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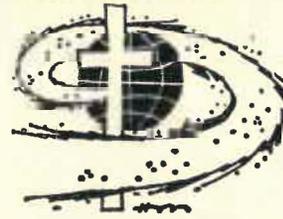
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Around



& About

— With the Editor —

Notes to the Overworld

TO Cornelius Tacitus: I am astonished that so few moralists ponder this truth which you stated so succinctly: "It is human nature to hate the man you have hurt" (*Agricola 42*). Jews and Christians have an eloquent example in their holy scriptures. Amnon, son of King David, seduced his beautiful half-sister Tamar. "Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her" (*II Sam. 13:15*). We Caucasian Americans have as much "human nature" as other people. A century ago, when we were about the mean and bloody business of stealing the land from the Indians, we decided that "the only good Indian is a dead Indian." We had to hate the victim of our rapacity if we were to live with ourselves. American whites have commonly hated American blacks for substantially the same reason: It is human nature to hate the man you have hurt. Earlier in your century a Palestinian Jew thought it was about time we did something about our "human nature." He suggested repenting it. It's still about time.

To Diogenes Laertius:

As you know, you are a man of some mystery to historians. But whoever you were precisely, you left no room for doubt about your ethnic background when you told us that philosophy and the human race itself began with the Greeks. After that, anybody who conjectures that you were a Persian or an Egyptian is more to be pitied than censured. If you had been a proto-German or a proto-Russian you would have known better. A generation ago, the rhapsodes of the Third Reich informed us that the Fatherland was the Heartland of humanity. More recently, Soviet science has discovered that Russia is where we emerged from the ooze. It all seems so silly. I can understand anybody's attachment to the auld sod, but obviously North Dakota can't be everywhere.

To Sinclair Lewis:

Undoubtedly many people were surprised when you said that the author who had influenced you most in your childhood was Sir Thomas Malory. Reportedly you went on to explain: "As a kid my favorite reading was Howard Pyle's King Arthur stories, based on Malory. Well, when I grew up—I found there were no knights in Minnesota." As an admirer of yours, also a fellow Upper Midwesterner

and small-town boy and lover of knight-hood, I can sympathize with and understand the unhappiness of your disenchantment. But it seems a thousand pities that Mark Twain didn't stand *in loco* Malory in your childhood. In that case I think you might have discovered that although there are no knights in Minnesota there are people as exciting and admirable and even heroic as any of Malory's figments. We had them in North Dakota and I didn't appreciate them at all at the time. A Twain, or a Lewis, could have made immortals out of some of those characters in Park River. Only in the retrospect of 40 years am I beginning to see their literary possibilities. Alas, I'm no novelist. Even as a boy you really should have known better than to look for *knights* in Minnesota. Perhaps this is the supremely serious gravamen against literary romanticism: It makes us look around us today for people who non-existed a thousand years ago.

To Ralph Waldo Emerson:

From your Journals: "Every loafer knows the way to the rum shop, but every angel does not know the way to his nectar." You raise a tremendous question and I don't blame you for not staying to answer it. Why does the loafer *en route* to the rum shop make the angel *en route* to his nectar resemble a lobotomized and retarded rat in a new maze? It cannot be a difference in innate intelligence. Some "angels" (people with heavenly aspirations) are geniuses, some loafers are imbeciles.

I suggest that what makes the difference is a combination of two things: *interest* and *craft*. The loafer wants that rum, with all his heart, soul, mind, and strength. As the football coaches say: "He gives you 150 percent." Too often the angel on his way to his nectar is the man who wants to go to heaven—but not tonight. Then, craft. This ought to be a good word rather than a bad one for Christians. A priest should work hard at his priestcraft, a layman at his laycraft, for craft is simply the art of doing a job in the best possible way. Somebody said of your angel sort of person:

*He tried to paint a black cat white,
He tried to lure a moth with camphor.
He made an honest, hopeless fight
For things he didn't care a damphor.*

There, I've at least tried to answer the question you raised, which is more than you did.

The Living Church

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and Welfare of the Church of God.*

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- 30. St. Andrew, Ap.

December

- 2. Channing Moore Williams, B.
- 4. Clement of Alexandria, Pr.
- 5. Advent II
- John of Damascus, Pr.

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November 28, 1971



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Letters to the Editor

School Cover

The cover picture of the School Number [TLC, Oct. 24], with the explanation of what it shows, staggers the mind! Students, as a part of what seems to be an official program of their school, feed a lion cub in order to keep in touch with what is going on in urban areas.

My parish is in the North Philadelphia ghetto. I rest happy in the thought that the program at Seabury Hall is no less effective than most efforts to bring awareness of city problems to the dreamers in suburbia.

By all means, let's feed more lions! When some of those left at "815" hear of this work of charity, surely it will lack neither patronage nor support.

(The Rev.) ROBERT B. MACDONALD
Rector of St. Simeon's Church

Philadelphia

Whither the Articles?

As we approached "Reformation Sunday" my thoughts turned to our Thirty-nine Articles and their clear, fresh (then) statements of orthodox Christianity. Can anyone tell me what happened to them in the "Green Book?" Is the Standing Liturgical Commission abandoning them?

(The Rev.) EMMET C. SMITH
Rector of St. Giles Church

Pinellas Park, Fla.

Answers, anybody? Ed.

TLC, Nov. 7

I thoroughly enjoyed reading your exchange of letters with "Adlai E. Stevenson," but do you think it was quite cricket to write a letter to yourself and sign somebody else's name to it?

CHARLES BATES

Le Mars, Iowa

Talk to myself, sing to myself, I do; write letters to myself I do not. Mr. Stevenson's letter was postmarked Sarasota, Fla. It could be that he was vacationing on Florida's Sun Coast, a favorite resort for Overworlders. Ed.

Baptism and Absolution

It seems to me that both the editorial comment [TLC, Sept. 26] about the forms of absolution in the trial service book and the letters which you have published on the subject, miss the point.

Baptism, our Christian initiation and the sacrament of cleansing and beginning, is an action of the church. Since it is essential

The Cover

The new Lichtenberger Chapel, located in Bethany, Mass., was dedicated recently, in memory of the former Presiding Bishop, whose name it bears. The chapel is run by the Sisters of the Order of St. Anne, in Lincoln, Mass., for the residents of Bethany, a community for mentally retarded and developmentally disabled women. A story appears in the news section.

to our salvation, that is, to our being whole and complete in our life in Christ, it is important that no one should die unbaptized. I would think that the normal minister of holy baptism is the chief Christian pastor, the bishop. He is the father of the family. But, obviously, he may not be able to administer every baptism, especially when there is serious illness and danger of death. In necessity a baptized Christian may baptize another who desires baptism so that no one who wishes to be saved, that is, whole, will die without the sacrament.

Absolution is the renewal of baptism. A person who dies unabsolved, dies in sin. I do not think for a moment that the sacraments of baptism or penance are for God's sake. He loves the unbaptized, and the unabsolved. But no man need die without baptism if there is a Christian present to baptize him. No man need die unabsolved if there is a Christian present to absolve him. Just so, the trial service makes it clear that baptism and absolution are the same action of God; their ministers are the same; their purpose is the same. Since historically baptism may be administered by a baptized Christian, not a priest, when necessity demands, absolution may also.

If the Episcopal Church holds that absolution is a sacrament in itself, and not connected with baptism, then we are in danger of contradicting our basic belief. Baptism and the Eucharist are the sacraments of the Gospel. All else must be understood in this light!

