

THE LIVING CHURCH

Executive Council Report

• page 5



The Three Wise Men, enroute to Bethlehem, was painted on silk by the Chinese artist Lucas Ch'en.

RNS



The Living Church

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CALENDAR

January

1. The Holy Name of Our Lord Jesus Christ/The Circumcision
6. The Epiphany
8. First Sunday after Epiphany/The Baptism of Our Lord

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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The Living Church

It is as the manifestation of the glorious light of God our Creator that St. Paul spoke of the incarnation of our Blessed Saviour. Some other writers of the New Testament expressed similar thoughts. But how do the writers of the four gospels relate the Lord's coming among us to the doctrine of creation, the First Article of our Christian faith? We may approach this by also considering their use of the symbolism of light and the related theme of darkness as the space within which light manifests itself.

St. Matthew, immediately after speaking of our Lord's birth, proceeds to tell of the magi, the wise men from the East. It is a star—certainly seen in the darkness of night—which finally brings them to Bethlehem. This of course is uppermost in our thoughts on Epiphany. St. Mark does not provide any information about our Lord's birth or childhood but, as we shall see next week, Mark has his own way of relating the beginning of the gospel to the story of creation. St. Luke has the most familiar account of our Lord's birth in Bethlehem. Around this, in turn, has crystallized the popular imagery of Jesus. Mary, and Joseph in the barn surrounded by animals, an attractive pictorial way of suggesting the cosmological implications of the incarnation. But returning to the theme of light, Luke develops it in connection with his poetry. In the *Benedictus* or Song of Zechariah (St. Luke 1:68-79), the forgiveness of sins to be announced by John the Baptist is

Because of the tender mercy of our God
Whereby the sunrise (or dawn)
from on high will visit us
To shine on those who sit in darkness
and the shadow of death . . .
(verses 78 and 79)

This comparison of the coming of redemption to the rising of the sun suggested long ago the use of this canticle in the morning devotions of the church, where we continue to recite it. The song of the angels, *Glory to God in the highest* (St. Luke 2:14), is introduced in the previous verses by the appearance of the angels and the shining of God's glory in the night. Then there is the *Nunc dimittis* or Song of Simeon (St. Luke 2:29-32), in which salvation, embodied in the child Jesus, is called

A light for the enlightenment of the Gentiles
And the glory of thy people Israel.

These poems or canticles, together with the *Magnificat* or Song of Mary also given in Luke's gospel, have of course had a far-reaching influence on the development of Christian worship, especially on the daily morning and evening prayers of the church.

It is in the fourth gospel, St. John's, that this theme of light comes back into explicit relation with the doctrine of creation. When John wrote his gospel, he began in a solemn manner, reminiscent of the opening of Genesis: "In the beginning was the word . . ." As God had begun creation by making light, so now it is announced, "In him was light, and the light was the life of men . . ." There are no shepherds or wise men in John's prologue, but in his own manner he tells us what the incarnation means. Jesus Christ embodies the intellectual light, the truth, the meaning, and the divine purpose on the basis of which all that exists has been constituted. It is on this same basis that our rationality as human beings is possible ("the light of men"). But "light" suggests more than rationality. It is the faith, it is love, it is the goodness of God which illumine the heart and which make us truly human. It is this light, which is in Jesus Christ, that the Creator of the universe wills to share with you and me.

Will you see this light? It is most likely to be consciously experienced, by you and me as by shepherds and wise men, in darkness, quietness, and solitude. Tonight perhaps? Will you leave the circle of lamplight and venture out, to stand alone beneath the winter sky, experiencing darkness for a few minutes? As the poet T.S. Eliot said,

I said to my soul, be still, and let
the dark come upon you
Which shall be the darkness of
God. (East Coker, III)

It is in our darkness, our inner as well as outer darkness, that we can receive some vision of the light of Christ, in whom we behold the glory of God the Father.

LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Clergy Hassle

Thank you for your thoughtful editorial "The Clergy Hassle" [TLC, Nov. 27]. This situation needs thoughtful consideration in every respect.

One reason that some rectors of large parishes feel trapped is no doubt related to the Pension Fund. As most clergy know, one's pension at retirement is based on years of service and on the highest compensation received. To maximize one's pension, seek ye and keep the highest paying job. Often this translates into staying put (even if you are ready to leave) since an equal or higher paying position is not available. Or, as you pointed out, others may choose instead to accept an episcopal election in a quite uncongenial diocese.

If one's pension depended *only* on years of service, then a rector of a large parish could accept a call to a smaller church, perhaps even a mission, without compromising his pension for the rest of his life.

However, I think it is fair to say that as long as the Pension Fund figures in your highest average compensation, which for most clergy comes in the years just prior to retirement, movement based on need, ability, or mission will be almost non-existent.

(The Rev.) NATHANIEL W. PIERCE
Grace Church

Nampa, Idaho

In Conflict

I was interested in reading Bishop Reed's report [TLC, Oct. 16] on the recent congress held in St. Louis. I was there also. The bishop writes that "the real concern of the congress was the way in which the Episcopal Church has apparently retreated and given way before the forces of what they called (but never defined) secular humanism." The obvious is always hard to define. I find that

the younger clergy today are every bit as smart as the old timers, but I feel that their concern for the social ills of the world are couched in terms of sociology, psychology and the humanities.

I believe in the sincerity of my younger brethren and do not question their vocation as priests of the church, but I cannot accept that redemption will come through the social sciences.

(The Rev.) J. GARDNER HODDER
Christ Church, Ithan

Villanova, Pa.

PB's Position

As one loyal Episcopalian who was opposed to the ordination of women priests before Minneapolis—and who is no less opposed today—let me commend you for your sensible editorial [TLC, Nov. 20] on the position of the Presiding Bishop in this matter.

(The Rev.) C. EDWARD SHARP
Christ Church

New Bern, N.C.

• • •

I have read with amazement some of the recent letters regarding the Presiding Bishop's statement and the conscience clause that came out of the House of Bishops meeting. I cannot let them pass without comment.

It now seems that Bishop Allin should resign if he cannot support the constitutional and canonical position of the church after Minneapolis. Bishop Hines made no secret of his disagreement with the canons *before* Minneapolis, and no one suggested that he resign. Before Minneapolis the Holy Spirit was plainly speaking through the minds and actions of a lawless minority and the constitution and canons were the work of mere men. Now, *mirabile dictu*, the canons are the voice of the Holy Spirit and the disaffected are opposing human wisdom to the voice of God. What a difference a less than 51% majority makes. Before Minneapolis those who opposed General Convention were prophets; now those who oppose are scoundrels.

(The Rev.) HOMER F. ROGERS
St. Francis Church

Dallas, Texas

Depositions

With increasing dismay I read and hear of depositions of the clergy who have affiliated themselves with the Anglican Church of North America. This form of retaliation on the part of the bishops, while canonical, strikes me as unnecessarily harsh.

The work of the Presiding Bishop's task force on reconciliation with ACNA



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is a difficult assignment at best, and punitive depositions will only drive the wedge deeper.

I am currently studying the Non-Jurors in some depth, and one salient fact arises. In spite of schismatic acts and clearly seditious political affiliation, none of them were ever deposed—deprived, exiled, and harassed certainly, but *not* deposed.

I offer a canonical alternative to the bishops involved. The clergy in question can be declared non-parochial and, when they have failed to submit reports of official acts for two years, then transferred to the list of the Secretary of the House of Bishops. This is a course that has been followed for countless reprobates, and so perhaps it can be used charitably with those who suffer for conscience sake.

(The Rev.) JAMES L. STEELE
St. Thomas' Church

Morris, Ill.

