

THE LIVING CHURCH

**Reflections
on Denim
and Smoke**

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**Missionary
to Three
Countries**

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Abbot Jon Aidan, of the Order of the Holy Family, and Bartholomew, monastery pet [see p. 9].



T. W. Gaddy photo

The First Article



When our Lord, in the fifteenth chapter of St. John's Gospel, compared himself to the vine and his disciples to the branches, he not only provided an appropriate reading for Rogation Sunday, but also utilized a figure of speech which must have been very vivid for the early Christians of the Mediterranean world. The average modern American can hardly imagine the importance which wine, and hence the growing of grapes, had for the ancient world. Think of all our other common beverages. Without refrigeration, milk could not be stored or transported. Although hot milk mixed with honey was sometimes drunk, milk was more generally used then to make yogurt, cheese, and similar products. Neither could fruit juices be stored or shipped. Our ordinary soft drinks require refined sugar, or electric refrigeration, or modern canning processes—in many cases all three. The ancient world had none of these. Trade with the Far East had not yet brought tea; the discovery of the Western Hemisphere had not yet brought coffee

or chocolate to the Old World. Homebrewed beer was indeed made in some localities, but the bottling and transportation of it were not developed. Nor had the distillation of "hard liquor" been developed. Apart from fresh goats' milk, and fruit juice (at some seasons) for children who grew up on farms, wine of various sorts, often mixed with water, took the place of almost all the beverages with which we quench our thirst.

The discovery of wine, and the production of it for commerce, did for the thirst of Mediterranean civilization what the development of bread did to meet their hunger [TLC, April 9]. It provided a beverage which could be stored and shipped, bought and sold. To facilitate storage and transportation, ancient wines were often probably heavier than common wines nowadays. Hence they were mixed with water before drinking. (The ancient host mixed a bowl of wine with water before a party, as today he might shake up a batch of cocktails with ice.) As bread "strengthened the heart" of the classical world, so wine gave "a

glad heart" (Psalm 104: 15,16). Wine brought conviviality, occasions of sitting around after meals and exchanging stories of the past, telling tales of romance or humor or sadness, hearing poems and songs, or watching dancers and clowns. Wine, like coffee, tea, or beer in other cultures, helped to humanize the lives of people and encouraged the arts of communication. Of course in antiquity, as today, alcohol was sometimes abused, but the Jewish people, like their Orthodox descendants of today, tended to keep their drinking within the restraining context of a somewhat formalized and regulated family life. As with the use of bread, so with the use of wine at the Lord's Table, it links us with thousands of years of human history. Such simple things as the breaking of bread by human hands before it is distributed, and the mixing of wine with water at the offertory, preserve the practices of uncounted centuries.

For all this wine, there had to be grapevines. In much of the Mediterranean World, vineyards extending over the hill sides were and are a normal part of the landscape. But the grapevine is not just a commercial plant on the large farm, it is also a familiar neighbor to man. The vines by the house can be trained up over an arbor; they make a cool and shady place where a grandfather can sit watching the children on a warm afternoon, or a grandmother can roll green grape leaves and fit them into the pot to make the familiar Near Eastern delicacy.

Israel itself, the people of God, is compared to a vineyard in some of the most poignant passages in the Bible: Isaiah 5: 1-7, Psalm 80: 8-18, St. Mark 12: 1-12 . . . a vineyard too often unproductive, ravaged, or held in bondage by thieves. The theme of the vineyard has overtones of tragedy as well as connotations of joy and peace for the reader of the Bible.

To those unacquainted with the cultivation of the vine (as of the ordinary apple tree), the process of pruning seems extraordinarily brutal. The ground is soon covered with amputated shoots and branches. It seems that the plant is being destroyed rather than cultivated. Precisely this merciless pruning is necessary to force the plant to pour its strength and resources into the production of fruit, rather than into useless lumber. The good crop of grapes is the product of this imposed "suffering" of the plant. Wine, no less than bread, has within it the sign of crucifixion and resurrection! It is only after experiencing many prunings that you and I will bring forth the fruit our Heavenly Father desires, but each time we approach the altar to drink the chalice of Christ's New Covenant, we receive the gift of that life, his risen life, which ultimately makes the fruit possible.

THE EDITOR

Meditation on Pruning

The day that it was pruned
 Can we think the branch
 that bore the grapes
 that were made into wine
 that is offered at our altar
 that becomes for us the Blood of Christ
 that recalls for us the mystery of Jesus
 that communicates in us the Spirit of God
 that makes us whole
 Can we think the branch
 In the day of its cutting
 Knew that —
 Was aware of all that?

Bert Newton

The Living Church

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CALENDAR

April

30. Sixth Sunday within Eastertide

May

2. Rogation Day/Athanasius, B.

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

Care and Sacrifice

I would like to comment on two items in TLC of March 12 which reflect some unhealthy attitudes about a current problem in our church.

In his letter, the Rev. John Baiz reflects the notion that in some way priests who wish to work professionally are less than industrious types who wish "to be taken care of." I heard this idea first from Bishop Corrigan when he was acting dean of Bexley Hall. I wondered then, as I wonder now, if the employed

clergy who make this charge, employed as they are, see themselves as being "taken care of" by the church.

The fact is that many clergy, young and old, want to offer full-time committed service to the church in a professional way. Many have made great sacrifices to this end. (I would be very much embarrassed to reveal how much money I have spent on seminary and unemployment.) We seem to have a large pool of such persons. However, our bishops seem determined to train large numbers of non-stipendiary clergy (some estimate 40% of the current ordinands) in less than professional programs. These persons often become employed as

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full-time pastors. They are fine people and very dedicated but do not have standard professional training. Would you like your doctor or lawyer to be trained this way?

The Rev. Herman Page ["Mission and the Small Church"] has described a wonderful situation. He is right on target, yet he misses an important point. The reason that most non-stipendiary clergy settle in metropolitan areas is that there is work. People get jobs after seminary or C.P.E. or their last parish. Many of us have no special skills and must get what we can, including factory and janitorial work. Rural life requires special skills which many of us do not possess.

We need to make use of our clergy. That is good stewardship. We do not need simplistic observations or conclusions. There is a place for part-time and non-stipendiary ministry and there is a place for professional full-time ministry. The task is finding the best possible outlet for each and not completely dismissing either.

(The Rev.) MICHAEL FORBES
 Rochester, Minn.

BCP 1928

At its last meeting the House of Bishops issued a call for reconciliation in the church. One earnest of the sincerity of that call would be for the bishops to work for the authorization of the 1928 Book of Common Prayer beyond 1979, when in all likelihood, the Proposed Book of 1976 will be railroaded through the General Convention.

Not only would the continued authorization of the 1928 BCP by General Convention be a sign of true striving for reconciliation (after all, reconciliation is not the complete and unqualified surrender by one party to another, but the mutual working out of the means whereby both parties can live under the same roof) within the church, but it would (1) remove a very attractive reason for leaving the church to join any group adhering to the 1928 Book, it would (2) provide the appropriate translations into Rite I of those rites for which no Rite I is provided, it would (3) alleviate the fears of traditional Episcopalians that they are being robbed of their birthright and being given a mess of pottage in exchange, and finally it would (4) make traditional Episcopalians less loath (perhaps even arouse their curiosity since their fears have been erased) to look into the Proposed Book to see the good that is in it, making way for some future revision that will incorporate the best of both Books.

The charge that continued authorization of the 1928 Prayer Book will be divisive is untrue. The Proposed Book itself, with its innumerable options to do this or that, is inherently divisive. Never before the present liturgical chaos induced by all the trial rites have Episco-

palians been frustrated in attempting to follow the worship in a parish church other than their own. Even chasubles and incense pots have never changed the basic forms to which Episcopalians have been accustomed. For 20 years in the military service I could go to church wherever I was in the world and, though I might not have understood the language, I could pray silently in English knowing that the same words were being said in their own language by those about me. One cannot even go into an English speaking Episcopal congregation today and be at home in worshipping Almighty God. The Proposed Book will not change that; indeed, it is the enshrinement of all this liturgical chaos.

