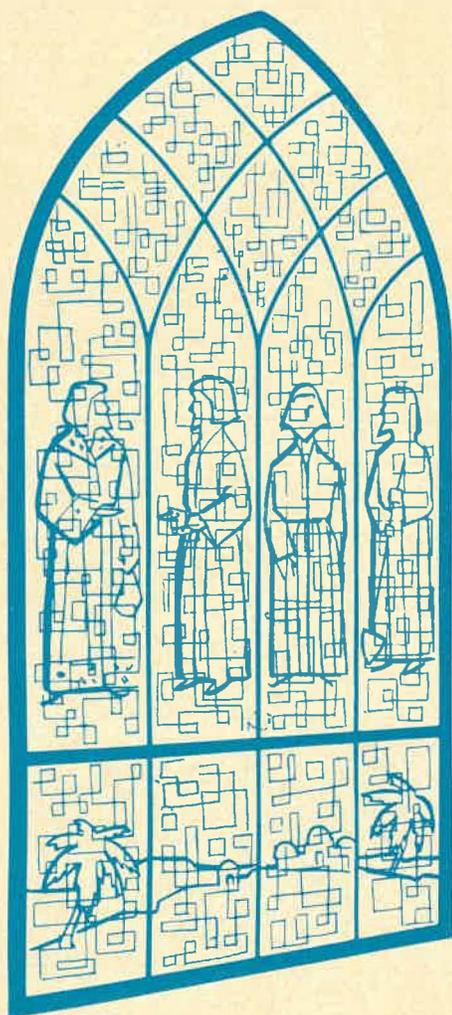


The Living Church



EVANGELISM TODAY

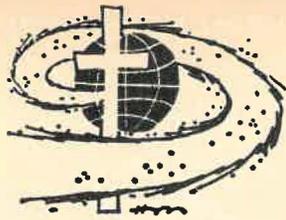
J. E. Wagner

SANCTITY

E. S. Molnar

DOCTOR SPOFFORD

An Editorial



With the Editor

MORALLY motivated commentators on the 1972 Olympics are having a hard time making up their minds about what ought to have happened, as distinct from what did happen, at Munich, and among the several questions being ruminated is that of whether the competitiveness of the games is to be encouraged or discouraged. This question arises *sponte sua* in the kind of elevated mind to which it is axiomatic that in all enterprises competition is wicked and depraved.

I have to wonder, as I listen to my betters bewailing the iniquities of the competitive libido, whether my mind is heinously immoral or merely amoral on this subject. I love competition. To me it's what makes any game, even the great game of life itself, worth playing or watching. I even think that competition in business is good for everybody—certainly the consumer, and even for the loser if he has sense enough to learn from his bruises; so you see how regressive my thinking really is. Like thousands of other football fans in this region I hope that somebody who holds Green Bay Packer tickets will remember me in his will. Only by such windfalls can most of us hope to get tickets. But I wouldn't cross the street to watch a non-competitive exhibition by the Packers and the Vikings if the object of it were simply to demonstrate their skills. Unless these supermen are out there trying to beat each other on the field it's not for me. No connections = no contest = no game = nothing worth watching.

There can be no such thing as a good non-competitive performance in football, in politics, or anything else—even religion, even life. All growth in one's own being results from competition between the actual self and the ideal self.

*What I aspired to be,
And was not, comforts me,
A brute I might have been, but would
not sink i' the scale,*

This gloriously competitive spirit which Browning's old rabbi manifests is that which makes the difference between a formed man and a formless slob. The latter cooperates with himself as he is. To his own inchoate self is he true. This is the genesis of all sloppiness.

Vince Lombardi used to extol the pursuit of excellence, and it is no secret that his teams were always up for the big ones; under him, they didn't dare settle in their hearts for second place. Only

when the best must compete with the good does excellence result. If you doubt this, buy your next car in the Soviet Union. The pursuit of excellence as a rule of life has highly reputable classical and biblical foundations. The ideal of the Homeric hero is "always to be best (*aristeuein*) and to surpass the others." St. Paul notes, with obvious approval, that in the footraces in the arena many run but only one gets the prize—he who comes in first, and he commends to us the same competitive zeal for our running the race of salvation. Jesus enjoins us to be perfect as our Father in heaven is perfect, and not as our amiably mediocre Neighbor Jones is perfect.

The pursuit of excellence is always necessarily competitive, always an engagement in creative conflict with others or with ourselves. Empedokles of Akragas (5th cent. B.C.) laid it down that two primal elements—Strife and Love—have always been and will always be at the heart of reality: "nor ever, I think, will boundless time be emptied of that pair." What we have of his exposition of his insight is fragmentary and obscure, but surely the insight itself is a direct intuition of ultimate reality. It stands foursquare with the Law, the Prophets, the Gospel, and Things As They Are.

So, if people want good games, or good mousetraps, or souls fit for the kingdom of God, they might as well come down from their moral hobby horses and quit tilting against that wicked capitalistic monster competition. Granted that Strife without Love is cruel and that if we compete without cooperation we kill each other off. But if we cooperate without competition we kill ourselves with boredom while surrendering to inferiority in our being and to mediocrity or worse in our performance, without even making a fight of it. "When the fight begins within himself, a man's worth something." "So run, that ye may obtain."

Three cheers for our team, and may it always be the other guys who get the sleazy consolation of those damned moral victories.

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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THE KALENDAR

November

5. Pentecost XXIV
7. Willibrord, B.
10. Leo the Great, B.
11. Martin of Tours, B.
12. Pentecost XXV

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

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Letters to the Editor

An Author Replies

In his review of my book, *Of Wise Men and Fools* [TLC, Sept. 17], the Rev. M. John Bywater states as a point of fact that my treatment of, among others, Nehemiah, Luke, and Barnabas is "thoroughgoing in terms of the derogatory," an allegation which is utterly untrue.

The remainder of the review does not merit comment, but I do deem it important that the readers of TLC be made aware of the above information.

(The Rev.) DAVID EDMAN
Rector of Grace Church

Scottsville, N.Y.

I am writing to protest the review of the book by the Rev. David Edman, entitled *Of Wise Men and Fools*.

It has always seemed to me that book reviews were to give the reader some understanding about what is in the book, and then to comment upon the quality of the work. The review by Fr. Bywater is little more than a diatribe. It is filled with gratuitous insults which actually tell us nothing about the book, but do tell us a great deal about the reviewer.

Having read the book, I am sure that Fr. Bywater's notion that the theme is "the Bible is full of villains and villainy" is not really Fr. Edman's point at all. This is not "plowing a planted furrow." This is a book which is full of valuable information about a series of people, some of whom are seldom mentioned and little known by those who do read the Bible. From my reading of the book and discussion about it with others I find that they have discovered a wealth of information about Bible people, Bible conditions, and Bible times which was absolutely new to them. This means that it is a book which has good scholarship.

While I realize that one person's style may not appeal to another person I also find Fr. Bywater's comment that the "writing is passably good" is way wide of the mark. This is witty and exciting writing. This is a book which will lend new light and insight and inspiration to all those who read it, and I commend it to your readers. I am sorry that TLC has chosen to publish such an unsatisfactory review of a book as this.

(The Rev.) JAMES A. ROCKWELL
Rector of St. Stephen's Church

Rochester, N.Y.

Who Is Worthy?

An impression received from many hands indicates general approval of the ordination rites in the trial services book. One wonders whether such approbation extends to the acclamation introduced into all three ordination liturgies, according to which the bishop asks regarding the candidate, "Is he worthy?" and the congregation is expected to respond in a loud voice, shouting several times, "He is worthy!"

To one whose devotional attitudes have been shaped by the Prayer of Humble Access and who remembers that our Lord objected to the laudatory address, "Good

Master," such a paean of congratulation, especially for some stripling of a deacon or priest fresh from seminary, seems altogether out of place.