Old and New

I am happy to read and see the change in attitude in TLC. As a student of Hebrew I disagreed about the psalms that Fr. Simcox thought were not translated right, and as an old spike I love the new Prayer Book. I can't see much against it except for size. I enjoyed having the BCP and the Bible together for traveling, and the BCP and Hymnal for services. They will not fit now.

(The Rev.) R.W. BAIN, M.D.
Westborough, Mass.

Ablutions

Until I read David McAllister's comments in TLC of Oct. 9, and John B. Pahls' letter of Nov. 13, I did not know there was a problem about ablutions. I always take them facing east, then walk around the altar for the thanksgiving after communion.

Now that the question has been raised, let me ask on what basis we assume that the ablutions may not be taken by any adult assistant, cleric, or lay person? I think we should not have young acolytes consuming quantities of wine, but once the celebrant has reverently eaten and drunk (PBCP, p. 408) why must he then cleanse the chalice?

(The Rev.) THOMAS RIGHTMYER
Church of the Good Shepherd
Asheboro, N.C.

Good questions. BCP 1928, p. 84, and PBCP, p. 409, plainly allow lay communicants to assist in consuming elements. Ed.

Canterbury

As to its being still in communion with Canterbury [TLC, Nov. 27], what is to stop "the continuing church" from that until Canterbury itself says no?

If a mother has two quarreling

daughters who will not speak to each other, but who love her, and she loves each daughter, are they not in communion with her and she with them? Would not this be true of the daughter who could say, "I am still doing as I promised you long ago; I am not changing the rules at all; I am still obeying you in all essentials"?

HERBERT J. MAINWARING
Natick, Mass.

Christianity and China

Dr. Oliver J. Caldwell, in his article "Church Education and the World Community" [TLC, Oct. 23], seeks to present an "evaluative remembrance of the relations between western Christendom and China"—the title mislabels the contents of the article. It is a good piece for the purpose stated in the italicized description, except that the main point of the story is lost, inexplicably. Dr. Caldwell is quite right in suggesting that Roman ecclesiastical politics brought about a "colossal human error," a "turning point in human history"; but the reason for that is absent from the article: the papal decision in the Rites Controversy. Thereby the papacy prohibited (until 1939) the three crucial accommodations which Matteo Ricci and his successors had made to the Chinese cultural tradition (relating to the rites to Confucius and the familial dead and the use of the Chinese term *Shang-ti* for God). The K'ang-hsi emperor decreed that only those missionaries who followed the Ricci policy could remain and work in China, but of course none could do so without defying the papacy. As a result a large proportion of educated Chinese left the church and further missionary efforts were crippled. A comparable stance was taken in India.

DONALD W. TREADGOLD
Chairman, Dept. of History
University of Washington
Seattle, Wash.

From the Editor

The editor wishes to acknowledge with much gratitude the many letters and notes of a more personal sort, expressing good wishes to him and to THE LIVING CHURCH. The support and encouragement of so many friends is greatly appreciated.

Friends of the previous editor may wish to share the latest news Fr. Simcox has sent from Lexington, Ky.:

"My teaching doesn't begin until mid-January, we're pretty well moved and settled in, and are enjoying what for some reason is known as the life of Riley. Who was this Riley, anyway?"

THE LIVING CHURCH

January 1, 1978

The Holy Name of Our Lord Jesus Christ/The Circumcision

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EXECUTIVE COUNCIL

No Real Controversy

At Seabury House, Greenwich, in a meeting conducted with such dispatch and absence of controversy that it ended a day early (Dec. 7-9), the Executive Council:

- Did the necessary to finalize the \$100 million Venture in Mission campaign, starting with solicitation of challenge gifts now and with completion targeted for July 1, 1979.

- Approved, with only minimum shifts to accommodate travel expenses, the \$14,410,000 budget for 1978.

- Heard the Rt. Rev. John M. Allin, Presiding Bishop, confirm that the Executive Council meetings are not, as the press might leave as an impression, "just ordinary board of directors meetings" but that "Christ is proclaimed in its routine business, in worship together, in many kinds of personal testimony heard of sacrifice, renewal, reconciliation, and love."

Time schedule for the Venture in Mission, which first made its appearance at the General Convention in Houston 1970, calls for immediate activity of committees securing the larger challenge gifts and setting up the church wide appeal to be carried on independently by dioceses from January 1979 to July 1979.

Visitations will be made to all dioceses for conferring about the quotas each will accept.

The 50-page book of proposals for items to be funded was gone through by the Executive Council. It provides funding of \$80 million with \$11 million as a contingency for additional projects or short-fall of the \$100 million goal.

There will be no changes unless the Council approves. Projects come under the following headings: Opportunities for Mission in Evangelism, for Mission in Christian Education for Effective Ministry, for Mission to Those Suffering from Deprivation, Neglect and Isolation, and for Mission through World Outreach.

In his message from the chair Bishop Allin reiterated his position that the Minnesota Convention "acted to permit women to be ordained priests by those bishops who in good conscience could do so to serve in those places where such a ministry might be acceptable."

There was no discussion of the so-called "St. Louis group" and others dis-

senting from the General Convention vote to accept women as priests. In commending the recent stand of the House of Bishops in Port St. Lucie, Fla., Bishop Allin denied that its affirmation that "those who cannot accept the priesthood of women may also remain in this church" represented any "attempt to undermine the decision of the Minnesota General Convention." He said that through the bishops' action "our church has in a sense become all the more a true household of faith, with two wings continuing together in Christian mission." He said he believed the Council and he himself as Presiding Bishop were "committed to this kind of positive leadership in which the process of mission can gather us together and solve our differences. We can move forward," he declared, "and learn from and with each other as a response to the call of Christ and to the needs of his world."

The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri and member of the recent Venice Anglican-Roman Catholic International Commission, commented on its "Agreed Statement on Authority in the Church."

In its affirmation that "the Roman Catholic Church today is seeking to replace the jurisdictional outlook of the 19th century regarding papal primacy by a more pastoral understanding of authority in the church," the statement was seen by Bishop Vogel as affording an intriguing opportunity for grass roots discussion of differences in a new vocabulary in which more common ground might be identified. He made it clear that the statement is only the product of a working committee and has no authority.

Bishop Vogel noted its affirmation that "Scripture is the norm for councils but that the canon of Scripture is itself determined by councils." The council says "It has seemed good to the Holy Spirit and us at this time that this should be so." True Councils say "no" to new error but never "yes" to new truths, Bishop Vogel said. "They are always under the judgment of the norm of Scripture. They may only claim to make explicit what is already implicit." He declared that whatever difficulty Anglicans have with infallibility as pertaining to the church or the pope in the role of primate speaking for it, Anglicans accept the "indefectibility" of the church by which we mean that "though a Council may err (but they do not have to err) Christ will not desert

his church but will lead it back to truth." Time did not allow public discussion of Bishop Vogel's presentation but it was a conversation piece for such free time as there was.

It did not escape some that although the Episcopal General Convention is not a general ecumenical council, the wording in the agreed statement might apply. Those who believe that the Minnesota Convention erred should still stay with the church as indefectible; they should "trust Christ to lead it back to truth" if it was wrong.

On the other hand, others affirm that although previous councils of the holy catholic church did not consider ordaining women as priests, and presumably would have voted no if the matter had been introduced, still they might have thereby erred. To those who felt that way, Minneapolis could represent the culmination of a long leading by Christ of his indefectible church. At a point in time when equality of sexes has become in other areas of life a reality, Minneapolis could be in this respect the Council first to affirm the truth.

