

THE LIVING CHURCH

FILE COPY

**Thank You
to Our
Friends**

pages 10-13



Bishop Browning (left) receives a pectoral cross from the pope: "a sign to the world of the growing solidarity between us" [p. 6].



The Dentist's Office and the Muffler Shop

By TRAVIS DU PRIEST

FILE COPY

This past summer was a most unusual summer for me: our rector was on sabbatical in England and my wife had a summer fellowship at Princeton — both for the same six weeks! If my rector and my wife designed the summer to make me appreciate them more, they were both very successful.

Having both of them gone for the same length of time meant learning to juggle time and schedules in new and creative ways. I don't suppose I'll easily forget the Sunday morning I arrived at church just before 8:00 with my two sons, Cheerios in a plastic bag and portable TV on hand — all because the baby sitter had overslept. She called during the 8:00 service and asked our organist if there was anything I wanted her to do.

As I walked up the steps of the church, madly dashing to stash the children in the nursery minutes before the service, our sexton came out wearing a makeshift collar of several paper towels, howling: "I was afraid you weren't going to make it this morning, Father, so I was prepared."

No rest for the weary. That's one thing. No rest for the wicked, Isaiah says. That's quite another. When and where will I find some peace? Well, I did find a few moments, but in strange places.

The two most relaxing times I had all summer were in the dentist's waiting room while my older son had a checkup, and at the muffler shop while the tail pipe on my car was being replaced.

Now, that tells you right off the quality of the places I've been getting away to — definitely not those lovely sounding package weekends at elegant old hotels. But, in truth, both times of waiting in

these anonymous surroundings were relaxing and peaceful.

I could do exactly what I wanted to. With no interruptions. I could collect myself, rest a while, and not have to think about facing the next round of obligations and baby sitters. (Fortunately, during my quiet "retreat" in the muffler shop waiting room, I didn't know that the next day I would, besides the three Eucharists and funeral, see someone about a child custody problem, spend several hours with another person going through a divorce, return a borrowed sewing machine for someone who doesn't drive — only to return home to discover that my younger son had slit the front screen with a letter opener.)

It struck me, then, when I read later in Madeleine L'Engle's book, *Walking on Water*: "I do much of my writing on airplanes; there I am alone and uninterrupted. I can write in peace and quiet when I'm traveling." That was exactly why the dentist's office and the muffler shop offered such a good atmosphere: I was able to relax and to create in both places.

We all yearn for rest. Our bodies, of course, tell us this every night. At times, our minds tell us, and we know we have to sit down and catch our breath. Our souls tell us also. But for some reason our souls are harder to hear. Sometimes, we know when it's time for a sabbatical, a time away from the crowds and the busyness of the world, but not always.

It is true that modern men and women have largely forgotten they have souls, and consequently have forgotten how to "get away to a lonely place and rest awhile" from the turmoil of our daily lives."

Most of us even work on our vacations. We collect rocks, shells, state capitals, foreign countries. Any number of things — when what we need to collect instead are our thoughts and feelings. Once we return home, many of us suffer

from anxiety and tension due to the re-entry into a world devoid of ongoing rest and refreshment.

The call of scripture and of the religious tradition, though, is to constant peace, and access to God through the Spirit. The call of the Spirit is to the rest of prayer, to not talking, but to relaxing with God. The spiritual call is to sabbath — the root of the word sabbatical — a time of not doing, not working. A time of recharging. A time of being.

When I was a child, Sunday was kept in our Baptist home as a holy day. Now my family was not Puritanical: we ate well, drank on occasion, and made merry; played cards, and danced and partied. But Sunday was the Sabbath — and that day was for doing less so that on the morrow we could do more. My parents gave me no greater gift than the lesson of sanctification of the first day of each week.

Monday, as they say, is the test of Sunday. I have learned after several years of retreats to differentiate between those who are relaxed and those who are refreshed. Both are desirable conditions, but often those who are only relaxed dread going home, while those who are truly refreshed have learned how to erase some of the boundaries between work and play, between home and retreat.

After feeding the crowds, Jesus' disciples wanted to relax. What they really wanted was to escape. What Jesus teaches them is the true meaning of retreating and resting, that is, refreshment — the refreshment necessary to empower compassion, rather than resentment, for the crowds, for those in need.

The more the Sabbath becomes a day of rest, the more we can escape into sabbath moments during the week and the greater chance we have to make our entire life a prayer. And the more likely we are to have compassion and to live with a constant sense of grace.

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LETTERS

Marriage in the Church

Regarding the guest editorial by the clergy wife [TLC, Jan. 25], I have a certain amount of sympathy with her plea, yet I find myself putting it into the same category of "Wouldn't it be wonderful if . . ."

The first question on my list of those to ask the prospective bride and groom is "Why do you want to be married in the church." If the best answer they have is "Our parents want us to," then *perhaps* that is sufficient reason to turn them down. Which of us, in our hearts, doesn't believe that is the real answer for many of our infant baptisms? How many of us refuse to baptize the grandchild of one of our faithful?

If we believe that a sacrament is "the outward and visible sign of an inward and spiritual grace" then who are we, as priests, to deny anyone that grace? I doubt many of us would refuse unction to any baptized person, regardless of their church attendance.

The writer concludes that she thinks it is time to require ". . . all who wish to marry in the church to participate actively in the life of the community." I must disagree. I think we must ask that



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they participate, provide them the grace of the sacrament, whichever it is, and trust in the power of the Holy Spirit to direct them in their growth and participation.