Finally, as to the constitutionality of having two Books of Common Prayer, if the Constitution needs amending, that can be done.

(The Very Rev.) C. LEIGHTON ERB
 Church of St. John the Evangelist
 Essington, Pa.

Use of Catechism

I write to share with your readers a use of the catechism in the Proposed Book of Common Prayer which has been well received here at St. Andrew's. As a Lenten devotion we recited parts of the catechism between the opening hymn and the beginning of the service by reciting three of the divisions each Sunday. We were able to complete the entire catechism in the Sundays in Lent. This took no more than five or six minutes, familiarized the congregations with a part of the Prayer Book that seldom is seen and provided a welcomed summary instruction of the tenets of their faith.

(The Rev.) MARK W. SHIER
 St. Andrew's Church
 Fullerton, Calif.

Music at Important Events

I am a long-time reader of THE LIVING CHURCH (30 years or so) and am pleased with the tone and contents of the magazine. I particularly enjoy your columns inside the front page. My only "complaint" as a church musician is that your accounts of ordinations and consecrations seldom if ever mention the music, and when they do, they never tell what kind of choir was present or what kind of music was sung. The clergy are all listed, but never the church musician or even if there was any music at all.

JANET HALL
 Organist/Choirmaster
 Ascension Church
 Pueblo, Colo.

We are grateful to our correspondent for this good comment. We hope that, when people send us news releases on important church gatherings, they will include information about noteworthy music. (For example, see page 8.) Ed.

BOOKS

Modern Russian Saint

SAINT TIKHON ZADONSKY: Inspirer of Dostoevsky. By Nadejda Gorodetsky. St. Vladimir's Seminary Press. Pp. 237. No price given.

Here is something new in the way of lives of the saints. Traditionally in Russia those esteemed for their piety or heroic works are presented in somber terms, withdrawn from the world, living lives of great sanctity, giving profound spiritual counsel and, after death proving a source of miraculous healing. Mrs. Gorodetsky has written this work as her thesis for a D. Phil. at Oxford. She presents Tikhon of Zadonsky as a scholar and writer. Born in a poor family, he earned his way through school, learned Latin and Greek, and became a biblical scholar. Unlike many who entered the monastic profession at least secretly hoping for elevation to the episcopacy, Tikhon firmly resisted consecration, preferring service as teacher and parish priest.

After finally becoming a bishop, he did not long remain active, but retired for health reasons. After many months for recovery, he returned to his life of service and settled in Zadonsk, devoting himself to promoting education and to writing. He gained the attention of contemporary 19th century writers. "Dostoevsky . . . found in him the emphasis on freedom and beauty which was so dear to both of them. One might say that Tikhon is the first Russian ecclesiastical writer who can be called 'modern' . . . He was a living reply to the anti-religious ideas generated in 19th century Russia."

PAUL B. ANDERSON
Black Mountain, N.C.

Breadth of Tradition

THE EXPLODING MYSTERY OF PRAYER. By Helen Smith Shoemaker. Seabury. Pp. 144. \$3.95, paper.

One of the most refreshing trends in current writing about prayer is the perception that prayer is a form of participation in mystery—mystery, not as a puzzle to be unraveled, but as a realm of wonder, beyond the functioning of the intellect, which is nevertheless possible to experience. Mrs. Shoemaker, in her latest book on prayer, uses this participation in mystery as the central element around which she organizes the many facets of the prayer life that she discusses.

The author presents prayer as a demanding part of a sacrificial life, and does not avoid stating clearly that deep prayer can only be the result of determined discipleship. In an intensely per-

sonal style, she illustrates, from her own life and from Christian history, the powerful results of a disciplined life of prayer.

One of the most notable features of this book is the great breadth of Christian tradition that is drawn upon for the examples. Mrs. Shoemaker illustrates her points with tales from all ages of the church's history, and from many different traditions—medieval Catholic, Orthodox, modern Protestant. This is, to say the least, unusual in a book of this sort, and serves to reveal not only the author's depth of knowledge, but also the greatness of her heart.

This book appears to have only one flaw, but it is nevertheless an important one. Prayer is a participation in mystery precisely because many of its paths and experiences are dark, formless and ambiguous. God can be apparently "absent" during much of prayer, and this often confuses people who have been unrealistically introduced to prayer. In addition, not all of the experiences of prayer are from God, even (or especially) many of the most pleasant or spectacular ones, such as "signs," "healings," or "answers." Christian history is littered with examples of people who have gone seriously astray for lack of competent guidance in this area, and a book that attempts to guide people into the mystery of prayer should at least mention this important concern—and this book does fail significantly in this respect.

BEDE THOMAS MUDGE, OHC
Holy Cross Monastery
West Park, N.Y.

Capable Discussion

GUILT: Curse or Blessing? By Arthur H. Becker. Augsburg. Pp. 144. \$7.95.

The Rev. Mr. Becker, a Lutheran, is at present a professor of pastoral care and ethics, but has served as a parish pastor and hospital chaplain. Defining guilt as the result of violating relationships, the author thoroughly examines his subject both psychologically and theologically. He gives his reader a capable discussion of conscience and fruitfully explores guilt in its interactions with law, judgment and gospel. It is the gospel, with its gracious offer of hope, love and restoration, which makes it possible for guilt to issue in the blessing of a new life of freedom and creativity. In his chapter on the resolution of guilt, the author, unlike many Protestants, emphasizes the benefits of auricular confession, but his ideas on the subject differ considerably from those of Episcopalians.

Arthur Becker presents his message with a clarity and lack of jargon that makes it easy for the layman to understand.

MURIEL LEWIS
Madison, Wis.

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THE LIVING CHURCH

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INTERCOMMUNION

Urged by Bishop of London

In recent months the Most Rev. Donald Coggan, Archbishop of Canterbury, has twice called for intercommunion between the Roman Catholic Church and the Church of England. Now he has been joined by England's third-ranking Anglican prelate, the Rt. Rev. Gerald A. Ellison, Bishop of London.

Bishop Ellison said in his appeal that he used to believe that freedom to receive holy communion at each other's altars should be the culmination of unity, rather than a means toward unity. This is the position taken by many Roman Catholic authorities. But Bishop Ellison has changed his mind.

"I have come now to the conclusion that this is not right," he said. "If we are to wait for complete theological and doctrinal agreement before we can on occasion meet at the Lord's table, then Christians are going to have to wait a terribly long time . . . and the situation will not permit such delay."

Bishop Ellison added, "In days when the Pope and the Archbishop of Canterbury can embrace one another as brothers and pray together, it would be a great advance if Rome were to remove the barriers created by old suspicions and fears."

In a related story, it has been reported that non-Roman Catholics in several U.S. dioceses may, under carefully defined circumstances, officially receive communion along with Roman Catholic worshippers.

"Officially" seems to be a key word here. A priest of the Archdiocese of New York has been quoted as estimating that probably 600 non-Catholics partake of communion at St. Patrick's Cathedral on any given Sunday. (In a recent ecumenical symposium in Milwaukee, Lord Michael Ramsey, 100th Archbishop of Canterbury spoke of the "godly impatience" that attends the desire for intercommunion, and said frankly that it was occurring more often than was generally admitted.)

The move toward intercommunion gathered substance in recent weeks when the Archdioceses of Newark and Louisville issued detailed guidelines explaining the limits of compliance.

The Newark document, believed to be the first in the nation, authorizes priests to admit non-Roman Catholics to the

eucharist without first checking with the bishop.

The Louisville guidelines require priests to request episcopal approval before administering the sacrament to a non-Catholic.

Fr. John Hotchkin, executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs, said in Washington that the two archdioceses were the first to prepare such extensive documentation, and agreed that non-Roman Catholics have been receiving communion in increasing numbers out of their own sense of ecumenism, and without regard for ecclesiastical approval.