(The Rev.) THOMAS DAVIS
Rector of Holy Trinity Church

Clemson, S.C.

Tentmaker Ministry

A friend called my attention to the article entitled, *So You Want to be a Tentmaker . . .* by the Rev. David F. Brown [TLC, Oct. 17].

Fr. Brown is to be commended for writing such an immensely helpful article, and TLC for printing it. So many articles in this field only fly over the terrain at 31,000 feet. It is nice to see one that gets down to earth, and in detail, mapping out just where it is that the wolves are lying in wait for the sheep.

(The Rev.) RICHARD N. BOLLES
Executive Secretary for
Ministry in Higher Education
Province of the Pacific

San Francisco

TLC, Oct. 31

TLC for Oct. 31 was magnificent. Why? R. C. Balfour III, Warren E. Shaw, and George C. L. Ross wrote with faith, hope, and charity, nicely topped with concise reasoning.

Regarding the Shaw article, I have long felt it time we "ordained" and recognized the ministries exercised by members of our parishes, from volunteer firemen to hospital auxiliary members. I'm not sure I buy the Shaw thesis about "Altruistic Materialism" entirely, but I am sure I would enjoy sitting down for a conversation with the Rev. Mr. Shaw.

(The Rev.) GARY R. WALLACE
Woodland, Calif.

The Living Church

November 28, 1971
Advent I

For 93 Years,
Its Worship, Witness, and Welfare

HOUSE OF BISHOPS REPORT

Meeting for five days at Pocono Manor, Pa., the House of Bishops devoted its time to mission strategy, spiritual renewal, and the further training of clergy.

For the first three days, the bishops met primarily in small groups. Three groups discussed "The Mission of the Church — Especially World Outreach"; two groups discussed "Theology and the Spiritual Life"; and individual groups discussed "Racism," "Unity and Diversity," "The Initiatory Rite," and "Ordination of Women." The groups were chosen by the preference of the bishops and reflected their individual concerns.

Referred to committee was the question of the ordination of women to the priesthood and episcopate. The house emphasized that they were "not stepping back from the issue," but wished to gain more theological, ecumenical, and psychological perspective. Much the same action was taken regarding "joint ordination," where a minister of another Christian body serving an Episcopal congregation might be ordained or, in a reverse situation, an Episcopalian might be ordained in another Christian body.

The Rt. Rev. Frederick Warnecke, Bishop of Bethlehem, reporting for the Board of Theological Education, announced that funds in the amount of \$600,000 would be available for the retraining of bishops and clergy: one-half of the amount to be spent on the bishops. Elaborating on his announcement, Bp. Warnecke emphasized that these are present funds and regarded as "seed money," to be expended by 1973 or 1974, "to see where we are going." The Rt. Rev. Robert Gibson, Bishop of Virginia, was unanimously elected vice-president of the House of Bishops, to succeed Bp. Warnecke, who retires at the end of the year. In resolutions, the house:

(✓) Expressed support for the Very Rev. Gonville A. French-Beytagh, Dean of Johannesburg, then under trial by the government of South Africa.

(✓) Urged that VISTA and the Peace Corps be regarded as alternate forms of national service for conscientious objectors, and concurred in the Executive Council resolution urging the Selective Service system to regard church-related work as an alternate form of service.

(✓) Appealed to the governments involved in the conflict in Southeast Asia

to release the names of all prisoners, and any information about those missing in action; to release sick and wounded prisoners on both sides; to permit impartial inspection of prison facilities; and to improve communications between prisoners and their families.

(✓) Expressed a need to continue to minister to American citizens who have left the country for reasons of conscience regarding military service.

(✓) Expressed support for the Rt. Rev. James Pong, Bishop of Taiwan, and "support and solidarity with the Church in Taiwan," while tabling a resolution urging the readmission of Nationalist China to the United Nations.

Bp. Crowther Not Seated

The house declined to grant collegial privileges to the Rt. Rev. Edward Crowther, former Bishop of Kimberly, and recently granted the title of Assistant Bishop of California. Voting by secret ballot, the house failed to confirm the nomination by the Rt. Rev. C. Kilmer Myers, Bishop of California. A two-thirds vote is required for collegial status, which grants seat and voice but not vote.

In earlier action, the house had granted

collegial status to the Rt. Rev. Robert Mize, formerly Bishop of Damaraland, and the Rt. Rev. Kenneth Anand, formerly Bishop of Armitisar. The house voted that future recommendations for collegial status be made known one month in advance of the meeting.

Missionary Dioceses

Four missionary jurisdictions were granted the right to elect their own bishops. The Missionary Dioceses of Colombia and Panama and the Canal Zone will elect diocesan bishops. The Missionary Diocese of the Dominican Republic will elect a bishop coadjutor.

The Philippines will be divided into three missionary dioceses. Following the choice of the Rt. Rev. Benito Cabanban, present Bishop of the Philippines, of which diocese he wishes to serve, the two other dioceses will elect their bishops.

Guatemalan Church

Affirming support for the Episcopal Church in Guatemala and its ousted bishop, the bishops expressed "support with prayers, love, and concern" for that church. The house also extended to the Rt. Rev. William Frey, Bishop of Guate-

Concerning Christian Mission

THE following definition of Christian mission, from the overseas bishops, has their unanimous endorsement.

Christian mission is one:

It is not faith or works, but both. It is not home mission or overseas mission, but both. It is not giving or receiving, but both. It is not growing in personal piety or empowering the powerless, but both. The Christian is sent to all other men at all times and in all places, to declare by word and action the life-giving good news of the risen Christ.

Christian mission is eternal:

Our Lord's command to go into all the world overarches all of time, reaches from Roman Empire days to the space age to all the tomorrows to come. Yesterday's missionary barrel, today's self-determination of peoples, tomorrow's as yet unformed designs—all are Christian mission, expressions of the infinite love of God for each of his children.

Christian mission is unique:

Many people offer food to the hungry. Many agencies offer economic and medical and educational help. Many faiths offer partial remedies for life's incurable ills. Many creeds offer a measure of understanding of the mysteries of life and death. But only the Gospel of Christ offers steadfastness in the face of tragedy or oppression; humility stronger than any earthly power; a loving man-to-man bond that transcends time and space; the freedom to celebrate life, whatever one's condition; an inexhaustible joy which grows in those who share it; never-failing forgiveness of sins.

God intends that each Christian shall offer his brother more than an ecclesiastical pattern; he must offer a personal Saviour. If the Christian, the committed man, does not offer all of these, no one else will, because no one else possibly can.

Baptism and Confirmation

THE adoption by the 63rd General Convention of a trial service for Christian initiation, in a form somewhat amended from that originally proposed by the Standing Liturgical Commission, suggests to us that there is a need for some theological clarification about what this church means by Holy Baptism and its relation to Confirmation or the Laying on of Hands. That which follows is designed as a preliminary statement, pending a fuller one to be drafted by the Theological Committee for presentation at the next House of Bishops meeting.

IT is the understanding of this house that in Holy Baptism a person is made fully and completely a Christian and a member of Christ's Body, the Church. God the Holy Spirit acts, so we believe, to bestow the gift of his grace in response to the affirmation of faith by his church.

At the same time, it is also our understanding that God the Holy Spirit, while continually a presence in the life of every baptized person, intervenes again and again in particular ways as a person lives out his Christian life.