(The Rev.) DENNY P. ALLMAN
All Saints' Church

Inverness, Miss.



The guest editorial, "Prostituting the Church" by "a clergy wife who wants to remain anonymous" missed the mark.

One wonders if this clergy wife would deny to a devout and grieving widow the comfort of a church funeral for her deceased husband because he has preferred the secular Sunday diversions to church attendance.

Baptisms, marriages and burial services are conducted as much for the spiritual benefit of the congregation as for the protagonists. That, at least, is my perception of the mission of the church.

ARTHUR W. MACHEN, JR.

Baltimore, Md.



The guest editorialist believes the Christian obligation to love people and lead them to discipleship might be fulfilled if somehow the priest and congregation could coerce them into taking part in parish life, since the invitations offered have been to no avail.

I hope the writer's conscience can be eased by the thought that only God knows where the young people are in their spiritual development. The parents of one of them are pillars now. It would not surprise me if at the time of their own marriage the parents were not as active as they have since become. Their priest may even have married them "for their parents."

The most a priest can do is see that the young couple receive the best pre-marital counseling he or she knows how to provide, celebrate and bless the marriage, and trust God to lead them into an active church life.

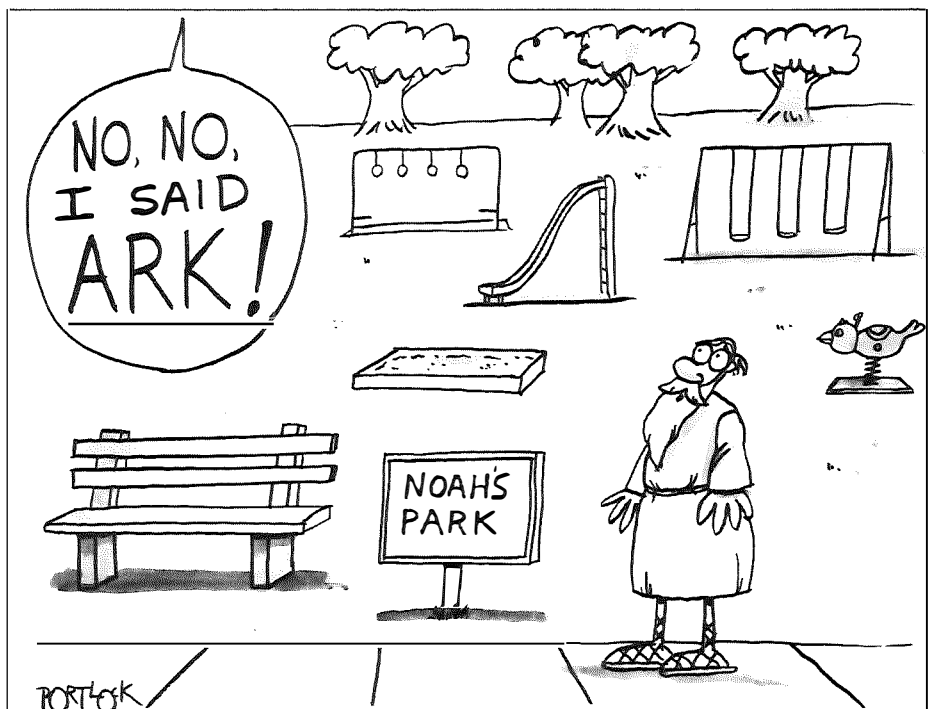
(The Rev.) LAWRENCE B. LEWIS
St. Paul's Church

Maryville, Mo.



Working in a diocese where weddings are treated differently by various parishes presents difficult and sometimes interesting problems. On one occasion a young couple appeared at this church after having been turned down by two others; the reason given to them was that they were not regular worshippers. Another couple came to this church to be married having been sent away from a neighboring parish because they were already living together and chose not to separate for three months prior to discussing a wedding in the church. One of these couples now attends church regularly, having begun to attend more than a year after the wedding. The other couple does not attend but her parents do, having started a week or two before the wedding.

That a to-be-married couple must be regular church attenders is surely reasonable and perhaps traditional in some times and places but it is neither scriptural nor anti-scriptural. That to-be-married couples need not be regular church attenders is also surely reasonable and perhaps locally traditional but neither scriptural nor anti-scriptural. Our Lord presumably did not ask the couples in Cana of Galilee if they were regular church attenders nor did he send out the 11 to make disciples of all na-



tions, making sure they belonged to a Christian community first. At the same time he demanded commitment and evidence of that commitment from those who would follow him.

So "Prostituting the Church?" The church is prostituted when an attempt is made to impose one narrowly held practice on all, no matter how sincere the belief in that practice. The church is prostituted when one personal conviction denies the validity of any other.

(The Rev.) L.H. McCAGG
St. Aidan's Church

Portland, Ore.

. . .

It would be hard to fully agree or disagree with the editorial by the "clergy wife." She makes some valid points. Yet, one should remember that the church has been ordered by Christ to dispense the sacraments and not to be the "keeper" of them.

In answer to her question "Why are they granted this sacred ceremony?": for God's sake, who would need this special grace more than those who are *not* considered to be "among the saints"? Who can comprehend the effect of grace given, especially when, I dare say, one cannot fully receive that which is so freely given? Christians would do well to trust God, for he is able to take care of himself, and seize every opportunity to

let him place an "indelible mark," through the power of the Holy Spirit, "on every creature."