Other dioceses are working on guidelines, too, and all such documents are formulations of a 1972 instruction issued by the Vatican Secretariat for Christian Unity. In accord with that instruction, the Newark guidelines state that in essence, the admission of a baptized Christian to Roman Catholic communion is restricted to cases in which an individual experiences a "serious spiritual need," freely expresses his desire to receive the eucharist in good faith, and is unable to "have recourse to a minister of his own faith for a significant time or reason."

To help answer the perplexing question of the communicant's right to receive, the Newark document advises that the best practice might be for the priest to "ask a simple question or two, and to be satisfied with an affirmative answer," since an extended examination might not be possible.

ENGLAND

Canon Simpson Preaches at Abbey

At Evensong in Westminster Abbey on April 2, 700 people heard the Rev. Canon Mary Michael Simpson call for sexual equality in the Christian church.

Canon Simpson is canon residentiary at the Cathedral of St. John the Divine in New York City, and currently is in Britain for a month-long speaking tour.

"Christian creativity for the present age of global crisis must not depend solely on male leaders," said Canon Simpson in her sermon. "Women's contribution—from women properly trained and authorized—is essential." She added that the church had suffered disastrously over the years because it treat-

ed women as "second-class Christians."

According to the *New York Times*, both the Rev. Trevor R. Beeson, canon residentiary at Westminster Abbey, and the dean of the abbey, the Very Rev. Edward F. Carpenter, favor the ordination of women to the priesthood, as does the Most Rev. Donald Coggan, Archbishop of Canterbury.

EPISCOPATE

Bishop Taylor Dies

The Rt. Rev. George Alfred Taylor, known in his diocese as "the best beloved bishop," died at his home in Alexandria, Va. on March 13. He was 74, and had served as Bishop of Easton (Maryland) from 1967-75, when he retired.

A native of Connecticut, Bishop Taylor graduated from Springfield College, Springfield, Mass., and Yale Divinity School. He was ordained deacon in 1928, and was assigned to Grace Church, New York City. He once said of his post there, "I was curate at the very bottom rung. My duties were to bury the poor and to shine the rector's shoes on Sunday morning."

In 1929, he was ordained to the priesthood, and went on to become rector of churches in Easthampton, Mass., and Albany, New York. While he was rector



RNS

Canon Simpson: "Women's contribution . . . is essential."

of St. Paul's in Albany, he married the former Alice Tucker Jones, who died in Easton in 1969.

After serving as rector of two Maryland churches, he was elected to the episcopate in 1967. In 1971, he married Anne Gary Pannell, former president of Sweet Briar College in Virginia.

He was known for his warmth and wisdom in his pastoral ministry. At the last diocesan convention over which he presided, a formal resolution cited him for his "constant witness to the power of prayer, [encouraging] the clergy and lay leadership to seek the wisdom of God for policy decisions and program actions." At a dinner honoring him just before he retired, he declared, "What a marvellous evening . . . the music and the singing . . . and the delightful banquet. They were a foretaste of heaven! If, on the Last Day, I don't make it, it will be all right. I will have had it in advance."

Bishop Taylor is survived by his wife and two sons from his first marriage.

Bishop of Colombia Resigns

The Rt. Rev. William Alfred Franklin, Bishop of Colombia, has tendered his resignation as head of the Episcopal Church in that country for reasons of "missionary strategy."

His resignation follows a pattern in which several Episcopal bishops from the U.S. have resigned posts in other countries to permit nationals to assume episcopal leadership. In his letter of resignation to the Rt. Rev. John M. Allin, Presiding Bishop, Bishop Franklin said that his only desire was "the peace and unity of our beloved church in Colombia."

According to the canons, all bishops with jurisdictions and the diocesan standing committees will have to be consulted for their consents to the resignation, so it may take several months before final action can be taken.

Bishop Franklin, 61, a native of England, was elected Bishop of Colombia in a diocesan convention held in Cali, Colombia, in 1971. At that time, many church members were English-speaking expatriates, but the church has now become predominantly Colombian.

UGANDA

Amin Donates Funds to Church

Ugandan President Idi Amin has donated \$3,000 toward the construction of an Anglican Church House in Kampala.

He presented the money to the Most Rev. Silvanus Wani, Archbishop of Uganda, Rwanda, Burundi, and Boga-Zaire, and promised that the Ugandan government would make sure the project was completed. If the church is unable to raise the \$9 million needed, President

Amin said, the government would loan it to the church.

Archbishop Wani and other Anglican leaders earlier had visited President Amin to invite him to the ceremony launching the project, and they met at Nakasero Lodge. It was almost exactly one year after Archbishop Wani's predecessor, the Most Rev. Janai Luwum, was believed by many to have been murdered by President Amin at Nakasero Lodge.

The Ugandan government still maintains that the prelate died in an automobile accident.

CHURCH OF ENGLAND

Bishops See Improved Outlook for Ministry

A report from the Anglican House of Bishops has, in effect, barred seminary cutbacks for at least three years, and projects an optimistic outlook for the future of the church.

This statement, which represents the first attempt in the Church of England to draw up clear guidelines for the future of the ministry, will be presented to the next session of the church's General Synod in July. Some observers feel that lack of such a policy in recent years caused a loss of confidence among the clergy, colleges, potential ordinands, and the laity who are called upon to underwrite the costs of theological training.

Two of the 13 resolutions adopted are particularly hopeful in outlook. The first says: "That this House welcomes the opportunities for more effective pastoral care and for mission offered by the development of a variety of ministries, or-

dained and lay, stipendiary and voluntary, and believes that every diocese should be considering its responsibility for recruiting, training, and developing the forms of ministry which the church will need in the next 25 years."

The second says: "That this House considers that, within a developing pattern of ministries, ordained and lay, there will continue to be need for a full-time, ordained, stipendiary ministry sufficient to maintain a nationwide parochial ministry and to allow for the maintenance and, where appropriate, the further extension of non-parochial ministries."

Another resolution adopted says the House of Bishops proposes that all existing colleges should continue to be recognized and supported for an initial period of three years—until June, 1981.

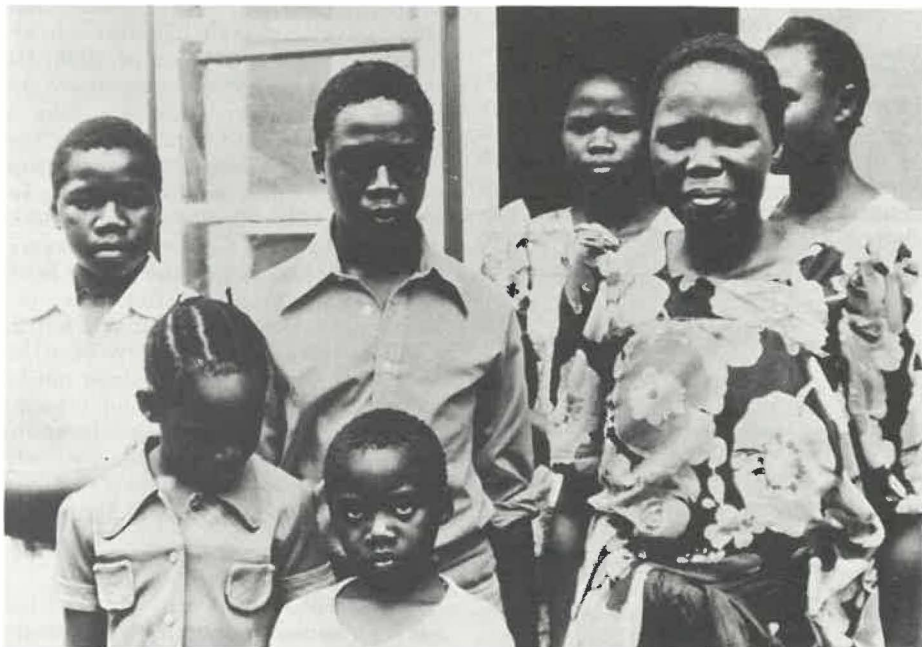
DISSIDENTS

Armenian Primate Deplores Split

His Eminence Archbishop Torkom Manoogian, of the Armenian Church of North America, has issued a strongly-worded statement in which he "deplores the action by a dissident group of Episcopalians" who recently left the church to form the Anglican Church in North America (ACNA).

