

THE LIVING CHURCH



RNS

A session of the 134-member Central Committee of the World Council of Churches held at WCC headquarters in Geneva, Switzerland [see p. 8].

Parish Administration Number

AROUND & ABOUT

So many of my friends have been coming up, or down, with various health problems recently that I cannot ignore the subject any longer, much as I prefer to. For myself, I can say what Horace Walpole said in a letter to the Countess of Upper Ossory (that's right) on January 14, 1792: "I am in a moment of pretty-wellness": a nice phrase for a nice feeling. But when Old Scratch is dealing out miseries to people all around you (and there's my whole theory of sickness — it's demonic) you've got to consider that it can happen here, and try to prepare yourself philosophically and spiritually against that eventuality. Hence the following *pensées*.

(1) If you share my distaste for the subject of health and unhealth as a topic of conversation that may be a sign of health. One of the muses who inspire poets once descended upon Arthur Guiterman, with this result: "Don't tell your friends about your indigestion: / 'How are you?' is a greeting, not a question." To insert that in your morning

devotions is not a bad way to begin the day.

(2) On a February day in 1859 Thoreau wrote in his journal: "Measure your health by your sympathy with morning and spring." I suppose that's sound and right; what he's saying, at any rate to me, is that there are constantly at work, in the life within us and around us, forces of regeneration and fresh beginnings and that we do well in every way we can, by imaginative sympathy, to latch on to them and let them carry us their way. Good; I can do that, I know, because sometimes I do. But Thoreau was 42 when he wrote it (he had just three more years to go, and didn't know it); I'm 65 as I add: Measure your health also by your sympathy with evening and autumn.

In the autumn of my life I increasingly sense the presence, potency, and working of other vital regenerative forces in my being. If Thoreau had lived into his 50s, I'm sure he would have sensed these other forces too and have recognized that

our sympathy with them, meaning our self-abandonment to them and our grateful and trusting surrender to their take-over of us, is healthy no less than our "sympathy with morning and spring."

The Preacher of Ecclesiastes would say that there is a time for sympathy with morning and spring in our lives, and there is a time for sympathy with evening and autumn; only he would say it better.

(3) Among the ponderabilia of La Rochefoucauld is this: "It is a boresome disease to try to keep health by following a too strict regimen." This is not much of a problem for me because I lack the strength of character and firmness of purpose to be tempted to this boresome disease, but there are strong souls and resolute wills among my readers and so I pass this along to you in case you need it.

(4) Along the same line add this from Chesterton's *Orthodoxy*: "The mere pursuit of health always leads to something unhealthy. Physical nature must not be made the direct object of obedience; it must be enjoyed, not worshiped."

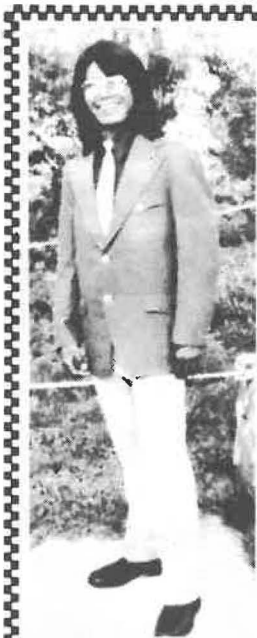
(5) Said Old Man Anonymous: "Rheumatism has kept many people on the right path of life." In quoting this to people who may have rheumatism, arthritis, or any other such impediment to sin I mean no offense; please take none. It's just a thought.

(6) I once met the late Dorothy Canfield Fisher (d. 1958) when we were both living in Vermont: a wise, witty, charming, thoroughly beautiful lady. She once wrote: "Some people think that doctors and nurses can put scrambled eggs back into the shell." Others think that faith-healers, yoga, TM, prayer, and other devices, can do the same thing. It's not good for your health to dally with any such nonsense.

(7) In case you missed your copy of *The Spectator* for May 24, 1712, there was this good word from Joseph Addison in it: "Health and cheerfulness mutually beget each other." That seems a good upbeat note on which to close our morning meditation upon health.

Bon appetit!

C.E.S.



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not just to life,
but triumph over death.

J. Barrie Shepherd

The Living Church

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NEWS Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Sadness of Farewell

The July 31 issue of TLC carries the news of the sudden and unexpected closing of St. Mary's School, Peekskill, N.Y.

After 108 years in the religious as well as the educational field, this happening will bring deep sadness as well as indignation to its many alumnae and friends and marks another tragedy in the already strife-torn Episcopal Church.

We extend our sympathy and prayers to the Sisters of St. Mary who have toiled so nobly through the many years for the girls and young women of the church and community.

One wonders where the ax will fall next!

(The Rev.) HAROLD S. OLAFSON
West Palm Beach, Fla.

Discerning the Body

I nominate for "Reverse Serendipity of the Year" the inclusion of the article, "A Time for Heroes," by Paul H. Walker in the issue of TLC for August 7, on which Sunday the lessons speak of Abraham's faith (new PBCP lectionary) or judging by fruits (1928 lectionary).

Mr. Walker's article echoes the phrases and the feelings of faith, but I am unable to find the substance of the kind of faith demonstrated by Abraham, whose acceptance of a "new approach to worship" was very likely as painful to him (see Gen. 17:24) as the PBCP is to Mr. Walker.

Mr. Walker seems to have decided that the goal of liturgical revision in the Episcopal Church was to "take away" the Prayer Book, because the "voters" no longer desire anything more than "bread and wine" which evidence "Christ's presence . . . with us in a general way." If that is how he sees the fruits of revision, it must be bitter fruit indeed, but I utterly reject his contention that such was either the goal or the result.

However much one may honor Mr. Walker's feelings, I do not think we can make the reality of Christ's presence dependent on them. A lot of people in the first century failed to discern the presence of God in Christ's natural body. A lot of people, then and since, have failed to discern the presence of Christ in his sacramental body and his mystical body. I feel sorry for them all, but it does seem

to me that THE LIVING CHURCH (the journeying one and the journalistic one both) ought to concentrate on the witness of those who do perceive the presence.

Behold herewith a priest who does not "shrink with horror" at the idea that the "life-giving force" of Christ's presence was — and is — "with us in a more specific way" in the eucharist. But please do not nominate me to him to be his schismatic "leader." I do not covet his allegiance ("the loyalty of a subject to his sovereign" according to my dictionary), nor ought any priest or bishop to do so. That belongs to God himself, who just might have more good things in store for Mr. Walker than that man believes.

(The Very Rev.) ROBERT A. WINTER
St. Thomas of Canterbury Church
Greendale, Wis.

Why the "Clergy Crunch"?

This is in response to the letter written by the Rev. Roddey Reid, Jr. of the CDO Office [TLC, July 31]. While stating that "no placement system can work well when there are almost no places to be filled," Fr. Reid fails to address explicitly the issues behind why such a situation exists. This sidestepping of the issues also occurred at seminary when attempts were made to explain the "clergy crunch."

As I see it bishops have more candidates than pastoral charges because of:

- (1) The effect of the charismatic movement, resulting in more people wanting to attend seminary;
- (2) The influx of women entering seminary;
- (3) Schism resulting in whole parish units leaving the church;
- (4) Internal schism resulting in financial cutbacks by congregation with the effect being a reduction of parish and diocesan staffs and church attendance.

The last two can be attributed to Prayer Book revision, the ordination of women and the increasing permissiveness by the leaders of the church. Until we get back to the basics and begin to preach again the faith once delivered to the saints, the Episcopal Church will continue to be faced with a clergy surplus and a declining number of communicants.

(The Rev.) JOHN R. NEFF
St. John's Church
Sharon, Pa.

The VTS Proposal

The faculty of the Virginia Seminary have suggested a helpful change in the language of the Proposed Prayer Book [TLC, Aug. 14]. Those among us who do not find the constant male pronouns a stumbling block would hardly miss them if they were edited out. Those among us who are offended by the seemingly

divisive language would be aided in sharing *Common Prayer*.

I hope the Standing Liturgical Commission will give favorable attention to this linguistic change.

(The Rev.) GEORGE SWANSON
Jersey City, N.J.

I have been hearing reports recently that the quality of education in our seminaries is deteriorating greatly. After reading that the faculty of the Virginia Seminary is requesting that "all generic uses of male nouns and pronouns" be removed from the Proposed Book of Common Prayer, I am convinced that these reports are true.