(Deacon) JOHN WEST

Halltown, Mo.

Marked as Christ's

I enjoyed your article entitled "Christened in Christ" [TLC, Jan. 18]. However, in the third paragraph of your article an error has been made in transcription from the Prayer Book. It should read, "marked as Christ's own forever," not "washed." It is implied that the child or person has already been washed in baptism with water, and then comes the marking with holy oil to signify the power of the Holy Spirit.

Again thank you for this article and many others of great interest to me.

(The Rev.) JOHN R. NEILSON
All Saints' Church

Scotch Plains, N.J.

§ *We regret this misprint.* Ed.

Right or Wrong?

Now that the Presiding Bishop has noted that homosexuality is a serious subject and that people can feel anguish irrespective of the direction of their thoughts on it [TLC, Jan. 18], perhaps he can give us some clear guidance on whether it is right or wrong, and why. This is certainly not the first time the

subject has been raised in the church, and although we may not as a church be reconciled over the ordination or marriage of practicing homosexuals, the question of whether homosexual activity is right or wrong is much simpler. I know what I think about it, but I am more than willing to change my mind if given a good reason.

JOHN F. FAY

Fort Walton Beach, Fla.

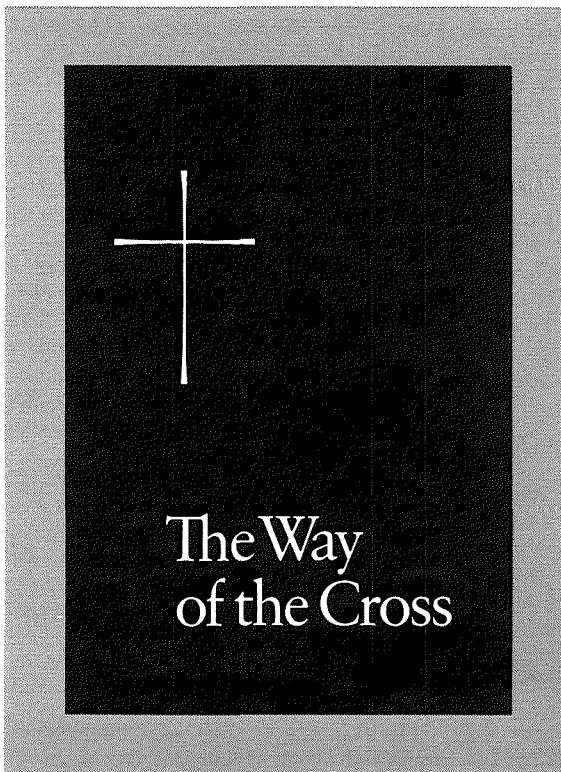
. . .

I have read and re-read the Presiding Bishop's response to the numerous letters that he has received and his dialogue with those from *The Witness* who wrote concerning the role of homosexuals in the church.

I realize that the article in the January 18 issue may not be his complete response but only excerpts. But as it is printed, I find it totally lacking in stating the church's position on anything. I am sure that some will read it and say — "Oh my! What a wonderful compassionate pastoral letter!", and maybe it is. However, it is not helpful to this priest who is attempting to share the gospel message with his flock.

I agree with Bishop Browning that there should be no outcasts from our church — yet what are we to teach as acceptable life-styles in the eyes of our

Continued on page 14



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THE LIVING CHURCH

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Bishop of Vermont Installed

Over 250 people from the four corners of the Diocese of Vermont participated recently in the recognition and investiture of the Rt. Rev. Daniel Lee Swenson as eighth diocesan bishop in the Cathedral Church of St. Paul, Burlington.

The Rt. Rev. Arthur Walmsley, Bishop of Connecticut, presided at the installation and the Rt. Rev. Robert S. Kerr, former diocesan, presented his pastoral staff to the new bishop.

A Te Deum, written for the occasion by Thomas Strickland, cathedral director of music, was sung to the accompaniment of a brass ensemble. The sixth Bishop of Vermont, the Rt. Rev. Harvey D. Butterfield, was the preacher at the service, which was followed by a reception honoring the new bishop and his wife, Sally.

Bishop Swenson was elected to Vermont a year ago [TLC, Feb. 2, 1986] and was consecrated on May 17 in the Chapel of St. Michael in Winooski Park, Vt. [TLC, June 22]. He is a former dean of the Cathedral of Our Merciful Saviour, Fairbault, Minn., and most recently rector of St. John's in the Wilderness, Great Bear Lake, Minn.

(The Rev. Canon) HOWARD VAN DINE

Installation in New Hampshire

Education and ecumenical relations were emphasized in New Hampshire on the last Sunday in January when the Rt. Rev. Douglas Edwin Theuner was invested as eighth bishop of that diocese.

The ceremony was held at St. Paul's Church in Concord, across the street from the state capitol building. At the close of an impressive service of institution, Bishop Theuner led a procession of dignitaries, including bishops of the Roman Catholic and Polish National Churches, as well as denominational executives from the Methodist Church and United Church of Christ, to the steps of the capitol. In the presence of 500 members of the congregation, each church leader read a prayer of blessing for the state, a fitting conclusion to the Week of Christian Unity.