His Eminence noted that his church and Anglican and Episcopal churches in Europe and North America have had friendly relations for more than a century.

Although the Armenian Church of North America opposes the ordination of women to the priesthood, the primate



Mrs. Mary Luwum, widow of slain Anglican Archbishop Janani Luwum of Uganda, is shown with members of her family in western Kenya where they live in exile. Archbishop Luwum was allegedly killed by the Idi Amin regime at Kampala in February, 1977.

RNS

said, "Our Lord's wish that his followers be one flock under one shepherd has met with a setback in the recent action taken by the dissidents within the Episcopal Church. . . . It is the hope of his Eminence that, with the guidance of the Holy Spirit, the dissidents will return and be reconciled with the duly constituted bodies of the Episcopal Church and the Anglican Communion."

The archbishop's statement concluded with instructions to the individual members and parishes of his church "to continue maintaining brotherly relations with the Episcopal clergy and churches which support the canonical authority of the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church."

NCC

Protests "Christian Yellow Pages"

The latest voice to be raised in protest against the so-called "Christian Yellow Pages" is that of the National Council of Churches (NCC). In a "Call to Action" on the advertising promotion, four NCC officials said that the impact of the "Christian Yellow Pages" has been very threatening on many American communities, and a number of pastors have asked for guidance on how to deal with the "buy-Christian" phenomenon. The NCC urged pastors and lay leaders of congregations "to be alert to this advertising piece if it should appear in your locality; to inform your members of the destructive and prejudicial nature of this directory; to urge your people not to subscribe to this publication, nor to advertise in it; to combat such forms of exclusivity and prejudice in every possible way." Signers of the message were: the Rev. Robert L. Turnipseed and the Rev. William L. Weiler, chairperson and executive director of the NCC Office on Christian-Jewish relations, and the Rev. W. Sterling Cary and the Rev. Nathan H. Vander-Werf, chairperson and assistant general secretary of the NCC Commission on Regional and Local Ecumenism.

Things to Come

May

26-30: Fourth International Congress on Religion, the Arts, Architecture, and the Environment, San Antonio, Texas.

June

6-15: Continuing Education Series at Episcopal Theological Seminary of the Southwest, Austin, Texas. Information and registration applications available from the Rev. Dr. Frank S. Doremus, P.O. Box 2247, Austin, Texas 78768.

21-25: Episcopal Asiamerica Ministry consultation, San Francisco, Calif. Information from the Episcopal Asiamerica Ministry office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, telephone 212-867-8400, extension 347.

BRIEFLY . . .

St. Paul's Church, Rochester, N.Y., celebrated its 150th anniversary in 1977 with a nationwide contest to find a "good, singable hymn" on the theme of their patron saint. Over 100 entries were received, and the committee selected "O Lord of Love," with words and music composed by Professor Jackson Hill of Bucknell University. According to the rector, the Rev. Robert M. Wainwright, "It is hoped that other churches named after the Apostle Paul will add this hymn to their repertoire. The music is not only good, but easy for congregational singing."

Only one Minnesotan in 25 believes that he or she deserves to go to hell, but five times as many people know someone else who is sure to go. According to a poll taken by the *Minneapolis Tribune*, seven out of ten state residents (70 percent) believe in hell. Many more (87 percent) believe in heaven, a place where most think they belong. While not asked to do so, some people identified their sure bets for hell: drunken drivers, someone who has killed another human being, Idi Amin, "anybody who hasn't accepted Christ," and, ominously, "many, if they don't mend their ways."

The Very Rev. Harold F. Lemoine, dean of the Cathedral of the Incarnation, Garden City, N.Y., has announced that he will retire on Sept. 30, just prior to his 70th birthday. Dean Lemoine has been active in church life since his ordination to the priesthood in 1935. He has served as the elected secretary of the diocese for 23 years, and has been a member of the board of managers of the Church Charity Foundation, which owns and operates three hospitals on Long Island, since 1945. He was elected a clerical deputy to many General Conventions, and he was chairman of the Prayer Book Committee from 1961-73. In announcing his plans, the dean said, "For over a fifth of the cathedral's history I have been the dean. That's half of my ordained ministry which will be valued and remembered . . . and certainly has not been uneventful. But there are things I wish to do and places to visit where I've never been."

A \$70,000 appeal to U.S. churches has been issued by Church World Service (CWS), the relief and development arm of the National Council of Churches. The money will be used to aid Lebanese and Palestinian refugees displaced by

the recent fighting in South Lebanon. Unofficial figures estimate that 250,000 people have fled South Lebanon since Israeli forces attacked Palestinian guerrilla bases there. Thousands of these people are reported to be without shelter and adequate food. The relief funds will provide blankets, high protein food, kitchen utensils, and sandals. Church officials on the scene note that the cessation of hostilities will not eliminate the need for emergency relief.

The Association of Episcopal Colleges of the Episcopal Church has presented the Kellogg Award for Distinguished Service to Education to **Dr. Lee Hastings Bristol, Jr.**, president emeritus of Westminster Choir College. Dr. Kellogg, a well known Episcopal layman, has had a distinguished career as a composer, writer, civic and religious leader.

What the *New York Times* has called "the noisiest controversy involving the royal family in years" currently has the close attention of the British public, and at least two Anglican bishops. The Rt. Rev. Graham Leonard, Bishop of Truro, called Princess Margaret's extended Caribbean vacation with a friend, Roderick Llewelyn, "very foolish," and said her behavior "is asking people to draw conclusions, whether right or wrong." The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, however, has praised the princess for "the good she has done in Great Britain and elsewhere." The princess has been publicly criticized by several members of Parliament for allegedly neglecting her ceremonial duties, and thus failing to earn her salary, which is reportedly in excess of \$100,000 a year.

Roman Catholic Archbishop Francis J. Furey of San Antonio, said he was heartened to hear that 50 diocesan directors of permanent diaconate programs, meeting in annual session in San Diego, had requested the American Catholic bishops to seek Vatican permission to ordain women as deacons in the Roman Catholic Church. Archbishop Furey, known to have voiced strong opposition to the ordination of women to the priesthood, said he would eagerly support the diocesan directors' request if and when it comes before the American hierarchy. He pointed out that the 1977 Vatican declaration affirming the church's opposition to women priests did not close the door on possible ordination of women as deacons. The bishops' annual spring meeting is scheduled for May 2-4 in Chicago, and the request could conceivably be made then.

REFLECTIONS ON DENIM AND SMOKE

An Australian traveler visits the Order of the Holy Family in Denver.

By GERALD CHARLES DAVIS

In 1971 Gerald Charles Davis became the founding editor of Church Scene, the fortnightly national Anglican newspaper of Australia. It remains the one national religious news journal of the country. He lives at St. Kilda, near Melbourne, in Southeastern Australia. During the spring of 1978, Mr. Davis has been visiting in the USA and Great Britain.

Glenarm Place, Denver, is one of those angled lanes which cuts across the city, going from the chrome, fluorescent lights, and shiny name plates of confident American commerce and rapidly peters out in depressed housing.

Clearly, it's no arterial route. A large parking area breaks its continuity right where it crosses Broadway from grandeur to depression. The first address on

the other side of the parking area is St. Andrew's Abbey, the base of the Order of the Holy Family.

On a recent trek across the States, your reporter found himself overnight with the monks—by introduction from the editor of TLC, as it happens—for one of the memorable Palm Sunday evenings of an interesting succession. There have been others . . .

—Stuck in an airplane over the Suez Canal some years ago, pondering how the Lord Jesus could have used an Air India 707 instead of a donkey. Would the passengers have strewn the aisle with brief cases?