If the professors will buy a dictionary and look up the definition of "man" they will find that the word man means "any human being, regardless of age or sex; a member of the human race." Also they will find that the theological definition of "man" is "in Christianity and Judaism, a being composed of a body and a soul or spirit." These definitions are from the *Heritage Dictionary*, but other dictionaries give almost exactly the same definitions. If they will look up the definitions of chairman and spokesman, for example, they will find that these terms are defined as "the person presiding" or "the person speaking" and have no sex connotations whatsoever. Etymologically, the word man in English comes from the German "man," which means person or thing. *Man sagt* in German, for example, means "It is said."

When institutions of higher education hire faculty members who are apparently not familiar with the English language, and therefore cannot use it correctly, we are indeed in a bad way.

HOLBROOK G. BOTSET
Pittsburgh, Pa.

To assist the Standing Liturgical Commission to implement the request of "a large majority of the faculty at Virginia Seminary in Alexandria . . . that the task of removing from the Proposed Book of Common Prayer 'all generic uses of male nouns and pronouns' be completed" [TLC, Aug. 14], I offer the following suggestions:

In the prayer "For All Sorts and Conditions of Men" (p. 814), replace the present opening petition with either (1) "we humbly beseech thee for all sorts of men and conditions of women" ("in an interesting condition" was at one time a genteelism for "pregnant"), or (2) ". . . all sorts of women and conditions of men" (men, it seems, are more prone to a "heart condition" than women).

With the third opening sentence of Morning Prayer for Lent (p. 76), the trouble is that we have no parable of the Delinquent Daughter corresponding to that of the Prodigal Son, from which the words of the sentence in question are taken. But we do have, in Luke 7:36ff,

the story of an unnamed penitent woman, with our Lord's words, "Her sins, which are many, are forgiven; for she loved much; but anyone to whom little is forgiven loves little" (7:47). We might adapt this sentence ("Jesus said of a certain woman, Her sins," etc.) and use it as an alternative to (the present) Luke 15:18, 19, with the rubrical direction that Luke 7:47 be used in Daily Office Year One and Luke 15:18, 19 in Year Two. This would in course of time even up the alleged sexism of the latter passage as it now stands in the selection.

As for the fourth and fifth offertory sentences (p. 376), I suggest replacing Rom. 12:1 with Eccles. 10:1 ("Dead flies cause the ointment of the apothecary to send forth a stinking savor: so does a little folly anyone who is in reputation for wisdom and honor"). Thus we would have a somewhat hyperbolic statement that our "offerings and oblations" should in every way be as pure and acceptable as we can make them. "Flies" is hardly sexist, since it presumably includes ladies and gentlemen of the species; while the pharmacist's work would in this way be drawn into that broad complex of human toil and industry of which our offerings are a token.

For the fifth sentence I suggest "Great is Diana of the Ephesians" (Acts 19:28, 34) — or perhaps: "Diana of the Ephesians — isn't she just grand?" Diana is a female, yet the acclamation occurs in the story of (the male) Demetrius and the silversmiths, whose craft would thus be brought into relation to the offertory. (After all, the collection plate usually contains some silver pieces — indeed, may be made of silver.)

Finally, for the phrase "firstborn among many brethren" (p. 533), the remedy is quite simple: merely translate "firstborn among many siblings."

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

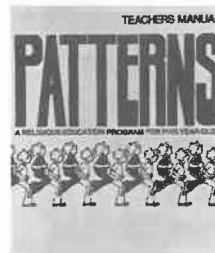
Anent the request of the majority of the Virginia Seminary faculty to the Standing Liturgical Commission to hurry along the removal of generic uses of male nouns and pronouns in the P.B.C.P., citing the fact that many women find it difficult to worship with such language as "all sorts and conditions of men":

As I re-read this story, to make sure that I wasn't out of my tree, I could hear the gentle laughter of my late husband and some of his confreres, all former Virginia seminarians, happy in the knowledge that the present faculty has caught up with its knitting.

JANET R. BALL
Metairie, La.

Space would fail us to publish nearly all of the letters we've received commenting on the VTS proposal. The nays have it by about 20 to one. Ed.

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Pentecost 15/Trinity 14

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CHURCH OF ENGLAND

U.S. Layman Honored

Dr. Paul B. Anderson, a well-known layman of the Episcopal Church, and an associate editor of TLC, has been presented with the Lambeth Cross in recognition of his unusual contributions to the promotion of good relations between the Eastern Orthodox Church and the churches of the Anglican Communion.

The presentation was made by the Most Rev. Donald Coggan, Archbishop of Canterbury, following a reception at Lambeth Palace, London. Members of the commission for the Anglican-Orthodox Joint Doctrinal Discussions who were meeting at Corpus Christi College, Cambridge, attended. Dr. Anderson was a special guest at the discussions.

The Lambeth Cross was inaugurated by the late Archbishop Lang in 1944 and this was the first occasion on which it has been presented to an Anglican.

Dr. Anderson's experience in foreign relations began with his membership in the Young Men's Christian Association in China in 1914. He was in Moscow at the time of the revolution in 1917 and was present when Lenin issued his manifesto in Moscow that same year.

He has been a tireless worker for Anglican-Orthodox understanding, and when the 50th anniversary of the restoration of the Moscow Patriarchate was celebrated in 1967, Dr. Anderson was one of the few there who had been present 50 years earlier. He now lives in Black Mountain, N.C.

Prior to his London stop, Dr. Anderson had been with the Presiding Bishop on a trip to Russia and Armenia [TLC, Sept. 4].

ANGLICAN-ORTHODOX

A Crisis Conference

The latest Anglican-Orthodox discussions held at Corpus Christi College, Cambridge, England, were considered by some participants on each side to have been a crisis conference in view of the impending 1978 Lambeth Conference consideration of the ordination of women. It was the third in a series of meetings of the Anglican-Orthodox Commission for Joint Doctrinal Discussion.

The issue was seen by the *Church Times* as much more fundamental than the controversy over the *filioque* clause

in the Nicene Creed, which for a while jeopardized the whole future of discussions. The clause has been a source of contention with the Orthodox for centuries.

The *Times* also said the talks were only saved when the Most Rev. Donald Coggan, Archbishop of Canterbury, and the Rt. Rev. Robert Runcie, of St. Alban's, flew to Istanbul in May to mediate with representatives of the Orthodox Church.

Bishop Runcie and Greek Orthodox Archbishop Athenagoras of Thyateira and Great Britain were co-chairmen of the Cambridge meeting where the discussions centered on work done by three sub-commissions on the Church and the Churches, Communion of Saints, the Veneration of the Mother of God, and Eucharist and Ministry. Discussion on ministry included the ordination of women, which was considered to be the most hotly contested subject.

Archbishop Athenagoras earlier had told the *Church Times*: "If the [1978] Lambeth Conference agrees to the ordination of women, then 95% of Orthodox delegates will say to their churches: 'What is the point of continuing the discussions?'"

"We know that we have experienced

schisms on account of innovations before — it is already happening in America. If women are allowed to be ordained, then something parallel is going to be created."

To this, Bishop Runcie replied that, in the coming months, he would be putting forward the Orthodox Church's views "to give value to our assurance that their point of view would be argued."

Bishop Runcie particularly stressed that the Anglicans do take note of the views expressed by the Orthodox delegates, thus seeking to avoid a repetition of last year's ill-feeling over the Nicene Creed. At last year's Anglican-Orthodox talks in Moscow there was verbal agreement that the controversial *filioque* clause might be removed from the Creed. But only a few weeks later PECUSA's General Convention voted to restore the clause though it had been dropped by its Standing Liturgical Commission.

The Orthodox Church took this apparent *volte face* as an indication that the Anglican Commission did not mean what it said in the official talks. Because of the tension, the official statement from the Moscow talks was delayed and modified, but it is now with the publishers and should appear in October.

A communique issued after the com-



Several times a year the lay readers of Polynesia meet at St. John's Training Center in Suva to talk over the needs of their people and work out solutions together. For the most part, the men are farmers who have had little formal education. They study under several priests and the Rt. Rev. Jabez Bryce, Bishop in Polynesia. Joining in the study group are novices from the Community of the Sacred Name at St. Christopher's Home and other men who have been ordained to fulfill a ministry in their own villages.

mission's Cambridge talks noted that the Orthodox members "realized with regret the great proportions the matter of the ordination of women has assumed in the Anglican Communion. . . . In the view of events which have taken place, the Orthodox members ask themselves how it will be possible to continue the dialogue, and what meaning the dialogue will have in those circumstances."