St. Paul's Church is newly restored after a disastrous fire, believed to have been set, which destroyed the nave in 1984. It was an occasion of celebration in the new building. The sixth and seventh Bishops of New Hampshire, the Rt. Rev. Charles F. Hall and the Rt. Rev. Philip A. Smith, were both present, as



Bishop Swenson (left) and being installed by Bishop Walmsley (right).

was the Rt. Rev. Arthur E. Walmsley of Connecticut, who is also President of the House of Bishops of Province I, who conducted the service.

Earlier in the day, a service in honor of Bishop Thuener was held in the chapel of St. Paul's School in Concord. A commendation from the Governor of New Hampshire, the Hon. John Sununu, was read in appreciation of the work of the Episcopal Church in furthering education in the Granite State. Representatives of the White Mountain School and Holderness School were present.

HELEN FERGUSON

Bishop Browning's Tour

This is the second report of the Presiding Bishop's travels.

The Most Rev. Edmond Browning, Presiding Bishop, continued a five-nation, 30-day ecumenical tour with a pastoral visit to the Diocese of Jerusalem, in an effort to learn something more of the work of the Episcopal Church in Jerusalem and the Middle East and her ecumenical partners. In addition, the primate hoped to observe the circumstances and problems of life in Israel and the occupied territories.

The pilgrimage began January 4, when the bishop's party traveled to Ramallah with the Rt. Rev. Samir Kafity, diocesan bishop and president-bishop of the Central Synod, to worship at St. Andrew's Church. After coffee with the con-

gregation, the party began a car trip across Israel to the Gaza Strip and a hospital that serves the area with support from a variety of Anglican sources, including the Presiding Bishop's Fund for World Relief.

The visitors were later taken by officials through a refugee camp which has been home to thousands of displaced Palestinians, many of whom have been born and grown up there since the 1948 war shattered the Gaza.

Housing generally consists of cinder block and stucco structures with corrugated tin roofs, which house about six people to a room.

Displaced Palestinians

The next morning, the Presiding Bishop observed the state of the displaced Palestinians repeated at the other end of the Holy Land, in a hospital and camp in Nablus.

Church efforts to meet the needs of the Palestinians, whether Moslem or Christian, are varied and intensive. The Anglican diocese runs schools for boys and girls, another for deaf children and collaborates in educating handicapped youngsters. It also supports hospitals such as those in Gaza and Nablus.

Bishop Browning and his party left Jerusalem impressed by the programs of ministry and cooperation that exists, but were aware that the physical and mental energy that goes into meeting current needs leaves little human capital to devote to reconciliation or future goals.

Bishop Kafity joined the visitors in meeting the mayor of Jerusalem, Teddy Kollek. The mayor expressed his fears that Jerusalem could turn "into another Belfast," a divided and violent city where continued sectarian violence and cautious military units become barriers to trade and growth.

Weeks before the Presiding Bishop's group arrived, Jerusalem had seen a series of riots in which one Arab boy was killed, but Mr. Kollek and others were quick to point out that the level of violence and confrontation was generally very low.

Installed as Canon

On January 5, Bishop Browning was installed as an Episcopal Canon of the Anglican Cathedral of St. George the Martyr in a service that brought together most of the clergy of the diocese as well as many ecumenical visitors. The

six Episcopal Canons are primates of the Anglican Communion and serve as a part of the governing board of the cathedral.

Several days later, after additional ecumenical services, the party began two days of formal visits, bringing greetings to the Greek Orthodox, Armenian and Latin Patriarchates and other bishops.

At one point, Archbishop Lufti Laham, of the Greek Catholic vicarate, led the visitors through a small museum of Holy Land ecumenical items he is assembling to further the goal of church unity.

On another occasion, Latin Patriarch James Belriti challenged the moves by the Anglican and Episcopal Church to ordain women.

When the Presiding Bishop got to Rome January 12, he and Pope John Paul II spent over 30 minutes in private conversation before they exchanged greetings in a service or worship.

In the private talks, the two shared their concerns for issues of peace, and Bishop Browning praised the pope's initiative in organizing the interfaith services of prayer in Assisi last fall in which the Archbishop of Canterbury and other Anglican primates participated [TLC, Oct 26].

Bishop Browning noted the need for churches to "make peace among themselves in obedience to the prayer of our Lord," in reference to the Anglican/Roman Catholic dialogues, and expressed the hope that the churches are "called to a renewed expectation of what God's grace will do with us. . . ."

In his reply, the pope emphasized many of the same concerns, saying of the Assisi gathering, "the unity in prayer that day was not only a marvelous spiritual experience for those of us who were there, but was also a sign to the world of the growing solidarity between us. . . ."

The audience ended with a service of prayer and the exchange of gifts between the prelates. Bishop Browning gave the pope a medallion "designed as a symbol of our love and our commitment to unity," which bears the seal of the Episcopal Church on one side and a commemoration of the Chicago-Lambeth Quadrilateral on the other. He received a pectoral cross from the pope.

Companions in World Mission

"I am not ashamed of the gospel" (Romans 1:16) was the focal point of a message given by the Rt. Rev. Misaeri Kauma, Bishop of the Diocese of Namirembe, Uganda, during a recent Companions in World Mission meeting held at St. Paul's Church, K. St., in Washington, D.C.

Bishop Kauma was joined at the meeting by a second guest, the Rt. Rev. William Rukirande, Assistant Bishop of the



Bishop Rukirande (left) and Bishop Kauma (right) stand with Ambassador Bagaya (center) at the Companions for World Mission meeting.