Confirmation, as Anglicans have practised it, is liturgically and sacramentally a significant occasion of such intervention. It involves the special moment in a person's life when an individual makes a

personal and public commitment to discipleship—a discipleship to which the faith of the church committed him in baptism. Confirmation is, thus, one's personal and public commitment to the implications of his baptism. Confirmation should not be regarded as a procedure of admission to the Holy Communion; nor is it "joining the church."

We believe there is something greatly to be cherished in the historic practice of Anglicanism in authorizing the bishop to act for the church when a person publicly makes the faith of his fathers his own and when a special blessing of the Holy Spirit is invoked.

We believe there is something greatly to be cherished in the Anglican expectation that baptized Christians who live out their lives in this branch of the church should, at some appropriate moment, be encouraged to make the confirmation commitment and to receive episcopal laying on of hands.

We do not wish to see the meaning of a public, mature decision for Christ lost by this church. We trust the experience of the centuries and feel it is our duty to deepen and spiritualize the existing service. For many of us, infant baptism can only be defended when at a later date a person makes his own personal decision for Jesus Christ.

mala, who was present at the meeting, its "affection, pride, and thankfulness" for his witness, and pledged full support to him.

Bp. Frey was ordered to leave Guatemala or be deported, and left with his family on Oct. 3. The bishop was one of ten signers of a petition protesting government action.

Absalom Jones Director Named

The Rev. Quinland Gordon has accepted appointment as the first director of the Absalom Jones Institute, the Episcopal segment of the Interdenominational Theological Center in Atlanta, Ga. Mr. Gordon has been serving as field coordinator for the General Convention Special Program. Announcement of his appointment was made at the House of Bishops meeting by the Rt. Rev. John T. Walker, Suffragan Bishop of Washington and chairman of the board of trustees of Absalom Jones.

While the Interdenominational Theological Center is oriented towards ministry in the black community, Mr. Gordon emphasized that whites as well as blacks would be accepted as students.

Bishops Resign

Nine bishops have submitted their res-

ignations for reasons of age, health, or strategy.

Seeking retirement in the next few months are: The Rt. Rev. Randolph Claiborne, Bishop of Atlanta, on Feb. 28; the Rt. Rev. Archie Crowley, Suffragan of Michigan, on June 30; the Rt. Rev. Charles Kinsolving, Bishop of New Mex-



BISHOP KELLOGG
Resigning for reasons of missionary strategy

ico and Southwest Texas, on Jan. 14; the Rt. Rev. George Quarterman, Bishop of Northwest Texas, on Apr. 21; and the Rt. Rev. Frederick Warnecke, Bishop of Bethlehem, on Dec. 31. The Rt. Rev. Norman Foote, Bishop of Idaho, is resigning for reasons of health, on Feb. 15 or when a successor is chosen.

Resigning for reasons of missionary strategy are the Rt. Rev. Reginald Gooden, Bishop of Panama; the Rt. Rev. Cedric Mills, Bishop of the Virgin Islands; and the Rt. Rev. Paul Kellogg, Bishop of the Dominican Republic.

Ecumenical Relations

The House of Bishops received the Anglican-Roman Catholic Commission statement on the doctrine of the Eucharist and commended it for further study. The ARC statement, if finally approved by both churches, would remove difficulties about the meaning of the Eucharist as a bar to unity. The Rt. Rev. Edward Welles, Bishop of West Missouri, was named as the new ARC chairman.

In other actions involving ecumenical relations, Bp. Gibson asked for implementation and further study of COCU decisions. The question of recognition of the Orthodox Catholic Church was referred to committee.

Confirmation

"We believe there is something greatly to be cherished in the historic practice of Anglicanism in authorizing the bishop to act for the church when a person publicly makes the faith of his fathers his own and when a special blessing of the Holy Spirit is invoked. . . . We believe that there is something to be cherished in the Anglican expectation that baptized Christians . . . should, at some appropriate moment, be encouraged to make the confirmation commitment."

The House of Bishops thus confirmed the report of its committee on theology, submitted at its recent meeting. While stating that "in Holy Baptism a person is made fully and completely a Christian and a member of Christ's Body," the report concluded that "we do not wish to see the meaning of a public, mature decision for Christ lost by this church." The house went on to declare that "Confirmation should not be regarded as a procedure for admission to the Holy Communion; nor is it 'joining the church.'"

In a separate action, the bishops stated that it was "the mind of the house" that unconfirmed children who had been admitted to Communion in one diocese should retain the privilege, even if they moved to another diocese with different customs.

The entire statement on baptism and confirmation appears on this page.

SHELDON M. SMITH

The Rev. Sheldon M. Smith, who covered the House of Bishops meeting for TLC, is rector of Washington Memorial Chapel, Valley Forge, Pa.



The Pastoral Letter from the Bishops

WE speak as fellow members of the body of Christ. We also speak as chief pastors of Christ's church. One of the privileges of our coming together as bishops is that our meeting is one in which every single parish and mission in the Episcopal Church is known. Out of that closeness to all have come certain common observations and assurances which we want to share.

We affirm that our message is Jesus Christ. Through his death and resurrection God has reconciled the world to himself. Through him God offers unity to all mankind. He has brought us into the new life lived in the power of the risen Christ. We witness to a common faith and a common life of love and service.

We affirm that our Lord has triumphed. Therefore we live in sure hope and certain faith even in the midst of the fears, troubles, and perplexities of the present day. His Spirit works through these also. God has shown us his mighty works in history. We stand-expectantly at the beginning of a great period of the church's history—a more glory-filled day than has gone before.

We see all around us evidences of the movement of the Holy Spirit . . . in the lives of individuals and in the life of the church. There is a new hunger for the certainties of the spiritual life outside of the church as well as within it. We see a search for a deeper and more truly human life. We observe a newly-awakened understanding of the sacredness of God's creation.

We see a growing awareness of the pentecostal power of the Holy Spirit to transform men and women. He is working in the devotional lives of his people, and in their experience of his charismatic gifts of prayer, praise, and healing, and in their joy in the sacramental life. We praise him for showing us again that faith without works is dead, and that there can be no divorce between religious faith and active concern for justice and brotherhood.

We see in our church a new openness in which differences can be accepted: a new willingness to face the future and to grapple with the problems of relating the Gospel to the realities of racism, war, and poverty. We believe the church is ready to pay the price for witnessing the difference that Christian discipleship should make to attitudes toward society, and its unexamined assumptions.

We rejoice that he has called us to share in Christ's ministry of reconciliation. We accept this ministry as one that is shared with all the people of God. We find true hope for the unity and mission of the church in the growing ecumenical relations of all Christian bodies. We rejoice especially in the Christian fellowship across denominational and racial divisions which has been encouraged by the Consultation on Church Union and the Second Vatican Council of the Roman Catholic Church. God has given us an abundance of vocations to the ordained ministry, but we are concerned by the church's present inability to use this gift.

We are aware of the suffering which this continues to cause. When we understand fully the mission of the church, we find it impossible to think that God has provided more vocations than we need. There are new forms of mission and ministry emerging which may heal these wounds. However, this is only a beginning. A vast amount of work lies ahead of us, and we intend to keep moving.

Another evidence of the leading of the Spirit in which we rejoice is the growing independence of the churches overseas. They are proud to be a part of their own cultures, and are determined not to be seen as dependents of a foreign institution. They have given us a new and refreshing concept of the meaning of the world-wide mission of the church.