The communique also said: "The Anglican members believe that in the present situation the dialogue is more important and necessary than ever. In these circumstances, the Orthodox members agreed to a meeting to be held before the Lambeth Conference in 1978 in order, by expounding the Orthodox position, to enable their Anglican brethren to come to what, in their view, would be a proper appreciation of the subject. For the Orthodox, the future of the dialogue will depend on the resolutions of the Lambeth Conference."

Bishop Runcie told the *Church Times*, that the next stage in the discussions was being hampered by a strong feeling among the Orthodox that they had been misled. These were official talks, begun through a growing readiness by the Orthodox to recognize the order and ministry of the Anglican Church.

"Now we seem to them to have become a different sort of church by taking fundamental decisions about the character of the ministry in a unilateral way. It is as if we had changed the rules in the course of the game. That is why the ordination of women looms so large in our talks together," he explained.

If the Orthodox are dissatisfied with the reactions of the Lambeth Conference, he continued, the dialogue might have to be reconstituted. "It will certainly assume a different character."

The Cambridge communique expressed the hope that the *filioque* question would be seriously studied throughout the Anglican Communion and that decisions would be taken in accordance with the recommendations of the Moscow discussions.

Talks at the commission meeting were conducted in a friendly and Christian spirit, Bishop Runcie said, "but they were not tranquil."

An Appraisal

By PAUL B. ANDERSON

It may have been foreordained that the 1977 meeting of the Anglican Orthodox Joint Doctrinal Discussion Commission should take place at Corpus Christi College, Cambridge. The name of these premises was a constant reminder that the Body of Christ is one body, and no diversity among its parts can destroy the unity of the whole.

When in 1966, Metropolitan Meliton went to Lambeth with a proposal from Ecumenical Patriarch Athenagoras that

a Mixed Commission be formed, it seemed to be a promising undertaking.

I was present at Lambeth that day. The Metropolitan read in high Greek the message from the Phanar, then it was translated into English. In either language it meant that the Anglican Communion of some 20 constituents and the great body of 14 autocephalous Orthodox Churches should now decide to make a determined effort, under the guidance of the Holy Spirit, to restore wholeness to the divided body of Christ.

Patriarch Athenagoras asked the head of each Orthodox Church in communion with the Phanar to appoint one bishop and one theologian to the commission, while the then Archbishop of Canterbury, Dr. Michael Ramsey, in consultation with respective primates, appointed the Anglican members.

For the first five years, the Orthodox and Anglican members met separately, in order to identify matters of doctrine and practice which required clarification and a common mind. Each group submitted some basic questions to the other. Theological papers were written, distributed, discussed, and sometimes amended, in an effort to ensure a true Anglican statement on the topic at hand.

When the evangelical member felt that his viewpoint required further definition, appropriate additions were prepared by him.

My files contain more than 100 of these documents written by some of the most learned theologians of our day. I expect many of them will be released for publication.

The CFR (Counsellors on Foreign Relations) of the Archbishop of Canterbury at Lambeth handled the Anglican side under the direction of Bishop Harry James Carpenter of Oxford, now retired, then of Bishop Robert Runcie, of St. Alban's, Archbishop Athenagoras of Thyateira (London) handled the arrangements for the Orthodox.

In 1973, the two commissions joined in a truly mixed session, meeting in a seminar room of the Bodleian Library, Oxford, with about 25 members present. Discussions were very lively. We discovered that some of the points at issue were debatable within each team and not just between the two confessions.

After one protracted session an Orthodox archbishop took my arm as we crossed the road to our quarters and said about one of his colleagues: "After all, he is a heretic." But both the archbishop and the theologian are still members and participated in the 1977 meeting.

Without question, the personal acquaintance and the real friendships formed within the mixed commission have provided a foretaste of the spirit of brotherhood that will surely characterize the unity to which we aspire. This spirit proved to be a God-given blessing when we assembled this year.

In 1976, when the commission met in Moscow, the rumblings of the stampede at General Convention, about to open in Minneapolis, were sensed in the air. By common consent, however, the chief problems there were not put on the agenda as being premature. Yet the minutes show a postscript warning of obstacles already discernible on the way ahead. This was no casual addendum. It represented a serious warning that decisions might be taken at the convention which could stand in the way of further fruitful search for unity.

After the decisions on ordination of women and on the retention of the *filioque* had been taken at convention and widely published at home and abroad, two of the most powerful of the Orthodox members submitted their resignations from the commission to their respective primates, believing that further search for a basis for intercommunion, the dream of the "one chalice" which Patriarch Athenagoras had so often poured out to me, would be futile. I understand that the two primates and their synods insisted on the continued service of these much admired and absolutely sincere representatives of Orthodoxy, so both were present at the 1977 meeting and as active as ever.

Perhaps I might say that the fundamental issue is not for or against the ordination of women to the priesthood and episcopate, but whether or not the Episcopal Church considers itself a true and participating element in the One Body of Christ.

After all, the unity we seek is not just intercommunion with the Orthodox, or the Roman Catholics, or others, but a deep and intelligent common comprehension of the Triune God as revealed in creation, divine order, and our salvation. The Orthodox have been willing to talk about unity with Anglicans because they have seen in the latter's ordinations, eucharist, and prayers valid elements of the true faith. They do not ask that we "join" the Orthodox Church. But they do ask that we give evidence of feeling ourselves to be orthodox holding to the teachings of scripture, the creeds, Holy Tradition, and the decisions of the seven Great Councils which held the church together for a thousand years (to 1054). The diversities and tensions were, in those days, far more threatening to wholeness and the saving grace of Christ in the Church than are even the chief obstacles to reunion today.

At Corpus Christi we continued, as earlier, to work in three sub-sections, which facilitated ease and openness of discussion with much give and take. After two days, the work had gone forward far enough to show that the obstacles could not be adequately faced in one week, or to say whether or not they might, by the grace of God, be overcome. Yet there was a sense of duty, an obliga-

tion to overcome human impatience when dealing with things divine, so the commission recommended that it meet again in 1978.

Personally, I like to believe that this decision marks a new understanding of the nature of our striving for church unity. The body of Christ, the church, is essentially a spiritual body, beyond the description of the best theologians; it must be seen and expressed in spiritual ways, in worship, and the sacraments. I hope that the faithful in the Episcopal Church will think a lot about our "orthodoxy," as the work of the Anglican-Orthodox Commission opens up things to think about.

ORTHODOX

Only Converts for "Positive Reasons" Wanted

An Eastern Orthodox monk, himself a former Anglican, has urged Episcopalians unhappy with some of the 1976 General Convention decisions to "stay where they are" and "fight for the historic faith."

Archimandrite Kallistos Ware of the Monastery of St. John on the Island of Patmos said he feels the Orthodox do not want to receive converts from the Episcopal Church who are "reacting to the situation" instead of "coming to Orthodoxy for positive reasons."

The monk made his remarks to members of the Community of the Holy Trinity in Santa Cruz, Calif., while he was on a lecture tour in the U.S.

Fr. Ware, a member of the International Anglican-Orthodox Commission for Joint Doctrinal Discussion, is the Spalding Lecturer in Eastern Orthodox Studies at Oxford University.

EPISCOPATE

House to Deal with Concerns

The agenda committee of the House of Bishops will propose to that body, when it meets Sept. 30, in Florida that the members devote "the time to work out relationships which support our common calling in the light of controversial issues which tend to divide us." Committee chairman, the Rt. Rev. William F. Folwell, Bishop of Central Florida, said that the "emphasis is on 'being a family.'"

The meeting will not be primarily a problem-solving session but a "time to work out relationships," Bishop Folwell said. Because of the nature of some of the issues, he predicted the House may go into executive sessions "as appropriate."

Bishop Folwell's committee will propose that the first full day of the week-long meeting be devoted to a consideration of "four present concerns of the church" — the response to General Con-

vention's approval of the ordination of women to the priesthood and episcopate, dealing especially with the question of conscientious objection; the ordination of an avowed homosexual by the Bishop of New York; a retired bishop's confirming in a diocese whose bishop had asked him not to do so; and PECUSA's response to VIM, the Venture in Mission fund raising campaign.

There was no indication that any further time would be given to any of the above major topics.