Diocese of Kigezi, which is located in the southwestern part of Uganda. The recently appointed ambassador of Uganda, Elizabeth Bagaya, who is a Ugandan princess, also attended the meeting.

Companions in World Mission has made efforts to meet some of the pressing needs of the dioceses of Uganda which were torn by civil war. Among other projects, more than 550 new clergy shirts were given to various churches in the areas during 1986.

Earlier, the Rt. Rev. Yokana B. Mukasa, of the Diocese of Mityana, had been the guest of Companions for about ten days. Bishop Mukasa informed the organization that his people are now going about the painful process of rebuilding approximately 97 churches, 36 schools and over 14,000 homes which were destroyed during the war.

Companions in World Missions is an independent regional mission organization which has over 40 member parishes and other supporting organizations.

ARCIC II Salvation Statement

Salvation and the Church, the first agreed statement to emerge from the second Anglican-Roman Catholic International Commission (ARCIC II), was published recently.

The statement is the result of three years of work by the commission on the doctrine of justification, a particular cause of contention at the time of the Reformation. Justification is considered in the context of the doctrine of salvation as a whole, which in turn involves discussion of the role of the church in Christ's saving work.

It also claims agreement on the essential aspects of the doctrine of salvation

and of the church's role in salvation. As an introductory note points out, the statement "is not an authoritative declaration by the Roman Catholic Church or by the Anglican Communion" but rather a document presented by the commission for evaluation and discussion within the two communions. Also noted is that the commission "will be glad to receive observations and criticisms made in a constructive and fraternal spirit."

Work on the statement was completed at the commission's fourth plenary meeting, held August 26 to September 4, 1986 at St. Michael's College, Llandaff, Cardiff, Wales [TLC, Oct. 12].

The co-chairmen of ARCIC II, Bishop Cormac Murphy-O'Connor, Roman Catholic Bishop of Arundel and Brighton; and the Rt. Rev. Mark Santer, Anglican Bishop of Kensington, have written a preface to the statement which cites the May 1982 visit by Pope John Paul II to the Most Rev. Robert Runcie, Archbishop of Canterbury. At that time the leaders of the two communions gave thanks for the *Final Report* of the first Anglican-Roman Catholic Commission (ARCIC I).

The co-chairmen add that their work was "greatly helped by the statement *Justification by Faith*, which was adapted in 1983 by the Lutheran-Roman Catholic Consultation in the USA. . . . This illustrates the interdependence of all ecumenical dialogues — an interdependence which is an expression of the growing communion which already exists between the churches."

Salvation and the Church explores four areas: "Salvation and Faith," "Salvation and Justification," "Salvation and Good Works" and "The Church and Salvation." In its conclusion, the commission states, "We are agreed that this is not an area where any remaining differences of theological interpretation or ecclesiological emphasis either within or between our communions, can justify our continuing separation. We believe that our two communions are agreed on the essential aspects of the doctrine of salvation and on the church's role within it. . . . We offer our agreement to our two communions as a contribution to reconciliation between us, so that together we may witness to God's salvation in the midst of the anxieties, struggles and hopes of our world."

Coming
Next Week:
Lent
Book
Number

A Practice Worth Preserving

*Is there a conflict between
the gospel reading concerning fasting
and the Ash Wednesday ceremony?*

By THOMAS J. TALLEY

One of the Proper Liturgies for Special Days in the 1979 Book of Common Prayer is that for the first day of Lent, long known as “Ash Wednesday.” One feature of this rich liturgy — with its somber opening and, following the sermon, an allocution inviting the people to the observance of “a holy Lent” — is its provision for the imposition of ashes, the symbolic ceremony that gave this day its common name, a ceremony not provided for in any previous Book of Common Prayer.

This ceremony had been preserved in the Roman Missal prior to the Second Vatican Council, but it then preceded the eucharist and its scripture readings. In that form, the ceremony had been adopted by many Episcopal churches prior to this revision of the Prayer Book.

Following Vatican II, the revision of the Roman liturgy put the ceremony in this new position, allowing it to be commented on in the sermon or homily, and it is this new arrangement that has been provided for in our own rite.

Some correspondence to TLC during Lent last year, however, raised the question of the appropriateness of the marking of the foreheads of the people with a cross of ashes so shortly after the explicit directives of Christ in the gospel reading, “And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. . . . But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret . . .” (St. Matthew 7:16-17).

It is somewhat ironic that liturgical revisions of the 20th century, revisions made with the best of pastoral motives, should have posed this problem of conflict between the gospel and the ceremony which gave this day its familiar name. More, however, is involved than just the inversion of the order of the two.

The gospel reading assigned to Ash Wednesday, from the sixth chapter of Matthew, has been associated with this Wednesday before the first Sunday of Lent since the fifth century. The fifth century Bishop of Turin, Maximus, although opposed to some attempts to extend the fast to a total of seven weeks, notes that some of the faithful in his church begin their fast on the Wednesday before Lent because it contains these directions of the Lord regarding fasting. At that time, in other words, this was not yet the first day of Lent; that season of fasting still began on the following Monday.