We are thankful for the steadfastness of so many of our people who have been faithful to Christ and his church in times of confusion and controversy, at great cost to their own peace of mind and comfort. Some of them have been leaders in change. Others have been loyal to the actions of the church even when they did not understand or accept the changes that were being urged upon them. For this kind of costly discipleship we give thanks to God.

We ask all of you to join us in giving thanks to God for the privilege of serving him in this time of unparalleled opportunity.

*Christ has died!
Christ is risen!
Christ will come again!*

RELIGIOUS ORDERS

Chapel Dedicated to Former PB

The Lichtenberger Chapel at Bethany, Mass., conducted by the Sisters of St. Anne in Lincoln, Mass., for developmentally-disabled or mentally-retarded women, has been dedicated in memory of the Rt. Rev. Arthur C. Lichtenberger, Presiding Bishop from 1958-64.

Present and taking part in the service were the present Presiding Bishop; the Bishop of Massachusetts, the Rt. Rev. John M. Burgess; the Rev. Thomas M. Kershaw, executive officer of the Order of St. Anne; and the Rev. Mother Miriam, superior of the order. The preacher was the Very Rev. Harvey H. Guthrie, dean of the Episcopal Theological School.

The Community at Bethany is practicing the theory for teaching the mentally-retarded, which stresses dispersed small group quarters rather than large institutions. It seeks to create stable, productive, and possibly, even self-supporting social programs.

The contemporary shake-shingled buildings were designed to achieve an attractive and functional environment as well as a cost-per-square foot factor said to be substantially less than the average state hospital for the mentally retarded.

SOUTH AFRICA

Archbishop Notes WCC Grants

Those who loudly protest one form of violence may have practiced other forms of violence, said the Archbishop of Capetown as he addressed the opening of the diocesan synod in the see city.

The Most Rev. Robert Selby Taylor spoke of those who were critical of World Council of Churches' grants to groups fighting racism in southern Africa. "In judging the WCC's decision we must ask whether we are not passing judgment upon ourselves and our insensitivity to human needs."

He said that "the Christian community has an obligation to look after the welfare of all sorts and conditions of men, even of those who may have broken one of God's commandments." Charity requires Christians to visit those in prison and care for their wives and families, he added.

The synod requested the Archbishop to appoint a committee to examine incidents of racism within the church. It was pointed out that Anglican Church schools on a number of occasions have refused, for racial reasons, to open their doors to "Christian children of Christian parents."

Dr. Taylor explained that one school had refused an applicant because a permit for the black student to attend school in a "whites only" area could not be

obtained from local authorities. Such incidents enable critics of the church to accuse it of hypocrisy, said the Ven. E. L. King, dean of St. George Cathedral, Capetown.

The archbishop has asked the government to provide alternate forms of national service for conscientious objectors who oppose military duty. Under South Africa's present policy, a CO who refuses service may be sentenced to a jail term, and if he refuses to serve upon his release he is liable to be convicted again.

The synod called for an official inquiry into charges that police detainees have been tortured and have died in detention. It demanded that those held by the police be seen each week by a judge, given medical attention, and allowed a weekly visit from a clergyman.

This action came as the Rev. Bernard Wrangmore, an Anglican priest, entered his 61st day of fast in protest of the death of a Muslim leader who had been in police custody. The Imam Abdullah Heron died two years ago and police contend that a proper inquiry into his death has already been made.

DISCIPLES OF CHRIST

Black Named Moderator

Dr. Walter D. Bingham of Louisville was chosen moderator of the Christian Church (Disciples of Christ) and Mrs. H. H. Wilkes of North Hollywood, Calif., was named vice-moderator at the biennial General Assembly held in Louisville. They will serve for two years.

Pastor of Louisville's Third Christian Church, Dr. Bingham, 50, is the first black to hold this elective post. He was named vice-moderator in 1968. In addition to his pastoral work, he has been active in many of the church's national programs and in national ecumenical work.

ATLANTA

Bp. Claiborne's Successor Elected

The Rev. Bennett J. Sims, director of the Center for Continuing Education at Virginia Theological Seminary, was elected Bishop of Atlanta, on the third ballot. The election was held Nov. 3, in the Cathedral of St. Philip, Atlanta.

The Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, had submitted his resignation effective upon the consecration of his successor or by Feb. 28 at the latest.

Citing his many years of working closely with Bp. Claiborne, the Rt. Rev. Milton L. Wood, Suffragan of Atlanta, earlier had asked that his name not be submitted for consideration in the election. In spite of this, his name was placed in nomination, and the priest making the nomination refused to withdraw Bp. Wood's name. After the second ballot, Bp. Wood

again asked that his name be withdrawn, and this time it was.

On the final tally, with 44 clerical votes necessary to elect, Dr. Sims received 46. With 26 and one-third necessary for election in the lay order, he received 31 votes.

CALIFORNIA

Bishop Speaks on Ordination of Women

At the convention of the Diocese of California (west central California), the Rt. Rev. C. Kilmer Myers, diocesan, made a statement with respect to the ordination of women.

"This question is basically a theological question pertaining to the Christian doctrine of God," he said. Continuing, he said, "A priest is a 'God symbol' whether he likes it or not. In the imagery of both the Old and New Testaments, God is represented in masculine imagery. The Father begets the Son. This is essential to the *givingness* of the Christian faith, and to tamper with this imagery is to change that faith into something else. Of course this does not mean that God is a male. The biblical language is the language of analogy. It is imperfect even as all human imagery of God must be imperfect. Nevertheless, it has meaning. The male image about God pertains to the divine initiative in creation. Initiative is in itself a male rather than a female attribute. This is *not* an assertion of male superiority. . . ."

Bp. Myers also stated that "Christ is the source of priesthood. The sexuality of Christ is no accident nor is his masculinity incidental. This is the divine choice. Jesus continued that choice in his selection of men to be his apostles. And to this day, whoever receives them receives him. The masculinity of commissioned ministry is consistently present in the New Testament even though the early church knew that there is no inequality between male and female in Christ. The young church went out into a world which had a ready acceptance of priestesses. And even though it often appropriated for its own enrichment the religions, language, and customs of the Mediterranean World, it never departed from the maleness of the apostolic ministry."

The bishop said it is his conviction that "in a day characterized by a destructive confusion in sexuality, it is necessary for the church to maintain and cherish the apostolic tradition. It is required of the church that she again protest that sexual equality is not sexual identity."

The overwhelming majority of Christians, Bp. Myers said, "cannot tolerate the idea of the ordination of women to the priesthood. For Anglicans to ordain them would produce a painful ecumenical tension. We must not be swayed by the apparent willingness of some Roman Catholics to proceed in this direction.

Those Roman Catholics who speak in favor of the ordination of women to the priesthood do not represent the mainstream of that church's tradition. At this moment in history the Roman Catholic Church is experiencing a crisis of identity which makes it very difficult for *that* church to be a guide for the rest of us."

Bp. Myers also stated that "lastly, and most importantly, the church has not adequately provided for the ministry of women. This the church must do creatively and joyfully. But it will not be done if in seeking reparation for the past failures we act suddenly and in confusion. We will not compensate for our failure in the ministry of women by giving them the ministry of men."