Reports will be presented to the House on such subjects as: office of a bishop, ecumenical relations, urban coalition, ministry, General Board of Examining Chaplains, clergy deployment, Episcopal Radio-TV Foundation, New Church's Teaching Series, church music, nomination procedures for the 1979 General Convention, Lambeth Conference 1978, and continued use of the 1928 Book of Common Prayer.

Some 150 of the 240 bishops in the church are expected to attend the interim meeting scheduled for Sandpiper Bay, Port St. Lucie, from Sept. 30-Oct. 7.

WCC

What Is a "Confessing" Church?

Panelists from nations of different political systems and from churches with different traditions provided varied perspectives at the Geneva meeting of the Central Committee for the World Council of Churches on what it means to be a "confessing" church.

Jim Wallis, editor of the American Evangelical *Sojourners*, asserted that being an evangelical Christian in the USA currently is "in," that along with a Christian president the country is rife with politicians, athletes, and beauty queens openly professing Christianity.

He found the "in" character of Christianity to be a support of the American way of life with affluence as its mark, sacrificing the radical demands of the Gospel. He said the church must resist this seduction of making the identity of the church synonymous with the identity of the nation.

Conversion in the U.S. must be from an American order to a Christian order, with American Christians realizing they are pilgrims in a strange land, a community of exiles, participants in civil religion.

Prof. Josef Smolik of Czechoslovakia said the churches in his country found themselves powerless in 1943, a situation not of their own choosing. Most Christians felt it to be God's judgment but saw behind it God's love aimed at refining and purifying.

He viewed official repression as forcing Christians to make real decisions about whether they are willing to be a part of Christ's body.

The church today, he said, is struggling with the question of how it confesses Christ, how to combine witness and engagement, and it is aware that it cannot retire from the struggle to prevent war and solve the ecological crisis as well as other secular problems. "We cannot leave the future of the world only to the providence of God," he said.

Mrs. Dorinda Sampath of Port-of-Spain, Trinidad, described her church as being new, with a missionary yesterday, an autonomous status today, and a confluence of the two in the future.

Control of the church, she said, is gradually moving from the privileged elite to the humbler folk and the people are beginning to look to the church for leadership.

Metropolitan Ignatios Hazim of Syria, speaking for the Orthodox, declared that the Middle Eastern church does not have the options of transforming economy and politics as the other speakers indicated. Christians of the region, he said, are confronted with confessing in competition with other religions, including political religions.

The growth in numbers from confessing Christ is likely to be small, he said, but the job has to be done with the "harvest left to God."

Finances

The Central Committee approved a record \$14 million budget for 1978 and asked that expenditures be kept within assured income.

At the same time, the organization's executive committee was authorized to revise the figure next February "as necessary in light of available income."

Of the total for 1978, \$2,750,000 will be sought from central church treasuries and other undesignated sources. The remainder will come from designated funds. It was pointed out that anticipated income leaves a shortfall of \$400,000 which, however, is expected to be met in a number of ways.

The financial conditions for the continuation of the Ecumenical Institute at Bossey have been met. The institute had submitted a balanced budget.

The sub-unit on Church and Society was authorized to seek \$460,000 for preparation and follow-up of a 1979 conference on "the contribution of faith, science, and technology to a just, participatory, and sustainable society."

Violence

The World Council, while condemning violence as "repugnant and evil," defended its controversial grants to black nationalist movements in white-ruled southern Africa.

The defense was in the form of a letter to be sent to some 150 people who had written to the WCC as a result of an advertisement carried in several newspa-

Continued on page 17



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IN DEFENSE OF CHOIRS

*We would be taking
a great step backward if we were
to silence choirs again.*

*"O come let us sing unto the Lord. O worship the Lord in the beauty of holiness"
(Psalm 95).*

In this time of liturgical renewal, many modifications, clarifications, additions, and subtractions are being made by modern-day reformers. This is being done in a healthy attempt to revitalize our corporate worship. While this is a good thing, one must beware of reform movements. After all, the reformers of the English Church in the 16th century surely overdid themselves in the name of restoring the church to its original form. Altars, statues, windows, and manuscripts were destroyed and great choral foundations dissolved in the name of God. We are aware today that these deeds, often inspired by over-zealous clergy, were misguided and needlessly destructive. The Oxford Movement of the 19th century did much to bring back the lost traditions of the English Church; but even today, we are still in the process of restoring cathedrals, choir screens, windows, etc., to their original beauty.

The needs of the participation-starved congregation have driven some people to

J. A. Kucharski is choirmaster at St. Mark's Church, Milwaukee, and TLC's music editor.

By J.A. KUCHARSKI

view choirs as unnecessary if not evil groups which prohibit public worship in song. The music sung by these bodies of "professional" musicians is also deemed boring, archaic, and of course, in the popular term of our age, *not relevant*.

We do hear reports of choirs being dissolved. Let us hope that as in the case of the Roman Catholic Church, this hallowed instrument of worship is not replaced with a "man-at-the-mike." One is not easily moved to join in singing with some person usually chosen for his ability to be heard over full organ. Let's briefly examine what a choir is and some ways it can function in today's liturgy.

The choir finds its origin in the early temple and synagogue worship of the Jews. Choirs were led by one person utilizing hand motions to conduct the chants. Not only did the choir chant

psalms in the synagogue, but they also fulfilled a liturgical role by participating in the temple services. Trumpets were sounded between verses of chant, the full congregation sang a refrain, and the choir, on high festivals, would prostrate themselves before the altar while chanting festival psalms.

More in line with present day choir practices, the monastic foundations fostered the chanting of psalms in the daily offices. Boy choristers were educated in Latin and singing, and music evolved through the need for man to decorate his worship to God. Music for the choirs reached its zenith during the Renaissance. Choral masses based on old plainsong and folk tunes became an integral part of the liturgy.

We would be taking a great step backward if we were to silence choirs again.



Choir members of St. Mark's Church, Milwaukee, with choirmaster J. A. Kucharski (front row, third from left).

It would be quite difficult to restore choral traditions now, just as it was in the early Reformation. During that troubled era, after a period of 16 years during which liturgical music was reduced to metric psalm chanting, it became apparent that the reformers had gone too far. Unfortunately, the process of reviving choral traditions had a slow and difficult beginning.

As in all things, care must be exercised in using the choir for public worship. What then, are some of the legitimate functions of a choir? One obvious function is the leading of hymn singing. Nor must we forget the choir's usefulness in the chanting of psalms; in many parishes, for example, a congregationally sung refrain alternates with verses of the psalm chanted by the choir. And the singing of the daily propers does indeed do much to carry out the theme of the day. Another popular function of the choir is Anglican chanting, often best done by the trained choir alone; however, many parishes successfully involve the congregation as well. Anthems at the offertory or communion have always been the main fare of choirs, especially in America. Still there is no reason why the congregation cannot be actively involved in the singing of an occasional anthem. By the same token, there is no reason why on certain festivals the choir cannot sing a choral rendering of the ordinary of the eucharist. New settings are easily available in every degree of difficulty. Even new choral settings of the Rite II text are appearing.

We need to open our minds to the many possibilities of public worship. When the congregation can make its way through the Sunday liturgy without reference to the order of service printed in the bulletin, it probably is time for a variation in the format used.

Most readers up to this point will probably agree with me. Now I wish to touch on an area where many may disagree: the choral eucharist and the choral offices, evensong in particular.

The choral eucharist can add dignity and festivity to any major parish festival. As described earlier, the Renaissance polyphonic mass was one of the greatest musical developments in the history of Christian worship. Masses of this type were often commissioned by religious foundations or royal patrons. They were written to celebrate or commemorate a special occasion, or to honor a saint or sometimes even the commissioner of the work. Today many cathedrals regularly offer a choral eucharist, and there is no reason why such settings cannot be done in parish churches on a limited basis.

When a choral service is sung, additional hymns, canticles or a congregational anthem could be added to the service to help incorporate the worshiper into the liturgy. Many worshipers will not mind an occasional change in the celebration. Choral ordinaries provide a chance to meditate, or simply experience the music at that point.

On Listening to a Choir

Within my suppliant hands
 These living filaments of sound
 Spin into a sphere,
 A fragile ball
 Of harmony and light
 Entwining my assenting soul
 With the beauty
 Of celestial harmony.

Alice G. Rouleau

Concerning the offices, morning prayer (matins), still used by many parishes as the Sunday morning observance, can also provide the worshiper with an occasional break from the regular chants provided in the hymnal. For example, choral settings of the Venite, Te Deum and Jubilate might be alternated with congregational settings. Since matins is the main service at some parishes, ample participation should be provided.

