to all of this is worthy of reflection. When our minds move from that future which we can envisage to a more ultimate future, or when we meditate with intensity upon the present, or when we try to go behind the past we remember to ultimate origins, then we are forced to think in different terms. We turn to symbols and a sense of the transcendent. The same is true of communities of people. For a community to identify its ultimate roots, beyond any specific or remembered details, it must resort to symbols. In most cultures and civilizations, it falls to the priest to preserve the chronicles of heroic ancestors, great battles, and adventurous crossings of seas or mountains which give meaning to the origins of a people. Similarly it may fall to the priest to speak of a future in which the aspirations and hopes of a people may find fulfillment. The songs, dances, and epics celebrated by the tribe enable it to be a tribe, to find sufficient purpose and meaning for its existence, to find justification for the pain, toil, and anxiety of living.

We Christians are not totally unlike our brothers and sisters of other faiths. But beside the powerful and holy ancient legends of tribal prehistory, we also set the true story of the One who is the central figure in the history of the entire human race, the true stories of men and women and children who have lived and died for him ever since, and the hope of that heavenly country where we will live with them in his presence. We have a



Intersection

There is a meeting of the ways
Where the flowing jams
And everything slows down
For decision making
So that there may be a sorting out
That enables
A getting on with it.

Bernard Via, Jr.

book, and bread and wine, in which past, present, and future are brought together. What we do on Sunday, as we gather around the lectern and the holy table, is truly to be, to be conscious in a fuller way, to be human, to be those to whom God has given fuller life. H.B.P.

The Living Church

Volume 175 Established 1878 Number 19

An independent weekly record of the news of the Church and the views of Episcopians.

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DEPARTMENTS

Books	15
Feasts, Fasts and Ferias	13
The First Article	2
Editorials	10
Letters	3
News	5

FEATURES

For a Good Harvest	
A Statement on Conscience	<i>A. Shradly Hill</i> 8
Impressions of the Meeting of the House of Bishops	<i>Stanley H. Atkins</i> 12

CALENDAR

November

- Pentecost 23/Trinity 22
- St. Willibrord
- Holy Men and Women of the Old Testament
- St. Leo the Great
- St. Martin
- Charles Simeon
- Pentecost 24/Trinity 23
- Consecration of Samuel Seabury
- St. Margaret
- St. Hugh

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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LETTERS

Opening the Door

Three things—within each of ourselves—determine the *condition* of the person and the *position* that person holds:

Number One—Is one spiritually alive?

Number Two—Is one mentally alert?

Number Three—Is one physically strong?

Concerning ordination of women to the priesthood, or, possibly, consecration to the episcopate, these three essentials apply.

Does any man, clergyman or layman, deny the spiritual capacity women have demonstrated through all church history? Beginning with Mary, our blessed Lord's mother! Do we, presently, need further proof of women's ability to uphold the faith once given us by our Savior? We must surely accept the obvious truth that women, in overwhelming numbers, have supported the church and kept its services and activities going when countless laymen have coldly and carelessly and casually cried, "Oh! The church is women's work!" And clergymen, too, have taken the women for

granted, or at best relegated them to minor or lesser roles.

As to mental alertness, who can question women's intellectual astuteness? All other professions recognize women's total qualifications, wherein they have demonstrated, unquestionably, their worthiness to do the job.

Also, the physical strength women possess long has been accepted as being as great, or greater, as that of men. Women, as a majority, outlive men, and in times of stress and crises stand up nobly.

We should concern ourselves only with the three inner attributes God enables us to use, either to our credit or discredit. Church history does not support women's ordination to the priesthood, or consecration as bishops. Our Lord, Jesus Christ, to begin with, knew men *then* were too grossly obsessed with self-importance to accept women as their equals in any respect. It was hard enough for him to find 12 men reliable enough to carry on his work. His great hope was, and is, that we all would increase in stature and be like him, even if it took 2,000 years for men to overcome their bias and narrow and selfish opinions.

The door to greater opportunity for us all has slightly been opened in this present era. The probability is that we in this

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The Living Church

so-called "enlightened age" might fully awaken. Then, the doorway will swing wide open, or else, in fear instead of faith, in ignorance instead of common sense, we will slam it shut and remain in darkness and disgruntled disgust with ourselves.

(The Rev.) BLAKE HAMMOND
Marion, Md.

Anglican Orthodox Church

I have a couple of questions that I believe you can answer.

When the Anglican Orthodox Church met here recently, they placed a large ad in our largest newspaper which announced the name (and reproduced the picture) of a "Presiding Bishop" by the name of James P. Dees. A careful search of Stowe's *Clerical Directory* fails to disclose such a name—unless it is grossly out of alphabetical order.

They also included the name of a local parish of AOC and gave the rector's name as the Rev. George C. Schneller. I can't find *him* in Stowe's either.

For years I have been operating under the assumption that all persons ordained by the Episcopal Church were listed in Stowe's. My question: Is this a false assumption?

Question #2: Is there *somewhere* a person can turn for a brief biography of these two men?

(The Rev.) F. ALLYN WALKER
St. Louis, Mo.

The Most Rev. James P. Dees, D.D., is the Presiding Bishop of the Anglican Orthodox Church. As this is a different denomination from the Episcopal Church, its bishops and other clergy are not listed in directories of the latter. Bishop Dees' office address is P.O. Box 128, Statesville, N.C. 28667. You will find him a courteous gentleman, and his office will gladly respond to reasonable requests for information. We regret that we cannot assume responsibility for supplying such information about other churches, and we cannot usually supply addresses of clergy of other churches. Ed.

Holding Together

The Presiding Bishop's dramatic proposal to the House of Bishops to resign his office over the ordination of women reveals the depth of the division in the Episcopal Church. We are a church which historically has been elastic enough to embrace extremes. The Elizabethan Settlement embraced both Calvinists and Catholics and held together a compromise between the Lutheran emphasis on the prerogatives of the temporal rulers and the Catholic insistence upon the authority of bishops.

In our country at its founding, those who wished to worship according to the

rites and traditions of the Church of England suffered, and many felt forced into exile. Yet, in time, the Episcopal Church was able to maintain its loyalty to Canterbury while being true to the democratic principles of the Republic. Later, the war between the states shattered the unity of institutional Christianity in America. Some denominations are still severed North and South. But scarcely had the surrender been accomplished at Appomattox before the bishops of the North and the bishops of the South met as brothers to re-unite the Episcopal Church. They were men, Christian men, farsighted, forbearing, forgiving.