It was on the Monday after the Sunday called *Quadragesima* (“Fortieth”) that the 40 day period of fasting began — one still counted all the days, not just the fasting days — and it was on that Monday after *Quadragesima* that those guilty of grave sins were admitted to the order of penitents, those who would spend the 40 days in penitential exercises and would be solemnly restored to

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communion on Thursday in Holy Week. At Rome, however, the solemn admission of sinners to the order of penitents did not include sprinkling with ashes. We may take it that Rome in the fifth century did have the same gospel on the preceding Wednesday as did Turin (and in our Prayer Book), but Rome did not sprinkle ashes on the penitents, neither on that day nor on the following Monday, the day on which it seems the penitents were enrolled in the fifth century; nor did this ceremony change when it was moved back to the preceding Wednesday about a century later to yield a full 40 days of fasting. There were no ashes where this gospel was read.

The sprinkling of ashes on the penitents at their enrollment on Ash Wednesday is recorded first in Germany in the tenth century. There, however, the gospel passage read at the Eucharist was the parable of the pharisee and the publican. In this powerful ceremony of public (albeit temporary) exclusion from the Christian community, the penitents were shown out of the church while the choir sang the words of Genesis 3:19-20 at the exclusion of Adam and Eve from Eden, "In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return." This passage provided the text that accompanies the imposition of ashes in the Prayer Book.

While that formal exclusion of enrolled penitents may have continued longer in Germany than it did elsewhere, the rigor of such public penance was too heavy, and private penance replaced it. The ceremony of the sprinkling of ashes as a sign of penitence, however, continued on the Wednesday that opened the fast. It is in England, at the opening of the 11th century, that Aelfric, Abbot of Eynsham, first gives testimony to the

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sprinkling of ashes on all the faithful, not just public penitents. At the end of that century, at a council at Benevento, Pope Urban II made such practice universal in the West. It is in the 11th century, then, so far as we can tell, that the sprinkling of ashes came to precede a eucharist at which Matthew 6 was read, that having been the gospel for the day six centuries earlier when it was still read four or five days before Lent.

That ceremony, however, was a sprinkling of ashes on the heads of the faithful, not the marking of a cross with them on the forehead. In time, monks who had tonsures — the crown of their head shaved — were marked with a cross on those tonsures. While at some point this marking with the cross was extended to the laity — the cross now made on the forehead — all the prayers and rubrics

continued to speak of sprinkling the ashes on the head, and that ceremony, however suggestive of the repentance of the Ninevites (Jonah 3:6), involved no disfiguring of the faces of the faithful.

What has appeared to some to be a conflict between the gospel for Ash Wednesday and the following signing of the foreheads of the faithful with ashes as a sign of repentance is, in the light of the above, the result of a number of levels of historical evolution of the liturgy. Many, we may hope, will find that historical evolution explanation enough and will continue to be satisfied with the present liturgy.

Those who experience this as a disturbing conflict may, of course, omit the imposition of ashes, but such a severe solution is unnecessary. The ashes may simply be sprinkled on the heads of the people. Some who have participated in the ceremony performed in this way have reported that they were powerfully reminded of the sprinkling of earth at a burial. Those who find the tracing of the cross of ashes on the spot of our baptismal consignation a valuable symbol may hope that permission can be found to substitute for the present gospel Luke 18:10-14, the parable of the pharisee and the publican, which first accompanied the liturgy of the expulsion of penitents where that included the sprinkling of ashes.

It remains possible, of course, that some future revision of the rite will reconsider its present structure and will restore the imposition of ashes to a point prior to the Liturgy of the Word. Whatever solution is chosen, it would be unfortunate to see the imposition of ashes excluded from our tradition only because a series of independent historical developments have presented what can seem an anomaly.

And, Whatever Happened to Edgar Guest?

Some will say that free verse
for this age has become a special curse.
While others say, it could be worse.

One will decry the lack of onomatopoeia, iambic pentameter and alliteration
in contemporary works found in publication.
All poetic expression of our thought
shows that our culture has come to naught.

Yet, when you consider rhymes
that were set down in former times,
written when latitudinarianism reigned
and continuing until antidisestablishmentarianism waned,
the modern reader can be of good cheer,
for however we express our hope and fear
all too soon we will pass from here.

Richard H. Moses

EDITORIALS

Dedication

This issue of THE LIVING CHURCH is dedicated with much gratitude to The Living Church Associates, and to all the individuals, families, churches, foundations, and other agencies that have generously upheld this magazine during the past year.

It is a great pleasure to express the appreciation of The Living Church Foundation and the staff. We go on to express gratitude in behalf of all readers, since all who read the magazine benefit from the voluntary financial support without which publication would not be possible.

All contributions, large or small, are appreciated. We express special thanks to the Associates of different categories, because they, as a group, have been responsible for altering the financial position of this magazine during the past half dozen years. We particularly recognize Dr. George H. Gallup, Jr., of Princeton, N.J., distinguished analyst of public opinion, as president of the Associates.

Since 1981, each year has been ended in the black, and a deficit inherited from previous years has been progressively eliminated. Your magazine has no mortgages or significant debts to any other organizations. With the partnership of its Associates and other friends, your magazine expects in the years ahead to move forward in service to its present readers, to the church, and to a widening circle of new readers. We can all have a part in helping to make this happen.

Our Function

It is a good time to remind ourselves of the nature and purpose of this magazine, as we thank those who generously support its publication. Some time ago, the board adopted the following statement:

THE LIVING CHURCH is the only national weekly magazine serving the Episcopal Church. For over 100 years it has been known for its independence and for its objective reporting of church news; it is recognized as a unique record of the life and work of the Episcopal Church. This magazine is dedicated to promoting and upholding the historic teachings and practices of the Church in the fullness of Anglican catholicity, and interpreting and examining the application of our tradition to the needs and opportunities of the present time.