Choral evensong, however, does offer the greatest amount of musical expression by the choir. The service by its very nature lends itself to beautifully sung responses, canticles and anthems. To realize this service fully, it is not necessary to use the most elaborate settings. Simple congregational plainsong can have as grand an effect as the services of Byrd, Gibbons, Howells, etc.

How can anyone say that choral evensong does not allow congregational participation? Hymns are sung, and the creed and prayers are read by all. Certainly following the psalms while the choir chants them is a form of participation. Indeed, our very presence at the service is participation. To say that these choral forms of worship are inappropriate is to imply that for centuries the worship of the church has been inadequate, and obviously such is not the case. We would do well to look to the Church of England for direction in this sensitive area. Why cannot we adopt their characteristically Anglican solution of allowing variation in our worship practices? For example, a parish in England might offer alternative services (Series I, II, III) in the morning, while in their afternoon worship they continue the tradition of choral evensong from the 1662 Prayer Book.

The church has always been a haven of rest and peace from the outside world. Thus the type of music used in the church should likewise provide a spiritual atmosphere. If we for a moment cannot be transported into a realm of peace in our worship, where are we to find it? We must not forget the need for man's artistic expression in the worship of God. Spontaneity has its place, but a well planned and aesthetically pleasing service generally provides a deeper spiritual experience.

In closing, I ask that clergy and laity do all they can to encourage their parish choirs. The music they sing has been inspired by the Spirit and should be shared by all. The congregation through listening shares in this musical expression. The choirs have survived one Reformation already; let us allow them to continue a noble tradition with encouragement and appreciation.

"O clap your hands together, all ye peoples: O sing unto God with the voice of melody. O sing praises, sing praises unto our God; O sing praises, sing praises unto our King" (Psalm 47).

MODERN OR TRADITIONAL

"Which service do we use when?"



By JOHN P. FULLER

It began with the Trial Use period, in 1967. Parishes (and dioceses) had to address the questions, "Which service do we use when?" At first, many decided that, since use of the proposed or trial service was an extra "burden," the proper time for trial use was the penitential seasons. So, the Liturgy of the Lord's Supper was used in Advent or Lent. As a result, whatever negative reaction occurring in the pew was visited on the parish program of penitential preparation. In other words, just when it was hoped that attendance would build up, toward Christmas or Easter, it actually fell off.

And now, 10 years later, across the country, congregations beginning to use the new Proposed Book of Common Prayer are again facing the same question, "Which service do we use when?" Because people and parishes are different, no matter how the question is answered, the reaction to it will be reflected in the attendance figures. When a service is in use which is not acceptable or preferable to some people they may come anyway or they may very well stay home or attend a neighboring parish.

It could be that the difference between the traditional forms and Elizabethan English of the Rite I services, and the modern forms and contemporary English of the Rite II services speak on a very fundamental level to the worshipers. So basic that most people cannot easily move from one to the other and back

again, as they are required to do if they worship every Sunday in a parish that shifts back and forth as seasons and years change. On the other hand, the Proposed Book does offer these two approaches to worship, and how else can we "try" them, to discover what they can do for us as worship forms, unless we alternate?

When I came to my present parish, six years ago, one of the high priority ideas we had was to make better provisions for adult Christian education. Observing the California Episcopalian in action for a decade, we discovered that few regular attendants at Sunday services would return to the parish center between Sundays for a class or a study group, except on rare, special occasions. It began to dawn on us that a program for adult education would be most broadly effective only if it could be incorporated into the Sunday morning schedule, when the parishioners were there already, for worship. And obviously, a twenty-minute sermon, while the youngsters were off to church school classes, has never been equivalent to an adult class.

At first we were somewhat apprehensive about adding a Christian education period to the hour of worship. Could tiny tots and young children survive an hour of family worship and an hour of class? Most of them "survive" at least that long a period in front of a TV set, often longer. And, the Protestant churches have been following a 9:45 Sunday school — 11:00 church schedule for generations with some level of success. And, the move from church building to classrooms or

vice versa gives the necessary "break" between periods, to move about or make a rest stop. So, in January of 1972, we inserted a 9 a.m. Christian education hour between the 8 a.m. low mass and the 10 a.m. parish service. It seemed to work out fairly well, except for the young families who were now required to start out to church an hour earlier. This proved to be too difficult in some cases and they "dropped out" of Sunday school.

Reassessment of the new program in the summer prompted a revision. In September, 1972, we adopted the successful format we have used ever since. We have a 1928 Prayer Book low mass at 8 a.m. The Christian education hour comes at 10 a.m. and is quite well attended. (There are two adult classes at that time, in addition to classes for all other age groups.) The innovation that bears on the subject of this essay is this: we have a service of contemporary worship at 9 a.m. and a service of traditional worship at 11 a.m. every Sunday of the year.

This schedule creates options for everyone. There are a few who are at church for only one activity — either worship or study. Most Sunday church-people attend a service and then a class or vice versa. Those who prefer the contemporary approach worship at 9 a.m. Those who prefer the traditional, worship at 11. The Proposed Book gives good directions for substituting morning prayer in lieu of the liturgy of the Word in the communion. And thus, we are enabled to alternate the regular communion service with morning prayer and holy eucharist, providing the traditional Anglican canticles and lessons and still offer the sacrament every Sunday at all services.

Some people really prefer the traditional language of worship in the traditional form. Why not provide them with a service they enjoy? Some people really prefer to worship in modern English and appreciate the new forms of worship. Why not provide them with a service *they* enjoy?

Now, admittedly, this requires a parish to have three Sunday services (including the usual early morning low mass at 7:30 or 8). The size of each of these two later congregations gradually grows, as people find what they prefer and "settle" in.

To minister to the problem of the fragmented parish, where people who regularly attend at one hour seldom see those who regularly attend a different hour, we schedule a combined service on the fifth Sunday of each quarter. This service is traditional twice a year and contemporary twice a year. In 1977, these "fifth Sundays" include the feast of Pentecost, May 29th, and All Saints' Sunday, October 31st, both good days for extraordinary celebrations which encourage combining congregations.

The Rev. John P. Fuller is rector of All Saints' Church, Oxnard, Calif.

EDITORIALS

The Eleventh Commandment

Back-to-school time is at hand, and it seems as good a time as any to reflect upon this counsel from an anonymous source: "The Eleventh Commandment — Honor thy children."

This may seem rather superfluous counsel to give to American parents, since it can hardly be said that most of them dishonor their children by bullying and exploiting them. The late Edward Duke of Windsor remarked back in the 1950s: "The thing that impresses me most about America is the way parents obey their children!" His Highness wasn't fooling. What he thought he saw he really saw, and if he could visit us today he would see the same thing undiminished.

Yet that is by no means the whole story about the typical parent-child relationship in this country. To be sure, there is plenty of that parental servitude to children which so astonished the Duke. But along with it there is what might be called a "benign neglect" of the child by many a parent who is also a slave to the child's desires.

The automobile and television have combined to revolutionize American family life, and one of the results is fragmentation. The earlier family was so closely knit that it seemed, and in fact was, an organic unit. In such a family it is hard for either parent or child to dismiss the other from his immediate mind and attention. Today, one can be a thoroughly loving parent — and a willing slave to the child's desires — and a benign-neglector of the child — all at once. He (or she, of course) can do so by simply turning over to other people what are meant to be primary parental functions and responsibilities.

Does the child need entertainment? There's TV.

Does the child need to be educated, not just in the three Rs but in such various other things as the mysteries of sex, how to drive a car, and how to be a good citizen? There's the school.

Does the child need to learn about God, true religion, how to pray, Christian morality? There's the church.

Does the child need to have a good time going places and doing things? There's the car — or cars.

The parent himself has so many more things to engage his interest, time, attention, and concern than did his parents; and he knows that his youngsters are getting the best that money can buy, along with all the other nice kids from the nice families in his nice neighborhood; so, isn't everybody happy?

Quite possibly everybody *is* happy — with that tentative, relative, fragile happiness that is the best anyone can hope for in this world; and if happiness were the chief end of human existence there would be no need for any consideration of the question now before us. But as Christians we can't settle for that. As Henry Ward Beecher put it, "Happiness is not the chief end of life; character is." By character we mean the full actualization of one's human potential, what Jesus had in mind

when he said that he comes to give us life more abundantly.