Our own parish history in the Church of the Advent in Boston has been marked by an intense struggle to hold



fast to catholic faith and practice in the face of popular prejudice. Clergy and lay people who worshiped in this parish church suffered humiliation and ridicule for doctrines, rites and practices which are now an accepted and acceptable part of the new Prayer Book.

In all of these crises, the church was both stretched and strengthened in a faithful witness to the Gospel of Jesus Christ. There is no reason why we, who are the present body of Christ, cannot similarly be stretched and strengthened to become instruments of his peace, that we may be reconciled to one another in him.

(The Rev.) G. HARRIS COLLINGWOOD
Church of the Advent

Boston, Mass.

Using the Old Book

It now appears that there will be sufficient votes at the next General Convention to adopt the proposed Book of Common Prayer. However, there are thousands and thousands of our parishioners throughout the country who love the old book and who will feel very frustrated if they cannot worship under that book. Christian charity would dictate that they be allowed to use the old book as long as they live and I think this should be done.

I have an idea now that if we propose a twenty-one year continuance of the old book, that is for seven General Conventions, that we might get it passed.

CALDWELL MCFADDIN
Beaumont, Texas

THE LIVING CHURCH

November 6, 1977
Pentecost 23/Trinity 22

For 99 Years
Serving the Episcopal Church

EPISCOPAL CHURCH

CHN Supports Community Projects

The Coalition for Human Needs (CHN), a major funding agency of the Episcopal Church, recently granted \$155,586 to ten projects.

Three of the programs also received matching grants totalling over \$12,000.

Earlier, emergency grants of \$27,000 had been made by the coalition office.

The recent coalition grants went to the following:

- Comprehensive Alcoholism Program, Standing Rock Sioux Tribe—\$16,000.

- Advocates for Juvenile Justice of New Orleans—\$27,500.

- Voice of Calvary Ministries Community Health Program, Jackson, Miss., with the program to be expanded into two neighboring counties—\$9,000.

- Interreligious Sponsoring Commit-

tee, Los Angeles, an ecumenical group organizing the Hispanic population around local social issues—\$10,000.

- San Antonio Communities Organized for Public Service—\$10,000 and \$5,000 matching funds grant.

- CLUSTER, Inc. Yonkers, N.Y.—\$7,500 and \$2,500 in matching funds grant.

- Black Christian Education Project, Philadelphia—\$25,586.

- St. John's Ministry/Black Immigrant Youth, Los Angeles—\$10,000.

- Franklin County Federal Credit Union/Consumer Service, Omaha, Omaha, Neb.—\$30,000 plus \$5,000 in matching funds.

- Parent Child Development Center, Inc., West Point, Va.—matching fund of \$10,000.

In addition to the above grants, emergency grants for the following were reported to coalition members:

- The Church in Community, Diocese of California—\$8,500.

- Hunger Education Resource Center of the University/City Ministries, Pittsburgh, Pa.—\$3,000.

- Human/Economic Development Corp., Berea, Ky.—\$10,000.

- Manna House Workshops of New York—\$5,000.

The coalition has set its schedule of meetings for 1978 with the deadlines for submitting grant applications: May 15-16 (deadline, Feb. 15), and Nov. 17-18 (deadline, Aug. 17).

CHURCH OF ENGLAND

New Dean for St. Paul's Cathedral

The Very Rev. Alan B. Webster, dean of Norwich, has been appointed dean of St. Paul's Cathedral, London, which is one of the most influential preaching posts in the Church of England.

The dean, 59, who has been described as a radical and an innovator, has devoted much of his ministry to theological education. He is known internationally as a writer, and because of his concern for both ecumenism and Christian missions, he is one of the most respected clergymen of the Church of England. He is a Church Commissioner and a member of the Crown Appointments Commission which handles appointments of diocesan bishops.

St. Paul's Cathedral was completely rebuilt by Sir Christopher Wren after the

great fire of London gutted the old building in 1666. The new St. Paul's was begun in 1675 and finished in 1710. A feature of the great cathedral dear to American hearts is the Jesus Chapel, dedicated to the memory of Americans based in Britain who lost their lives in World War II.

ANGLICAN COMMUNION

Lambeth May Face Major Problems

The 1978 Lambeth Conference of the world's Anglican bishops is likely to be a "difficult occasion" because of the "absolute split" over women's ordination in the Episcopal Church in the United States and the conflicting opinions over that issue in the Church of England, according to an editorial in *The Times*, England's influential daily paper.

One of the dominant issues at the conference, said the editorial, will be whether Lambeth should formally endorse the ordination of women.

"The pressure will be strong," it said. "It is not only the Episcopal Church in the United States which has taken this step. The policy has been adopted in principle and in some cases in practice as well by the Anglican Churches of Canada, Australia, New Zealand, and Hong Kong. Others may follow and the argument will no doubt be put forcefully that the unity of the Anglican Communion requires such a change and that the position of the Church of England at the center of the Communion will require it to keep in step with the majority.

"Against that can be set ecumenical considerations. It would be very hard to develop closer relations with either the Orthodox or Roman Catholic Churches if women were to become priests in the Church of England. . . On the other hand, relations with the Free Churches would be improved by such a move, so it is hard to see that the ecumenical arguments can be decisive in either direction. The critical question is what would be most appropriate for the Church of England."

"There is," the editorial continued, "a substantial body of opinion within the church which may have no very strong convictions on this question itself but which would not be happy to override the convictions of others. That broad tolerance is one of the deepest and most valuable traditions within the Church of England."



Trinity Church, New York City, was reopened Sept. 18, after having been closed for almost three months for painting, re-lighting, and renovation of the sound system. The congregation waited outside the church in order to join the procession for a festival service. The arches are now off-white and the ribbing is brownstone in keeping with the original design by Richard Upjohn. Trinity Church, dedicated in 1846 and still standing at Broadway and Wall Street, has been designated as a national landmark.

"In one sense," *The Times* concluded, "it might be applied on both sides of this debate because, whatever may be decided, there will be those whose cherished principles or whose desire for service will be rejected. But a church with this instinct of respect for the convictions of others should never be prepared to press change beyond the strong and sincere opposition of a substantial minority. The onus must be on those who want women priests to show that there will be acceptance of them among the church at large, and there is no reason to believe that that condition can yet be met."