The drafting committee is at pains to explain that "worthy" in this context means no more than "duly chosen" or "suitable." But to the average ear the adjective inevitably has a moral connotation; "worthy" means "deserving." What ordinand qualifies for such an accolade? Isaiah? Jeremiah? Ambrose perhaps? St. Paul would probably have spurned it, as "the least of the apostles."

It is curious that our liturgical experts should have made room for any possible judgment on a candidate's moral character. Why not have the bishop simply ask, "Is it proper that we ordain this person?" to which the congregation replies, "It is proper." Better yet, let the emphasis be on God, with the bishop asking, "Is not God great who has called N.N. to this ministry?" and the people responding, "God is great! Alleluia! Praise the Lord!" God should be given the glory, not man, however much we love the youth we have watched grow up in the parish or the senior priest we have elected to the episcopate.

The story is told that St. Irenaeus wept when he was made bishop, saying, "Children, what have you done—how can I become the man this burden demands? The Bible saith that a bishop must be righteous."

In this era of liturgical "celebration" we do well to beware of presumption.

(The Rev.) DAVID R. KING
Rector of St. John's Church

Elizabeth, N.J.

Sensitivity Training

The Rev. Edgar M. Tainton's *Conversion Without Religion* [TLC, Oct. 8] comes across to me as more of a personal diatribe against sensitivity training than a book review. If I am mistaken I apologize. I write in defense of sensitivity training as a tool for the development of group leadership and group membership skills but not as a religion. I see myself as an "outsider-insider" with a degree of objectivity. In the past 13 years I have been a delegate to a group life laboratory, Diocese of Olympia Leadership Skills Institutes, (Phases I, II, and III) a Community Change Institute. I have been on the staff of two leadership skills institutes (a Phase I and Phase II). I serve in the Diocese of Olympia Leadership Training Division and I am a member of the Association of Religion and Applied Behavioral Science.

While Esalen and the oft-misbegotten "groupy stunts" that appear in the agenda of other meetings are kinds of sensitivity training, they are extremes and not representative of the continuum that lies between. Responsible training goes to great lengths to avoid psychic hazard to both delegates and trainers. Occasionally our care is thwarted by overenthusiasm or under-understanding on the part of sponsors and recommenders. With all our care, I feel we often proceed in the valor of ignorance. In my own case I have been in a highly stressed situation, if not a crisis, before every sensi-

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tivity training event. I am a little shaky at times but still pretty solidly glued.

The emotional component of sensitivity training, which seems so glorious to its devotees and so abhorrent to its critics, is an important part of the training experience but not necessarily its *raison d'être*. Leadership skills institutes are designed to give insight into the dynamics of group behavior and skill in group membership using the laboratory method. Feeling good about what you are doing is a bit like the cherry on a sundae. Some people do not like cherries. Others consume the whole dish for that small spherical reward. And still others enjoy the whole thing.

One of the under-researched and unresolved problems of sensitivity training is what happens to the delegate after training. Trainers are aware of this and preparation for the "return to reality" is now a standard part of the closure of a laboratory. Reaction of associates and systems to the changed behaviors of the training graduate are often negative. This can lead him to abandon his "conversion." He may become an enemy of sensitivity training, either passive or active. He may conclude that "group dynamics" operates only among devotees. I have seen skilled trainers acting unskillfully as members of non-training groups, and done a bit of it myself.

Sensitivity skills can be used destructively (as can most other skills), either by loving the process and using persons (a transitory phenomenon in the life of most groups) or by cold-blooded manipulation by the skillful. Sensitivity training is not a gospel, but it is a useful and useable tool.

(The Rev.) CHARLES W. HUNTER
Vicar of St. Anne's Church
Washougal, Wash.

Caboose Forever?

During World War II, I was associated with the military when women were needed. We were treated with courtesy and given jobs with responsibility and decent pay. After 25-30 years industry is apparently trying to do the same — at least has started and, one may hope, will continue (as prodded by federal law).

However, our poor lagging Episcopal Church seems to remain a "political men's club." When will it wake up and not always be the "caboose," or is abandonment its ultimate fate?

I love the Episcopal Church but can't help thinking and wondering if there is any area in which we "lead"? (Possibly music?)

HELEN YOCUM
Akron, Ohio

The Sacredness of Marriage

I am grateful to read the letter from the Rev. David Simons [TLC, Oct. 15] urging that the Episcopal Church return to a faithful adherence to its teaching about the sacredness of marriage.

It seems to me that holy scripture clearly teaches that marriage is binding for life. The Book of Common Prayer reflects this biblical teaching in the sacramental vows which bind a couple "till death us do part." The words of both holy scripture and the Book of Common Prayer seem so clear and direct that it is hard to believe they could be misunderstood.

I know well the problems of "those who

struggle to maintain their vows by living either with or apart from an unwilling spouse" since I have lived alone for five years following an unwanted civil divorce. It is not pleasant but the teaching of scripture and the historic practice of the church appear to allow no alternative. Fortunately the grace of Jesus Christ can provide the strength to make a situation tolerable.

If the church is to abandon its belief in the sacred vows of matrimony then General Convention should change the Book of Common Prayer to reflect this belief and practice. Neither bishops nor priests would seem to have the right to decide, on their own, to act in defiance of church law and practice.

WESLEY O. YOUNG, M.D.
Birmingham, Ala.

The Jesus Prayer

The article by Fr. Molnar on the Jesus Prayer [TLC, Oct. 8] was thrilling. The more so for me because of the associations which it brought into my mind. When I was a beginning deacon, the Rev. Stanleigh Jenkins was my supervisor. I shall never forget his quiet meekness as he performed his duties. Nor shall I let slip from my memory his adaptation of the Jesus Prayer:

As he mentally travelled the rounds of his parish, thinking of each family and the members of that household, he prayed, "Jesus Christ, Son of God, have mercy upon _____, a sinner. Jesus Christ, Son of God, have mercy upon me, a sinner. Jesus Christ, Son of God, have mercy upon _____ (another person in that household), a sinner. . . ." Alternating himself and his parishioners in this manner, he brought before the throne of grace both himself and his people.

Fr. Molnar's article reminded me of this saintly pastoral prayer and incited me again to make my intercessions in that way. Mr. Jenkins deserves credit for his variation on a great theme; as far as I know, he is still praying for his flock after that fashion.

(The Rev.) WRIGHT DOYLE
Chapel Hill, N.C.

Is Death So Crucial?

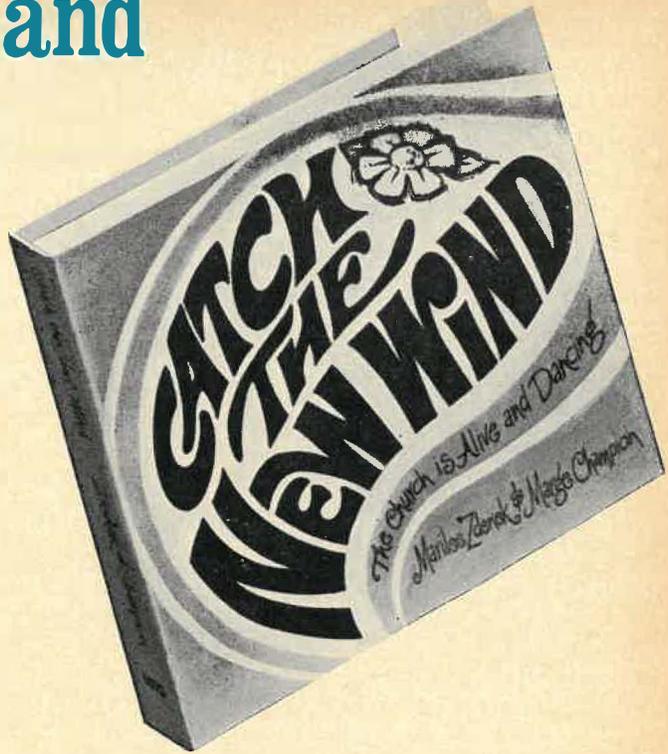
The article by the Rev. Homer Rogers [TLC, Oct. 15] on the art of dying is an interesting treatise on preparation for death. However, he makes death too crucial an event. Death is important but it's not crucial in the perspective of eternity. If preparation for it is terribly important what of the millions who perish in war or catastrophe with no warning?