Considerable attention was given to a report by the committee on social responsibility in investments, pointing out that in the last 10 years influence upon management policies by stockholders concerned with ethics of practices has grown to a point where it is a significant part of the decision making.

Corporations whose positive response last year to Episcopal Church presentations respecting policies in South Africa, operations elsewhere, and environmental concerns such as about strip mining, included Phillips Petroleum, General Motors, American Metal Climax Corporation, Kennecott Copper Corporation, and Chase Manhattan Bank.

Polaroid changed policies in employment in response to Episcopal presentations a few years ago. It has now decided to get out of South Africa altogether. The Executive Council resolved to congratulate Polaroid and has begun plans to work now on Eastman Kodak Corporation with the Coalition for Corporate Responsibility and with approval of the Rt. Rev. Robert Spears, Bishop of Rochester.

The Rev. Roddey Reid of the Clergy Deployment Office told about how a \$30,000 General Convention grant is making possible development of parish profiles for clergy in search of a position to match the 7,000 clergy profiles available to parishes.

Describing the work of diocesan consultants in clergy deployment, Fr. Reid suggested that clergy contact them about updating their profiles. One man complained, he said, that he had been in the files for four years and hadn't had an inquiry. "I asked him, 'Have you done any continuing education lately?'" Fr. Reid said, noting that "a dozen dioceses won't consider anyone at all unless they have had some recent continuing education."

"But a clergyman can know that he is not forgotten," Fr. Reid said. "The office's computer bank of clergy profiles can do in a few hours what it would take 100 people working a year to uncover in looking for priests who meet special requirements of a searching parish. Now, with the GC grant we are going into the other side of the business. For a starter there is a complete list of open positions now available to clergy on request."

In other activities the Executive Council:

- Heard a Church in Society report reflecting discussion of ways the Episcopal Church might more effectively cause its presence to be influential in policy making of the board of directors of the NCCC.

- Heard Committee on the Church in Society report that it approves in principle the idea of having an Episcopal Church representative to the federal government in Washington that will study ways and means and develop a job description for a man to be financed outside the general budget to be presented at the Council's next meeting in New Orleans.

- Urged on recommendation of Gerald One Feather that "the federal government not enact any legislation which would result in termination or abridgement of Indian reservations or threaten the government's relationship to Indian tribes and nations."

- By non-recommendation of committee, decided, in effect, not to join the Religious Coalition for Abortion Rights on grounds that the bishops' statement on abortion has made this a pastoral matter.

(The Rev.) JOHN KNOBLE

NEW ZEALAND

Last Barrier Cleared

The Anglican Church in New Zealand has cleared the last barrier to the ordination of women to the priesthood. The final go ahead came as the result of a decision made by a special church tribunal.

In 1976, at the most recent Synod, the church had resolved to permit the ordination of women. However, five priests from Wellington lodged an appeal contending that the decision constituted a breach of the church's constitution.

The appeal was heard in Wellington last month by the special tribunal made up of seven bishops, seven priests, and seven laymen. The tribunal upheld the Synod's decision.

Fifteen women are now qualified to offer themselves for ordination to the priesthood. It is presumed that there is no legal barrier to women advancing ultimately to the episcopate.

The Primate of New Zealand, the Most Rev. Allen H. Johnston, who headed the tribunal, says he cannot recall such a tribunal having been used before.

LITURGY

Book of Occasional Services

The Standing Liturgical Commission, meeting at St. Matthew's Cathedral in Dallas, Tex., declared that no special form is desirable for the admission of baptized children to the eucharist. The commission also adopted a position paper on the importance of developing suitable forms for preparing adult converts to understand and accept the responsibilities of baptism.

The commission, one of the Standing Commissions of the General Convention, considered these questions which arose from the preparation of a Book of Occasional Services. This title was selected for the revision of the collection of supplementary services now known as The Book of Offices, to avoid confusion with the Daily Offices of Morning, Noonday, and Evening Prayer. Its revision was mandated by the General Convention of 1976.

The Commission recognized the uneasiness that many people feel concerning the reception of communion by small children, but concluded that the provision of officially authorized forms for admission to the eucharist "would obscure the principle that holy baptism is full initiation by water and the Holy Spirit." It warned against the adoption of artificial standards, such as the setting of a fixed age for "first communion," the introduction of children to the eucharist in a context that separates them from their families, and the temptation to form first communion classes on the model of confirmation classes. "Practical efforts to enhance the sense that baptized children are, in fact, full Christians are to be commended and encouraged," the commission said.

On the other hand, suitable forms were deemed significant to prepare adult converts in understanding and accepting the responsibilities of baptism. Calling baptism a "complex act," the panel said that this period of training for Christian living, known as the catechumenate, was historically an integral part of the process of Christian initiation. Among factors which would justify the restoration of such a preparatory period are: the ex-

istence of a substantial number of unbaptized adults who have had little or no experience of Christianity as a living religion, the inadequate instruction now commonly given to adults who seek baptism, and the unsatisfactory image of the faith and practice of the church, as presented by our culture.

The commission, whose chairman is the Rt. Rev. Chilton Powell, Bishop of Oklahoma, feels that the provision of simple rites for the admission to candidacy for baptism, and of a series of liturgical acts preceding baptism (including candidates' sponsors) would set an example to entire congregations and could lead to the continual transformation of the whole church.

Members of the Commission also learned that the final page proofs of the *The Holy Eucharist: The Altar Edition* have gone to the printer. The book is due to come out in January, and is designed to be of maximum assistance to the celebrant. All necessary materials, including the music of the prefaces, will be in sequential order, so that so far as possible, pages need to be turned in one direction only. Two musical settings, one simple and one solemn, are provided for each preface. An appendix will contain helpful materials on the chanting of collects, lessons, and Gospels, similar to that in the old *Choral Service Book*, which is now out of print.

ORDINATION OF WOMEN

Last Recognition

The Rt. Rev. Paul Moore, Bishop of New York, formally recognized the priesthood of the Rev. Emily Clark Hewitt, the last of the 11 women whose ordination was considered to be "valid, but irregular" since it took place before the 65th General Convention in Minneapolis.

Included in the service was a call for confession by Bishop Moore: "Let us confess our sins against God and our neighbors, and especially our sinfulness in the oppression of women in the life of the church and the world and for the wounds inflicted upon one another."

After her ordination as a deacon in 1972, Ms. Hewitt served as an assisting minister at St. Mary's Episcopal Church, Manhattanville, where the recognition ceremony took place. She is a writer and teacher, and is now in her third year at Harvard Law School.

ENGLAND

Baptism During Worship Weighed

The Rev. Peter S. Dawes of Chelmsford, eastern England, has introduced a motion to amend a long-standing custom in English churches. At present, baptism is usually administered on Sundays or

other holy days immediately after public worship. If Mr. Dawes' resolution is passed by the General Synod of the Church of England (which has endorsed it), Anglican clergy will be required in future to conduct baptism during public worship on Sundays.

Mr. Dawes said, "I believe it gives the sacrament of baptism its rightful place. Where should it be if not in the middle of the congregation of the people of God?" He also said that it would set the right tone for the baptism, and would also apply a mild discipline. Parents, he feels, would think more about the meaning of the promises they make if they were to make them in public.

The Proposed Book of Common Prayer of the Episcopal Church states that "holy baptism is appropriately administered within the eucharist as the chief service on a Sunday or other feast."

Feasts suggested as especially appropriate are the Easter vigil, Pentecost, All Saints' Day, the Sunday after All Saints', or the first Sunday after Epiphany (the Feast of the Baptism of Our Lord).