We would like to reflect on the opening sentence. As a magazine, we convey news, information, ideas, memories, predictions, criticisms, comments, and exhortations. In short, THE LIVING CHURCH is a channel of communication, with the many agreements and disagreements, the currents and cross-currents, which that implies. People cannot do things together without communication. Cities need newspapers for their citizens. Businesses find they need their so-called house organs for their employees. Organizations and societies of every sort need journals, newsletters, and bulletins. Especially in a large voluntary organization, people need to know about one another and about the goals

they are pursuing, and the extent to which these goals are being met, or not met, and why. Members have a right to such information. People will not give deep loyalty to an organization which cannot share with participants its past history, its present activities, and its future expectations.

All of this is included in communication, a truly essential activity for the very life of the church. Because we are concerned with church communication, we above all hope that our pages will not only help us know one another better, but will help us become more aware of the call, the challenge, and the grace of the living God.

Because THE LIVING CHURCH is the only national organ of communication for Episcopalians reaching its readers at weekly intervals, the importance of the task becomes apparent. Since there is no other publication of this sort, it is not presumptuous to say that where this magazine doesn't penetrate, people are simply not in close touch with what goes on in the church. By providing a national Episcopal consciousness, by prodding a national Episcopal conscience, and by holding up a national witness to Anglicanism, we hope that THE LIVING CHURCH is in fact serving every Episcopal parish and mission, every diocese, every church school and institution, every religious order, and every church-related organization and agency. All depend on a sense of this church as a living fellowship of followers of Jesus Christ united in the Anglican family of the Holy Catholic Church.

Thank You to Associates

*“. . .hard work, willing hands
and a lot of chutzpah.”*

To run a magazine like THE LIVING CHURCH requires much hard work, many willing hands and a lot of chutzpah.

The hard work is plentiful, and it is gladly given by our fine editor, office staff and correspondents. The willing hands are numerous. The chutzpah is supplied by those of us who keep on urging those willing hands to give and to give again and again. We think that there is a very august precedent for this importunity. And we know that we are about the Father's business.

THE LIVING CHURCH could not be published if we had to rely on subscriptions and advertising. It is especially supported by a loyal band of readers who give \$100 or more a year. We call them "Associates," and want today to thank them sincerely for their help to this magazine. May God bless you all!

And may God bless all who read this, and stir up the minds of other readers to join our band of Associates. Amen.

(The Rt. Rev.) STANLEY ATKINS
President of the Living Church
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LETTERS

Continued from page 5

Lord? It seems to me that Bishop Browning is saying that since the society in which we live has accepted *any* life-style as being O.K. — so must the church. For some strange reason I thought that I was taught that one of the purposes of our Lord's gospel and his church was to transform the world rather than to conform to it.

Is there to be no discipline in our church as to what is right and what is wrong? Or have we degenerated into the worldly position that "if it feels alright — do it?" If "openly avowed and practicing homosexual people" are not to be barred from ordination, then I suppose those who are "openly practicing heterosexual people, regardless of age or whether they are married to each other, or to someone else" in like manner should not be barred from ordination.

When I was ordained to the priesthood my bishop asked me: "Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? . . ." to which I responded: "I am willing and ready to do so . . ." My question now is — "What is that doctrine and discipline?" It seems to have changed or at least be in the process of being changed. What is it that I am now asked to be loyal to? I cannot tell from

his letter as provided.

Unfortunately, the Presiding Bishop's letter seems to say a lot and yet it says nothing other than we are going to talk about it and study it. In the meantime, what do we teach?

Whether we agree with the Bishop of Rome or not on these issues, at least we know where he stands. I for one find sexual promiscuity — heterosexual or homosexual — contrary to scripture and I resent the implication as contained in the first paragraph of the Presiding Bishop's letter that my position is based on "prejudice, myth, misinformation and spiritual shallowness." If it is, then I challenge the Presiding Bishop to show — in scripture — where such activities are acceptable in the eyes of God.

(The Rev.) DERRILL P. CROSBY
Church of the Epiphany

Newport, N.H.

Ambiguity

In spite of what the Presiding Bishop wrote [TLC, Jan. 18], the 1985 General Convention did not, as it did in 1979, deal with the issue of "the ordination of openly avowed and practicing homosexual people." The resolution submitted by the Diocese of Michigan, directing a canonical change, was as follows: "No one shall be denied access to the ordination process in this Church because of race, color, ethnic origin, gender, sexual orien-

tation, physical handicap or age, except as otherwise specified by canon."

Because of its (deliberate?) ambiguity, this had the effect of being a "Damned if you do and damned if you don't" kind of resolution. If a deputy voted against it, his action could be construed as opposing the acceptance into the ordination process of celibate homosexual applicants; if he voted for the resolution, his action could be construed as approving acceptance of practicing homosexual applicants. Some deputies at least were really uncertain as to how to vote in such a situation.

It is to be hoped that if the issue comes again before the 1988 General Convention, the resolutions will be clear and unambiguous.

(The Rev.) W. FRANCIS B. MAGUIRE
Church of the Good Shepherd
Bonita, Calif.

Treated Like Children

For a person who always wanted to be "in" on the beginning of a new mission but never has been, the article in the January 4th issue was very well presented. It is both spiritual and practical.

Persons obviously need to be helped, but not treated like children forever.

LOIS ROBINSON
Church Army
San Diego, Calif.