We look at death through human eyes as though it were all important, but in the eyes of God it must be just another event in man's history. The last hour or the last year are probably no more important to him than other hours and other years.

As a pastor I've frequently been in situations of death. So often persons are concerned as to whether or not their loved one dies peacefully or in pain and tears. They think it is great to announce to the world, "He died peacefully." Of course it makes us feel better but how could it make any difference to God whether a person spends his last five minutes in smiling, praying, and singing hymns, or in anger, tears, or bitterness?

(The Rev.) ELDRED JOHNSTON
Columbus, Ohio

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LITURGICS

Drafts of Revised Services Approved

The Standing Liturgical Commission completed a three-day meeting by approving the draft of a revised service of Holy Baptism and a revised form for a Bishop's Visitation with the Laying on of Hands. Copies of these drafts are being sent to bishops, chairmen of diocesan liturgical committees, and the commission's 300 reader-consultants.

The commission made several decisions with regard to trial use and the work in progress:

(*) To complete its work on the revision of the Book of Common Prayer 12 months before the 65th General Convention and to recommend that the convention be held in 1976 rather than in 1975; and

(*) To recommend that the Presiding Bishop and the President of the House of Deputies authorize, for the remaining period of trial use, the optional use of the traditional form of the Lord's Prayer in all services where a contemporary form is given (this action is a response to the suggestions of a large number of churchmen).

The commission also approved on a first reading, the draft of a new Brief Catechism, which may be used as Offices of Instruction, and approved the draft of a rearranged form of the Daily Office and a new lectionary for Morning and Evening Prayer on weekdays (this action was also a response to numerous comments from churchmen); and approved on a first reading, revised forms for the Blessing of a Church, and celebration of the beginning of a new ministry (alternatives respectively to the present Form of Consecration of a Church or Chapel, and Office for the Institution of Ministers into Parishes or Churches).

The commission reaffirmed its intention of proposing that a future revised Book of Common Prayer should include Service I (in traditional language) and Service II (in contemporary language) of the Holy Eucharist together with an Order for Celebrating the Holy Eucharist, with alternative eucharistic prayers. (All these services are in *Services for Trial Use* and are subject to such further revision as the results of trial use may require.) A draft of a theological statement on Holy Baptism was also approved at the meeting.

The Rt. Rev. Chilton Powell, Bishop of Oklahoma, is chairman of the Standing Liturgical Commission. Its membership consists of five bishops, twelve priests, and four laymen. The next meeting of the commission is scheduled for Dec. 6-9, in Dallas.

NCC

Paper Says Black Will Be Elected NCC President

The National Council of Churches (NCC) appears certain to elect its first black president when it holds its triennial General Assembly, Dec. 3-7, in Dallas, according to *The Minneapolis Star*.

Expected to be the choice, the *Star* said, is Dr. W. Sterling Cary, executive and conference minister of the Greater New York City Conference of the United Church of Christ (UCC).

The *Star's* religion editor, Willmar L. Thorkelson, said the name of Dr. Cary will be proposed by the assembly nominating committee for the top NCC post. Ordinarily, the nominating committee's recommendations are accepted without opposition at the General Assemblies, he noted. Dr. Cary is chairman of the assembly planning committee.

At the last General Assembly in 1969, the NCC's present president, Dr. Cynthia Wedel, defeated a black Detroit pastor, the Rev. Albert Cleage, Jr. It was widely assumed her successor would be a black clergyman.

The council's current vice president is a black, Bishop Frederick D. Jordan of Hollywood, Calif. Some observers had expected he would be nominated for the top post, but he apparently is being bypassed because of his age, the *Star* said.

CHURCH PRESS

Dr. Spofford Dies; *Witness* Suspended

On Oct. 1 *The Witness* suspended publication after 55 years of operation, and on Oct. 9 its editor, the Rev. William B. Spofford, Sr., died at the age of 80. The editorial board of the magazine is now considering the question of whether to discontinue publication permanently or to plan to resume publication under a new editor.

Dr. Spofford's son, the Rt. Rev. William B. Spofford, Jr., Bishop of Eastern Oregon and president of the Episcopal Church Publishing Company which pub-

lished the magazine, said: "Dad never trained anyone to carry on after him since he functioned in the old style of one-man editing and publishing. We believe that there is a continuing need for a creative, open voice for Episcopal Church publishing and we trust that, at some appropriate time, *The Witness's* discontinuation will prove to have been a 'suspension' and not a demise."

Dr. Spofford died at his home in Tunkhannock, Pa., where the magazine was published, after an illness of several weeks. He is survived by his widow, nee Dorothy Grace Ibbotson, his son Bp. Spofford, and a daughter, Mrs. Suzanne Underwood of Newport News, Va.

The Witness was founded by the Rt. Rev. Irving Peake Johnson, Bishop of Colorado, in 1917. Following the death of its first editor, the Rev. Charles J. Shutt, in 1919, Dr. Spofford became "interim editor" and the "interim" lasted well into 1972. During the half-century-plus of his editorship, *The Witness* introduced many significant writers to the church public, including Bp. Johnson, the Very Rev. William Palmer Ladd, the Rt. Rev. Frank Wilson, Nicholas Berdyaev, Massey Shepherd, and Joseph F. Fletcher.

THE PHILIPPINES

Asians Call for Change in Christian Thrust

Forty theologians and social workers from 12 East Asian countries completed discussions in Manila after a two-week conference which will probably cause far-reaching changes in the Christian thrust in Asia.

It was "a pilot conference to challenge present theological isolation in seminaries," according to the Rev. John England, from Australia, executive secretary of the East Asia Christian Conference with headquarters in Bangkok. He and the Rev. Jae Shik Oh, who holds a similar post in Japan, have been planning such a conference for the past two years.

"We want the theologians to see the 'doing of theology in context'," he explained. "We would give them the raw material for theological reflection and thus, we hope, a situation-based theology would emerge."

Those attending the meeting in Manila were subjected to three days of life in a "frontier mission" where church workers live with depressed peoples and teach them their rights and powers. Some

went to city slums, others to areas of bitter social strife in rural and urban situations. In some cases, the theologians even joined picket lines.

Speakers at the conference sessions as well as the conferees represented Anglican, Roman Catholic, and Protestant churches in East Asian areas.

At the final session, the group committed itself to what it termed a Magnificat Theology, after a discussion of Magnificat Theology, after a discussion of Marxist ideology. (The *Magnificat* (Lk. 1: 46-55) is attributed to Mary, the mother of Jesus. It speaks of God as having "shown strength with his arm. . . . He has scattered the proud in the imagination of their hearts and put down the mighty from their thrones, he has filled the hungry with good things and sent the rich away empty.")

"Mary was not a Marxist," according to the statement issued at the end of the conference, but she points out the critical depths of what the Marxist ideology is all about. It is God who comes and upsets the oppressive world order.

The statement also said: "Our mission is to increase the volume of the *Magnificat* story, to fight against all powers that have enslaved man. The *Magnificat* shows the genuinely 'hot' character of theology."

The conference closed with an announcement of follow-up plans whereby each delegate from the various countries will form a nucleus of action within his area.