ABORTION

Two Recent Views

Fr. Thomas Peyton, M.M., director of the National Federation of Priests' Councils, criticized Roman Catholic leadership—and Roman Catholic hospitals—for failing to provide viable alternatives to abortion.

The Maryknoll priest spoke sharply about what he termed a lack of response by Roman Catholic hospitals to the abortion question. "On one hand," he said, "the church says you must wipe out abortion at all costs. Then you find [Roman] Catholic hospitals charging high prices for services to pregnant women in trouble and not doing anything to help them by giving free service to them. This causes the [Roman] Catholic movement against abortion to lose credibility. We have a case of the church saying one thing and the hospitals it operates doing another."

Fr. Peyton said the problem today "is not so much that people are hell-bent on abortion. It is more a case of their being totally unaware of the choices they have beyond abortion."

But in another story, a task force on alternatives to abortion has disbanded, declaring that the only real alternatives are "suicide, motherhood and, some would add, madness." The above quotation came from a memo by Miss Connie J. Downey to Joseph A. Califano, secretary of Health, Education and Welfare (HEW). Miss Downey, head of the task force and acting director of special project planning for HEW, said she recommended disbanding the group because it lacked the direction, authority and

money to find the underlying problems of unwanted pregnancies.

"Abortion is but one alternative solution to many of these problems," Miss Downey said. "It is an option, uniquely, which is exercised between conception and live birth. As such, the literal alternatives to it are suicide, motherhood and, some would add, madness. Consequently, there is some confusion, discomfort, and cynicism greeting efforts to 'find' or 'emphasize' or 'identify' alternatives to abortion."

WASHINGTON

Honor Conferred on Organist

Dr. Paul Callaway, organist-choirmaster emeritus of Washington Cathedral, was made an honorary Officer of the British Empire (OBE) on Nov. 30 at ceremonies at the British Embassy in Washington. Dr. Callaway retired September 1 after 38 years in the office.

Ambassador Peter Jay made the award for Her Majesty Queen Elizabeth II, in recognition of Dr. Callaway's "substantial contribution to Anglo-American friendship and understanding in the field of music."

In 1966, Westminster Abbey's 900th Anniversary Year, the Washington Cathedral Choir of Men and Boys, with Dr. Callaway as director, sang the services at the Abbey for several weeks, and Dr. Callaway has been instrumental in bringing noted English musicians and choirs to this country and in featuring English church music in the many services he planned and conducted each year during his long tenure at the cathedral.

Since his retirement he has been



Dr. Paul Callaway

Morton Broffman

teaching this term at the University of Illinois at Carbondale, returning weekly to Washington to rehearse the 250-voice Cathedral Choral Society, which he founded in 1941 and which he will continue to serve as director of its three annual concerts. Outstanding artists have starred as soloists in its repertory.

DIOCESE OF OLYMPIA

67th Convention

Nearly 600 delegates and alternates, under the chairmanship of the Rt. Rev. Robert H. Cochrane, Bishop of Olympia, met in Tacoma, Wash. early in November.

On the first day of the convention, delegates grouped into three divisions, each to discuss a different issue of importance to the church. The topics were: the church's response to homosexuality, the church's response to family disintegration, and evangelism. Reports on each study discussion were brought later to the convention floor.

A lively debate on a resolution concerning the compatibility of transcendental meditation with Christianity followed. The resolution, which was defeated, would have encouraged people involved in this practice to give it up.

The first diocesan budget to exceed a million dollars was passed. Delegates gave their approval to a \$1,032,960 budget, which included a new item of \$10,000 to help pay for a ministry to ethnic groups of Asian origin.

The convention also received three new parishes into the diocese: St. Peter's (Seattle), St. Paul's (Mount Vernon), and St. Stephen's (Oak Harbor).

DISSIDENTS

Eastern Diocese Considered

About 200 dissenters from the Episcopal Church met recently in Salem, Mass. to discuss a possible eastern diocese of the Anglican Church of North America (ACNA).

The Rev. George Rutler, rector of the Church of the Good Shepherd, Rosemont, Pa., was the keynote speaker. He compared the Episcopal Church to King Solomon's turning away from the Temple of God and erecting a shrine on the mountainside. "The Episcopal Church had an inheritance and lost it," he said. "Like Solomon, we now find ourselves comfortable and so established we take God for granted. Our job is not so much to worship God anymore, but to affirm ourselves."

Dissenting Episcopalians from churches in New England, New York and New Jersey also heard an address from the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield. He said, "I am en-

couraged by the various groups formed around the country. I'm hoping for a consecration here by January. I believe it's going to come about—the true church that we want to maintain.” Bishop Chambers was criticized at the Port St. Lucie, Fla., House of Bishops meeting for ministering to members in a number of churches “no longer in communion with this church.”

About 70 congregations have removed themselves from the church so far in protest of the Minneapolis convention's decision last year to ordain women to the priesthood, adopt a new Book of Common Prayer, and accept a fuller role for acknowledged homosexuals in the church. If the eastern diocese is established, it will become the second for the proposed Anglican Church of North America. The first is the Diocese of the Holy Trinity (ACNA) on the west coast.

Separatist Movement Growing?

The Rev. James O. Mote, a leader of dissident Episcopalians, said that upwards of 1,000 priests would leave the Episcopal Church if they could find financial support. “I cannot prove this,” Fr. Mote said, “but I believe 1,000 priests would leave tomorrow if support could be found.” He also said, “The Episcopal Church is sinking like the Titanic. We are lucky. We got on the lifeboat.”

Fr. Mote made these comments while in San Antonio, Tex., to conduct services for members of All Saints' Mission. After having been an Episcopal priest for 26 years, Fr. Mote was elected bishop of the Diocese of the Holy Trinity (ACNA) at a meeting of the Fellowship of Concerned Churchmen in September. He has not yet been consecrated bishop. Three bishops are required to perform the ceremony.

AUSTRALIA

Churchmen Ask for More Refugees

Leaders of major Christian churches in New South Wales, including the Most Rev. Marcus L. Loane, Archbishop of Sydney, have called on the next federal government to allow a substantial increase in the number of refugees from Southeast Asia to enter the country. More than 900 Vietnamese have reached Australia by sea this year, including eight boatloads in recent days. Tent encampments have been set up outside Darwin and Perth.

Prime Minister Malcolm Frazer faced a general election on Dec. 18, and a campaign issue centered around the resistance to refugees from Vietnam, Laos and Cambodia. Local government administrators and local politicians are pressuring the administration to refuse entry to any more refugee boats.

BRIEFLY . . .

The Rev. Richard W. Ingalls has submitted his resignation as president and as a member of the board of directors of the Foundation for Christian Theology. He has also resigned from the board of the Fellowship of Concerned Churchmen. Fr. Ingalls, who describes himself as “not a radical separatist,” has for twelve years been rector of Mariners Church in Detroit, a unique Episcopal parish with a board of trustees founded in the early 19th century to minister to seamen on the Great Lakes.

Five bishops have been appointed by the Rt. Rev. John M. Allin, Presiding Bishop, to a special committee called by the House of Bishops. The committee's purpose is to “establish and maintain relationships” in the church among parties holding divergent viewpoints on the ordination of women to the priesthood and the Proposed Book of Common Prayer. Appointed to the committee were the Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, the Rt. Rev. John B. Coburn, Bishop of Massachusetts, the Rt. Rev. Albert W. Hillestad, Bishop of Springfield, the Rt. Rev. John M. Krumm, Bishop of Southern Ohio and the Rt. Rev. James W. Montgomery, Bishop of Chicago.