THE LIVING CHURCH FOUNDATION

Annual Meeting Held

The Living Church Foundation had its annual meeting in Milwaukee on October 12, under the presidency of Mr. Robert L. Hall. The Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, was elected a member of the Foundation. All of the seven-member Board of Directors were reelected except for the former editor, the Rev. Carroll E. Simcox, who is retiring. Miss Augusta Roddis of Marshfield, Wisconsin, was newly elected to the Board. Tribute was paid to the leadership of Fr. Simcox, and the new editor, the Rev. H. Boone Porter, Jr., was welcomed. Members of the Foundation and all members of THE LIVING CHURCH staff attended a dinner in honor of Fr. and Mrs. Simcox.

JERUSALEM

Ethiopian Archbishop Disappears

The Ethiopian Orthodox Archbishop of Jerusalem was conspicuous by his absence from the traditional celebration (in the city) on the eve of the Feast of Masqal, the Ethiopian Orthodox Church's version of the Feast of the Cross.

Some weeks earlier, Archbishop Abuna Matthew started on a visit to Addis Ababa, the capital of Ethiopia. He did not return as expected for the Masqal observance.

Masqal commemorates the occasion on which the Empress Helena, in the early fourth century, is believed to have found the true cross of Jesus.

On the eve of the feast, the Ethiopian Orthodox community in Jerusalem holds a colorful bonfire ceremony atop St. Helena's Chapel, a wing of the Church of the Holy Sepulcher, which is built on the site where tradition says the cross was found.

Meanwhile, in a related development, the Israeli Supreme Court granted the government an extended period of grace to try to resolve a long-standing dispute between the Ethiopian Orthodox Church and the Egyptian-based Coptic Church.

The controversy concerns possession of the keys to a disputed passageway that links the Ethiopian monastery of Deiral-Sultan on the roof of St. Helena's Chapel with two side chapels in the Church of the Holy Sepulcher.

OHIO

Homosexual Marriage, Ordination Recommended

A task force appointed by the Commission on Ministry for the Diocese of Ohio has recommended that practicing homosexuals be ordained and be married in the church.

The Rt. Rev. John Burt, Bishop of Ohio, urged the task force to reconsider its findings, but the eight member group said it would stand by its report.

The report asserted that "sexual orientation has no relevance in consideration of a candidate for ordination . . . unless there is well documented evidence that the 'sexual orientation' is a 'symptom of some underlying personality problem or psychiatric illness' which, unless treated, would interfere with her or his professional performance as a clergyperson."

"Rather than placing greater guilt on God's people for acts of sexual expression," the task force said, "the church needs to learn to give thanks that these[people] are as responsible as they are while at the same time working to increase responsibility in sexual activity."

The report recommended that "not every word of Scripture can, should, or must be taken literally. Scripture must be viewed in the light in which it is offered and in the context of a culture which we cannot thoroughly understand."

As an example, it noted that the laws in Leviticus speak against homosexuality but also forbid sexual intercourse on the Sabbath. "If we were to acknowledge the Levitical qualifications for religious ceremonial cleanliness and apply these to clergy today," the report said, "the church would necessarily forbid marital sexual relations in every Episcopal rectory after sundown on Sunday."

The task force charged that "the church at this point leaves itself open to the charge of hypocrisy unless it is willing to change its attitudes and behavior toward the homosexual."

It said that "many philandering heterosexuals have been ordained. Many promiscuous homosexuals have, too. Still the focus lies on the heterosexuality or homosexuality of the clergy and not on their manner of expressing their persuasion."

Clinics, workshops, and other educational programs were proposed by the report "to enable persons to choose their

sexual orientation with understanding and not by default."

Bishop Burt said he was concerned over what the open acceptance of homosexuality would do to the American family. He challenged several of the report's conclusions, including its assertion that the clergy have no obligation to exhibit a higher morality than the laity.

He said he would not ordain any persons "who openly practice homosexuality or who openly indulge in heterosexual relationships outside of holy matrimony." He announced that "it will not be my personal policy, either, to permit the use of the Prayer Book rite of holy matrimony for the blessing of heterosexual unions."

Bishop Burt declared: "I happen to believe the marriage service clearly envisions a heterosexual union; and I happen to believe that ordained persons are called to a higher level of moral performance."

Dr. Janeen Carrell-Brown, a psychologist, of Cleveland, headed the task force. Other members were the Rev. Frs. Walter L. Krieger, Wooster; Robert H. New, Perrysburg; and M. Elden Smith, Norwalk; Dr. Edgar S. Bowerfind, Jr., a physician, Cleveland Heights; David Gellatly, Akron; Stephanie Sattelle, Lyndhurst; and Anne Williams, Cleveland.

ECUMENISM

Lutheran-Roman Catholic Papacy Statement Due in 1978

Participants in a national Lutheran-Roman Catholic dialogue have agreed that a common statement on the question of papal infallibility by theologians of both communions will be completed early next year.

Three drafts of a proposed statement on the subject have been studied and a fourth and possibly final draft will be examined at the dialogue session scheduled for February.

Eighteen theologians took part in the latest session which was held in Columbia, S.C.

In the discussions, the commission members have stressed developments in recent years which have placed a new perspective on Roman Catholic doctrine. They have emphasized the "indefectibility" of the church, declaring that "the church is so protected and guided by the Holy Spirit that its faith in Christ remains authentic through the ages."

The question of infallibility was approached after the completion of a statement on "Papal Primacy and the Universal Church," which proposed that Christian unity is possible under a renewed papacy that is subject to the authority of the Gospel.

Earlier, the same group issued a consensus on the Nicene Creed, agreed that

the two churches do not differ substantially on baptism, and saw a convergence of Lutheran and Roman Catholic viewpoints on questions dealing with the ministry and the eucharist.

Co-chairmen of the dialogue are Auxiliary Bishop Austin Murphy of Baltimore and Dr. Paul E. Empie, retired general secretary of the USA National Committee of the Lutheran World Federation and one of the six Lutheran laymen on the commission.

ARCHAEOLOGY

Ruins May Revise Theories on Burial Customs

A discovery made in the ruins of ancient Stobi in Yugoslavia may revise current theories about early Christian burial customs.

A 1,500-year-old tomb has been uncovered by the Stobi Excavation Project, jointly sponsored by United Methodist-related Boston University and Yugoslavia's National Museum of Titov Veles.

The research team has reported that the elaborate crypt appears to be the first possible bishop's tomb of the early Christian period ever found intact in a bishop's church.

Dr. James Wiseman of Boston University notes that scholars have thought high-ranking clergy to have been buried in ornate garments by the early church. But the Stobi tomb contains the remains of an important church official in a simple garment and leather slippers.