Plans for changes in seminaries include complete integration of theological study with social action; and a six-month rural or urban secular employment within each year of study for students.

Some of the ideas suggested for changes in seminary study are already being used in seminaries in Okinawa, Colombia, Buenos Aires, New York, Rabaul, Tokyo, Manila, and Jakarta, Mr. England said.

SOUTHWEST AFRICA

Churchmen Ask for Replacement of Bishop

Parishioners of the Cathedral in Windhoek, South West Africa, voted by "a big majority" to have the Rt. Rev. Colin Winter replaced.

Bp. Winter, who has been living in England as Bishop-in-exile of Damaraland since his expulsion from South West Africa earlier this year, has been opposed by white parishioners in Windhoek because of his anti-apartheid stand.

In the voting, parishioners also indicated that they want the diocese of Damaraland split, with one bishop for Ovamboland, and another for the rest of the area.

The Anglican Synod will meet in December to discuss the proposal. Delegates will be asked to confirm Bp. Win-

ter's status as bishop-in-exile and to vote for a suffragan bishop. Among the names mentioned as possible candidates was that of the Rev. Frank Hawthornethwaite, vicar general and acting ecclesiastical authority of the diocese.

PENNSYLVANIA

Diocese Refuses IRS Demand

The Diocese of Pennsylvania has refused to honor an Internal Revenue Service demand that it deduct unpaid federal telephone taxes from the salaries of two priests. The diocesan council has said that back taxes are matters "between the government and the individual, to be settled between them in their own way."

The IRS had placed a levy on the diocese as employer of the Rev. Edward L. Lee, a campus chaplain at Temple University, and the Rev. James C. Blackburn, head of the diocesan reconciliation committee, both of whom have refused to pay sums added to telephone bills as federal tax.

Mr. Lee owes \$17.08 for the first six months of 1971, and Mr. Blackburn owes \$2.10 for May 1971.

The two men told the council that the federal tax on phone service is a "war tax" which they could not, in conscience, pay. The council affirmed the "consciences of these two human beings and the right for them to exercise them in this way."

Earlier this year, the diocesan council did agree to pay \$545 owed in back taxes by the Rev. David Gracie, diocesan director of social action. Later, however, the sum was taken from Fr. Gracie's salary, resulting in criticism from those who felt the diocese should pay the sum and from those who feared that the decision would establish a precedent of complying with Internal Revenue levies.

In another action, the council accepted study material for parishes on the war in Indo-China. One leaflet takes a position strongly opposed to U.S. policy. It states:

"Few Americans are now being killed. It is not a case of dying for one's country for a noble cause. It has now become a sheer case of engagement in the killing of others. We have made ourselves the party of death. The war seems now to be a test of the Vietnamese willingness to go on dying versus the American willingness to go on killing."

AWARDS

Fr. Hesburgh Receives Niebuhr Accolade

The Rev. Theodore Hesburgh, president of Notre Dame University, received the first Reinhold Niebuhr Award in ceremonies held at Union Seminary, New York City. The award has been estab-

lished by an independent committee to keep alive the ideals of Dr. Niebuhr, who spent most of his career as a professor at Union Seminary. He died last year.

Fr. Hesburgh and Chancellor Willy Brandt of Germany were chosen to receive the inaugural awards. James I. Loeb, former U.S. ambassador to Peru and Guinea and president of the award committee, and Dr. Niebuhr's son, Christopher, will make the presentation to Mr. Brandt in Bonn.

The award included a \$5,000 check which Fr. Hesburgh said he would put in the Notre Dame endowment to provide funds for an annual Niebuhr prize.

Notre Dame's president stressed the urgency of the civil-rights issues both during a press conference before the ceremonies and in his address following the presentation. In speaking to reporters, he said both presidential candidates have neglected the civil-rights issues in their campaigning.

Because he is chairman of the bipartisan U.S. Civil Rights Commission, the priest said he would not endorse either candidate for the presidency.

STATISTICS

House Calls Going out of Style

Andrew Wallace, religion writer for *The Philadelphia Inquirer*, surveyed a sampling of local clergy to seek opinions on house calling. Is visitation going out of style among the clergy?, he wondered.

The pastor of St. Paul's Lutheran Church, the Rev. Paul Wisznat, said in large congregations it is "impossible just to go and make a friendly visit to every member every year." If he and his two associates were to make the attempt, he added, they would have to ring 1,700 doorbells, and, as Mr. Wallace pointed out, "at least half those doorbells wouldn't be answered unless the pastors announced their coming by call or card."

On the other hand, some churches, such as the Church of the Nazarene, emphasize personal visitation as one of the prime duties of the clergy. The Rev. Ralph J. Ferrioli said his practice is to call "constantly" on parishioners. His church has 100 members.

In Pentecostal churches, lay members are encouraged to distribute tracts door-to-door. Sometimes whole neighborhoods are covered this way.

Roman Catholic priests queried on calling, indicated they usually make annual rounds in fall or spring to count heads, bless homes, and take up block collections.

Rabbi Sidney Greenberg of Temple Sinai said that in Judaism the usual practice is for the congregation to seek out the rabbi for visits, but rabbis do visit

Continued on page 12

WHITHER EPISCOPALIANS?



The Apostle Paul: "I am not ashamed of the gospel. . . ."

By JOHN E. WAGNER

IN the first chapter of Romans (1:16) the great Apostle Paul sounds the prologue to his "gospel" in which he spells out the theological argument of justification by faith. He says: "For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith. . . ."

But salvation through faith, by grace alone, is a muted word in non-evangelical traditions in America. It is an increasingly clouded premise in the doctrine and life of the Episcopal Church, as existential, catholic theology more and more permeates the thinking of its teachers and clergy.

The week of Oct. 29 through Nov. 4

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will find the House of Bishops of the Episcopal Church in their annual session at New Orleans. In that same week, beginning Nov. 3, the Fellowship of Witness—the American branch of the Evangelical Fellowship in the Anglican Communion—will hold its national meeting at Pittsburgh. The agenda and content of these two meetings will palpably demonstrate the chasm which exists between the liberal, existential catholicism which prevails in American Anglicanism, and the biblical, evangelical commitment of those in the reformed Anglican tradition—a tradition which continues to flourish in the British commonwealth but has almost vanished in the United States.

That God does not chiefly manifest himself in the majesty of liturgical worship, nor make his presence known in sacramental rites alone, but does in fact communicate verbally and rationally to us in the revealed word of scripture, is a muted doctrine in the life of the Episcopal Church, Especially is this so as the church continues to turn toward a multi-

source authority-base, and combines a catholic ecclesiology with an existentialist theology.

MANY Episcopalians have come to know Christ in the New Testament sense through the outreach of a host of evangelical ministries outside their church in the past decade. And for many of these persons, the scriptures have in fact become the polestar of knowledge of Christ, of the promises of God, and of personal discipleship. But the evangelical experience of personal conversion and a concomitant high view of scripture, while at home in the evangelical wing of the Church of England—in the British Isles, in Australasia, and on the mission field—finds rough sledding within the life of the Episcopal Church.

This is true because the church has increasingly accommodated additional factors as the media of revelation and authority for life and doctrine, in spite of the insistence of the Book of Common Prayer and the Thirty-nine Articles that the Bible is the primary and only necessary authority base for theology. It is true that after Cranmer and the English reformers passed from the scene, the Anglican Church later accommodated a three-fold authority base which includes not only scripture but also reason and tradition. But even so, many thinkers in the church considered reason and tradition to occupy a ministerial and interpretive function, rather than a magisterial one. But in current Anglican thinking, theologian John Macquarrie's "six formative factors" for Christian theology have further broadened and diluted the reformed principle of *sola scriptura*. Macquarrie's factors, which have attained widespread acceptance in Episcopal seminaries and among the clergy are: experience, revelation, scripture, tradition, culture, and reason. No priorities for any given situation are stated, and the result is a "dealer's choice" theology in which anything goes, even though garbed in the vestments of catholic churchmanship and wrapped in catholic views of priesthood and sacrament.