On Sunday, November 20, Roman Catholics in the U.S. began exercising an option lost to them since the 10th century. They are permitted now to choose the manner in which they receive the eucharist—either in the hand or on the tongue. Receiving the consecrated bread in the hand was the sole practice of the church in the early centuries, until the idea developed that only the priest's hand was blessed sufficiently to touch the elements. Programs of instruction, including films and printed materials on the new choice, were carried out in parishes.

Christ Episcopal Church, Washington, D.C., was host recently to the 1977 International Consultation of the Community of the Cross of Nails, a worldwide organization sponsored by Coventry Cathedral and dedicated to Christian reconciliation and renewal. The community originated in Coventry, England after World War II, in which the medieval cathedral was destroyed by German bombers. The famed Coventry cross, made of nails from the burned cathedral, has become the symbol of the new cathedral's outreach. Over 20 branches have been established in many

countries, of which the center in Washington is the latest. Over 100 members from the U.S. and Canada attended the Georgetown event.

The coveted Alexander Gode medal of the American Translators Association has been presented this year to Dr. Eugene A. Nida, executive secretary of the translations department of the American Bible Society, and a pioneer in two major linguistic developments. The first of these is the technique of “dynamic equivalence,” where allowance is made for cultural differences between speakers of various languages, and while translation is true to the original meaning of the text, it may not be literal. The other, “common language” has to do with translating the Bible into the everyday language of the world's people. Dr. Nida has been associated for more than 30 years with the translation work of the American Bible Society.

The Massachusetts Senate has voted not to repeal a 17th century law against blasphemy. The vote to retain won 26-13. Instituted in 1697 when the line between church and state was less distinct than it is today, the blasphemy law makes it a crime to swear, to reject orthodox Christian beliefs, to criticize the Bible and to curse the government. There was strong lobbying to retain the statute by the Christian Civil Liberties Union which is interested in stopping the “flood of blasphemous books and movies,” according to a spokesman.

The Coalition for the Apostolic Ministry (CAM) has ceased to exist as a separate body, according to the Rev. James C. Wattlely, executive secretary. CAM has joined with the Evangelical and Catholic Mission (ECM). The Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, heads the group, and Fr. Wattlely is now the executive secretary of ECM. Members are asked to sign a pledge declaring that they will not accept sacramental acts performed by women ordained to the priesthood.

The Rt. Rev. George D. Snow, Suffragan Bishop of Whitby [Northeast England], died at the age of 74. He made headlines in 1966 when he suggested that people should wear ornaments depicting a gallows rather than a cross. He felt that the impact of the cross had been diluted by its use as an ornament, and believed that a gallows would be a “more stark reminder of the true nature of their Christian calling.”

THE MISSING MINISTRY TO THE MILITARY

If the spiritual needs of Episcopalians in the armed forces are going to be met, they will have to be met by making use of people who are willing, able, and already in the armed forces.

By CALVIN J. LIPPITT

Being in the armed forces is not an easy way of life by any means. The frequent transfers, irregular working hours, family separations, eroding benefits and the basic nature of the work may give it the potential of being one of the worst jobs that a person could ever aspire to. To maintain a Christian faith can often be difficult. To be a practicing Anglican in the armed forces can sometimes seem downright impossible.

To begin with, Episcopalians are lumped together in a grouping called "General Protestant." This means that Episcopalians in the armed forces are grouped together with the Congregationalists, Baptists, Mormons, Methodists, and just about every other non-Roman Catholic, non-Jewish denomination you can imagine. The results are reflected in the services and other programs presented as "General Protestant." Their predominant characteristic is often a watering-down so much to avoid offending that it also avoids uplifting or edification.

I must at this point make one thing very clear: I am not finding fault with Bishop Hobgood or the Office of the

Bishop for the Armed Forces. Bishop Hobgood and his people do all they can — and more than could ordinarily be expected, considering their limited resources. There aren't enough Episcopal chaplains, and there probably never will be. There are only about 30 Episcopal chaplains in the Air Force, for example, and some of them are not assigned to pastoral duties on bases. Furthermore, there are a lot more than 30 Air Force bases.

Can we rely on the local parishes to help the bases that don't have priests assigned there as chaplains? No. For one thing, you will not find any "local parish" on Johnston Island, on some Korean mountaintop, or in a place in Turkey with a name as difficult to spell as to pronounce. In the States, the situation is not that much better. Generally, a priest will visit a base when one of his congregation is in one of our hospitals, and the local parishes have not always earned themselves a reputation of welcoming us, or even making us feel like we belong.

The other denominations are meeting the needs. Roman Catholics, just in case there's a need and no priest or deacon available, have eucharistic ministers to distribute the reserved sacrament. If you go to any base, you will probably also find ordained ministers serving the

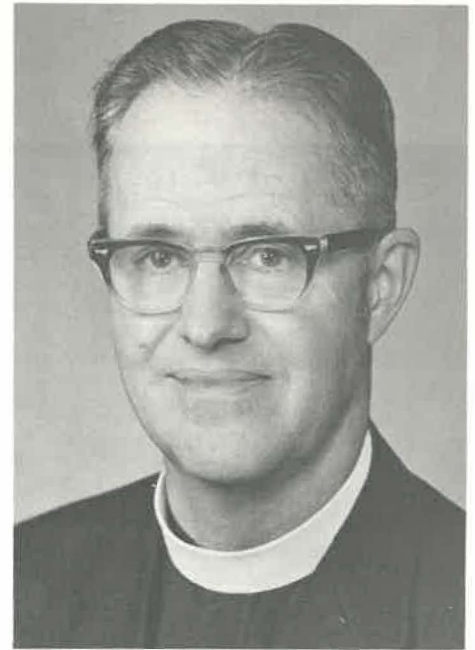
Calvin J. Lippitt, of Rapid City, S.D., is a captain in the U.S. Air Force.

Continued on page 14



To maintain a Christian faith while serving in the armed forces can often be difficult.

THE GENERAL ORDINATION EXAMINATION



The Rev. Emmet Gribbin

By EMMET GRIBBIN

About 300 senior seminarians or others with equivalent theological training will take the General Ordination Examination from January 4 to January 11, 1978. Prepared each year by the General Board of Examining Chaplains, the exams include a multiple choice test of 300 questions titled "The History, Literature, and Vocabulary of the Christian Tradition." Then the candidate spends a week of thought, prayer, and writing in response to questions which require the application of his or her theological training and insight to various life situations and perplexities. On both these kinds of examination the candidate will seek to demonstrate that he or she has "satisfactory proficiency" (the canonical term) in the seven sub-

jects listed in Title III Canon 5. These are: The Holy Scriptures; Church History; Christian Theology; Christian Ethics, and Moral Theology; Studies in Contemporary Society, including Racial and Minority Groups; Liturgics: Christian Worship and the contents and use of the Book of Common Prayer; and Theory and Practice of Ministry.

Authorized by the General Convention in 1970, the first General Ordination Examinations were given in 1972. Each year an increasing number of dioceses have required prospective ordinands to take the GOE instead of full scale diocesan examinations. It is still expected that in each diocese the Commission on Ministry will discuss the strengths and weakness of what the candidate has written with him or her and also discuss the evaluation of the exams prepared by the readers. Each exam is read by at least two readers. Each pair of readers has two weeks to read the same four sets of exam papers, and then at two day area Conferences, assisted by mem-

bers of the General Board, they prepare joint evaluations. The 301 candidates last year required 151 readers, one of whom read two exams written in Spanish. There are 21 members of the General Board of Examining Chaplains.