Lawlessness

The creative attempts of your contributors to tone down the hard words of scripture make interesting reading. "SIN," we are told, is missing the mark, "not being yourself" (ingenious, this!).

Every motorist can readily identify with the hapless priest who was caught speeding [TLC, Nov. 30]. However, he was not, as he wrote, merely "missing the mark, messing up, saying the wrong thing, falling short." He wilfully broke the law. He was a transgressor who justly received the penalty for his contempt of the law. "Lawlessness," iniquity, evil is the accurate translation of the neglected N.T. word — anomia.

In the first epistle of St. John, chapter three verse four, the author defines missing the mark as lawlessness. In the same vein, C.S. Lewis succinctly sums up the human condition: "Man is not an imperfect creature who needs improvement; he is a rebel who must lay down his arms."

Reducing the "wrath of God" to an impersonal, universal principle may make it more acceptable to modern ears but does injustice to that awesome word as used in both classical and N.T. Greek.

Years ago, the late Canon Ted Wedel, in one of his lectures at the College of Preachers, said: "If you are ever tempted to sentimentalize about the love of God, read the book of Deuteronomy." It may still be good advice.

(The Rev.) PETER KATT (ret.)
Baytown, Texas

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PEOPLE and places

Appointments

The Rev. Roger Sonnesyn is vicar of St. Catherine's, Enumclaw and assistant of St. Luke's, Renton, Wash. Add: 26508 173rd Pl., S.E., Kent, Wash. 98042.

The Rev. Peter H. Whelan is priest-in-charge of the Church of the Messiah, Box 37, Foster, R.I. 02825.

The Rev. Gary John Young is now rector of St. Mark the Evangelist, 11th and Eugene, Box 25, Hood River, Ore. 97031.

The Rev. Richard Younge is priest-in-charge and chaplain of St. Luke's Chapel, Box 365, Grambling, La. 71245.

Other Changes

The Rev. James Herbert Davis, formerly rector of Trinity, Saco, Maine, is now non-parochial. Add: Box 99, Kezar Falls, Maine 04047.

Degrees

The Rev. John P. Ryan, rector of Emmanuel Parish, Shawnee, Okla., has received the doctor of sacred theology degree from the Pontifical Univ. of St. Anselm, Rome, Italy. St. Anselm's is the international house of studies of the Benedictine Order.

Deaths

The Rev. John M. Young, assistant at St. Luke's, Denver, Colo., since his retirement from St. Paul's, Alton, Ill. in 1971, died at the age of 80 on Dec. 7 at St. Luke's Hospital, Denver.

A native of Chicago, Fr. Young was graduated from Trinity College in Hartford, Conn. and from General Theological Seminary. He was ordained in 1931. He was rector of Christ Church in River Forest, Ill.; St. Bartholomew's, Chicago; and St. Paul's, Alton, Ill. He is survived by his wife, Mary Ingle Young; three daughters; a brother; and two grandchildren.

Esther R. Emenheiser, widow of the Rev. Paul D. Emenheiser, died on January 17 in Grand Rapids, Mich.

Mrs. Emenheiser lived for many years in Sycamore, Ill., where she was active in St. Peter's, a parish her husband had previously served as rector. In 1983, she retired and moved to Grand Rapids. Fr. Emenheiser had served parishes in the then Diocese of Harrisburg and the Diocese of Chicago until his death in 1969, after which Mrs. Emenheiser moved to Sycamore. She is survived by two children, the Rev. D. Edward Emenheiser and Louise E. Bower, and five grandchildren.

Sister Fidelia, a member of All Saints Sisters of the Poor, died on January 14 in the 57th year of her religious profession at All Saints Convent, Box 3127, Catonsville, Md. 21228.

June King-Hall Finnell, wife of the Rev. Roy V. Finnell, died on January 10, in Independence, Mo.

Mrs. Finnell's extensive community involvement included 23 years as executive secretary of the Nelson Art Gallery, Kansas City, Mo. She was a member of Phi Kappa Phi, the Daughters of the British Empire, the English Speaking Union, the St. Andrew Society, the Junior Service League of Independence, the Missouri Repertory Theatre, and the Board of the Girl Scouts of America. Born in London, England, she came to the U.S. in 1946. She is survived by Fr. Finnell, assistant of Trinity Church, Independence, Mo., a son, and two daughters.

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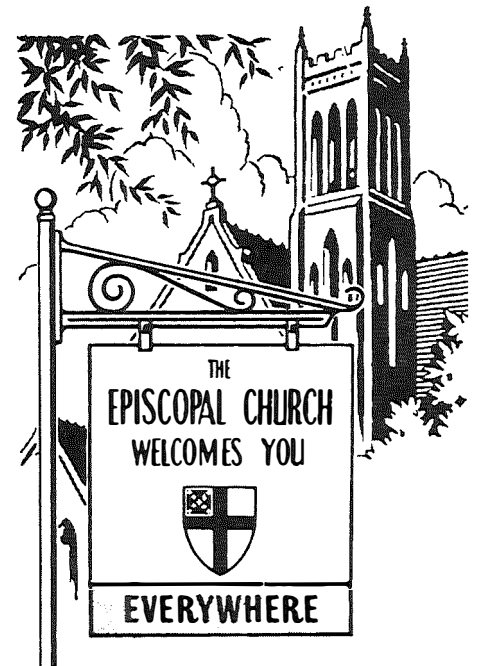
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