Recently, 26 prominent priests in the Episcopal Church, in anticipation of the New Orleans meeting, published an open letter to the episcopal leadership in which they reminded the bishops that "the calling of the church is to invite mankind

For I am not ashamed
of the gospel: it is the
power of God for sal-
vation to everyone who
has faith.

Romans 1:16

toward its true center, Jesus Christ" [TLC, Sept. 24]. But the letter is profoundly weak because it is devoid of any reference to holy scripture as the epistemological source of knowledge of Christ. Instead, the clerics premise their plea on a return to "the collective Christian memory" and the "witness of the past," phrases which though undefined, undoubtedly encompass something along the lines of theologian Macquarrie's six formative factors.

In Pittsburgh, Anglicans from the British commonwealth will head the list of speakers, and undoubtedly will mold the thinking of what will be a far smaller conclave of Episcopalians than the meeting of the House of Bishops. Headliners for the Pittsburgh conference will be Dr. John R. W. Stott, rector of All Souls Church in London, and Dr. Philip E. Hughes, formerly editor of the evangelical theological quarterly in the British Isles, *The Churchman*, and now a professor at Westminster Theological Seminary in Philadelphia. The fact that no widely-known evangelical scholar or pastor exists in the Episcopal Church, and that the Fellowship of Witness must in the main draw on the evangelical resources of the mother church, is indicative of the evangelical plight.

Two strands of evangelical enterprise have been felt in the Episcopal Church during the past decade, but neither has been rooted in the reformed, evangelical tradition of Anglican theology.

First, the small-group and lay-witnessing movement personified by such leaders as Keith Miller and the Rev. Claxton Monroe, both Texans, has taken organizational shape within the Episcopal Church in the growing ministry of Faith Alive, a spin-off of the interdenominational Faith-at-Work movement. Secondly, the charismatic tide has made inroads into the life of the church. The Rev. Dennis Bennett of Seattle is the most obvious personality of this movement.

But the reformed, evangelical Anglican scholarship of such men as John Stott, Leon Morris, Philip E. Hughes, Geoffrey W. Bromiley, Marcus Loane, and others from England and Australia has been more widely respected, and their current works more widely read, by evangelicals outside of the Episcopal Church, than by the church's teachers and clergy. The result has been the absorption into the

prevailing catholic existentialism of those Episcopalians converted through the small-group, lay-witnessing, or charismatic ministries.

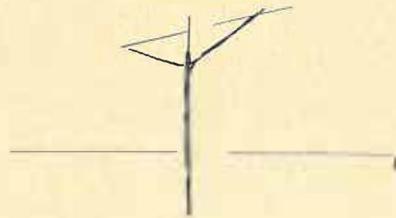
In 1967, the evangelicals of the Church of England met in a national conclave at Keele University in the United Kingdom, and in 1971 the Australians met in a National Evangelical Anglican Congress at Melbourne. In both of these meetings, the truths of the evangelical Christian faith were affirmed, and their application to contemporary problems in the world and in the church were discussed with scholarly depth and missionary zeal.

WHILE little, if anything, can be done to put the House of Bishops on an evangelical course at its forthcoming meeting, historic groundwork can be laid at Pittsburgh if the evangelical Episcopalians there are alert to the possibilities.

Many of us who consider ourselves evangelical Christians would urge the Fellowship of Witness meeting in Pittsburgh to issue a call for a similar National

Evangelical Episcopal Congress in the United States. Notwithstanding the paucity of indigenous leadership, the mother Church of England throughout the British commonwealth nations could well afford to send some "evangelical missionaries" in the person of Anglicanism's best-known biblical scholars and pastors to such an American congress.

If such a meeting is called, the revival of evangelical truth and zeal within the Church could be at least an open possibility. Without such a call, the meeting at Pittsburgh will be little more than an edifying assembly of what some consider to be a "vestigial anomaly" within the life of Anglicanism in America. If the call for such a congress is not made, evangelicals in the Episcopal Church can be assured that the liberal, existentialist, catholic orientation in theology and denominational life will continue, and evangelicals will be further relegated to places of obscurity in a body which was once called "the sleeping giant" of American Christianity.



Indwelling

If thou could'st empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf,
And say, "This is not dead,"
And fill thee with Himself instead.

But thou art all replete with very thou
And hast such shrewd activity,
That when He comes He says, "This is enow
Unto itself—'twere better let it be,
It is so small and full, there is no room for Me."

Thomas Edward Brown
(1830-1897)

HOW SAINTS ARE "MADE"

By ENRICO S. MOLNAR

AMONG the various strands of Christian tradition it is the Anglican, Roman Catholic, Eastern and Oriental Orthodox and, to some extent, Lutheran, who honor saints on their liturgical calendars. How are saints "made"?

In Roman Catholicism

In the West, in order to preclude abuses of superstition, Charlemagne expressly decreed that the permission of a bishop must be given. The first formal canonization of a saint by a pope was that of Bishop Ulrich of Augsburg by Pope John XV at the Lateran Synod of 993. Pope Alexander III (1181) began reserving canonizations to the Roman see; the Fourth Lateran Synod of 1215 decreed by Canon 62 that newly discovered relics were not to be honored without the approval of the pope. By his decretals of 1234 Pope Gregory IX fixed a process of formal canonization. But the present fixed process in the Roman Catholic Church, which involves a minute scrutiny of the candidate's life, has been in full operation only since 1634. In that year beatification became distinguished from canonization.

By "canonization" the Roman Catholic Church understands a definitive sentence by which a pope declares a particular member of the faithful departed, previously beatified, to have already entered into eternal glory, and ordains for the new "saint" a public cult throughout the whole church. Canon law regulates the cult of the saints (*Corpus Iuris Canonici*, Canon 1255-6, 1276-8). It recommends

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the proper way of venerating saints and especially our Lady.

In Eastern Orthodoxy

The process of recognizing saints is quite different in the Eastern and Oriental Orthodox Churches. The Orthodox believe that every Christian is called to perfection, and is capable of revealing the image of God (icon) hidden in him, but only a few become so transformed in their earthly life through joyful cooperation with divine grace that they can be recognized as saints by other Christians. These saints are for the Orthodox the bearers of the authentic tradition. There is no canonization of an individual on the basis of personal merit. The idea of "merit" is foreign to Orthodox tradition, and so is the practice of legalized canonization. The whole process begins locally. Then the hierarchy of a local church undertakes to examine all records, then the last part of the act is performed and canonization is announced and other autocephalous churches are informed.

Dr. J. D. Zizioulas, of the Greek Orthodox Church, said at the Fourth Consultation of the Orthodox and Oriental Churches in Addis Ababa in 1971: "The saints in the Orthodox tradition are not to be understood independently of their participation in the *communio sanctorum*, communion of saints. The original New Testament notion of the "saints" (plural), should not be lost when one thinks of a particular "saint" (singular). The notion of saint is basically ecclesiological. A saint is with the guidance of the Holy Spirit recognized as such by the church's consciousness and is singled out from the "saints," not in order to become objectively something in himself, but to serve as a *point of reference* to the communion of saints. In this way the particular saints become signs of and for the glory of God in this world, not in their individual capacity but in the context of the *communio sanctorum*. And this is the reason, explained Dr. Zizioulas, why in a "schismatic situation," Western (Latin) saints such as Francis of Assisi or Bernard of Clairvaux are not actually called "saints" by the Eastern Orthodox, not because they lack 'sanctity' as individuals, but simply because they do not form part of the *communio sanctorum* in which the Eastern Orthodox participate eucharistically."