Readers include bishops, parish priests, non-stipendiary clergy, and theologically astute lay persons. To protect the candidates from being misunderstood or from a poor evaluation being the decisive factor as to whether he or she has indeed demonstrated "satisfactory proficiency," copies of all the candidates' writings are sent to their respective bishops and also to the Commissions on Ministry for such further review as might be desirable.

The General Board of Examining Chaplains is funded by the General Convention and is also authorized to charge a small fee per candidate. The Rev. Emmet Gribbin, Administrator of the GOEs since 1974, is serving in that capacity again and is assisted by Mrs. Jane Praday as secretary. Office space is provided by Christ Church, Tuscaloosa, Alabama.

The Canons establish that the GBEC be elected by the House of Bishops with the approval of the House of Deputies. The membership includes three bishops, six priests with pastoral cures, six seminarian professors, and six lay persons, most of whom on the present Board are University professors. Bishop William Spofford of Eastern Oregon is the Chairman.

The Rev. R. Emmet Gribbin, Jr., is the Bishop of Alabama's Deputy for Ministry, the Administrator of the General Ordination Examinations, and a member of the Living Church Foundation.

EDITORIALS

Welcome 1978

Our new year in the church began five weeks ago on Advent Sunday, but we do not begrudge ourselves this further opportunity to exchange good wishes and greetings. We hope for all of the best for all of our readers in 1978.

January and Easter

There is nothing so remarkable about celebrating the new year twice. In fact some of us do it several times. For people in many businesses, the end of one fiscal year and the beginning of another is an important point. The end of the school year each spring, and the beginning of the new one in September are major events for students, teachers, parents, and many others. For those whose life is based on agriculture, the



beginning of the growing season is crucial. For not a few, the opening of the season for baseball or some other special activity is eagerly anticipated.

The act of transition involves first looking back and paying one's respects to the past, and then looking forward and addressing oneself to the future with hope. Evidently we need different kinds of new years because it is not easy to deal with all aspects of our life at one time. Certainly this is not unique to our own civilization or period of history. Other cultures have also had more than one new year.

At the most spiritual level, the real new year event for Christians must surely be Easter (it was thus regarded at some points in history). And so now, at the beginning of January, we hope that the Easter of 1978 will be glorious.

There are also some non-ecclesiastical wishes (we hesitate to call them secular) which we have for this year. May there be a stable peace in the Near East, justice in Africa, continued attention to hunger here and abroad, and renewed diligence in safeguarding our natural environment. We hope our readers share these concerns.

Churchmen of the Year

If we ask what American Episcopalian should be especially in our thoughts and memories of 1977, surely the answer is Oscar C. Carr, Jr., who died on November 5 [TLC, Dec. 4]. He was a man of many accomplishments who carried out all sorts of responsibilities at the local, regional, and national levels, both in the Episcopal Church and in society at large. It was an object of rightful satisfaction to my predecessor, Fr. Simcox, that THE LIVING CHURCH carried the handsome portrait photograph of Oscar on the cover of the August 28, 1977 issue.

At the international level, the Anglican Communion as a whole will remember Archbishop Janani Luwum of Uganda in connection with 1977 [TLC, March 13]. At a time when we have all been preoccupied with our own local political, economic, and ecclesiastical problems, this man was martyred, recalling all of us to the ultimate issues of the Christian faith. Shocking as the thought always is, it is the death of martyrs which keeps the church alive. Already exiled bishops and others from Uganda are making their contributions felt in various parts of the Anglican world. May they continue to do so.

H.B.P.

Time to Let Hess Go

Eleven people signed a letter to the London *Times* recently which dealt with some unfinished business of World War II. One of the signatories was the Rt. Rev. John M. Bickersteth, Bishop of Bath and Wells, who agrees with other members of the All-Party Freedom for Rudolf Hess Campaign, that it's time to let the old man go.

Hess has been in one prison or another since 1941, when he took his crazy solo airplane flight to Scotland in a futile attempt to persuade Britain to surrender. He has been in solitary confinement in Spandau Prison in Berlin since 1966 when the last of his fellow prisoners was freed. Spandau, an echoing medieval fortress turned into a once-dreaded political prison, is kept open and staffed solely for Hess. Like some demented clockwork apparatus, squads of guards come in turn from the U.S., Britain, France and the U.S.S.R. to keep watch over an 83 year-old man. He has not been important, even to his own cause, for over 35 years, and he is adled and ailing.

The letter to the *Times* says that the Soviet Union lately has rejected yet another request by the British government for Hess' release. Only the Soviet Union, of the four powers responsible for the administration of Spandau Prison, insists upon Hess' continued imprisonment. The British group says that it is time to stop this charade and remove Hess to a hospital the next time Britain is in charge. Bishop Bickersteth told the *Church Times* that the All-Party Campaign members were aware that Hess's removal would provoke Soviet wrath, but they felt it was time to call the Russians' bluff. We heartily agree.

M.E.H.

Some January Sundays

By THE EDITOR

Usually we have Christmas Day, followed by three Saints' Days, then the Sunday after Christmas followed by the feast of our Lord's circumcision and naming on January 1, then, on many years, a Second Sunday after Christmas followed by the Epiphany. This year, with Christmas falling on a Sunday, the cycle is changed. The observance of the First Sunday after Christmas is displaced by January 1 (although the proper of the "lost Sunday" will be used at week-day celebrations from January 2 to 5). The Second Sunday after Christmas totally disappears this year. On the other hand, an advantage this year is that January 1 receives greater attention on a Sunday, and some of the many beautiful hymns to our Lord's Holy Name can be sung.

After the Epiphany, BCP 1928 has the Sunday commemorating Jesus in the temple. We call attention to the appropriateness of hymns 117 and 504. The Second Sunday after Epiphany in BCP 1928, or the First Sunday after Epiphany in PBCP, commemorates our Lord's Baptism. As has been said in this column before, we are not well endowed with hymns to celebrate this important event. (The paucity of hymnody reflects the fact that editions of the Prayer Book prior to 1928 had no Sunday devoted to this theme.) Hymns 10 and 53 are the most evident options, and 344 has a brief reference. St. Patrick's Breastplate is very suitable: for churches which cannot handle the whole hymn, we suggest verses 1, 2, 6, and 7. The canticle *Benedictus*, or the Song of Zechariah, is suitable, either in Morning Prayer or between the Epistle and Gospel at the eucharist. For congregations that practiced singing it in Advent, it will return now as a bonus.

For preachers and teachers who wish to explore the significance of our Lord's Baptism more fully, this year with Lectionary A offers an especially favorable opportunity. After the account of our Lord's Baptism according to St. Matthew on the First Sunday after Epiphany, we have St. John's account the next Sunday. This differs from the narrative in the other three gospels, concentrating on the gift of the Spirit and on Jesus as the Lamb of God. Again the *Benedictus* can be sung, and hymns 9 and 545. A great hymn on the Lamb of God theme is 357. Year A (the only year we have this Johannine account of our Lord's Bap-

tism) provides an outstanding opportunity to use hymns about the Holy Spirit. Numbers 108, 109, 217, 218, and 369 through 378 are all possibilities. On most years we have so few good opportunities to sing these except on Whitsunday, and when Whitsunday comes, many of these hymns are not familiar enough for people to enjoy singing them. It is hoped, therefore, that churches will not disregard the possibilities this year provides at this time.

One sometimes hears the complaint that we do not have enough opportunities to celebrate the feasts of apostles on Sundays. Here Year A gives us an unexpected benefit on the Third Sunday after the Epiphany (January 22). The references to Paul and Cephas (Peter) in the Epistle, and to the calling of Peter, Andrew, James, and John in the Gospel make this virtually an Apostles' Day, and gives exposure on Sunday to the

themes of the Feasts of St. Peter on the 18th and of St. Paul on the 25th. This will be especially welcome for parishes which are seriously observing the Octave of Christian Unity at that time.