The prototype for the ministry of women, according to the Bishop of California, is the ministry of the seers and prophetesses of both the Old and New Testaments. But above all, their ministry is rooted in that of Mary the Mother of Jesus. "Could it be that our Anglican lack of veneration for her as *Theotokos* (God bearer) is at the root of much of our confusion?" he asked.

Bp. Myers concluded by saying: "We call her by the name Blessed—Blessed Mary, the Mother of Christ our Saviour—because she heard the word of God and in obedience bore within her body the Word which enlightens the cosmos. She therefore is the first among humans and to use a papal phrase spoken approvingly by our Anglican theologian, John MacQuarrie, 'The mother of the church.'"

NCC

Handling of Davis Case "Deplored"

Refusal of bail to black militant Angela Davis was "deplored" by the program board of the Division of Christian Education of the National Council of Churches.

This action was part of a statement scoring what was called "inequities" in the U.S. criminal justice system. The 51-member board, representing 31 denominational boards of education, said there is excessively harsh treatment of "political prisoners" and of jailed members of minority groups. The statement urges Americans "to call to account those entrusted with determining the course of criminal justice."

Of Miss Davis, held in California on charges growing out of the courtroom murder of a judge, the NCC program board said: "We deplore the refusal to grant bail to Angela Davis, which was recommended by the probation report, and we protest the unpardonable and inhumane lack of concern for proper medical attention, placing her eyesight in serious jeopardy. Furthermore, we strongly support the move by the defense to secure a change of venue."

The statement said further that devel-

opments at the Attica (N.Y.) State Prison have "reminded us that our Lord spoke of his ministry as bringing 'release to the captive and . . . liberty to those who are oppressed.' As Christians, we too are called to the same task. We are made increasingly aware of the plight of countless neglected and rejected persons caught in the processes of criminal justice and in racist institutions which oppress rather than rehabilitate."

GUATEMALA

Scapegoat Needed, Says Deported Bishop

The Bishop of Guatemala, deported for alleged "interference in political activities," said he believes the government "needed a scapegoat" to deport after he and several others issued a "low-key" request for the government to restore constitutional rights [TLC, Oct. 31].

Addressing an audience at the Philadelphia Divinity School, Bp. Frey said he had joined with a Roman Catholic bishop, four Roman Catholic priests, and four Protestant pastors, in a public statement to the Guatemalan government. "We asked that the killing be stopped," he said, "and that constitutional guarantees be restored since a year of martial law had no visible benefit."

Elected by the House of Bishops four years ago to serve in Guatemala, Bp. Frey said he will ask that the 3,000 Episcopalians in Guatemala be allowed to elect their own bishop.

"Episcopal Church life is pretty vital there," he said. "People join for the right reasons, because just being a member makes you suspect by the government. People aren't concerned about whether or not they like the way the rector dresses, or if there ought to be two or four candles on the altar. They're concerned about life, and death, and justice."

Bp. Frey, 41, said he plans "to look for a job, a parish, or something."

ROMAN CATHOLICS

Bishops Support Selective CO Status

The Most Rev. Joseph L. Bernardin, general secretary of the National Conference of Roman Catholic Bishops, has released a document which reiterates the bishops' 1968 call for revisions in U.S. Selective Service laws to allow selective conscientious objector status for Roman Catholics. The documents also urge amnesty for those who have left the country or gone to prison after refusing to serve in the Vietnam war on moral grounds.

But the document also—following proposals outlined in a 1969 statement by the conference's justice and peace commission—makes a plea that "alternatives" to military service be found.

In a double-phased vote by mail, more

than two-thirds of the nation's 280 bishops approved the statement which had been rejected at several previous meetings. The first ballot had drawn approval "with reservations" from 50 or 60 prelates and the document was again revised; the second ballot received the needed majority.

The bishop's statement recognized that exemption requests for conscientious objection to "all war" have caused considerable problems for Roman Catholics because many civil authorities believe that Roman Catholic training disallows such a position. Noting that "this confusion in some cases is the result of a mistaken notion" that Roman Catholics cannot be pacifists, the declaration stated: "In the light of the Gospel and from an analysis of church teaching on conscience, it is clear that a Roman Catholic can be a conscientious objector to war in general or to a particular war. . . ."

ENGLAND

Church Leaders Praise Jesus People

An Anglican bishop and a Greek Orthodox archbishop have applauded the Jesus People now making themselves known in Britain under the leadership of the Rev. Arthur Blessitt, a U.S. Baptist minister.

The Rt. Rev. Eric Treacy, Bishop of Wakefield in northern England, wrote of the Jesus movement in his diocesan publication: "These young people are saying something important to the churches. They are saying that we have hidden Jesus and not revealed him in all his glory. Let us hope that they will be drawn by life, teaching, and example of Christ to find God, and to experience the power of the Holy Spirit."

Earlier, Abp. Athenagoras, Metropolitan of the Greek Orthodox Church in Britain, had spoken about the Jesus movement when he addressed the annual conference of Greek Orthodox clergy in Britain.

Mr. Blessitt, who said he wanted to bring the gospel of the Jesus movement to the streets of Britain, has been the subject of numerous articles and interviews especially in religious journals such as *The Methodist Recorder* and *The Baptist Times*.

The Baptist Times said, "In America, the movement [Jesus People] is so powerful and widespread that, like the Ganges delta, it flows in many and varied streams."

The Methodist Recorder said: "Young people in America have discovered that swinging with the Saviour beats hash and heroin, that God is groovy, and that Christianity is hip. Their hymns, announced from a million juke-box pulpits, are hits like George Harrison's 'My Sweet Lord' and 'Amazing Grace.'"

Ronald E. Ortmyer

DECENTRALIZE: BUT HOW?

“There is no need to debate the appropriateness of the province as a structure for decentralization. It is the basic unit of Anglican structure. Four provinces, approximately East, South, West, and North, with centers, for example, in New York, New Orleans, San Francisco, and Chicago, would be strong units and have regional concerns.”

FOR nearly a century power has been flowing to the national church, and now is beginning to flow back again to the people in the parishes. The critical need is to guide that movement into acceptable and effective structures. Should we fail to do so the result will inevitably be further alienation between the parish and diocesan and national church.

The adjacent resolution brings into focus, the historical, and theologically acceptable decentralization process of the Anglican Communion. It states the position of this article, and is the fundamental issue on which the whole church must make a judgment before changes occur.

There is no need to debate the appropriateness of the province as a structure for decentralization. It is the basic unit of Anglican structure, and the American church is now, and has been since the

first General Convention, a province co-terminus with the national church. The relevant question is whether we would be more effective in our divine commission to work, pray, and give for the extension of God's kingdom by creating an effective provincial system.

The province to which can be transferred part of the national power structure must be competent to exercise jurisdiction, and assume not only the responsibility, but also the authority over the program committed to it. The province must be able to generate the resources needed, and operate effectively. It should have a community of interest and regional characteristics.

FOUR provinces, approximately East, South, West, and North, with centers, for example, in New York, New Orleans, San Francisco, and Chicago, would be strong units and have regional concerns.

The objection will be raised that the creation of four synodical centers cannot be justified financially. There would be too much required for administration. Four little “815s” would only increase the overhead. But the real cost of administration in the church is the duplication and ineffectiveness of the diocesan structure. The scandal of our time is the increase in the number of dioceses, and the perpetuation of weak jurisdictions which require administrative costs hard to justify. With modern business methods, and the consolidation of dioceses and inter-diocesan programs, a provincial center could materially reduce administrative overhead. Add to this the elimination of national administrative costs of programs transferred to the provinces from the national administration, and the result should be less administrative burden, not an increase. It would, of course, be painful to change the role of the national church; and more painful still, to question the sanctity of diocesan individualism, forsaking the English medieval structure inherited from colonial days, but essential for any realistic decentralized structure.