A child who suffers benign neglect by his parents may never "suffer" in the obvious sense of that word. But he is being deprived of something that God wills for every child — that he be *brought up* by his parents and by nobody else. Other people and institutions outside the family circle can give invaluable help; but they can never serve *in loco parentis* other than as poor substitutes at best.

Now that your children are getting ready for school, take another good look at them and at your relationship with them. Ask not simply if you love them enough: you probably do. But ask, especially, if your relationship to them is *sufficient*, if you are being and doing enough as a parent — putting into it all those essentially parental nutrients of guidance, companionship, encouragement, shared pleasures, which cannot be delegated to anybody else without depriving both your child and yourself.

C.E.S.

Temple and Niebuhr — an Exchange

William Temple and Reinhold Niebuhr were two theological "giants in the earth" of a generation ago. Recently somebody told us of an exchange of views between them, in which Archbishop Temple remarked that "in terms of general tendencies episcopal authority discouraged vagaries and heresies" more than the non-episcopal ministry. Dr. Niebuhr replied that he thought the Prayer Book "had saved the Anglican Communion from rationalism and Pelagianism more than episcopacy had done."

It seems to us that Niebuhr was much closer to the truth of the matter. Temple was not the first, and certainly not the last, to make that claim for episcopacy as an antidote to "vagaries and heresies." When it is said of some other provinces and periods of Christendom perhaps some case can be made for it; but from the time of the English Reformation to the present, some of Anglicanism's most egregious "vagaries and heresies" have come in fact from the bishops themselves. That was certainly true of the Anglican episcopate of Temple's generation, and it has become substantially and increasingly true since then.

People can, of course, use the Book of Common Prayer in worship and be apparently unaffected in their own lives by its orthodoxy and order. But there is this difference: If one wishes to claim ecclesiastical authority and support for some heresy he may find it an easy task if he seeks it among the bishops. He'll find it a lot harder if he tries to find it in the historic Book of Common Prayer.

Temple was one of the wisest and greatest of Anglican churchmen, Niebuhr was not an Anglican at all. This seems to be a case of the outsider seeing what's inside better than the insider can.

C.E.S.

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AT THE MOVIES

Rumors of War

By MICHAEL HEFNER

Some directors can't resist loading their films with references to the movie past. In *Star Wars*, George Lucas doesn't only make allusions but borrows most of his devices from a strikingly dissimilar array of sources: *The Wizard of Oz*, *Casablanca*, *2001*, old fighter-pilot movies and biblical epics, TV's *The Waltons*. Lucas's film is eerily successful at programming viewers' responses by manipulation of popular symbols that hit subliminal chords in the mass audience.

Star Wars concerns an intergalactical civil war in which a Walton-like, blond-angel farm youth (Mark Hamill) heroically pilots a spaceship to the destruction of the command post of evil rulers. At the end, he is decorated by a princess-of-the-rebel-galaxy (Carrie Fisher) and is further rewarded with a wholesome kiss.

This movie is an American-adolescent fantasy about heroism, sexual potency, science fiction gadgetry and an all-permeating threat to home from a certain *them*, personified here by the wicked rulers. It is also a racist fantasy in which numerous half-human creatures (mutants, apparently) are kept in line as firmly as possible. Lucas and most of his audience probably don't know it, but he has made a film of sinister authoritarian tendencies.

Any who wonder what Vietnam veterans are bitter about should watch Bruce Dern's performance in *Black Sunday*, a suspense epic about an ex-Vietnam POW who gets involved in an Arab terrorist plot to sabotage the Super Bowl. A brilliant, finally maniacal son of the professional class, Dern is a vet who can't adjust to civilian life; he is humiliated by the military bureaucracy; his wife divorces him.

This character is a casualty of the war and ruptures in national life produced by the war; more, he is a victim of his own macho psychology. In the movie's blackest joke, he retaliates, turning his intellectual gifts against the system that betrayed him.

Dern could easily exploit his prodigious American swagger and charm to ingratiate himself with the audience, but he satirizes these qualities instead. Alternately the con-artist, preening on his technological cunning, and a wretch, shivering in rage and frustration, Dern delivers a deeply affecting performance

haunted by a tragically ironic sense of waste.

Directed by John Frankenheimer, the master of political thrillers, *Black Sunday* is a perfectly crafted melodramatic entertainment, with sufficient spaciousness and sense of reality to allow Dern's performance to soar: it is the most important performance so far this year and quite possibly a classic portrayal.

The characters in *Star Wars* are so remote that their fates don't matter to us. In Sam Peckinpah's *The Cross of Iron*, about the cosmic stupidity of war, soldiers get blown to bits, sometimes in slow motion. But the director goes beyond realism; he aestheticizes gore so that we can't take our eyes off the screen.

Peckinpah sets his film in World War II, the most defensible of modern wars, and illustrates the senselessness of all war. It is Peckinpah's singular achievement as a film maker, however, to reveal the sense in the senselessness. He is unafraid to show us the frightful beauty of violence, and the ineluctable pull of male bonding, which act on soldiers like magnets. The images of horror in this movie have the hellish power of a Bosch canvas; and the director makes transparent the unparalleled intensity of the camaraderie troops in battle feel. He forces us to recognize that the danger and violence we generally regard among the most horrible aspects of war are the same qualities (along with camaraderie) that have compelled generations to the battlefield in the first place; and that this love-hate emotion is present, potentially at least, in us all.

The Cross of Iron is a near masterpiece; in this space, I can only indicate its outlines. The film is about a company of German soldiers on retreat out of Russia. The director reputedly loves actors, and it shows in the performances. Maximilian Schell appears as an aristocratic officer, obsessed with winning an Iron Cross. His opposite number (James Coburn) is a seasoned combat leader, a romantic nihilist who thinks "God is a sadist," whose devotion to his men is as profound as his hatred of officialdom. He has an affair with a nurse (Sent a Berger), who finds she can't compete with the lure of battle.

As a civilized general, James Mason is the epitome of refined screen acting; his performance is virtually invisible yet luminous. The general's aide (David

Warner) is a brooding intellectual and ironist, a man so tired, so overwhelmed with disgust at the human race, that he can't stop trembling. (In contrast to Mason's quiet insinuation, Warner plays with wonderfully theatrical bravura.) The large supporting cast, mostly German and English, is uniformly exceptional. Disgust — and rage — seep from every frame in this film and define its view. I don't think any movie has explored the warring madness of the race with the poetic power and psychological realism of *The Cross of Iron*.

Near the beginning of *New York, New York*, a sailor and a girl dance a jazz ballet on a station platform, to the sound of a train pulling away — a trance-like interlude that says more about the bittersweet emotions of wartime screen romances than does anything else in this film. The chief trouble is that *New York, New York* can't decide whether to be a work of nostalgia or a realistic reinterpretation of old themes.

Robert De Niro is a jazz saxophonist, Liza Minnelli a band singer; they meet at a V-J Day celebration, and the film traces (sometimes with bitter accuracy) their personal and professional relationship. After the celebration, however, public life disappears from the screen; we see the demise of the big band era and the success of progressive jazz in the early 50s, and that's about all; the movie seems airless, stifling. Among the film's reproductions of period music, most notable is Diahnne Abbott's rendition of "Honeysuckle Rose," onstage in a Harlem club.

De Niro wants a "major chord," that is, to function as an artist, have enough money to be comfortable and someone to love; not so outlandish an ambition in a saner world, but he never does achieve all three at once. De Niro's intense, suggestive style gives the movie its only urgency; but the film fails to provide a suitable context in which his performance could reverberate with the full implications of its meaning.

Although one would much prefer to watch her in the older film, it should be noted that Minnelli's acting has improved greatly since *Cabaret*; here, she is altogether more assured and efficient. When her character hits stardom, however, Minnelli inexplicably starts singing in the emotion-choked manner her mother employed after her movie career declined. The breach would be unforgivable were Minnelli herself not so gifted, and impossible to dislike. Director Martin Scorsese seems to have had no clear conception of his material from the start; he ends by turning his movie into no more than Liza Minnelli's version of *A Star Is Born* — on a higher level of taste and intelligence than previous versions but at bottom just as trashy.

Woody Allen is our best comic filmmaker and *Annie Hall*, concerning a

modern affair between a writer-comedian (Allen) and an aspiring actress-singer (Diane Keaton), is his best film. Moving backward and forward in time, Allen pieces together the couple's history in controlled patchwork fashion, with humor and intense nostalgic feeling.