• • •

With Lent beginning on February 8 this year, the time to plan for it has already come. Each year during Lent, more churches decide to have the vigil at Easter. We urge parishes and missions to waste no time in procuring multiple copies of the Associated Parishes brochure, *The Great Vigil of Easter: A Commentary*, so that all participants can study it in advance.

We are pleased to announce to our readers that Seabury Press now has available *Keeping the Church Year*, a collection of the essays that have appeared in this column from the Spring of 1974 through the Autumn of 1977.

The Circumcision of Christ

(The Holy Name of Our Lord Jesus Christ)

"And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb" (St. Luke 2:21).

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins" (St. Matthew 1:21).

Your name! And mine! And His! All three are names:
 Yet your name cannot save me from my sin,
 And mine your own redemption cannot win.
 Were we to think thus it were playing games.
 My soul knows only One among all names,
 By breathing which my life's peace does begin.
 And you, my colleague, in your self-chagrin,
 But cried you, "Jesus"—dead your base sins' flames.
 "What's in a name?" The question is not new,
 Nor new your doubtfulness, my pilgrim-friend.
 (You hear so many and you trust so few!)
 Yet only His high Name your heart can mend.
 Saint Peter . . . Paul . . . Bernard . . . and Francis, too,
 Sang "Jesus"—and we cry it to the end!

Joseph Forster Hogben

BOOKS

Overcoming Puritan Reserve

LOVE AND PLAY. By Andrew M. Greeley. Seabury. \$3.95. Pp. 215.

To the Christian who views life as a serious, responsible business, some of the suggestions in Andrew Greeley's *Love and Play* may seem romantic, idealistic, or even sacrilegious. In discussing the religious meaning of sexuality Fr. Greeley bypasses the common moral and ethical questions to propose playfulness as the Christian couple's response to the Good News.

"Christian lovers dance and play together because they believe that life, for all its tragedy, is still ultimately a comedy, indeed a comic, playful dance with a passionately loving God." Greeley makes a strong case for overcoming Puritan guilts about sex to see it as a life-celebrating sign, sacrament. He does so in an entertaining manner that makes his book neither a moral nor mechanical manual, but rather an invitation to take Jesus seriously in his promise to bring us life more abundantly.

To increase playfulness Greeley suggests the couple recognize the importance and universality of their sexual fantasies (several of which he outlines) and admit them to each other. This sharing and ensuing laughter and playfulness all presume permanence and much practice. For Greeley this is the basis for marital fidelity.

Overcoming the fear of our own sexual power and our Puritan reserve through playfulness allows the couple's sustained sexual intimacy to be an "Anticipation of the Absolute."

Love and Play isn't a cure-all. It can't be prescribed for a deeply troubled relationship, but for that dull, occasionally upset, tense feeling that can invade any marriage, a generous dose of it is recommended.

SHEILA S. OTTO
Toledo, Ohio

A Partial Success

THE CRUCIFIED JESUS IS NO STRANGER. By Sebastian Moore. Seabury/Crossroad. Pp. 116. \$6.95.

The widely acclaimed rock opera *Jesus Christ Superstar* is one indication that popular theological emphasis has shifted from the resurrection a decade earlier to the passion and death of Jesus. That shift is reflected in Sebastian Moore's book.

Moore's theological thought is carefully drawn, theologically sound, biblically oriented and ecumenical in scope. In each of the 27 chapters of this

little book, the reader is either crucifying the Lord or being nailed to the cross with him.

The reviewer had difficulty moving from medieval thought patterns and vocabulary to contemporary psychological thought and jargon. One had the feeling that the author had the same problem. That is, sometimes he seemed to be looking out from a monastic cell (he is a monk at Downside Abbey) and then



abruptly he seemed to be transported to a contemporary college campus (he is a lecturer at Marquette University). Moore's habit of italicizing 10 or 15 words on an average page was most distracting. There seemed to be no obvious reason for his desire to underline intransitive verbs, articles and pronouns.

Yet, in spite of these problems, the book is worth reading carefully. The author demands thought and response from the reader.

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

Scholarly Biography

A LIFE OF GEORGE HERBERT. By Amy M. Charles. Cornell University Press. Pp. 242.

George Herbert's poetry is perhaps the greatest devotional verse of the English language. His treatise, *The Country Parson*, is certainly the best known pastoral handbook in the language. His life, written by Izaak Walton, the pious fisherman, is likewise one of the most perennially admired works of devout biography. All of this makes further information about Herbert precious.

Dr. Charles, a professor of English Literature at the University of North Carolina, has undertaken to review all that is known of the poet's distinguished family and to examine the available documents, some of them recently uncovered, which shed direct or indirect

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light on his life. She moves through his boyhood (when he studied under Lancelot Andrewes), his early manhood at Cambridge and Parliament (when he knew Francis Bacon and John Donne), and his final brief years as rector at Bemerton (when he was in close touch with Nicholas Ferrar). Dr. Charles fills in many interesting details and corrects Walton's account at several points. She does not, however, in any sense diminish the sanctity of the holy poet whom she admires as warmly as does Walton. The rectory of Bemerton (recently crashed

into by a truck [TLC, Nov. 20]) is described, and a number of special topics are investigated, such as Herbert's handwriting, pictures of him, and his alleged participation in a naval mutiny in Venice (it was his brother).

Dr. Charles deals with these topics at a technical level intended in large part for the professional scholar. The amateur enthusiast for 17th century literature and spirituality will nonetheless relish this excursion through the Elysian Fields of Anglicanism.

H.B.P.

MILITARY

Continued from page 9

needs of the Methodists and Baptists, and they are not chaplains or local ministers. They are line officers and enlisted men who are also ordained ministers. What do the Episcopalians have? We do have lay readers, but a lay reader's authority is quite limited, as we all know.

I imagine that my earlier statement about stateside civilian parishes will generate a fair amount of mail, in much the same way as a few years ago the rectors of all-white parishes vied to be the first to say how many of his "best friends" were black. Fact is fact. To begin with, those of us who live on a base think of the base as our city, which it is. A trip from an Air Force Base to a nearby city is like a trip for a civilian from one city to another. Many "base towns" do not have the best of reputations among servicemen. In many towns, a reputation has been earned by those businesses which "cater" to the serviceman and try to separate him from his paycheck. A parish may be the most wonderful parish in Christianity, but that young soldier, sailor, or airman will not fail to notice if a local rip-off merchant goes to that parish. Then, they will also notice that the priest rarely comes to the base unless, as I said before, one of his congregation is in the base hospital. When the serviceman makes the trip into town to go to church (assuming that he has transportation and can find the church), he can go perhaps for some time without anyone ever welcoming him or asking him to come again. Just another temporary face in the crowd. And even if he is welcomed with open arms, he will probably find that the priest is not able to help him too much when he has a problem, because a lot of our problems are quite unique, and a civilian priest is not really equipped to help a serviceman with service-connected problems. Auxiliary chaplains? I've been permanent party on four bases and temporarily assigned to a few more, and I haven't seen any yet.

If the spiritual needs of Episcopalians in the armed forces are going to be met, they will have to be met by making use of people who are willing, able, and already in the armed forces, and we are going to have to be willing to let them become deacons and priests if they are so inclined and properly qualified. This is already provided for in the canons. A person can enter into holy orders without leaving a secular vocation. Unfortunately, the situation right now is at the mercy of the local bishops, because Bishop Hobgood does not have the authority to take on postulants or ordain in his own authority.