In Anglicanism

The Anglican Communion does not have a consistent policy in this regard. Article 22 of the Thirty-Nine Articles designates "the Romish Doctrine . . . of the Invocation of Saints" as "a fond thing vainly invented," but it has been challenged by modern Anglican theologians whether the article forbids the invocation of saints altogether, or only condemns pre-Vatican II exaggerations of the Roman Catholic Church. In England, by act of Parliament, Charles I was canonized in 1662 and he was venerated from

that year till 1859, in a special service for Jan. 30, the day of his martyrdom. The service was annexed to the Book of Common Prayer by royal mandate, and St. Charles's Day was required to be kept as a day of fasting and humiliation. Quite a number of Anglican churches are named in his honor.

To this day, Anglicanism has no formal method of canonization. An indirect and semi-official way is one in which our churches are named after saints. In the Episcopal Church it appears that the Standing Liturgical Commission together with the General Convention act as the canonizing agency. See for example the introduction of new saints in *The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts*, published in 1963, and the somewhat modified calendar of saints in the 1971 *Services for Trial Use*. If the next General Convention approves the calendar, the act will be the nearest thing to a formal method of canonization.

Conclusion

As can be seen from the above, there is no uniform method of "making" saints among Roman Catholics, Anglicans, and Orthodox. The method is not important. However, our Orthodox brethren at the Addis Ababa conference have pointed out one significant factor that must be considered in ecumenical discussions, namely, that a full intercommunion must include a *common "communio sanctorum."* In this connection, Dr. Zizioulas' statement is quite pertinent:

A schism takes place between two churches when a break occurs in the communio in sacris, (i.e.) when exclusion occurs during the particular act of taking Holy Communion from the same altar. The eucharistic liturgy is not only a communio in sacris, but also a communio sanctorum, a communion of saints. Every division of the church affects in some way this communion of saints (cf. I Cor. 10:16-17). A full participation in the eucharist cannot be conceived without a full and complete identity in the communion of saints.

This is one significant element that has been totally ignored in the COCU discussions. And it is the one aspect which the Standing Liturgical Commission must have considered seriously when preparing both *The Lesser Feasts and Fasts* and *The Services for Trial Use*. The commission ought to be complimented in including eastern as well as western considerations in compiling the calendar. In doing so it has displayed a greater ecumenical sensitiveness than those who were entrusted with COCU negotiations.

One is bound to agree with Nicholas Berdyaev who wrote in 1933: "The church is a divine-human process, an interaction of divinity and humanity." And the saints play an important role in this interaction.

EDITORIALS

Dr. Spofford And The Witness

IT is with sorrow that we report the death of our colleague, Dr. William B. Spofford, Sr., and the discontinuance, at least for the present, of the publication of *The Witness* (story on page 6).

For more than half a century the forthright little magazine has done its job as a spokesman for the generally liberal and protestant elements within the Episcopal Church. This meant that it was not only a contemporary but an opponent of THE LIVING CHURCH on many issues, since it has been this magazine's calling from its beginning to champion and to articulate the orthodox and catholic concerns of Episcopalians.

Both magazines have been strictly "free press" publications, receiving no subsidy from the ecclesiastical body which they have served, and thus being free to discuss issues confronting the church without fear or favor. We have always respected the loyalty, the constructive intent, and the passion for charity and justice with which our contemporary has pursued its vision of God's will for his people. Bill Spofford was the last word in editorial freedom and integrity, because he was that kind of man. *R.I.P.*

Of *The Witness* we shall not say *R.I.P.* because we share the hope of old *Witness* "hands" that its present suspension is only temporary. If it revives it will certainly be to go on arguing with us about some things, but we have learned from Bill Spofford and from our own editorial predecessors that this can be healthy, and creative, and even fun.

THE LIVING CHURCH is now absolutely the only free-press magazine of news and views serving the Episcopal Church nationally. It's a kind of lonely feeling, which we hope will not last forever.

Sin Is In Uganda, Even

THE depressing news these days from Uganda, whose dictator General Amin is expelling 50,000 Asians from his country, is not only political, economic, and racial in its character. It is theological. It is evidence that Original Sin really is universal, that not only has it warped white Christians of the developed nations of the West but black Africans of the undeveloped nations as well.

General Amin has extolled Adolf Hitler for his projected total extermination of the Jews who, says the general, "are not people who are working in the interest of the people of the world."

The heartless expulsion of the Asians from their homes and livelihoods in Uganda is being noted with considerable dismay by western liberals, although their indignation, if you can call it that, is mild to the point of undetectability compared to what it would be if the outrage were being committed by the government of Rhodesia, or South Africa, or Greece. The reason for this is that few of us in the West have seriously considered the possibility that the black government of a black nation might be as guilty of ruthless racism as any other.

If racism is one of the fruits of Original Sin, as we believe it is, it is now unhappily established as fact that General Amin and his government have not escaped the curse of Adam.

The Wall Street Journal rightly comments (10-6-72): "Clearly no nation is immune to racism. Yet the developed world has for so long overlooked and excused racist policies on the part of black African nations, while simultaneously accepting without protest indiscriminate charges of racism heaped upon it by Third World nations in the UN; thus, it came dangerously close to believing that racism was a sin that is uniquely western."

The *WSJ* editorialist makes another sound and important point, and this too, we suggest, has its theological implications. He says that General Amin is another victim of the widespread belief, which is a fallacy, that economic success can be acquired only at the expense of others. The Uganda dictator is expelling the Asians obviously for this reason; he thinks that once they, the hitherto prosperous business class of the nation, are gone, the native black Ugandan people will occupy their place of prosperity. The Marxists, among others, have always assumed the truth of this notion that the only way to make poor A rich is to make rich B poor. Non-Marxist Americans and Europeans have for other reasons believed the same thing. Whoever believes it, and for whatever reason, it ain't necessarily so.

It isn't true that if one man or class or nation is poor it is simply because some other is rich, but perhaps a large majority of mankind take for granted that it is. That B can grow rich at the expense of A is true enough. But that it must be so—that in Uganda, for example, the poor Africans can rise from their poverty only by expelling from their land the enterprising Asians—is a fallacy which has caused endless frustration and failure, and inhumanity of man to man.

In the providence of God, there is enough of material goods in this world for all of God's people to enjoy security and plenty, and not at the expense of one another. General Amin is evidently determined to lead his nation in the way that leads only to that sadly familiar frustration that has always been the fate of people whose anti-poverty program has consisted solely of soaking, banishing, or liquidating the rich.

How nice it would be if we could believe that this would be the last folly in this endless and universal chain!

Vision

I have seen the glory of the Lord.
In the desert.
On the mountains.
At the sea shore.
But more clearly
In the faces
And in the lives
Of those who have followed Christ
And know God.

Thomas M. Peters

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News of the Church

Continued from page 7

the homes of members "in times of crises" or to visit the sick and mourners.

The Rev. L. Thomas Moore, Jr., of St. James United Methodist Church, said he feels guilty about not making more visits than he is able. He attributes this situation to the administrative load of church business.

How do parishioners feel about pastoral calls?

One Presbyterian minister recently surveyed his lay leaders on the question. They suggested that he spend 12% of his time in home visits, which would come out to 16.5 hours in a "136½-hour work week."

CHURCH AND STATE

Cathedral Hosts Conference on Violence

William Stringfellow, Episcopal layman, said that "Babel" has become the most militant form of violence in the United States. "The incumbent regime is so captivated by Babel that Babel has become the means of ruling the nation, the principal form of coercion employed by the governing principalities against human beings," he said.

Dr. Stringfellow was one of three speakers at a one-day conference on violence held in the Cathedral House of the Cathedral of St. John the Divine, New York City, part of a continuing series of conferences held under the direction of the Rev. Canon Walter D. Dennis of the cathedral staff.