In comic set pieces, the film tells the protagonist's biography back to his New York-Jewish childhood. Allen's usual comic obsessions are here, including his helplessness in (and hostility toward) the world of mechanical things. But he introduces darker shadings: There are clips from Marcel Ophuls's documentary on Nazi-occupied France, *The Sorrow and the Pity*; the period's moral confusion and political viciousness are identified with the blinding, decayed glamor of Los Angeles, to which the film's heroine is drawn and finally lost.

A movie of unusual tenderness, *Annie Hall* is a comic meditation on a love affair, a hymn to New York City and a peculiarly Jewish admonition against the plastic bubble of California cool: We cannot forever remain "mellow" and oblivious to others' suffering without finally suffering moral rot ourselves. Allen makes this clear and succeeds in turning out a truly funny comedy, no small feat.

Establishing a conspiratorial, confessional tone with the audience, Allen's screen persona has never been more relaxed and engaging. But Diane Keaton's beautiful comic performance in the title role is the true centerpiece of this film. Her singing of "Seems Like Old Times" bathes the audience in a nostalgic glow that scrupulously avoids mawkishness. If *New York, New York* entombs romance, *Annie Hall* makes it radiant.

Star Wars celebrates war; *Black Sunday* exploits guerilla warfare for purposes of melodrama; *The Cross of Iron* is a marvelous, horrifying epic of war, a film that pays war its due by telling the truth about it. *New York, New York* seldom gets off the ground; but the exuberance of *Annie Hall* is muted by troubling reflections on the national mood.

If movies are as much the mirror of national consciousness as I believe, then war is much upon our minds, as well it might be. Like Bruce Dern in *Black Sunday*, we do not as a nation adjust well to peace, especially in the wake of defeat; and just now we seem, perhaps, a little crazy. At least twice in this century we have gone to war to avoid the claims of social needs at home; those needs are as pressing as ever, yet we continue — frantically, out of God only knows what fears — to avoid them. The future bodes ill.

But the five films discussed here illustrate well enough the difference between art and trash, a difference which, in movies at least, has never seemed closer to that between life and death.

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BOOKS

A Clarion Call

CONSCIENCE AND OBEDIENCE. By William Stringfellow. Word. Pp. 112. \$5.95.

Here is another thought provoking book from the man who lives on Block Island, a man who thinks a lot. William Stringfellow was estimated by Karl Barth to be "the most conscientious and thoughtful" theological mind Barth had encountered in the United States.

In this, his most recent book, Stringfellow has made a profound statement concerning a scriptural view of politics especially as found in Romans 13 and Revelation 13 in the light of the second coming of Christ. He is sure to receive as much reaction from his adversaries as response from his admirers. One hopes that all of his readers will be moved to considered thought as a result of this work.

Stringfellow's enlightened critics will have to take seriously the theology set forth: "Judgment — biblically — *does* mean the destruction of the ruling powers and principalities of this age. I am aware that this is, for professed Christians in America and in many other nations, unthinkable though it be biblical (I Cor. 15:24-28; cf. Acts 2:34-36, Rev. 19-20)." He relates this idea carefully to a "Constantinian mentality which afflicts the church" tending not only to legitimize the church but also governments.

The book holds together as one might expect from a lawyer or a boy with an erector set. It is balanced in its view: "Christians rejoice, on behalf of all humanity and, indeed all creation, at the

prospect of the judgment because in that last day the destruction of political authority at once signals its consummation in the kingdom of God."

The point is made dramatically that honoring the emperor may mean one opposes him as in the reign of George III and the American Revolution, the rise of Hitler, Nazi Germany and the resulting Holocaust, Nixon and Watergate, the CIA and the Chilean involvement.

The effect of *Conscience and Obedience* is that of a clarion call to the church to go back, to come out and to go forth as the holy nation it became at Pentecost.

One hesitates to compliment William Stringfellow for being a man of courage. He would argue about that. Perhaps the best one can do is simply recognize and affirm his life, a life which not surprisingly is part of the subject matter of all his books.

Here is an example of a man who prefers the relatively quiet and anonymous life of an island retreat, yet he has stirred more deep feeling, controversy, and thought, than many who actively seek to influence the course of human life.

(The Rev.) ROBERT L. HOWELL
St. Chrysostom's Church
Chicago, Ill.

A Treasury of Illustrations

A SCORNFUL WONDER: WHAT'S RIGHT WITH THE CHURCH. By C. Leslie Glenn. David McKay. Pp. 234. \$9.95.

Fifty years ago, one of my lucky breaks at Yale was having George Trowbridge, Jack Crocker, and Grant Noble as chaplains. They exposed us to a series of exponents of virile Christianity, and one of the most memorable of these was Les

Glenn. His personality was outstanding — happy, dynamic, exciting. He never had a bitter word or an ungenerous one. He seemed always on the run; to be the kind who painted with a pretty big brush without paying much attention to details. One would hardly have thought then of him as ever having time to write, least of all to write a book as deeply thoughtful as *A Scornful Wonder*.

A great many clergymen, of all denominations, will use the book as pulpit material. It is a treasury of great new illustrations. This will be a good thing, for they are illustrations that should have as wide an audience as possi-



ble. Actually, there will be little temptation to outright plagiarism. Les Glenn's personality is all through the book, and his illustrations are so much a part of what he himself has to say, that his comments have become part of his stories.

But the book has better uses still. It could be given to a thoughtless young person, for it is earnest but never boring. It is a book to give to someone despairing of the future of the church, for it is hopeful without being unsophisticated. Its patience is not put on; it comes from deep inside the writer's being, and it was never possible for him to be petty or petulant. It is a testament that commends the faith it so sincerely professes, because it does so with such admirable decency. Like a visit from Les himself, it does the reader a world of good.

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NEWS

Continued from page 8

pers and paid for by an association of British and South African businessmen calling themselves the Club of Ten. The advertisement questioned WCC aid to Rhodesian black nationalists charging that guerrillas were "almost daily murdering the innocent in the name of freedom."

The WCC insisted that the aid from its Special Fund to Combat Racism had been given for "humanitarian projects." It said "it has never been proved that the money has been used for any other purpose."

Recent allocations of \$530,000 have been made to 35 groups fighting racism in 14 countries. Of these, five went to "racially oppressed groups" in southern Africa representing 50% of the overall financial total.

The Special Fund also awarded grants to several North American groups — the Indian Brotherhood of the Northwest Territories, \$15,000; the International Indian Treaty Council and Indigena, \$5,000; the Institute of the Black World, \$10,000; and the National Indian Youth Council, \$15,000.

The WCC letter said it "does not seek . . . to make violence respectable or acceptable. Violence is repugnant and evil, but there are circumstances where Christians have made deliberate use of violence as the lesser of two evils, when fundamental human rights were in grave peril."

In a resolution adopted by the Central Committee, concern was expressed at unconfirmed reports of a scheme for white settlers from southern Africa to emigrate to Bolivia, which, it said, would only encourage the transfer of racism to another society and continent.

The statement called on Christians to encourage white people in southern Africa to consider staying in the region to help build a just society there.

Condemning mercenary soldiers in Rhodesia, the Central Committee asked Protestant, Orthodox, and Old Catholic Churches in the WCC to urge governments to treat enlistment there as a criminal offense, to punish offenders, and to outlaw recruitment.

Member churches — there are 293 — should also work for a complete and obligatory arms boycott of South Africa, the committee said.

SPBCP

Toward FCC—"Goodwill"

Under the leadership of Clyde Turner, Charleston, S.C., the new president of the Society for the Preservation of the Book of Common Prayer, the board of trustees held their August meeting in Nashville.

The board voted to declare the society's goodwill toward the Fellowship of Concerned Churchmen and its efforts to form a continuing Episcopal Church founded on "traditional principles and practices in doctrine, theology, liturgy, and canons existing prior to the 1967 General Convention. . . ."

The trustees also voted to call the attention of the society's membership "again" to the upcoming Congress of the FCC in St. Louis, later this month.

Mr. Turner, who succeeded Dr. Walter Sullivan as president of the SPBCP, said there is no intention to relocate the Nashville offices of the society at the present time.

CONFERENCES

Charismatics Meet in Kansas City

Representatives of the various religious groups making up the first interdenominational conference of the Charismatic Renewal in the U.S. focused strongly on Christian unity at their five-day meeting in Kansas City, with some leaders stating that unity is "here and now."