Will the Episcopal Church meet the challenge? If the Episcopal Church is willing, the challenge can be met.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
ST. MARK'S Bancroft Way at Ellsworth
P.D. Haynes, chap.; G.F. Tittmann, r
Sun 8, 10, 12, Compline 9; Mon-Fri 12:10

FLORIDA
UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
The Rev. Robert Giannini, Ph.D., chap.
Wkdys EP 5, Wed HC 8

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
The Rev. Paul R. Thim, chap.
Sun 8, 9:15, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

ILLINOIS
NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
Sun: 7:30, 9:30, 5:15

NORTH CAROLINA
DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15—Center Chapel; Wed 8 & Thurs 5:15—Duke Chapel

PENNSYLVANIA
PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
The Rev. Derald W. Stump, chap.
HC: Sun 6:15; Tues 7 and as anno

YORK COLLEGE OF PENNSYLVANIA
ST. JOHN'S 140 N. Beaver St., York
The Rev. Canon George A. Kemp, r
Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS
NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS 1200 N. Elm St.
The Rev. C.E. Walling, r
Sun 8, 10, 5:30; Mon 5:30; Tues 9:30; Wed 5:30; Fri 7

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Sun 11. Spec. Program & Services anno

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
Sun 8, 10:30; Thurs 7

WISCONSIN
UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR
The Rev. G. Randolph Usher, r
Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published
in all
January and September issues.
If your Church serves in a College
Community, and your listing is not
included, write the Advertising
Manager for the nominal rates.

PEOPLE and PLACES

Change of Address

The Rev. John Paul Carter, 106-A Appletree Rd., Charlottesville, Va. 22903.

The Rev. Carroll E. Simcox, 540 Sayre Ave., Lexington, Ky. 40508.

The Rev. Dudley J. Stroup, 1 River Edge Farms Rd., Madison, Conn. 06443.

The Rev. Joseph T. Swift, Apt.-1, 7732 Bellstone, St. Louis, Mo. 63119.

The Rev. J. Saxton Wolfe, 32 Hickory Cove, Palmetto Dunes, Hilton Head, So. Car. 29928.

Renunciation

On February 4, the Bishop of Massachusetts, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Edward Gideon Holtam. This action is taken for causes which do not affect his moral character.

Deaths

The Rev. Frank Raphael Alvarez, 64, rector of All Saints Church, Jensen Beach, Fla., died Oct. 28. Fr. Alvarez is survived by his wife, Celeste, five children and six grandchildren.

The Rev. G. Stanley Schwind, 61, rector of St. Luke's Church, Baltimore, Md., since 1957, died Nov. 1. Memorials may be directed to the Rev. G. Stanley Schwind Memorial Fund in care of Capt. John Saffo, 4662 Roundhill Rd., Ellicott City, Md. 21043.

Col. George W. Johnson, member of All Saints Church, Winter Park, Fla., and chairman of the diocesan committee for Permanent Relief, died Oct. 13.

The Rev. William F. Barrett, 46, former rector of Trinity Church, Victoria, Texas, died Oct. 22, in Bethesda, Md. Fr. Barrett was the author of numerous articles in church publications and a translator of the holy communion service into German. Among his survivors are two daughters and a son.

The Rev. Thomas O. Moehle, 66, rector emeritus of Grace Church, Ponca City, Okla., died Sept. 8 after an extended illness. He is survived by his wife, Nelda, and five children. A memorial in his name has been established at Grace Church.

The Rev. Canon James G. Plankey, Th.D., 72, rector emeritus of Our Saviour Church, Elmhurst, Ill., and honorary canon of the Cathedral Church of St. James, Chicago, died Nov. 7. Canon Plankey is survived by his wife, Mildred, and son, the Rev. Gary G. Plankey.

Mrs. Thomas Jenkins, widow of the late Bishop of Nevada, died Oct. 20 in Muscatine, Iowa. Before

her marriage, Mrs. Jenkins was Deaconess Edith Smith, a longtime missionary appointee of the UTO in Nevada. After the bishop's death, she joined the staff of the Bishop's School in La Jolla, Calif., and later the staff of the Cathedral School of St. Mary, Garden City, Long Island, until her retirement.

Mr. Clifford H. Hall, 53, parishioner of St. Paul's Church, Kansas City, Mo., died November 18. Three times a deputy to General Convention, he had also served on the diocesan council of West Missouri, on the standing committee, and on the vestry of St. Paul's Church. He is survived by his wife, Patricia, three sons, two daughters, his mother, and a sister.

Epiphany Song

To shine
is to share
to shed light around
spread glory upon others
show to all the waiting worlds
the new-born sacrament
that sealed itself
in human flesh
at Bethlehem.

J. Barrie Shepherd

CLASSIFIED

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CHURCH MUSIC

ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25c for *Addendum* or send \$1.25 for complete Packet of Priest/Organist and Pew Editions. Benjamin Harrison, 2211 S. Bluff, Wichita, KS 67218.

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

48 volumes of Parker Society and 81 volumes of Library of Anglo-Catholic Society. The Rev. Donald Platt, Sheffield, Mass. 01257.

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ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-354.*

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APARTMENTS and living quarters for retired and other clergy who would appreciate use of an altar and priestly fellowship. Write: The Father Director, St. Anthony's Hermitage, P.O. Box 775, Liberty, N.Y. 12754.

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

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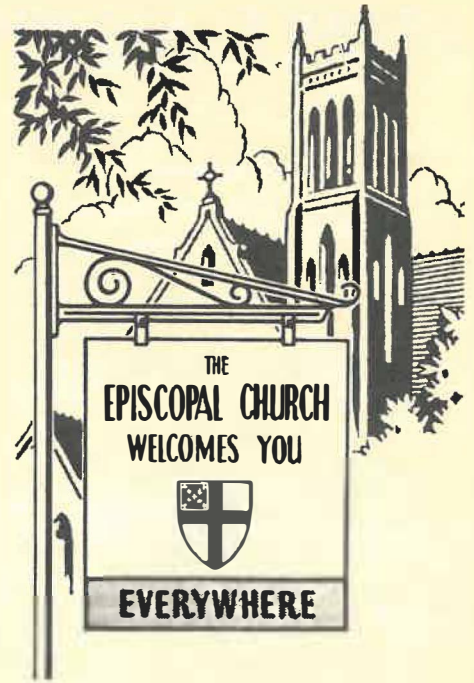
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CHURCH DIRECTORY

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



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. Wed 11:30 HC, HS; Fri 5:30 HC

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

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

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marilyn L. Bowman, v; Glenn Duffy, Dan Riley
Sun 8 MP—Eu, 10 Sol Eu; Sat 5 Vigil—Eu

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, Ch S 9:30, 11 MP & Ser (HC 1S), 4 Ev, Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

EPHANY 1393 York Ave., at E. 74th St.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper
Sun HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6, Thurs 12:15

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Howard T.W. Stowe, r; the Rev. Charles W. Weatherby, r-em; the Rev. Lyle Redelinguys; the Rev. Jan A. Maas
Sun Masses 8:30, 11 Sol; Mon 10 (req); Tues, Thurs, Fri 8; Wed 6. Mon-Fri 12 noon Office, prayers

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. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang
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 to 6

TRINITY PARISH

The Rev. Robert Ray 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

TROY, N.Y.

ST. PAUL'S Third & State Streets
The Rev. Robert H. Pursel, Th.D., r
Sun HC 8; 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

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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

BROWNWOOD, TEXAS

ST. JOHN'S 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 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

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon

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.

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