The highest governing body of the Episcopal Church, the General Convention, must be restored to a council which has the respect of church and nation. That it does not now enjoy a preeminent place of honor among churchmen has long been acknowledged. The reasons are many: the difficulty in administering a budget for the program of a church which reaches from Taiwan to Liberia, and from Alaska to Ecuador; the frustration of bishops and deputies with the decision-making process; the infrequency of meetings in a rapidly-changing world; the size and cost. These are but a few of the problems which have been advanced. The simple fact is that the General Convention can no longer administer inter-diocesan

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Concerning Decentralization

RESOLVED, that the Episcopal Church in the United States of America establish four provinces, each to have full authority over the prosecution of the church's mission in its geographical area; and be it further

RESOLVED, that the four provinces be united under a General Convention having exclusive control over the Prayer Book, worship, doctrine, discipline, extra-provincial missions, Church Pension Fund, national publications, and such other matters of national and international scope as may be determined.

programs for the church's mission. It should be relieved of that impossible responsibility, and become the authority for national and inter-provincial concerns.

The Presiding Bishop must be free to speak to the church and to the world from a pulpit, not a business office. He should be the voice of the church on spiritual and moral issues involving the governments of kings and presidents, rather than the morality of Wall Street and General Motors. Peace and war, social justice and poverty, racism are some of the concerns in which the national church must lead, and the Presiding Bishop must have a secure position from which to speak and act. He should have the opportunity to be the chief pastor to bishops, unhampered by the entanglements and jealousies of diocesan and regional financing. We are in sad need of a Presiding Bishop image of spiritual and moral leadership for this church and nation, and such an image is virtually impossible when judgment is made on how well the Presiding Bishop manages our ecclesiastical politics and finances. A provincial system absorbing the day-to-day operation of the problems of regional programs would elevate the office of Presiding Bishop to a strong position.

Today's inter-diocesan problems are regional, and a structure must be provided, larger than a diocese but smaller than the General Convention, to handle them. The bishops, other clergy, and laity of a province should not only be free to develop their own mission, but accorded the dignity and the trust, to assume the authority over their jurisdiction. The national church has too long been the scapegoat, and an easy excuse, of bishops and dioceses, for the uninspired program of the church in their regional areas. To give them the responsibility, and withhold the authority to act, has not worked; and if we are to be realistic, a structure must be provided which makes their cooperative effort mandatory, not optional. The province could meet this requirement and free the bishops and dioceses in their area to prosecute programs suited to them, limited only by the leadership and resources they can generate.

At present the clergy and laity in the parishes have little part in the decision-making process beyond their diocese. Many parish priests can testify of the frustration and resentment of lay people with a system which virtually excludes their voice and involvement. The reaction all too often is one of indifference and lethargy and often silent protest by turning their leadership and talents to more immediate causes in which they can become personally involved. The distant representation, in the General Convention, which meets once every three years, of four priests and four laymen from each diocese, is not the way to stimulate parochial interest in the mission of the church. With four provinces, each with an annual

synod making decisions which affect the parish, more clergy and laymen must take part in the governing process. They are closer to the source of power. More leadership has to be developed, and communications must become more personal. There is at least the possibility of involvement on the local level, and the release of the potential power of our parish clergy and laity. This is the goal. If four provinces cannot achieve this end better than one national program, then little is gained by decentralization.

A COMPLETE revision of the Constitution and Canons of the General Convention would be required in any change as fundamental as that suggested in the above resolution, or some better substitute. It would require the approval of two General Conventions.

The question of provinces has been introduced in almost every General Convention. The principle here outlined has been introduced many times. In the past the bishops have felt threatened by a provincial system, and at Houston, refused to concur to an updating of the provincial system; and at other conventions the bishops have approved, but the House of Deputies has rejected the change. The issue is deeply ingrained in our concepts of diocesan freedom, our lack of trust, and our fears. It would require much soul searching and study before the church could arrive at a mandate to the General Convention to adopt the necessary revisions.

Action on a proposal such as this would have to commence at a meeting of the House of Bishops, as the General Convention itself would be virtually powerless to lead. Its role is to reflect the state of mind existing in the church, and concur or not concur in proposals submitted to it, not initiate change. Nor is there much hope that the General Convention's Joint Commission on the Structure of the Church will reverse itself and recommend a provincial system endowed with authority. It has been studying the problem since 1958, has had a grant of \$50,000 from the Episcopal Foundation to make surveys of modern business structures, and appears committed to palliative measures designed to preserve the obsolete structure of a General Convention which in theory retains all power to itself.

There are many bishops, priests, deacons, and lay people who have privately gone on record favoring decentralization. But what kind of structure, and how? Those who are convinced that the church is in part divinely organized, and must reflect the theology of the nature of the church and of the Anglican Communion, will need to come to some agreement on the course to follow. The best hope is a strong provincial system, securely anchored in the framework of our origins, and a polity approved by Anglican practice and structure.

"815"—Too much centralization?



Come, Thou Long-Expected Jesus

By JOHN E. CREAN

ONE of Charles Wesley's most beloved and well-known hymns, "Come, thou long expected Jesus," set to the simple but majestic tune "Stuttgart," reminds us again that Advent is here: we await the Christ. But analyzing the words more closely we find that Christ's coming is not taken for granted as some imminent, predictable, future event. No, the petition that he come is made to Jesus Christ, the second person of the eternal blessed Trinity, asking that he agree to descend and walk among us in the flesh, to be "born to set thy people free."

The hymn further entreats Jesus: "From our fears and sins release us, Let us find our rest in thee." From what is Jesus to come to set us free? From what fears? From what sins? What "rest" are we to find in him—is it to be here or hereafter? Meditating on just the first verse of this grand hymn of petition, written two-and-a-quarter centuries ago,

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gives us both the opportunity and the sacred charge: to come to know what it is telling us today. Is the message essentially any different in our times? Is man any different now from what he was 200 or 2,000 years ago? Are his moral problems any different, or are the trappings more sophisticated?

We may begin by asking ourselves from what it is we wish to be freed. We also have to grapple with what our sins are, or first rather, what *sin* is. The current "new morality" (more accurately termed "the old immorality") would dismiss sin as psychosis; after all, what offense can there be against a dead god? But in grappling with those "sins" from whose bondage we seek release, we also ought to guard against the "straw man" type of self-examination in which we ask only how many times we have "trespassed" instead of how many times we didn't move an inch to *embrace* or *forgive*, to aid or uplift our fellow man. In the wake of a Jansenist-Puritan-Calvinist heritage one is all too eager to count the many "don'ts" of the Decalogue before adding up the two little "do's" called "great Commandments."

How easy it can be in this hymn to ask God to free us from all the things we

ought not do, rather than to ask him to free us to *do* those few very basic things we leave undone! How comfortable and comforting to "find our rest in thee" by not doing anything wrong, but yet by not doing anything positive either! St. Augustine in his *Confessions* tells us that we cannot rest "until we rest in thee, O Lord." There is no genuine rest on earth. And we can only attain eternal rest by earthly *unrest*—by moving out of the "comfortable pew" to do unto others—as we would have our Lord do for us in the next world.