According to Dr. Wiseman, the moment of uncovering the crypt was "high Hollywood drama." When the crew began taking up the section of floor that concealed the tomb, the sky thickened. By sundown, the strung lights were swinging in a violent wind.

"As we lifted the final section of mosaic," he recalls, "the heavens let loose a torrent like we'd never seen in Stobi before. The crew insisted I go into the tomb first, and I don't think they did it to be polite."

WASHINGTON

Priest/Reporter Tangles with Press

The U.S. Senate Rules Committee has voted unanimously to review an appeal by the Rev. Lester Kinsolving, an Episcopal priest who is a nationally syndicated columnist and editor of two weeklies, whose application for renewal of membership in the Senate and House daily press galleries was denied earlier this year by the Standing Committee of Correspondents.

The action marks the first time since 1948 that the Rules Committee agreed to

Continued on page 15

BRIEFLY . . .

Chinatown Mission was featured on a recent CBS-TV program, *Look Up and Live*. Sponsored by the Diocese of New York, the mission looks after the needs of many of the estimated 8,000 immigrants who find their way to Chinatown each year. Legal services and manpower help are provided along with a day care center for children, and a music school.

A skeleton, estimated to be almost 4,000-years-old, was uncovered near Darmstadt, West Germany, in what archeologists say was a nearly complete cemetery with hundreds of tombs from the Stone Age. Tombstones, stone cups, tools, and other objects were found in excellent condition, due to the high chalk content of the soil.

A proposal to tax churches, museums, civic groups, and libraries at the rate of 10% of what they would pay if they were taxed like other properties has been presented to the Washington (D.C.) City Council by a citizens' advisory commission. Also recommended was a 10% levy on such institutions as Howard University, national museums, and civic groups which have been exempted from property taxes by acts of Congress, but which would no longer be exempt under the proposal.

Msgr. Tomas O Fiaich, educator, historian, and Gaelic scholar, who was installed as Roman Catholic Archbishop of Armagh and Primate of All Ireland in Armagh's cathedral, has appealed to both factions in Ireland's conflict to make a fresh start based on justice and charity. He paid tribute to the "great contribution" Protestants had made to the province and said he sympathized with them in the tragedies many of their families had suffered in the conflict.

The Minnesota Civil Liberties Union has filed a suit challenging the constitutionality of the 1976 state law that increases tax deductions for persons having children in non-public schools. Taxpayers may deduct up to \$500 on their state income tax for each dependent child attending a private or parochial elementary school, and \$700 for each child in a non-public secondary

school. To qualify further, the child must be in school in Minnesota, North Dakota, South Dakota, Iowa, or Wisconsin. A law of the 1950s set a deduction of \$200 per child.

A Superior Court judge in Providence, R.I., in ruling that a 30-year-old man may not adopt his 20-year-old girl friend, said that in his opinion public morality in "our community" . . . "has not yet descended to such a nadir as to require a probate or Superior Court judge to implement an adoption between persons whose relations are essentially those of paramours." The couple's lawyer had conceded that they were "lovers."

The West German Defense Ministry is investigating an incident in which eight army lieutenants staged a symbolic "burning of Jews" at the West German Armed Forces University in Munich last February. *Frankfurter Rundschau* recently carried a report of the incident and charged that it had been hushed up by school authorities. Last year two West German Air Force generals were fired for defending the visit of a Nazi war hero to a Luftwaffe fighter base.

Church of Scotland (Presbyterian) clergy who now receive the minimum stipend will receive a 10% increase bringing their total to just under \$5,250 a year. The increase, which applies to approximately half the national church's 1,800 ministers, is in full accord with the government's pay policy which not only fixes the maximum increase in pay that may be made but its frequency.

The Lord's Day Alliance national leader, Dr. Samuel A. Jeanes, has called for an amendment of the Civil Rights Act to protect the rights of workers who observe Saturday Sabbaths. He expressed support for a bill introduced by U.S. Rep. Robert Drinan which would exert more pressure on employers to accommodate their workers' religious practices than do existing requirements.

Things to Come

January

9 ff: Trinity Institute, New York. Theme: God at the Center. Dr. Schubert Ogden, Brother David Steindal-Rast, and the Rev. Julian Charley, lecturers.

12 ff: Trinity Institute, San Francisco. Program as above.

FOR A GOOD HARVEST

*Being guided by the Holy Spirit
is not always the certain
thing that some believe it to be.*

By A. SHRADY HILL

God knows that in every decade, every age, the church needs renewal in one area or another. Since Vatican II we have seen, in a very short period of time, more change in both liturgy and attitudes than in any time since the Reformation. And it has come, as has everything recently, with tremendous speed. The rapidly changing climate, instigated by Vatican II and reflected in our own communion by the Proposed Book of Common Prayer and a real renewal in ecumenical effort, involves the church corporate.

There is another prong to the renewal taking place in the church at the present time. To put it simply, it is a renewal of interest, an enthusiasm, if you wish, in the work and the place of the Holy Spirit in personal religion. Its roots and beginnings were in the revival of the healing ministry some 20 years ago, the time that its effects began to be evident at the parish level. This is now being followed by the charismatic movement and the movements that partake of the charismatic thrust and spirit. In one way or another the emphasis is on making faith come alive in the person, clothing it

with a feeling of immediacy and fostering a sense of direct personal contact with God. There is nothing new in all of this except, perhaps, new twists in the methodology of bringing such experience about. Some groups insist on the more spectacular New Testament evidences of religious experience as assurance that the process has taken place. Others, while not requiring religious ecstasies such as speaking in tongues, foster a strong emotional response as part of the process of spiritual renewal. But whatever the technique, this whole approach to renewal strongly insists and emphasizes that it is God the Holy Spirit who is responsible for the renewal and who moves and works in and through the individual. This is a theological proposition as sound as the Rock of Gibraltar for this is the place and function of God the Holy Spirit as defined in the creeds and taught by the church.

But now I presume to make some comments and observations. The old saying that heresy is the exaggeration of a truth or the exaggeration of one truth at the expense of another is applicable here. And it is, in my opinion, absolutely essential that this whole matter be seen in perspective or else the individual who experiences this renewal may find himself in the same position with the man in

the parable who, having swept his house clean of all evil spirits, finds "his last state worse than his first." He may find himself bereft and disappointed and in reaction turning away even from the conventional comforts of a conventional religion in the pews.

The danger that accompanies this type of spiritual renewal is, in one's newfound closeness to God through the Holy Spirit, to begin attributing everything that happens to one as the work of the Holy Spirit and to start examining all of life's events seeking evidence of God's "working." Everything that happens is surrounded with the nimbus of the Holy and life takes on a "spiritual" glow. This is a common state that accompanies many religious experiences.