Dr. Stringfellow defined Babel, the biblical city where mankind was divided into the different language-speaking groups, as "the inversion of language, verbal inflation, noise, a chaos of voices and tongues, falsehood."

He quoted from the Nobel address of the Soviet novelist, Alexander Solzheitsyn: "Any man who has once acclaimed violence as his method must inexorably choose falsehood as his principle." And Dr. Stringfellow went on to say, "I take this to be a precise statement of the position, morally, of Kissinger and Nixon and company in respect to the war in Asia." However, he said the President is primarily a "captive and victim of the principalities and powers," holding the Pentagon Papers to be evidence.

The speaker asserted that many citizens attempting to "resist official violence" have been making "two major tactical blunders." One, he said, is presuming the existence of "rationality" in the nation's leaders, and the other is "imputing malice."

"If Mr. Nixon or General Westmoreland or John Mitchell can be said to be

wicked men," Dr. Stringfellow said, "that is of much less political relevance than the enthrallment of such men with the power of death and their entrapment and enslavement to the principalities in which they nominally have office."

"The critical question," he continued, "is not whether they have malice, but whether they are possessed by the violence of Babel."

The conference was attended by about 60 people, mostly clergy. Dr. Stringfellow encouraged them to oppose Babel with "the Word."

"In the middle of chaos," he stated, "celebrate the Word. Teach the Word, preach the Word, defend the Word, live the Word. And more than that: In the Word of God cast out demons, expose death, exorcise, raise those who are dead in mind and conscience, heal the possessed."

Also speaking at the conference were Dr. Pierson Parker of the faculty at General Seminary and Dr. John Spiegel, director of the Lemberg Center for the study of violence at Brandeis University.

Dr. Spiegel said that group violence in the U.S. tends to come in cycles and in connection with movements for social change. He said there is less violence now than in some recent years because "we've passed one of the peaks for social change. If a government is totally repressive, it produces revolution," he said. "Our government yields, but it yields slowly, so there are cyclical patterns of protest and disorder."

Dr. Spiegel said that programs for third party intervention in social disputes constitute the best hope for continuing social change without violence. As an example he cited the work of the group, Religious and Community Leaders Concerned, during the Democratic and Republican conventions in Miami Beach.

"Violence will continue," he said, "unless third-party intervention can help to produce more social change than violence."

Dr. Parker's address was devoted to a survey of violent language and incidents recorded in the New Testament. "Jesus was a bit more abrasive than we are used to thinking," he concluded.

WOMEN

Space Age Pioneer Attends Seminary

Dr. Jeanette Picard, 77, balloonist, space-age pioneer, stratospheric explorer, and deaconess of the Episcopal Church, is attending seminary many years later than she had hoped. At age 11, she had expressed the desire to be a priest.

The widow of Dr. Jean Picard, famed balloonist, is not seeking a degree with her work at General Seminary in New York City, but is a special student in a

one-year program. Her studies include church history, ethics, the history of Christian thought, and preaching.

Because of her years as an active laywoman in the church and because of "wide reading" on her own, Dr. Picard will need only one year of seminary to qualify for the priesthood of the Episcopal Church, it is reported.

She said recently that she is enjoying her seminary work but finds herself "talking too much in class."

She also said, she dislikes writing papers and delivering practice sermons. Public speaking is no problem to the much-sought-after aerospace consultant, but, she said, "I'm much better when I talk about ballooning."

CHURCH OF ENGLAND

Document on Ordination of Women Cites All Phases

Support for female priests and arguments against such ordinations were expressed in a major report published by the Church of England as a consultative document for background data when the General Synod considers the question at its November session.

The report, "The Ordination of Women to the Priesthood," provides reviews of doctrinal, theological, and practical arguments for and against women priests, but makes two specific points of popular interest.

First, it says, pressure for the Church of England to ordain women as priests should not be regarded as "a sort of ecclesiastical 'Women's Lib'." And secondly, it says there is "a proper integrity which, in many women today, rejects the stereotype that men have of them."

An introduction to the report begins: "In asking, 'Can a woman be ordained to the priesthood?' we are dealing not with a woman's question, but a church question. Our answer must be determined not primarily by what is good for women, but what is good for the church."

"Inevitably," it said, "the discussion of the ordination of women will raise the whole issue of the nature of ministry and ordination and its place in the church today. But those who regard ordained ministry as unimportant are surely illogical in restricting it to men."

"It is a mistake to suppose that it is only the possibility of women priests which is divisive; but to ordain women would raise many other issues on which church people are deeply divided."

The report deals at length with evidence from the Bible and says this is not as one-sided as might appear from certain traditional arguments used in the past. It says a conservative view is that "the New Testament gives no evidence that women exercised a missionary or teaching office of any kind, and such teaching as they did was essentially private instruc-

tion. Prohibition of preaching and teaching would naturally include prohibition of taking responsibility for the sacramental rites."

But an alternative line of thought finds "the only reasonable conclusion from a study of the New Testament is that the church as a living and growing organism developed its 'ministries' in response to the particular demands of the ever-changing patterns of social evolution. There is no divinely appointed unchanging 'church order' valid for all ages and places. There is only the compulsion to maintain the unity of the whole body of Christ in the variety of social conditions which have arisen at different times and in different places."

The report adds: "We have to play it by ear, and all we can hope for in any given situation, especially in times of rapid social change, is to be able to say with some confidence: 'I think I have the mind of Christ.'"

Also discussed in the report are the matters of tradition, theological questions, authority, practicalities of female priests, and "work patterns" for women.

The report states that one of the most common practical objections to female priests was to "women in authority," some people arguing that, since the church congregation is already overwhelmingly female, for it to be presided over by a female would finally drive out what men there were, while others suggested that a woman in authority is "always bossy."

GOVERNMENT

Udall Bill Would Reduce Certain Postal Costs

A bill introduced in the U.S. House of Representatives would allow small publications — including non-profit and religious periodicals — to pay only two-thirds of a second-class mailing rate hike scheduled to take effect July 1, 1974.

Rep. Morris K. Udall of Arizona, who introduced the bill, declared that "newspapers and magazines are too important a communications medium in our society" to run the risk of their being forced out of business by postal increases.

Rep. Udall was one of the strong supporters of the Postal Reorganization Act of 1970 under which the postal rate increases of 125% over a five-year period were authorized. To offset the increases, his legislation would permit:

(✓) The first 250,000 copies of any periodical to be mailed at two-thirds the rate. This provision, he said, is intended to protect "small, opinion-molding" publications;

(✓) The original five-year transition period for the 125% increase, to be extended to 10 years.

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lishers and the government. Also, increased rates already determined for July 1, 1974, for non-profit publications — such as religious magazines and newspapers — would be shared by the government.

The support of Mr. Udall, who is chairman of the House Postal Services Subcommittee, is considered crucial by the magazine industry, which is strongly supporting the bill.

The Magazine Publishers Association and *Time* magazine both said after the bill was introduced that they would withdraw a court action designed to block scheduled postal increases.

Emmett Lucey, a Washington attorney for a group of non-profit, religious press

associations, said the organizations he represents lean more strongly toward a bill introduced last July by Sen. Gaylord Nelson of Wisconsin because it attempts to eliminate a per-piece surcharge which is considered detrimental to the religious press.

Mr. Lucey, who represents the Associated Church Press, the Catholic Press Association, and the Evangelical Press Association, said the Udall bill does not delineate between non-profit and profit-making publications and does not even consider the surcharge.

WALES

Female Ordination Advocated

Ordination of women to the priesthood has been urged in a report published in Llandrindod, Wales, by the doctrinal commission of the Anglican Church in Wales just before the latest meeting of the church's governing body.