—Twice, more recently, in the magical pageantry of St. George's Cathedral, Perth, stranded by airline strikes both times, reeking with the fresh smell of the

crushed palm branches littering the stone floor worshipers had walked over all day. Transporting music. Transporting visual memories of the Louis Quinze clergy chairs on the floodlit proscenium. The "otherness" of the Man on the donkey most beautifully attested.

—Walking the streets of a capital city with the fickle crowd of an anti-Vietnam protest. So many dreams and stories, so few thought out, so many transitory, probably many of them waving palms to the Eye of Grace—or so one wondered.

Palm Sunday evening, 1978, was most like the last.

The Rt. Rev. Abbot Jon Aidan, OHF, is a man who strikes you quickly as a leader. One of those people you don't size up, because you see it all at a glance. A deep, native-Denver voice confirms the impression. You're welcome, it says, and it's true. But, first, sneak into the chapel . . .

St. Andrew's Church was once one of those sad old churches people preserved simply for the sake of their religious identity. Now the monks have turned it to a creative place of worship: that one may see at a glance. Plenty of gilt, but tastefully in a neo-medieval way (eventually, it won't even look neo-, presumably). Veils on the sacred ornaments, because it's Palm Sunday, the lingering hint of this morning's censer, competently performed music.

Into evensong, and the psalter verses are punctuated with three solemn groans, at the point where at home the religious would merely pause. Groans? No, "Jesu! Jesu! Jesu!"—and it comes over as groan because the abbot's deep voice is cavernous even when he laughs. The others copy.

The readings, one wrestles with an east coast accent to follow, prayers (they've a beauty of their own), and then the circle.

Just when most would creep away outside to take off the sense of church and become ordinary people again, we gather around the central altar, arms around our neighbors' shoulders, and rock on our feet as we sing "They will know we



T. W. Gaddy photo

From left: Brother Seraphim, Brother Francis, David (a newcomer), and Abbot Jon Aidan of the Order of the Holy Family.

are Christians by our love.”

But I didn't tell you about the other people of the community, those very young men, looking like Robin Hood's younger brothers, in the stalls. Rough hands and faces softened in the night light. Grubby, hard-worn denim jackets and trousers, with belt outside the waist-length jackets. Who are they? Clearly they belong, they chant and sing, they look like secure insiders.

Who are they? Technical answer: “donatee brothers,” on 30-day contracts to work with the brothers while they take a crash-course in worship. Who knows their stories? Clearly big stories . . . but that's what the Familians (never Familians, since that evokes an almost forgotten heresy) are working with, and opportunity did not allow to hear.

A rap session before bed, and half-a-dozen young men off the road are bedded down in the crypt with the donatees, and we retire to the monks' common room for a long yarn. I've come to hear about American Episcopal sadness, splits, and (as I begin to see it) quest for identity. Discussion is uninhibited as to range and content, but controlled that all may speak, that each may conclude his point, that cross-reference occurs. The abbot has strong views, a brother differs here and another there, and the abbot would have you hear it all as a responsible diversity. Yes, authority is there, but it is the gift of the led to the leader, stewarded sensitively.

To bed, in the not very comfortable monastery (my small, clean, cared-about unit is described, archaically, as a cell) and then to morning devotions. The monks do their thing before I arrive shortly after matins begins (more groans of “Jesu!” and now I want to join in (and in another context would open the palms of my hands to Heaven, as I did) and then to a devotional sharing.



T. W. Gaddy photo

St. Andrew's Abbey, Denver.

We sit on the floor, circled again around the altar, and Father Abbot reads the Gospel for this evening, reads it this morning that we might seize a thought from it (a “word,” he said) to nurture us through the day. It is the account of Jesus' encounter with the fig tree, the temple merchants, and the aftermath of the dead fig tree (St. Mark 11:12-25). We stop to think—and you mustn't ponder the coming breakfast because you, you sir, are to tell us all what your word for the day is!

As the group, in turn, speaks, one hears fragments of articulation, snips of theological thought forms that astound one. (Would Australian beach-bums or bikie itinerants, the nearest thing we would have, be able to articulate like this? Doubtful.)

It's my turn and I talk about a word between the lines and hope the observation hasn't come over as a rebuke because I am nonplussed, confused. Here are Anglican Catholics close to the center of living Anglicanism at its best, tearing the Word into words, seeming all to miss the drama of the story. Is this some American thing? People of the Story, missing the story, tippy-toeing around the explosiveness of the holy passion to pick out words. One can see it is a device to open articulation, to introduce theology, to put at least a little flesh on religion. Do the monks realize the literalist trap, are they on the way rather than arrived? I wish time had allowed the question an answer.

The Order of the Holy Family began from the needs of young folk on the roads in headier days of youth protest. Today is the day of a more sustained work, of a runaway rescue program with some help from Uncle Sam, and a community over an hour's drive away in the Rockies. There are three houses: the abbey, then “Prodigal House” for the runaways, and “Lichen” in the mountains. A bigger work, more people, more expensive, than any men's religious community work I have seen before.

Perhaps it is more significant than its statistics? Perhaps there is a supportive, evangelizing work of more than passing note? Perhaps we see the church at the crossroads but with head higher than usual?

Yes, yes; perhaps there is more still? Soon I'll be at a solemn, earnest meeting of Anglo-Catholics at Loughborough, near Nottingham, England, called by the senior catholic bishops of England to quest for renewal of the Tractarian inheritance, a rediscovery of the real, an agenda for today. The old agenda's largely ended, sacramentalism and most of its work have been sustained, and there's uncertainty what the new issues are. Yes, the abbot had heard of it, but only just. The great compliment one would offer is that he probably didn't need to know much more.

Our Gardens and Our Lives

By CHARLES R. COLWELL

Walking in my garden the other day I realized it resembles the life of the spirit. I look at my garden before I even enter it and I'm overwhelmed by all the weeds and all the confusion. It seems unclear where I should begin. The weeds are so tall and the plants so fragile and so small. And there is so much to be done. Finally after days of procrastination I pick up my hoe and screw up my courage and enter the garden. Somehow it feels less confusing to be in the middle of the confusion than to look at it from a distance.

So here I am in the garden with my hoe and a question on my mind of where I shall begin to clear away these weeds and to begin to see some order in the midst of such chaos. I think to myself the best place to begin is in one corner, along one boundary—so I begin with the first row, going back and forth hoeing out the weeds. And for a few moments I have a feeling of satisfaction—a feeling that finally I have begun a task that is leading to order—somehow a sense of pure purpose. But then as I am halfway down the row I notice an adjacent row with weeds spilling over into the row I am in. Before I know it I am involved in another row, without having finished the first. I have gone off on a tangent. From this tangent I see yet another area. The area where squash plants stand on their hills in the midst of a forest of weeds. Before I know it I have gone several yards away from the row I decided to begin with. And now where I am bears little relationship to where I began. *I am lost in my own garden.* Realizing my lostness I decide to return to where I started—that that is the only way I can progress from row to row and ever have hope of finishing clearing the weeds away. So I go back to finish that first row. I have a good feeling; a feeling of accomplishment, of direction, of purpose.

The Rev. Charles R. Colwell is rector of the Church of St. Barnabas, Irvington-on-Hudson, N.Y.

Finishing the first row I go on to the second row. But all of a sudden I glance out over the whole garden and realize I have gone nowhere in relation to the whole task. Then the doubt begins: Will I ever be able to finish the garden? Will I ever be able to get from this row to the last one? I have a sinking feeling. I realize deep within myself that if I don't learn to block out the rest of the garden I will be overwhelmed by anxiety and I will never finish. So with tunnel vision I go back to the second row and begin hoeing the weeds. When I feel a tangent coming on I quickly pull myself back to the second row and go straight ahead with purpose and determination.

So I finish the second, and third, and fourth row and as I am beginning the fifth row a new thought comes to mind: it isn't only the weeds I have to worry about in my garden, there are other enemies as well. There are insects that are destroying my cucumber and cabbage plants. This thought makes me anxious. I have a momentary vision that the garden will be cleared of weeds but will still perish, but then I remember that if I take on all of the problems of the future I will be so flooded with anxiety and hopelessness I will never be able to finish the fifth row.