But the danger, the spiritual trap, is very real. "My ways are not your ways," saith the Lord. And if this is true, then our very fallible human judgment and evaluation is hardly the yardstick by which we can measure what God is doing in our lives. I am very well aware that a large number of people who are experiencing this type of renewal or who have experienced it immediately think that these words of caution come as a denial of the reality of God's living power in the life of individuals. Not so. It is, however, necessary to see as clearly as we can and with the best insight given to us by the great spiritual leaders of the past and present what we know of God's ways with us. And there are some basic insights tested and proven through centuries of spiritual experience.

Being guided by the Holy Spirit is not always the certain thing that some believe it to be. There is the deadly real danger that when we find ourselves in a glow of spiritual satisfaction and attribute what is happening in this event or that circumstance to the guidance of the Holy Spirit that we are merely unconsciously very pleased that things are

The Rev. A. Shradly Hill is rector of St. Bartholomew's Church, Poway, Calif.



RNS

Perspective is needed in all areas of human experience, the wheat seen for wheat and the chaff seen for chaff.

turning out the way we would like to have them anyway. This statement is in no way to derogate those who have grown into a quiet acceptance of guidance and stand ready to plunge into the dark and chilly waters of growth if that is where the Spirit takes them. Satan is also, at times, as gentle as the dove and as wise as the serpent if it serves his ends. It is so easy to confuse self-will with the pleasant workings of God the Holy Spirit and if Satan can gentle us into peace and satisfaction with "the way things are" then he has us where he wants us.

Spiritual renewal speaks of surrendering one's life to the guidance of the Spirit and rightly so. But what does this mean? The emotionally healthy patient in the hospital surrenders himself to the care and skill of the doctors and medical staff. The patient who, enthroned in bed, regales all who will listen with a minute dissection of his illness, an hourly report on his physical state and a morbid interest in every temperature and blood pressure reading is not only a bore to those around him but frequently has a poor recovery rate for his interest is not in growing back into health but rather in the symptoms of the disease itself. If we are to grow into a new creature under the guidance of the Holy Spirit, then it is upon that new creature that we fasten our spiritual sight and not upon making the old man comfortable with pleasing

experiences. "My ways are not your ways," saith the Lord and God's working in us cannot be detected or seen with the frequency that some suppose. Naturally there is joy and excitement with renewal. But, to repeat, this is not the goal. What God has wrought and where God has led us may not really be evident for years. The slow maturing of a fine wine defies weekly analysis. Suddenly one day with a flash of understanding the pieces of the puzzle fall into place and we have that wonderful "Ah, yes!" experience. Here I am and there I was. When this happens the man who is truly guided knows that it is but another plateau on the journey. Anxious introspection is not a sign of spiritual health. The surrendered soul trusts and goes about its business.

The danger always is that the renewal experience will remain merely at the level of experience, a compendium of exciting new emotional orientation. Just as, in the words of C.S. Lewis, sexual attraction, romance, is the self-starter that turns over the engine that leads to marriage, so the emotional experience of renewal is just that, the self-starter. It is the beginning push towards a journey, not the journey itself. One can become enthused over tennis, golf, jogging, any activity or skill but to be enthused is not the same as learning to play the game or perfect the skill. We all know the person who talks a wonderful game of golf or

tennis. It is not the same as playing well. I do not hesitate to make the following observation. The more deeply a life is surrendered to the guidance of the Holy Spirit, the less the person committed talks about it. Of course some of the great spiritual leaders write and speak. But when one is with them unless there is some specific reason, they do not impose God-talk on those they are with. Indeed, except for some indefinable quality about them they seem very much like you and me. The depth of their spirituality eventually emerges as a delightful surprise. They have moved beyond the level of excitement, that necessary spark but potential opiate. And that is good. We must not mistake the excitement for the real thing.

It is natural that we like to share our enthusiasms. This is human. It is correct to assert that the city of Chicago exists. To assert further that there is only one good way to get there is simply not true. To assert that God exists is a reasonable statement for those who have found him or are finding him. To state that there is only one path to him and that everyone must follow and experience it does not fit the history of man's spiritual experience. Again, the spiritual danger facing the person in renewal is that the experience of finding God becomes the big thing rather than God himself. It is a quality of life that people must ultimately seek, not an experience. In my own personal parish experience, the cause of spiritual healing was set back by years because when we had a healing mission a small group who had had contact with the movement set themselves up as those who had found something. They gave off to others the idea that unless one was involved with spiritual healing one had really not experienced Christianity. It was several years before a healing service could be instituted in the parish because of this. Exclusivity is not a sign of the Spirit or of salvation. And again, Satan rejoices when he can twist a good thing around and use it as a tool to divide and put people off. There will always be many roads to God in the area of spiritual experience. One may be better than another for a particular person but none, per se, is better than another.

Whether the current movements for renewal of personal religion are your or my way is beside the point. These words have been written with a real sense of appreciation for that which is obviously good. When any man is brought to a new level of relationship and understanding of the source of his being, that is good. But perspective is needed in all areas of human experience, the wheat seen for wheat and the chaff seen for chaff. And above all, by using the brains and the common sense that God has given us we must be on guard against Satan sowing tares and spoiling a potentially good crop.

EDITORIALS

The Retiring Editor and Mrs. Simcox

Carroll E. Simcox was born in Lisbon, N.D., in 1912. He graduated from the University of North Dakota and then from the Oberlin Graduate School of Theology. He was ordained in the Episcopal Church in 1937 as a deacon and in 1938 as a priest. In the following years he served in a wide variety of parishes, from rural towns and villages to such large cities as New York and Tampa. He has held several teaching positions and he was a chaplain at the Universities of Illinois and of Wisconsin. In 1939 he married a Minnesotan, Miss Georgiana Mantor, a graduate of the university of her home state. The Simcoxes today have two children and three grandchildren.

Fr. Simcox received his Ph.D. from the University of Illinois in 1949 in the field of classical philology. Both teaching and writing have been constant interests for him. He is the author of no less than 15 books, an achievement which itself would be a life work for most men. He became editor of *THE LIVING CHURCH* in 1964 and emerged as one of the most widely known priests of the Episcopal Church. He led this magazine through a difficult period during which many other weekly religious magazines were unable to continue. He has successfully placed *THE LIVING CHURCH* in a position of unique leadership in the Episcopal Church. Mrs. Simcox has filled a number of roles in the editorial office and has for nine years had the highly important responsibility of being news editor.