The commission normally consists of six priests but on this occasion was enlarged by four additional members, three of them women. Its recommendation was endorsed by a vote of 9-1.

The Rev. Thomas Wood, in a minority statement, questioned the ordination of women on both theological and practical grounds.

The majority said: "We are persuaded that the Anglican churches from now onwards should consider with the utmost seriousness the case of any woman who believes herself to be called of God to the sacred ministry, and, if convinced of the genuineness of the vocation, admit to holy orders." Every order of the ministry, the majority added, should be open to both sexes on exactly the same terms.

The majority also argued that the Father-Son terminology of the New Testament has no reference to sexuality in the Godhead.

In his minority report, Prof. Wood complained that the report did less than justice to the theological objections to the ordination of women. He asked whether the Anglican Communion could make so radical a departure from tradition unilaterally and continue to be justified in affirming the "catholicity" of its priesthood.

LUTHERANS

ALC Drops Merger Negotiations

The 2.5-million-member American Lutheran Church (ALC), which in 1968, invited the nation's two larger Lutheran churches to begin merger negotiations, has given up that approach, ALC president Dr. Kent S. Knutson said.

At a news conference prior to the opening of the ALC's biennial conven-

tion in Minneapolis, Dr. Knutson said the ALC is now seeking the development of common organizational structures by the three bodies that might eventually facilitate organic union.

The other churches involved are the 3 million-member Lutheran Church in America (LCA) and the 2.8 million-member Lutheran Church-Missouri Synod.

The reason for the change in approach, Dr. Knutson said, is that while the LCA accepted the ALC's invitation to begin union talks, the Missouri Synod has agreed to participate on less than a full-partner basis with the ALC and LCA on a study of developing common structures.

ALC delegates did not discuss membership in the National Council of Churches during the convention because, according to Dr. Knutson, the NCC is being restructured.

The convention rejected the request of the Missouri Synod for the ALC to reconsider its two-year-old policy of approving the ordination of women. The resolution said the question had been restudied by the faculties of the ALC's three seminaries "and it was their unanimous conclusion that the scriptures do not forbid this practice." Only one of the nearly 1,000 delegates dissented.

In other actions, delegates affirmed the right of the state to impose the death penalty but that it should not be mandatory for any specific offense; and adopted the statement, "A Call to Affirmation of Human Values," which observed "with deep concern a national retreat from past commitments to civil rights."

SPAIN

Authorities Allow Cross Carrier to Cross Country

Overruling an action taken by frontier police, Spanish authorities authorized U.S. evangelist Arthur Blessitt to take up his cross again and make a missionary journey through Spain. Mr. Blessitt, 31, who is making a Round-the-World-Jesus-Trip carrying a 90 pound wooden cross, was detained for questioning by Spanish customs authorities when he arrived from France at the border station of Irun. The police confiscated the cross, pending a decision by higher authorities.

The evangelist arrived in a Land Rover with his wife and four children, and fellow evangelist, Gary Davis. They were carrying a large number of leaflets for distribution in the towns visited during the trek through Spain.

After questioning, Mr. Blessitt and his group were allowed into Spain, but without the cross. The two men appealed to provincial government authorities in San Sebastian and to the local Roman Catholic authorities. The appeal met with a favorable response and Mr. Blessitt was given clearance to retrieve his cross and embark on his walk through Spain.

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PEOPLE and places

Non-Parochial Appointments

The Rev. L. William Countryman, former rector of St. Paul's, Logan, Ohio, is a graduate student at the University of Chicago. Address: 5433 S. Dorchester, Chicago, Ill. 60615.

The Rev. James R. McDowell is headmaster of Woodward Academy, Atlanta, Ga.

The Rev. R.W. Pfaff, Ph.D., of Chapel Hill, N.C., is spending the academic year in England. Address: 7 Topcliffe Way, Cambridge, England.

The Rev. Kenneth N. Sowers is executive director of Community Mental Health Board of Central Florida, Inc., Orlando, Fla.

The Rev. Richard B. Linder, Jr., a missionary in Brazil for 15 years, is a graduate student at Bowling Green College, Bowling Green, Ohio.

The Rev. Harry T. Burke, former vicar of Trinity Church, Russellville, Ky., is assistant headmaster of St. Stephen's School, Bradenton, Fla. address: Box 304 (83505).

The Rev. Timothy B. Cogan, former instructor at Trinity School, New York, N.Y., is chaplain, Princeton University, Princeton, N.J. Address: 53 University Place (08540).

The Rev. H. Arthur Doersam, former canon to the ordinary, Diocese of Bethlehem, is archdeacon of the Diocese of Bethlehem, 826 Delaware Ave., Bethlehem, Pa. 18015.

The Rev. R. Wayne Johnston, former vicar of St. Alban's and chaplain and faculty member of William Woods College, both in Fulton, Mo., is chaplain, Hampden-Sydney and Longwood Colleges, Farmville, Va. Address: c/o Longwood College (23901).

Living Church Correspondents

Los Angeles — The Rev. Donald A. Seeks, non-stipendiary priest and curate, St. Mark's, 10354 S. Downey Ave., Downey, Calif. 90241, is TLC correspondent for the diocese.

Retirement

The Rev. Ernest P. Bartlam, rector of the Church of the Advent, Sumner, Miss., has retired.

The Rev. Carroll E. Simcox, Ph.D., rector of St. Paul's, Ashippun, Wis., since 1968, retired from the active ministry Oct. 1. He continues as editor of THE LIVING CHURCH.

Ordinations

Priests

Virginia—The Rev. Dale Mekeel, assistant to the president of Bridgewater College, Bridgewater, Va., and also assistant, Emmanuel Church, Harrisonburg, Va.

Deacons

Los Angeles—All locations in California: Eugene Alden Combs, assistant, St. Martha's, Box 386, West Covina, (91790); Clive R. H. Couper, non-stipendiary assistant, Church of the Messiah, Santa Ana, address, 1206 E. Fern Dr., Fullerton (92631); Sione Halapua, (son of the Suffragan Bishop of Polynesia), assistant, St. Mark's, 1014 E. Altadena Dr., Altadena 91001; Roland William Pike, non-stipendiary assistant, St. Peter's, San Pedro, address, 30129 Miraleste Dr. (90732); Forest O. Riek, Jr., non-stipendiary assistant, St. Stephen's, Hollywood, address, 3722 Effingham Place, Los Angeles (90027); and Henry Dale Wills, assistant, St. Timothy's, Compton, address, 425 Oleander, Apt. 811 (90220).

Southern Ohio—Thomas Preston Davis, by the Suffragan Bishop of Oklahoma for the Bishop of Southern Ohio.

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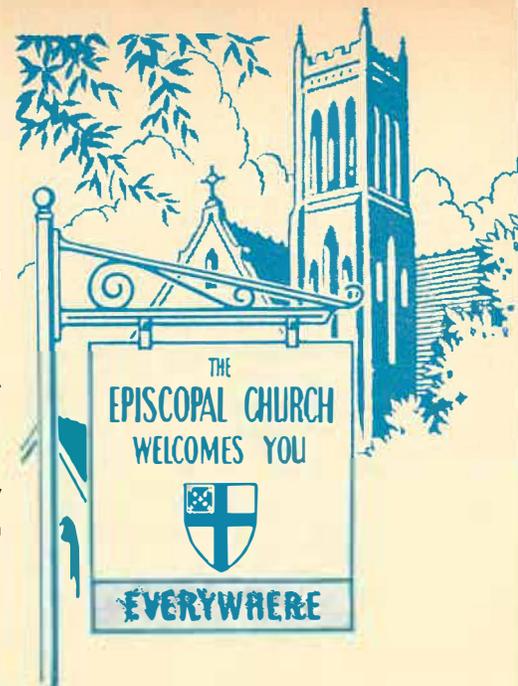
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