But the honest Christian, having examined his conscience this far, having realized he must do something positive, cannot stop here. He must decide what. He must take it upon himself to *do*, to create, to foster, to contribute *something*, his "thing," anything, for his fellow man. One would be well advised, however, to be somewhat realistic in seeking out his particular mission. The course of positive Christian action embarked upon must have attainable goals. Our contribution must lie within the reaches of our talents, time, and abilities. The blind cannot seek out the lost, nor the dumb preach. But in every man God has placed some gift, left some "talent," to be discovered and directed toward service. If we do not already know our strengths, we must first stop and ask ourselves where and what they are.

Equipped with this knowledge, we begin little by little, step by step, person by person, to *do* what we can to love our neighbor. God does not ask of us the dramatic, the stupendous; he is not impressed by the flamboyant. He does not expect us to make headlines or man-of-the-year; rather he wants us to make lifelines, and be brothers on a day-to-day basis.

It is difficult if not impossible to put in black and white, to concretize how each individual is to go about taking these positive steps toward loving another, but the very spirit of scriptures would indicate that opportunities will come upon us unawares. "Lord, when did I feed you, clothe you, give you a drink, or visit with you?" "Whenever you did it to these, the most insignificant of my creatures, you did it to me." The chances to contribute may come in very simple garb; and we will probably not be given much time to debate whether we wish to do something or nothing. We will need to remain extremely sensitive to need as it touches *our* life, as it materializes within our own sphere. To refuse to sensitize ourselves to need around us is to be unloving; to refuse our help when we sense need is unchristian; and "unloving Christian" is a contradiction.

"Come, thou long expected Jesus," come and teach us how to set free the love locked in our hearts by fetters of fear and the pettiness of the forbidden. Our "rest" will be found in action, and our peace of mind in a loving heart.

An Advent Prayer

OH JESUS CHRIST, Son and Brother of Man, lead us to recognize your divine sonship and human brotherhood, that we may see in every man not only some faint outline of your image, but the very essence of your living and breathing self. And as we see you there in our fellow man, let us respond to the slightest opportunity to do for you, that after a long and involved journey, we may indeed find our rest in you. This we ask in your name. *Amen.*

John E. Crean, Jr.

EDITORIALS

Block that Compulsion!

WHILE the Roman Catholics (some of them, anyway) are trying to rid their church of compulsory celibacy for the clergy, it may be the best of times for non-Roman Christians to chuck compulsory matrimony for their clergy. Such is the opinion of Dr. Robert Dodds, a United Church of Christ minister who presents his views in the November issue of *The Lamp*, an ecumenical publication of the Friars of the Atonement (RC). "Tradition and the expectations of the people almost compel a protestant minister to find a bride," he rightly observes.

The protestant "rule" (not a canon or statute, of course, but a powerful custom, convention, and family bias) prevails in the Episcopal Church. Many parishes are reluctant to accept a single man as their rector, some flatly refuse.

Dr. Dodds thinks it's high time for all Christians to get off whichever of these two kicks—compulsory celibacy or compulsory matrimony for the clergy—they happen to be riding, or to be ridden by. In the protestant, and Anglican, pattern, the conventional idea has been that the minister and his family should provide a "model" for the other families of the parish, since the "parson" is *the* "person"—the "representative human being"—in the parish. Dodds wants the clergyman's marriage, if he is married, to be entirely disassociated from his ministry.

We're not so sure that this is possible, in practice. The quality of the minister's marriage and family life will affect his ministry for better or for worse. The woman he marries has every right to demand recognition and treatment as a free person, not as the junior partner of a paid team of religious professionals. But she should know what she's getting into when she marries a parson-person. Professional disassociation from her husband's work is possible; personal disassociation, practically speaking, is not.

On the main point, however, we heartily agree with Dr. Dodds. A minister of Christ should be free to marry or to remain single as he himself is guided by the Holy Spirit. God and the man must be allowed to work this out between themselves. And perhaps the woman should be consulted also.

Conscience & Correction

THERE must come a revolution in America's correctional institutions. The lead must be taken by judges and lawyers. With them leading and an aroused public supporting them, there will be reform. The particular task of the church is to move the conscience of all its members to stand up and work, each to the limits of his power, for the revolution. The goal can be simply stated: the treatment of every human being as no less than a human being, no matter what he does.

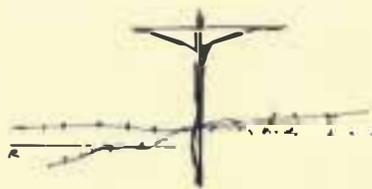
Judges in increasing number are rising to their responsibility. A three-judge panel has investigated the Holmesburg County Prison in Philadelphia and has declared that to sentence anybody to incarceration in

that prison is to violate the Eighth Amendment forbidding cruel and unusual punishment. This may suggest an effective tactic: If a judge refuses to sentence a person to the prison which the state provides, what then? Would a general boycott by the bench of unacceptable prisons be feasible? We don't know; but if the idea has merit, or even if it hasn't, we gladly toss it into the hopper.

Two years ago, Arkansas Judge J. Smith Henley declared the entire penal system of his state unconstitutional on Eighth Amendment grounds. He threatened to close down the Arkansas penal system "unless conditions at the penitentiary farms were brought up to a level of constitutional tolerability." This wasn't just talk; there were results in the form of immediate and substantial improvements. A judge who fears God but not man can do much if he will.

The judges and lawyers can provide the lead, and act for reform directly. But they cannot accomplish the revolution in the end unless they have the active, even aggressive support of the citizenry in their demands upon the federal and state legislative bodies. The operative decisions must be made by elected politicians, and they cannot be expected to vote for programs which the folk back home will not "buy" morally and fiscally.

What then can the Christian citizen do? If he is a judge or lawyer or legislator he may be able to act directly. If he is of some other calling he still has voice and vote. Let him not underestimate the penetrating power of his voice. Any legislator who is told that he will lose a vote if he does not support a given program or policy is quite likely to listen; and the more such messages he gets the more clearly he gets the message. We are not thinking here about resolutions adopted by official church bodies, but about letters written by Christian people to their elected legislators. One letter to a Congressman is worth a hundred church convention resolutions. The former is sure to be read. The latter are one with Nineveh, Tyre, and the snows of yesteryear before their ink is dry.



You Know

God didn't turn it off
after Calvary.
He is still willing to give
if he can find someone
who is willing to receive.

Robert Hale

SCHOOLS

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CONVENTIONS

Chicago

In a reconvened session of the 134th annual convention of the diocese of Chicago, the budget, one of the main items of discussion, was shown to contain an increase in the request for contributions from parishes and missions of \$300,000. This is a 30% increase in the 1972 figure over that for 1971.

The first item on the budget was the acceptance of the national church's asking for \$336,743, an increase. Other major increases were in inner-city missions, college work, clergy education, and administrative expenses. Approval of the \$1,250,000 was given by voice vote.

Among resolutions presented to convention, presided over by the Rt. Rev. James W. Montgomery, were:

(*) A request that General Convention be memorialized to the effect that a national standing committee on church music be established—Passed;

(*) A protest to the administering of any "consciousness-altering drugs in prisons and jails for any other reasons than a medical or psychological concern for the recipient"—Passed. This action followed reports by the Rev. Robert J. Stewart, chaplain of St. Leonard's House and of Audy Home, and those of a lawyer, psychiatrist, and a psychologist, on the use of mind-altering drugs and submission-inducing agents in Chicago detention facilities.