Fr. Simcox has already packed two or three careers into one, and he might very justifiably settle into well-earned idleness during his retirement. In fact, he will be going to Lexington to assume teaching duties in the Episcopal Theological Seminary in Kentucky. We know that his pen will not be idle, and we will continue to await his future books with interest.

THE LIVING CHURCH owes much to Carroll and Georgiana Simcox. The members of The Living Church Foundation and all the members of *THE LIVING CHURCH* staff congratulate them on their many years of achievement. As they leave Milwaukee, they carry with them the prayers and good wishes of a multitude of friends and admirers.

The House of Bishops

The meeting of the House of Bishops in Port St. Lucie, Florida, is now past, and readers have had reports in *THE LIVING CHURCH* and elsewhere in the press. We were disappointed to read that some accounts have suggested that it was an ominous meeting dominated by complicated political arrangements. Having attended all the sessions and having shared many meals with participating bishops, I personally was impressed by the desire of conservatives and liberals alike to take constructive steps. Bishops made an effort to speak to each other, irrespective of conflicting views, and all showed admirable courtesy and forbearance

during discussions which were sometimes lengthy, tedious, and verbose. The much-publicized statement of the Presiding Bishop regarding the ordination of women was honest, and in the view of this observer, had the effect of clearing the air [*TLC*, Oct. 30]. It was not put forward in a contentious manner and did not represent what could be called a confrontation.

We are glad to include in this issue (page 12) a statement for *THE LIVING CHURCH* from Bishop Atkins of Eau Claire, a bishop who has been very directly involved in these issues. We also print in full (page 11) the "Statement on Conscience" which was adopted without contrary vote by the bishops.

Some other actions of the meeting were less controversial, but of considerable significance. The new



Area Mission created in the Navajo Reservation in the Southwest [*TLC*, Oct. 30] is certainly the largest single step for front-line missionary action within the United States that has been taken by the Episcopal Church in many years. It is a recognition of the effective evangelizing and founding of churches which has been taking place in Navajoland. It is a recognition also, that indigenous peoples, using their own language and doing things in their own way, can build a diocese of the Episcopal Church. We anticipate a full length article on the Navajo Church in a subsequent issue.

A much more technical issue concerned the Nicene Creed [*TLC*, Oct. 30]. At the request of Bishop Terwilliger, Suffragan of Dallas, and others in ecumenical conversation with the Eastern Orthodox, the bishops affirmed that the Holy Spirit proceeds "from the Son" in the sense of *through the Son*. This affirmation is in line with Anglican theology, and it will assure the Orthodox that we do not believe that the Holy Spirit originated simultaneously from the Father and the Son. This is probably not an issue for the average Episcopalian, but it is a major issue for a large portion of the Christians in the world. Eastern Orthodox Christians resent the words "and the Son" which Western Christians have added to the clause "who proceeds from the Father." Our Eastern fellow-Christians are quite correct in saying that the added reference to the Son is not part of the authentic ecumenical "Creed of the Holy Fathers."

A Statement on Conscience

Prepared by the Theology Committee
of the House of Bishops

The decision of General Convention to authorize the ordination of women to the priesthood and episcopate has raised anew problems of the Christian's obligations in cases of conscience.

(1) For those either opposed to this decision, unable genuinely to affirm it or unable to accept it, the problems arise in a special form. Are such persons to regard themselves as disloyal Episcopalians or to be regarded by others as disloyal if they do not implement or participate in implementing that decision?

(a) It may be claimed that they are bound by the canon (III.9.1) because the suggestions of a conscience clause was by many felt unnecessary at Minneapolis. Yet much of the discussion at that time centered around protecting a bishop's conscience, and it was asserted that a bishop cannot be forced to ordain anyone. Now, however, it has become more clear that the issues involve clergy and lay persons, not just bishops. Furthermore, the bishop's possible involvement includes more than only the matter of ordaining or not ordaining. Those who are opposed to such ordinations or are uneasy about their rightness require greater assurance of respect for conscience.

(b) It is oversimplifying to demand obedience to the canon just as one does for every other canon. This particular issue involves judgment on matters of deepest theological import, such as one's interpretation of Scripture and the authority of Scripture, the nature and force of Tradition, as well as the nature of the Church and of the Anglican Communion. The issue is much more clearly subject to problems of conscience than, for example, a canon on the Church Pension Fund or the number of joint commissions.

(c) The meaning of a law involves not only the wording of the legislation, but also the intent of the legislation. Did General Convention intend (1) to make certain that dioceses prepared to ordain

women were assured that they had the approval of the Episcopal Church in going ahead or (2) to require such action even by dioceses not yet prepared to act nor persuaded that they could rightly do so? By the nature of the case absolute proof is impossible, but majority opinion would seem to support the first understanding. At any rate there are adequate grounds for seeing at least sufficient doubt about the intent of the legislation, so as to inhibit insistence that women priests be accepted by all and at once.

(d) The basic Anglican position has been to insist upon that which is clearly discerned from Scripture interpreted by the Tradition of the undivided Church, and enlightened by Spirit-guided reason, while refraining from the imposition of that which cannot be so demonstrated. Some would claim that Scripture and Tradition forbid the ordination of women, but General Convention did not accept that assertion. Yet many believe the rightness of such ordinations has not

from these basic sources been clearly demonstrated. One is not a disloyal Anglican if he or she abstains from implementing the decision or continues to be convinced it was in error.

(2) Those convinced of the rightness of the ordination of women are spared the particular problem of conscience just sketched. They may, however, when they find themselves in the minority in a diocese or parish, be made to feel much the same way. The action of General Convention and even some of the points listed above can reassure them. Yet they are faced, as are those of opposing views, with the burden of living in this Communion at a time when Episcopalians disagree on matters of great importance. How as Christians do we deal with such circumstances?

(3) For all persons wrestling with the implications of these decisions, the following observations may be helpful:

(a) We respect the conscience of others, neither despising nor condemning those whose convictions differ from our own. St. Paul was sensitive to a grave matter of conscience when he said, concerning meats offered to idols, "The man who eats must not hold in contempt the man who does not, and he who does not eat must not pass judgment on the man who does; for God has accepted him" (Rom. 14.3).