Some 50,000 charismatics — Episcopalians, Roman Catholics, Lutherans, Baptists, Mennonites, Presbyterians, Methodists, and others — came together under the theme of "Unity in the Lordship of Jesus," meeting for general sessions in the Kansas City Chiefs' Stadium and meeting separately for church workshop activities and assemblies.

Keynote speaker was Kevin M. Ranaghan, director of the national communications office of the Catholic Charismatic Renewal, who declared that the "streams of Christianity" are coming together.

Other speakers included the Rev. Robert Hawn, executive secretary of the Episcopal Charismatic Fellowship; the Rev. Larry Christianson, head of the Lutheran Charismatic Renewal Services; evangelist Ruth Stapleton; Leo-Joseph Cardinal Suenens; the Rev. Edward Fullam; the Rev. Michael Scanlon; and the Rev. Bob Mumford.

Sponsors of the conference included fellowships organized earlier by Episcopalians, Roman Catholics, Lutherans, Presbyterians, Southern Baptists, American Baptists, Mennonites, Jews for Jesus, and members of the Foursquare Gospel, Pentecostal Holiness, and Church of God in Christ.

Next to Roman Catholics the largest group at the conference was made up of people from non-denominational Pentecostal fellowships. Many members of the latter have been divided over the issue of "shepherding," the submission that some charismatics say must be made to spiritual leaders of their communities.

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ing the conference — 60 members of the liberal United Church of Christ were one group and 50 members of the Wesleyan-Armenian background the other. The latter group included the Church of the Nazarene, the Wesleyan Church, the Free Methodist Church, the Church of God (Anderson, Ind.), and the Christian and Missionary Alliance.

[Inclusion of the Nazarene members was significant, some observers said, since the church has expelled about 50 of its ministers for having received the baptism of the Holy Spirit, the trademark of charismatics.]

At a news conference, the Rev. Judson Cornwall deplored a tendency of some charismatics to leave their mainline churches for non-denominational Pentecostal fellowships.

Some give the excuse they are "not being fed" in their traditional churches so they leave to join independent churches that are predominantly charismatic, he noted.

But they should stay in their own churches as long as possible, Mr. Cornwall suggested.

"Don't try to make other members of your churches charismatics," he advised. "Just share your life with them."

CANADA

Is Euthanasia for Severely Retarded New-Borns Moral?

The religious and medical professions have reacted sharply in the wake of a task force report to the Anglican Church of Canada which suggests that it may be morally right to terminate life of new born infants with severe brain damage.

The comments are contained in a section of a 16-page report entitled "Dying: Consideration Concerning the Passage from Life to Death."

The document outlines the church's role with the dying and says that its primary responsibility is to provide the best possible care for the dying patient.

The church should educate the community about the needs of the dying and of the next-of-kin, and it should encourage effective care for the terminally ill and the establishment of small medical units for them, it states. It recommends also that home care programs be expanded, so that more individuals can choose to die at home.

These recommendations, however, were quickly forgotten in the wake of publicity which has surrounded the statement on new born infants with severe neurological defects.

"Our senses and emotions lead us into the grave mistake of treating human-looking shapes as if they were human although they lack the least vestige of human behavior and intellect," the report says. "In fact, the only way to treat such defective infants humanely is

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CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

COMPANION for enterprising old lady. Boston area. Episcopalian. Charming home. Some driving, cooking, manage other help. Prefer mutually satisfactory arrangement with congenial single lady. Excellent salary. Reply Box L-331.*

RETIRED priest for small mission in Ozark recreational area. Sunday services, manage use of parish hall by community groups, pastoral work. Comfortable rectory and a part-time stipend. Reply: Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.

WANTED: Priest for co-director of Ecumenical Community Center. Some background in Social Work/Community Organization and ability to speak French would be helpful. Contact: The Rev. Canon T. H. Whitcroft, ASCW, 1444 Avenue Union, Montreal, Quebec, H3A 2B8.

WHERE are all the priests looking for work? Needed: Catholic for headmaster-curate position; Central Florida. Reply Box P-338.*

POSITIONS WANTED

CHURCH OF ENGLAND minister, 54, Dip.Soc.Sc., L.C.D. (King's College, Durham and London College of Divinity) seeks opportunity of ministry in USA: Pastor, Bible-teacher, preacher, evangelist. References. Reply Box F-332.*

not to treat them as human.

"In such situations, the parents would have the paramount say in reaching the decision to terminate life. The decision cannot be made hurriedly or without great soul searching and the parents must be prepared to live with the decision afterwards and not be destroyed by guilt. It is here that strong support is required from all those associated with the parents and certainly where the church can play a leading role."

Task force chairman, Dr. Lawrence Whytehead, defended the report and noted that while euthanasia is a crime according to the Canadian criminal code, judgments by juries are discretionary.

"Many things are done now which are against the law — like turning off respirators. However, the law chooses not to regard this as a criminal thing to do, though by the letter of the law it is."

The document also argues that parents of a severely diseased fetus ought to be able to make the final decision on whether or not to have an abortion.

A task force member, the Rev. Robert English, of Winnipeg, said he had changed his mind on the issue since the report was completed, and added that he is not surprised at the angry reactions to the report.

However, the Ven. E.S. Light, secretary of the Canadian church's General Synod, issued a statement stressing that the report does not represent any official or authoritative view.

The report was prepared by 11 people with backgrounds in theology, medicine, nursing, and law.

CHURCH AND STATE

Consumer Use Tax Retroactive in Virginia

Churches and other non-profit organizations are now required to pay a new tax in Virginia. And the bill for all such agencies will run from \$400,000 to \$500,000 per year.

The taxation has been described as a Consumer's Use Tax. It was authorized by the Virginia General Assembly in the 1960s when the state sales tax came into operation. Until now, no attempt was made to collect the tax from churches and other non-profit groups. The tax is retroactive to Dec. 1, 1970.

The law stipulates that any business, organization, or individual must voluntarily pay a 4% tax on any product purchased from outside Virginia on which a sales tax was not collected.

This would include religious merchandise, such as the new Proposed Prayer Books for the Episcopal Church when they come directly from New York rather than through a bookstore in Virginia which collects sales taxes.

Legal advisers of several churches are reportedly looking into the matter.

CLASSIFIED

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-335.*

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PUBLICATIONS

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

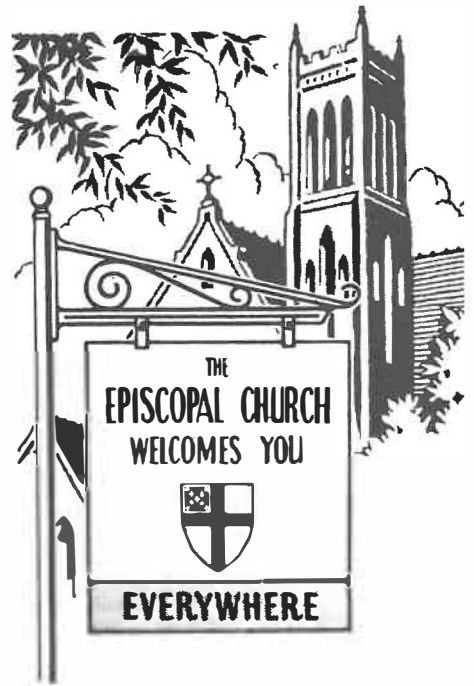
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CHURCH DIRECTORY

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



ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 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

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. CSat 9:45; LOH 1st Sat 9

SAN DIEGO, CALIF

ST. LUKE'S 3725 — 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. & child care. Wpd 11:30 HC, HS; Fri 5:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

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

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.

BOSTON, MASS.

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

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

NEWARK, N.J.

GRACE CHURCH 950 Broad at Federal Square
The Rev. George H. Bowen, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

BROOKLYN, N.Y.

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

DOUGLASTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M., r
BCP Holy Communion 8 & 10:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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

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

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

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
Sun Masses 8:30, 11; Tues, Thurs 8; HD as anno

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, D.D., r; the Rev. Thomas Greene; the Rev. Samuel Bird, the Rev. Douglas Oustey, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Mon-Fri MP 8, HC 8:15, 12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open daily to 6

TRINITY PARISH
The Rev. Robert Rav Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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 (1S & 3S); Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine of Our Lady of Walshingham.

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
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Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11; 12

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

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