Once again I look straight down the fifth row and put my hoe into the brown, rich earth. I am able to stick to it and finish half of the garden. Now I stop to spend some time thinning rows of plants that are growing too closely together. As I begin to thin some of the plants that are choking each other I understand a principle of life. Our lives are so cluttered and planted with so many things. There is such a lack of simplicity in our lives. There is not enough space for the sun to shine through and warm and nourish us. I realize that my life, as the carrot patch, constantly needs to be thinned. So, I take heart that the carrots that are left will have room to grow and to mature.

Then suddenly as from outer space I become aware of myself—that my back hurts, that the sun has been burning my back for hours. I am exquisitely aware of every discomfort. My head begins to ache. How will I ever be able to finish? There are suggestions that roam within me. One is: "You should quit. This is too much for you. You are too tired. You'll get a bad sunburn. You need an aspirin for your headache." Then another suggestion: "You should continue to finish the garden at all cost. Plunge ahead and suffer if necessary but don't stop your work now." Then a third and more reasonable and gentle voice says, "You need a break—a respite—then you will be strengthened to return with new strength and resolve to finish the garden." So I lay down my hoe on the grass and go for a rest. My garden is like the life of the spirit.

ST. ADALBERT —

Missionary to three countries

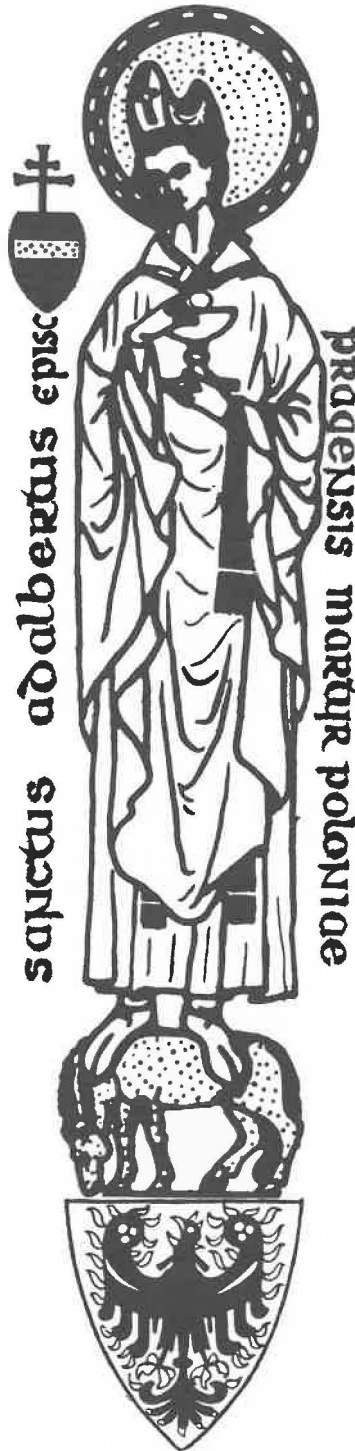
By ENRICO S. MOLNAR

*There are many languages of the earth,
But only one of the heavens.*

During the Middle Ages, whenever cartographers came to an unexplored area on their charming but so inaccurate maps, their quills drew cherubs with puffed-up cheeks, blowing billowing clouds, with lions roaming underneath them, and a legend reading, *Hic Sunt Leones*, i.e. "Lions Are Around Here," blissfully ignorant that lions could not survive in the jungles of Siberia or the primeval forests of Bavaria. Only later generations of honest map makers dared to write over the blank portions of their highly decorative maps the legend, *Terra Incognita*, "Unknown Territory."

Today the average citizen of the Western Hemisphere (and that includes the average churchgoing Episcopalian) could write just as truthfully *Hic Sunt Leones* over a large portion of the Central and Eastern European world, its history, its Christian heritage. Yet that part of the world has a history, an exciting Christian heritage, and much that one could share with signs of recognition of our common Judeo-Christian roots. Only the landmarks, the language, and the historical frame of reference are different. Last year, when the 980th anniversary of the martyrdom of Saint Adalbert was observed at the Prague Cathedral of St. Vitus, a banner was placed near St. Adalbert's relics, reading, "Multae terricolis linguae—sed

The Rev., Enrico S. Molnar, O.A.R., is canon prior of the Order of Agape and Reconciliation, Tajique, N.M.



caelestibus una," i.e. "there are many languages of the earth, but only one of the heavens."

St. Adalbert was a saint who loved contemplation, yet the church sent him to convert subjects of three countries; he treasured silence, yet was forced by circumstance to quiet down unruly rustic mobs and to restrain stubborn selfish princes; he cherished warmheartedly faithful friends, yet he was compelled to witness their cold-blooded extermination. He baptized and crowned kings, yet in the end died a martyr's baptism at the hands of uncouth and illiterate pagans of Pomerania. Three countries honor him as one of their proto-missionaries and two archiepiscopal sees carry his name as a proud jewel in the treasury of their history. Saint Adalbert of Prague and Gnesen (Gniezno in Poland) has much to say to an age of nascent and strident nationalism and chauvinism, unrest, intrigue and international insecurity, for he, too, both as a missionary and bishop, reflected in his life the restiveness of his day, the barbaric claims of emerging nations, and the oscillation between monastic meditative stability and feverish extrovert activity.

Adalbert (in Czech *Vojtech*, pronounced *voy-tyekh*), a Bohemian nobleman of the Slavnik clan, which was one of two of the most powerful families in the realm, was born at the Libitse Castle in 952 as son of the Earl of Libitse. Ten years later he was confirmed by his namesake Adalbert, Bishop of Trier, upon the latter's return from a missionary journey to Russia. When about 16 years old he was sent with his tutor Radlo to study in the Archiepiscopal School of Magdeburg. Here he met again the old Bishop of Trier who, almost deaf and blind, mistakenly confirmed him for the second time! Adalbert spent some nine years at Magdeburg. While there, he met a few Benedictine monks who were ardent advocates of the reforms spreading from Cluny.

In 981 he was ordained priest. He returned to his native Bohemia, bringing with him a number of religious books. Two years later, after the death of the first bishop of Prague, Dietmar (973-982), Adalbert was chosen to succeed him. He was invested in this office by his friend, Emperor Otto II in Verona, and consecrated by Archbishop Willigis of Magdeburg, assisted by Abbot Maiol of Cluny, Bishop Gerard of Toul of Lorraine, and other dignitaries, many of whom represented the movement which clamored for the renewal of the church in terms of Cluniac asceticism.

Bohemia was at that time, by and large, still a pagan country. Polygamy was common, and there was a brisk commerce in slaves. Adalbert had his work cut out for him in his new bishopric. Of course, there were still remnants of the Byzantine Salvonic churches introduced

a century earlier by SS. Cyril and Methodius. Although Adalbert was not familiar with the Glagolitic liturgy, he tolerated it wherever it had become the local tradition. His main objective was the conversion of the pagan people to the living faith of Christianity. Of his own inclination he encouraged the cultus of St. Wenceslas (900-929), martyr-king and first native saint of the Latin Rite in Bohemia.

The ruling class of the country soon began resenting Adalbert's vigorous reform activities and especially his defense of monogamy. After five years Adalbert, dissatisfied with the efficacy of his episcopate and with what he considered a failure of his ministry, obtained papal permission for a sabbatical leave of absence. On way to Rome he stopped over at the famous monastery of Monte Cassino. Unhappy with the laxness of the place at this time, he proceeded to the Greek monastery of Valle Lucca, where he had long talks with Abbot St. Nilus of Calabria and St. Romuald of Ravenna. St. Nilus suggested that Adalbert go to the reformed Benedictine Monastery of SS. Boniface and Alexius in Rome. There he spent a year as a novice. In April 990 he made his solemn profession as a monk. Now he was very happy in the seclusion of the abbey and relished the limpid calm of the contem-



plative life. He even began planning for a pilgrimage to the Holy Land. But Pope John XV (985-996) had other plans for him. He allowed him only a short rest. In 993 he ordered him to return to Bohemia. Adalbert obeyed. At the request of Empress Theophano he went to Prague by way of Aix-la-Chapelle in Germany where, during the Christmas festival, he placed the imperial crown on the head of Otto III, then only three years old.