(b) We avoid any kind of pressure which might lead a fellow Christian to contravene his or her conscience; for it is evil for anyone to do what is believed to be wrong, whether that belief be right or mistaken (Rom. 14.20). Every Christian has a charge to perceive and prevent any wrong pressure, but since episcopacy serves as the principal ministerial symbol and means of unity in the church, a bishop has a special responsibility. Such pressures as social ostracism, blacklisting for diocesan positions, threats of



Nancy Smith, Stuart News

Between sessions at the House of Bishops Meeting.

denying consideration for another post, the displeasure of superiors, and so on may lead to an offense against conscience which is an offense against Christ (I Cor.8:12).

(c) We seek an informed conscience for ourselves and for others. The gift of true discrimination in moral decisions is an object of prayer for the Christian (Phil. 1:10), and we dare not assume that our first opinion is the final answer. A vital part of this desire for an informed conscience is a willingness to seek that corporate understanding of the Faith which is possible only for the Church as a whole (Eph. 3:18).

(d) We hold fast to the Anglican tradition which seeks to distinguish between what is required or not required of believers. Anglican comprehensiveness is not weak so-called "tolerance," and certainly not numbers-seeking. Rather it is this distinction between what must be believed by a Christian and what cannot be clearly demonstrated from basic Christian sources, together with the awareness that the Spirit leads the Church into further penetration of the Truth (John 14:26, 16:13). Since Jesus Christ is the Truth, there can be no adding to the Truth, but there is a promise of deepened understanding of that Truth as the Spirit guides the Church. It is tempting to cry to others as to ourselves, "The Church—love it or leave it." Yet to say it hastily assumes that we already know fully what it is, much less what the Church will be like when brought at last to "nothing less than the full stature of Christ" (Eph. 4:13). Leaving this Communion or forcing others to leave interferes with the process of searching together for that fuller penetration of the Truth.

(e) We need the precious gift of patience. St. Paul was rather confident of his theological insight and was not a very permissive man by nature. He could write, however, "Let us then keep to this way of thinking, those of us who are mature. If there is any point on which you think differently, this also God will make plain to you" (Phil. 3:15).

(f) We need to trust that our fellow Christians are indeed seeking the Truth, even if we feel they could find it faster by just asking us. Yet even when it is hard to trust in their seeking, we still may trust in the power of the Spirit to enlighten us all. For we do have our Lord's promise that "the Holy Spirit will guide us into all Truth."

(4) In the light of all this and in keeping with our intention at Minneapolis, we affirm that no Bishop, Priest, Deacon or Lay Person should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to or support of the 65th General Convention's action with regard to the ordination of women to the priesthood or episcopate.

Impressions of the Meeting of the House of Bishops

By STANLEY H. ATKINS

I have to admit that I approached the Interim Meeting of the House of Bishops this fall with great misgivings. The actions of the General Convention at Minneapolis inflicted a deep wound on the soul of this church. The gravity of that wound, it has seemed to me, has not been understood by some persons influential in the church. There have been too many who have said, "They will soon get over it." There have been many who asked, "What is the fuss about?" There have been those who said, "Let them leave if they are dissatisfied." And this incomprehension has been met by intemperate and bitter language.

No meeting of the House of Bishops has ever borne much resemblance to a choir of angels; nor has any meeting been a mere repeat of the Council of Pandemonium, as some have thought. The bishops try to be fair, to understand unpopular causes, and to speak in frankness and charity. Sometimes we achieve these things.

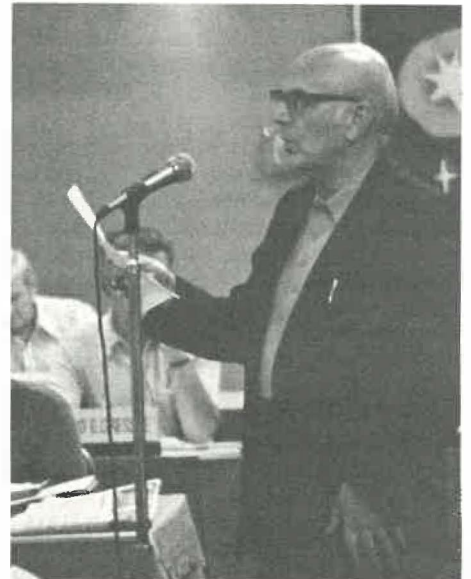
At this session the bishops accepted a statement on conscience (see page 11) which will bring relief to many. The whole statement should be read, and not merely the first paragraph. This statement clearly defines the attitude which Episcopalians should hold towards what we call our "differences."

The House went on from here to make a gesture towards that wing of the conservative movement which wants to separate. A committee of reconciliation has been established to begin talks with the leaders of the separatist movement. May its work be blessed!

The Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, has been president of the Coalition for the Apostolic Ministry and is president of the Evangelical and Catholic Mission.

The actions and statements of the House are now public property. I believe that on the important matters—unity and diversity, human sexuality, the meaning of authority in the episcopate—the House of Bishops has shown leadership that is compassionate, careful, and orthodox. The spirit shown in the meetings of the House is even more important than what was achieved.

I found a readiness to listen and a deep caring for the wounds of the church. That heartened me. There were many sharp exchanges in debates. There were the inevitable cabals and groups. There was also a spirit of responsibility and brotherhood. I think that the 1977 Interim Meeting has given a message to which Episcopalians can respond in good conscience. I am thankful for what was done at Port St. Lucie.



Bishop Atkins addresses the House of Bishops.

What Is on the Altar?

In eucharistic worship, the altar or holy table is obviously the center of attention and whatever is placed upon it is very conspicuous. During the past 20 years, the free-standing altar, or holy table arranged for the priest to stand back of it facing the congregation, has been increasingly adopted in our churches. This makes the altar much more visible and the proper arrangement of things on it all the more important.

At this time we will not discuss the cloths, candles, cross, or flowers, or the revival of the ancient practice of keeping the gospel-book on the altar. We will confine our attention to the servicebook and the essential vessels for the eucharistic elements. It is believed that the suggestions offered here may have some relevance in any situation, but are especially pertinent when the priest stands back of the altar with the vessels between himself and the rest of the worshipers.

The large Prayer Book or missal used by the priest is usually held up on a brass or wooden missal stand. This is suitable enough when the priest has his back to the congregation. They then see the pages of the open book. On the other hand, when the priest is back of the altar, the missal stand is reversed, and the congregation sees only the somewhat unsightly rear end of the stand. Many parishes are finding it better to revert to the old Anglican custom of using a small cushion to prop up the book. This can be designed and put together by members of the altar guild. It is suggested that before sewing it up they persuade the priest to use a loose bundle of cloth at several celebrations to determine what he finds to be the most convenient size and shape. The cushion can be covered with fine fabric and, if desired, be decorated with tassels. For the prayer of consecration, it does not matter whether the book is on the priest's left or right: put it where it is most comfortable for him to read from.