Convention repealed old Canon 33 and inserted new Canon 33 which establishes a commission on ministry in compliance with the national canon passed by General Convention last year.

Grace Church, Pontiac, was admitted to union with the diocese as a parish. In congratulating the parish and its rector, the Rev. Chester A. LaRue, Jr., Bp. Montgomery said, "Although this community is 100 miles from Chicago, there are few parishes, even in the city or immediate suburbs, that show such support for every diocesan gathering and program as the clergy and people of Pontiac have shown for many years."

A new mission congregation was brought into the diocesan family. A group of Korean Anglicans under the guidance of the Rev. Matthew Ahn was recognized as St. Mary's Church in Chicago. Using the Korean Book of Common Prayer, this congregation is a witness to the estimated 10,000 Koreans living in the Chicago area.

Erie

Reports of an optimistic convention of the Diocese of Erie are based on the increasing support for the work of the church. Delegates voted their approval of the 1972 apportionment budget that is

an increase of 11% over that for 1971. The increase will allow expansion of urban work, youth work, and work among the diocesan missions. The apportionment budget, \$178,809, includes \$54,223 for the general church program. The assessment budget, which also was approved, amounts to \$86,006.

The 61st annual meeting was held in Franklin, Pa. with representatives from the 13 counties in northwest Pennsylvania that comprise the Diocese of Erie.

Resolutions calling for the study of the ordination of women, placing youth on diocesan committees, study of legalized abortion, and enabling persons under 21 to be elected as members of vestries, were among those passed at convention. Parishes without a missionary project were urged to take one on from the Diocese of Ecuador.

Presiding at convention was the Rt. Rev. William Crittenden, Bishop of Erie. He also addressed delegates. Guest speaker was the Rt. Rev. Paul A. Kellogg, Bishop of the Dominican Republic.

Milwaukee

The 124th annual council of the Diocese of Milwaukee met in Madison, Wis., with Grace Church the host parish.

In his address to delegates, the Rt. Rev. Donald H.V. Hallock, diocesan, noted that in 1972 the diocese would celebrate its 125th anniversary. The Presiding Bishop will attend the festivities.

The major action taken at council was the authorization of a 17-member committee on reunion and renewal, to study the future relationships between the Dioceses of Milwaukee and Eau Claire. For some time a joint committee appointed by the Bishop of Eau Claire, the Rt. Rev. Stanley Atkins, and the Bishop of Milwaukee, has studied a possible realignment of boundaries between the two jurisdictions in an attempt to make Eau Claire viable under the guidelines established by General Convention. After extensive study this idea was rejected and the joint committee recommended that the two dioceses merge. The committee on reunion and renewal is to present to the 1972 council plans for merger, realignment, or other alternative suggestions that may be beneficial.

In other action, delegates:

(*) Defeated a resolution setting a minimum annual wage for all Americans of \$6,500 per family of four.

(*) Defeated a resolution naming Thanksgiving Day a day of penance for the wrongs done to Indians. The day of penance would have applied to the Diocese of Milwaukee.

(*) Approved a 1972 budget of \$384,000, some \$27,000 below the 1971 figure.

Book Reviews

THE CHRISTIAN TRADITION, Vol. 1: The Emergence of the Catholic Tradition. By Jaroslav Pelikan. University of Chicago Press. Pp. 394. \$15.

It is the hope of the distinguished historian of Christianity who wrote this book that within the next decade he will complete the five-volume opus of which this is the first, comprising the entire history of the development of Christian doctrine from the beginning to the present. Few men are qualified for such an undertaking; Dr. Jaroslav Pelikan has well established his high standing among those few. And this first installment of *The Christian Tradition* measures up to all reasonable expectations.

We cannot understand the past century, or the past 13 centuries, of Christian doctrinal development except as we understand "the emergence of the catholic tradition" in East and West during the first six centuries, and that essential formative phase is the subject of the present volume. To some readers, of course, many of the facts and events herein dealt with are already familiar, but to them Pelikan's masterful expositions and also his perspectives will be valuable.

One of the attractive features of this book is provided by its designer. Authorities and sources used by the author are listed on the left-side margin rather than in footnotes at the bottom of the page

or back of the book. Other publishers, please copy: this is an excellent device.

There will be difference of opinion among readers about one important methodological policy which Pelikan employs. He discusses doctrinal development strictly by itself and without reference to human and historical context. Some will welcome this. I can't say that I do, after having worked carefully through this first volume. I hope he will change his "pitch" somewhat in the subsequent works. Being the great historian that he is, Pelikan would be the last to deny that theological doctrine—what men think about God—is profoundly affected and often shaped by what happens to them in their lives, by their experience which is their history. This truth Pelikan has in mind when he notes: "Even more than the christological controversies before Chalcedon, the continuing debate after Chalcedon was shaped by nontheological factors, ranging from mob rule and athletic rivalry to military promotions and the domestic intrigues of the imperial household" (p. 266). Exactly! Some readers, whose education and study have been heavy on history, from their prior knowledge can supply this conditioning and shaping background to Pelikan's presentation of the doctrinal developments. But I think more of it should be worked into his presentation.

With this project only one-fifth com-

plete thus far it would be rash prophesying to announce that a greater than Harnack is here, but it is already evident that we have at hand, well begun, a comprehensive study of Christian doctrinal history which is free from Harnack's 19th-century liberal distortions. This reviewer looks forward gratefully for what he has and eagerly for what is to come from Dr. Pelikan's mind and pen.

C. E. S.

Booknotes

By Karl G. Layer

THE FUTURE OF THE CHRISTIAN WORLD MISSION. Edit. by William J. Danker and Wi Jo Kang. Eerdmans. Pp. 181. \$5.95. This volume is a series of essays in honor of R. Pierce Beaver, historian and authority in Christian mission. Trained in the highest traditions of his discipline, he surveys the past and the present of Christian world mission with objectivity and realism, and sees the church's mission of tomorrow standing in danger because of mounting apathy and neo-isolationism. The essays comprising this *festschrift* volume touch on virtually every concern of Christian world mission today.

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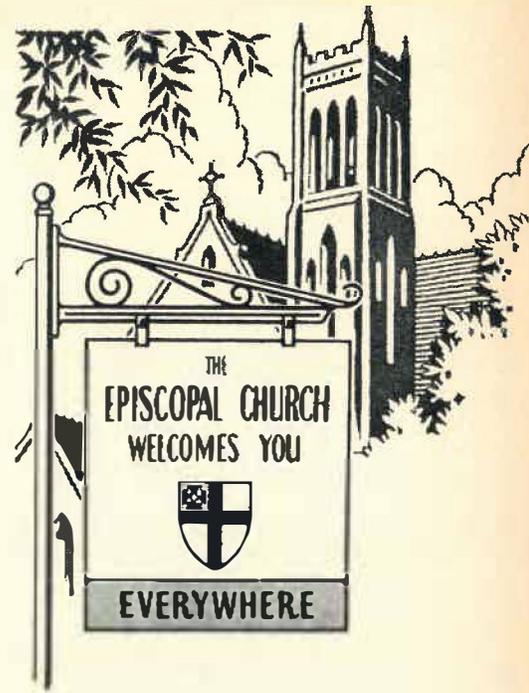
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