Adalbert was received in Prague with great joy. In the Sharka Forest he built the Brevnov Monastery to which he appointed his old teacher Radlo (now Anastasius) as the first abbot. And here we can see how throughout his short yet extremely active 45 years, Adalbert has shown himself a man of great adaptive ability and utter selflessness and commitment. When, for example, Boleslav II, resented Adalbert's vigorous condemnation of slavery (the ruler had a virtual monopoly over the lucrative slave trade), and expelled his bishop, the latter seized this as an opportunity to evangelize Hungary. Duke Geysa received him there with open arms, for Adalbert had

earlier, in 985, baptized his son Stephen. This Stephen became King of Hungary in 997. A strong supporter of the Christianization of Hungary, he welcomed the help of Latin missionaries. At the time of his death in 1008, Stephen was already called a saint; he was canonized in 1083, becoming the first patron saint of Hungary. A contemporary chronicler, commenting on the king's baptism, wrote that St. Adalbert "thus imprinted the seal of Christianity in Hungary."

Apparently, St. Adalbert left Hungary in 995, proceeding to Rome where he returned to his beloved monastery on the Aventine Hill. However, quietude and seclusion, so much sought, were not destined to comfort St. Adalbert for long. In the summer of 996, after many entreaties from his countrymen he decided to return once more to Bohemia. At the request of the Pope he visited monasteries in France and Germany. While in Mainz he heard the terrible news that his entire family, all his Slavnik relatives, men, women, and children, had been mercilessly slaughtered on orders of Boleslav II (son of Boleslav I, who had murdered his own brother, St. Wenceslas), on the very memorial day of the martyrdom of St. Wenceslas. Bishop Adalbert asked for an impartial investigation of the gruesome events, only to be told, "If St. Wenceslas is your saint, then Duke Boleslav is our saint." This was a terrible blow to Adalbert. He asked, and was granted, papal dispensation from his duties in Prague. Then he went to Poland to the court of King Boleslav the Brave (not to be confused with Boleslav I and II of Bohemia). there he chose to work among the pagan tribes of the Lyutitzi, Pomeranians, and Prussians. He was quite successful in converting many of them until the fatal day of April 23, 997, when by mistake he entered the Romova Grove, sacred to the pagans. There he was captured and murdered. The Polish king took the body of the slain saint and buried it in the cathedral church of Gniezno (Gnesen). Here the tomb soon began to be revered as a pilgrimage place of a martyr-saint.

Emperor Otto III, who had a deep affection for the martyred bishop, made a pilgrimage to his tomb in A.D. 1,000. A generation later, Duke Bretislav I (1034-1055) of Bohemia invaded Poland in 1039, captured Gniezno, the former capital of Poland, and brought back to Prague the remains of St. Adalbert. They were buried in the cathedral dedicated to SS. Vitus, Wenceslas, and Adalbert. This church became a witness to many coronations of Kings of Bohemia. And when Charles IV elevated Prague to an archbishopric, it became also known as the See of St. Adalbert. St. Adalbert's Day is observed on April 23. His memory is widely remembered in central Europe and many churches are dedicated to him especially in Czechoslovakia, in Hungary and in Poland.

EDITORIALS

Welcome to New Readers

During the past few weeks, many new subscribers have taken this magazine. We wish to welcome them to THE LIVING CHURCH family, and we hope they will find this magazine interesting, informative, and stimulating. For many readers, we know that THE LIVING CHURCH provides the closest link between the individual and the wider life and work of the church. We hope that we are offering a balanced range of material relating both to current news and to our biblical, historical, liturgical, and theological heritage, as well as book reviews and other features. As always, we are grateful to the many writers who contribute their talents to THE LIVING CHURCH, and to the many benefactors who provide us with the necessary financial support.

Rogation Sunday

The Bible starts with the creation of a garden, and ends in that heavenly country where the tree of life bears fruit in every season (Revelation 22:2). Between the two, there is the garden outside of the Holy City where, in the grey light of dawn, a weeping woman believes that the risen Lord is a gardener (St. John 20:11-16). Catholic Christianity teaches us of a God who made all things, who made them good, and who cares for his creatures. This is what we celebrate on Rogation Sunday. God's gift of life, all life, even plant and animal life, has its place in the total observance of the Easter season.

Today, the natural diversity of life on this planet is everywhere threatened by man. There are no simple solutions to the multitude of problems involved. More and more efforts will have to be made, in more and more ways. The politician who makes "quality of life," or the conservation of this or that, an issue of one campaign may momentarily call attention to the problem, but the problem itself goes on for year after year. The public is easily bored and wishes to hear about new topics and different diversions, but those who work in the environmental field have to keep on year in and year out, in spite of low budgets, public apathy, and lack of recognition.

The doctrine of creation has always been basic for the Christian outlook. Yet in the past it has seemed to be a spectator sport. God had simply made things, and there they all were. Today this is no longer the case. Those things God made will *not* continue to be there unless we ourselves take a role of active responsibility, year after year after year. We had better accept the fact that this is so. Our children are in many cases already well aware of it. More young people want to work in the conservation field than there are available jobs. To fail to take advantage of this kind of energy and motivation is a strange kind of national stewardship.

In the 1930s, in the midst of the great worldwide depression, the problem of conservation and the employment of young people were both directly met by the Civilian Conservation Corps, familiarly known as

the C.C.C. It was a bold program, and a very costly one. During the years that followed, the cost has been abundantly repaid by the worth of the conservation projects, the lumber that has grown from the trees which were planted, the income derived from the parks which were developed, and so forth. Of course the most valuable result of all was the effect that it had on the lives of thousands of young people in a formative period of their life when many of them would otherwise have been unemployed. Some of us wish that something of similar vision and magnitude could be undertaken today.

Poems in THE LIVING CHURCH

For the past weeks your editor has been keeping a watchful eye on verses appearing in several major American religious journals. We believe that the present general standard of poetry in this magazine compares very favorably with that in other publications. We say this without boastfulness, since none of our staff have been writing these poems. Nor do we say it with any disrespect to the poets who contribute to other journals, for in fact some of TLC's leading poets are also well-known contributors to other publications. We thank all our poets for sharing with us the magic of their words, and we hope our readers take time to reflect on their wisdom and insights. We have been endeavoring, where possible, to print poems at times when pertinent biblical passages are read, and we hope this is adding interest both to the poetry and our hearing of the Bible.



Jesus and Mary Magdalene in the Garden, by Albrecht Dürer.

ANOTHER VIEW OF THE DENVER EVENT

By CARROLL E. SIMCOX

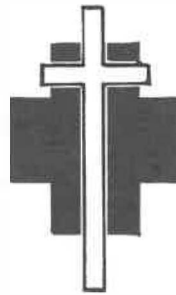
I'm glad I can agree with the Very Rev. Richard Coombs about at least one thing in his article on the "Denver event" [TLC, March 19]. He thinks that the ignoring of it will "lead to complexities later on." He's ever so right on that point of fact. As a good Episcopalian he is creditably concerned; but it seems to me that his anxiety has led him into some judgments and conclusions which are insupportable by theology and history, to both of which he appeals.

When he talks about such things as how many people attended the Denver event, and how many did not, he's talking about total irrelevancies and I shall let them pass without challenge. Being snowed in at home at the time I wasn't able to attend. Whether only some 600 people attended or some 1600 I know not, and I care not, for I have never believed that the grand old American numbers-game has any warrant in Holy Writ. If the dean takes that game seriously I'm willing to let him write his own attendance figure.