Of most importance are the eucharistic vessels. The paten and the bread on it

usually cut a low profile. Priests trained to celebrate with their back to the people usually place the paten at the center of the altar, with the chalice directly behind it. When the priest is back of the altar, this arrangement puts the chalice directly in the people's line of vision, so that all hope of their seeing the paten is gone. They cannot even clearly see the gesture when the priest lays his hand on the paten. We recommend that chalice and paten be placed beside each other, so



that all gestures toward each will be clear and expressive. Some parishes are now securing larger, bowl-shaped patens (especially suitable for leavened bread) which are much more visible. Some too have gone back to the large Victorian paten which, in some cases, stood up on a base, like the base of a chalice.

The chalice itself, from ancient Christian times, has been regarded as the most beautiful, significant, and sacred utensil on the altar. From the offertory through the distribution of communion, it should stand out with prominence and only be handled with the greatest dignity. Unless insects are present, the practice of constantly covering and uncovering the chalice with the pall is disconcerting.

In recent years, the increasing number of people who communicate, and the proper desire of individuals to receive more perceptible portions of the sacred elements, have meant that the custom-

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ary paten and chalice may not be adequate to hold enough bread or wine. In some places, two or three chalices are consecrated. In some churches, additional bread is in a ciborium. The latter term may refer to a vessel of various shapes. Often, however, it is simply a chalice with a lid on it. From where the congregation is, it is indistinguishable from the other chalice or chalices. Hence, at the words of institution, the people see the priest lay his hand on one chalice when the bread is referred to, and on another similar chalice (or chalices) when the cup is referred to. The language of symbolic gestures is thus reduced to nonsense.

If the paten is not large enough for the amount of bread usually needed, a parish should plan to secure a visually appropriate vessel of larger size, bearing in mind that leavened bread will be increasingly used in the church in the decades ahead. If the chalice does not contain enough wine, a flagon or suitable pitcher should be used in addition, as Anglican rubrics have generally suggested. Such a vessel is visually self-explanatory. If two or more chalices are needed for administration to communicants, then the additional chalice or chalices can be filled from the flagon prior to the administration. Such chalices can be kept at the credence table until that time.

But why this concern for visual clarity anyhow? The answer is simple. Sacraments, and sacramental liturgy, are intended to be expressive not only to the ear, but to the eye, and also to feeling, taste, and smell. It should not appear that Christian sacraments are consecrated by a priest withdrawing to a sanctuary, distending the sleeves of his vestments, and performing ceremonies known to him but kept secret from the congregation. The sacraments of the New Covenant are indeed mysteries, secrets which the world cannot understand. The church, on the other hand, is the community of those who do know, who have seen and heard. As the First Epistle of St. John says, "that which we have seen and heard we proclaim also to you, so that you may have fellowship with us" (I John 1:4). H.B.P.

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NEWS

Continued from page 7

review a decision of the standing committee. The State Department Correspondents Association had cancelled Fr. Kinsolving's membership even earlier, although his State Department credentials were not lifted. His White House credentials also remain in force.

The Standing Committee of Correspondents claims that Fr. Kinsolving had accepted a total of \$2,500 from a Washington lobbyist representing the South African government in exchange for his pro-South Africa editorial stance.

Until early this summer, the priest/reporter had been a White House correspondent for an all-news radio station in Arlington, Va. Since then, he has become national editor of a suburban Maryland newspaper chain and editor of *The Washington Weekly*. He also writes three columns a week for 108 newspapers and a twice-weekly "Potomac Ethics" column.

BOOKS

For Thoughtful Consideration

AN AGREED STATEMENT ON AUTHORITY IN THE CHURCH: VENICE 1976. By the Anglican/Roman Catholic International Commission. Publications Office, U.S. Catholic Conference, 1312 Mass. Ave., N.W., Washington, D.C. 20005. Pp. 16. 50¢ (discounts for quantity orders).

During the several years of its existence, the Anglican-Roman Catholic International Commission (ARCIC) has distinguished itself by the high quality of its published statements. The so-called Windsor Statement of 1971 on the eucharist and the Canterbury Statement of 1973 on the ministry have received widespread attention. The present Venice Statement of 1976 is of a similar

type. Like the earlier documents, it does not claim to represent a consensus of the Anglican and Roman Catholic Churches, but it is a statement on which the distinguished prelates and theologians of the commission itself have agreed. It is put forward for study by the two churches in the belief that it represents a position on which they could agree without violence to their respective traditions.

The present document emphasizes the authority of Scripture, creeds, ancient Fathers, and councils, and also the continuing guidance of the Holy Spirit within the church. The primacy of the Bishop of Rome is recognized in very moderate and judicious terms.

The House of Bishops of the Episcopal Church has received this statement for study at its recent meeting in Florida, and it is commended for thoughtful consideration. Although the text of this statement has also been printed elsewhere, this edition is especially convenient, attractive, and economical. H.B.P.

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PUBLICATIONS

CHURCHWOMEN IN MISSISSIPPI, Robert Cooper on Sexuality — featured in the current issue of A-Cross, \$1. Box 1615, Iowa City, Iowa 52240.

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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

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ST. STEPHEN'S 2750 McFarlane Road
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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
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The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

KEY — Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; 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.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
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LONG BEACH, L.I., N.Y.

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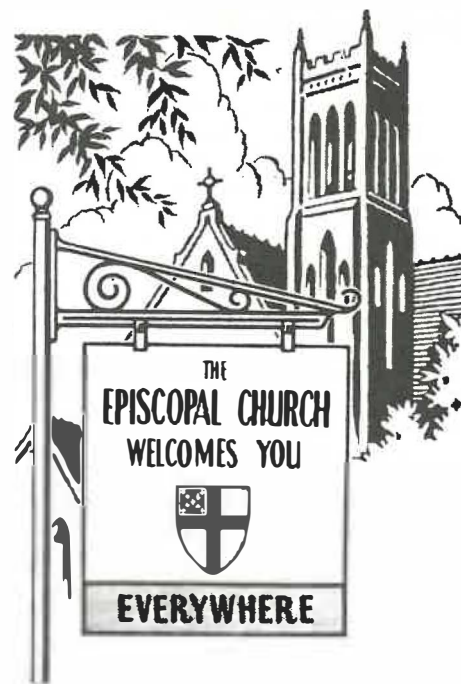
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Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

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The Rev. Bertram N. Herlong, v
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