"The rites and ceremonies in Denver were neither traditional nor Anglican," he complains. I have read the text of the service and I know what he means. But for more than 40 years I've been attending all sorts of services in the Episcopal Church in which there were deviations and variations galore, and I have thought all along that such freedom for diversity is itself traditional Anglicanism. The American Missal is not the BCP, but is it not standard Anglican procedure to let the Missal be "traditional" where people so desire? So if the participants at Denver trimmed and tailored the established rites and conventional ceremonies to their own purpose they were only demonstrating how very traditionally Anglican they were.

The Rev. Carroll E. Simcox, since his retirement from THE LIVING CHURCH, has been president of the Fellowship of Concerned Churchmen and teaches in the Episcopal Theological Seminary in Kentucky at Lexington, Ky.

We turn now to the arguments on the substance of the whole matter. In his case against the central action of the event, the consecration, the dean identifies irregularity with invalidity *simpliciter*: identifies and confuses them. "Can this series of acts," he asks, "be said to have resulted in the consecra-



tion of four new bishops in the apostolic succession?" Then he answers: "I do not think so. I doubt if many others think so. Is there not any way we can, without malice, say this?"

If there is some way of saying this without malice, I'm afraid that Fr. Coombs failed to find it; I can only hope that he tried. And there is absolutely no way of saying it without ignoring church history, catholic tradition, and sacramental theology as it pertains to holy orders.

The Council of Nicea dealt with this matter in 325. It ruled that three bishops *should* consecrate a new bishop, but it pointedly stopped short of saying that they *must*. That has been the rule ever since; and it may well have been the rule before Nicea. There have been consecrations by less than three bishops throughout Christian history; how many, only God knows. But the church has never refused acceptance or recognition of such consecrations because of that irregularity.

When St. Augustine of Canterbury wrote to Pope Gregory the Great in about 600 to ask what was to be done about consecrating native British bishops the pope replied that if he

couldn't secure co-consecrators he was to do so alone, and there is no reason to doubt that he did.

I wonder if the dean would question the validity of Roman Catholic orders in this country. That succession is dependent on a single consecrator—Archbishop John Carroll of Baltimore, who alone consecrated three other bishops and thus established the Roman Catholic episcopate in this land. It was an emergency measure; but so was the Denver event.

In sum: in his demands upon the Anglican Church in North America the dean is more demanding than the Universal Church, more Catholic than the Pope. It's odd to find an Anglican taking so rigoristic a view; and, I submit, not very Anglican.

Fr. Coombs—unconsciously, I'm sure—advances his argument by inventing both theology and tradition as he goes along. Let me offer in evidence two egregious instances.

The first is his contention that if a bishop has no diocesan jurisdiction at the time he acts, he cannot consecrate. Since Bishop Chambers is a retired bishop, with no current jurisdiction, he acted not only irregularly but invalidly, it is argued. This contention would be a rather telling point for the prosecution if only it had some historical and authoritative standing in the theology of order. It has none whatever, if what we have in mind is the sacramental theology which is both taught and acted upon throughout the catholic church.

Then, the dean declares it "axiomatic" that "apostolic succession survives through the office, not the person, of a bishop." This has the nice, neat sound of a good axiom, but it lacks the substance. To be an axiom at all, a proposition must be a fairly self-evident truth that is generally accepted as true. The dean's "axiom" utterly flunks that test. It is self-evident that you cannot thus separate the person and the office of a bishop; the poor man probably has troubles enough without being sawn asunder. He can ex-

ercise his office only in his person.

Moreover, the office—*officium*—of a bishop is not what the dean seems to think that it is. He believes that a bishop cannot exercise his office except by the authorization of his superiors or his peers. But here let me quote an Anglican formulary which some of us Old Believers take seriously. We find it in what is still the only official, and therefore doctrinally binding, Prayer Book in the Episcopal Church: *BCP* 1928, on p. 294: "The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation." A bishop can do any of these things when he chooses to do so. This *officium* he received at his consecration, and he *can*—*N.B.* this verb—exercise it in defiance of all ecclesiastical authority outside himself. Whether he *ought* to exercise it on his own authority alone is another question, and it is not the one we are now discussing. Fr. Coombs is saying that what the consecrators did at Denver did not effect a genuine consecration because they acted without permission of their superiors or peers, and I submit that he's not simply tailoring theology and tradition and canon law to his own taste: he's manufacturing it *ex nihilo* and *de novo* in his very individualistic thesis.

I must speak to one more point in his presentation. I think his argument is substantially wrong-headed, as I have

tried to demonstrate; but its wrong-headedness troubles me far more. Whether he has offended against that charity without which all our doings are counted dead before God I leave it to you to judge from such statements in his article as this: "I find myself deeply hurt, and not a little bit indignant, when I see four of my fellow priests, even though deposed, playing loosely with such precious things as priesthood and episcopacy, and manipulating them for their own purposes, to suit their personal persuasions." I think it is a very sad thing when Christians cannot disagree with one another in a better spirit. If Episcopal polemicists against the Anglican Church of North America can bring to their task no better understanding of tradition, no sounder theology, and no more Christian charity than this, the Episcopal Church is gravely ill; whether terminally so, only time will tell.

I believe that the Denver event was necessary, but regrettably so. It is impossible for some Anglicans in good conscience to remain under obedience of the General Convention of the Episcopal Church; yet they feel called to continue as Anglicans rather than becoming Roman Catholics or Orthodox or something else. I stress that, with them, it is a matter not of taste or preference or prejudice but *conscience*. If they are to remain Anglicans they must be in commu-

nion with bishops in apostolic succession as their chief pastors. It was for this reason that the Denver event became necessary for these people.

There were irregularities, and I have never believed in cultivating or praising irregularities for their own sake. But when I read in church history of those events in which God seemed most signally to be doing some wonderful new thing in his continuing creation, I find that some and indeed most of them were beset by all sorts of irregularities. And when I read about churches in their declining and dying I note that many of them were punctiliously regular unto the very end—like Huck Finn's Widow Douglas, "dismal, regular, and decent."

I have no doubt whatever that four bishops were consecrated at Denver as validly as the Pope and the Ecumenical Patriarch and the Archbishop of Canterbury have been consecrated. What they preside over as chief pastors is not a new church, but another collective organ and member of the one and only church there is or ever can be: the one of which Jesus Christ is the head, and all baptized people are the members. No more than that can be said for it; but then, no more than that can be said for the Roman Catholic Church, or for the Church of England, or—and I mean no offense—the Protestant Episcopal Church in the United States of America.

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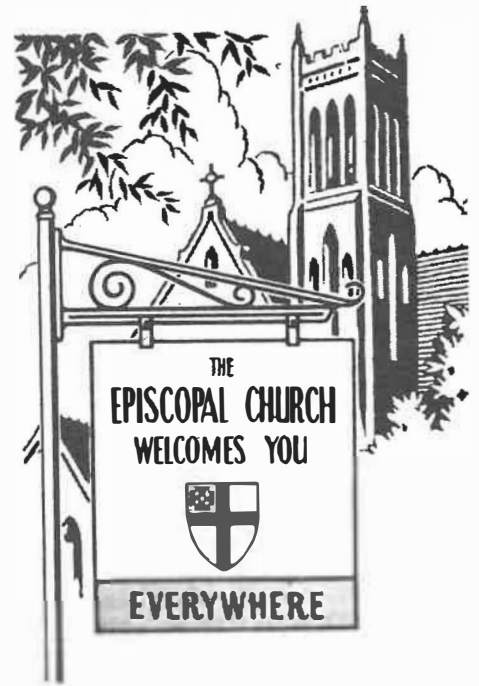
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2015 Glenarm Place 523-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev
Sun-Fri 5:30; Comp Sun-Sat 10

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

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GRACE 33 W. Jackson Blvd. — 5th Floor
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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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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.

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

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

EPISCOPAL CHURCH CENTER
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Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper
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ST. MARY THE VIRGIN
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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 daily to 6

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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
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The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
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