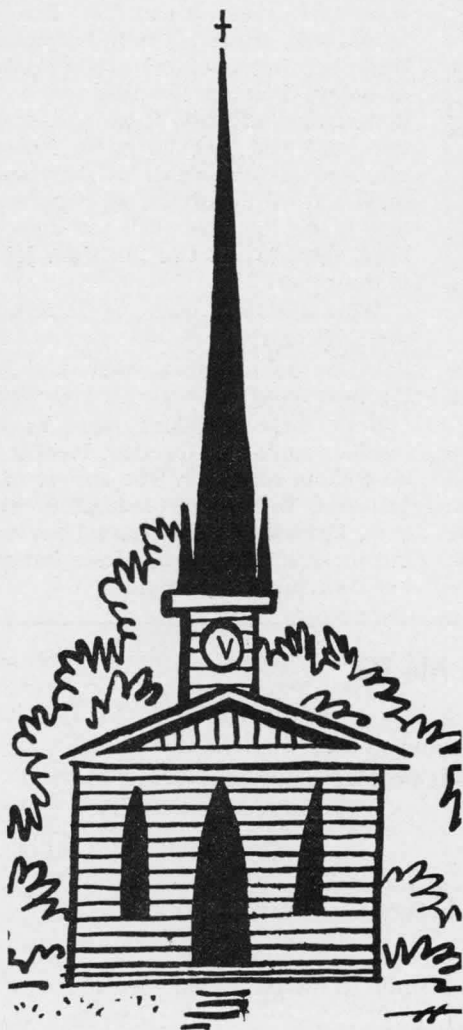


# The Living CHURCH



**JOHN of CRONSTADT**  
*George W. Morrel*

**FEASTS and FASTS**  
*H. Boone Porter, Jr.*

**EDITORIAL, NEWS  
and COMMENT**

# AROUND & ABOUT

— With the Editor —

I have at least two friends named George, one in California and the other in Alabama. California George is a grand old priest, wise, witty, lovable, and almost always right. Maybe he is in the matter now before us, but I don't think so.

Recently [TLC, Sept. 8] we published a guest editorial by Alabama George on the subject of amnesty. He distinguishes between deserters and draft dodgers, being a hard-liner toward the former and advocating a policy of conditional amnesty toward the latter. California George disagrees, and writes:

"A Christian has one question to ask regarding amnesty: What did Jesus teach? Answer: He taught unconditional forgiveness—and practiced it. The temple cleansing? There is a vast difference between whacking an old ewe with a bit of twisted hemp and burning children with napalm."

Let's take that last sentence first. Nobody had said anything in this discussion about temple cleansing or burning children until California George brought it up. The way he puts it, who could disagree? But the distinction we need to see is not between whacking ewes and burning children, but between amnesty and forgiveness.

My venerable friend implies that young men were forced to choose between violating the draft law and burning children. It was not so. Those who could not in good conscience bear arms could apply for exemption as conscientious objectors. If they were unjustly denied this status, or if they did not apply for it, they could go to jail for their convictions. So let's not say that these men got into their sad fix simply by refusing to burn children with napalm.

"A Christian has one question to ask regarding amnesty," says our friend: "What did Jesus teach?" All right. What did he teach about amnesty? The answer is, nothing at all. Amnesty wasn't an issue in his day, in his world. We should no more expect to find a pronouncement in the Gospel on amnesty than to find one on nuclear warfare.

"He taught unconditional forgiveness—and practiced it." But did he? I venture two things in reply. First: Amnesty is not forgiveness. Amnesty is forgetting, a making-as-if the offense had never occurred. Forgiveness is the restoration of a relationship of love that had been broken by the offense. To forgive is *not* to forget. One may forget as he forgives, but the two operations are not one and the

same thing. You can forgive your child his offense and punish him none the less; if you grant him amnesty you make-as-if the offense hadn't been done.

There is nothing in the recorded words and deeds of Jesus to suggest that he ever advocated or practiced amnesty. On the cross he forgave his crucifiers; he did not give them amnesty by saying "So far as I am concerned, this hasn't happened."

I know, just about everybody nowadays uses amnesty and forgiveness as synonyms, but they are not, and Christians who bring Jesus into the discussion should use these words, and his words, with more respect.

My second point is that Jesus did not teach unconditional forgiveness. After giving us the great pattern prayer he instantly warns us that if we don't forgive men their trespasses God will not forgive us ours (Matt. 6:15), and that is very conditional forgiveness. He warns us against a sin he calls unpardonable (the sin against the Holy Ghost) and in that connection speaks plainly of an unconditional *unforgiveness*. It puzzles me too. I don't like it. But we're talking now about what Jesus said, not what we wish he had said.

Christians in general have understood their Lord to mean that although God's forgiveness is freely offered to all, some conditions must be met before the divine gift can be received and consummated; such as repentance, restitution, and will-

ingness to accept the penalty of the act and live with its consequences. Any concept of "unconditional" forgiveness that denies or ignores these conditions makes neither moral nor rational sense.

It's a nice question, really, whether a government, as such, can forgive—since forgiveness is a transaction between two persons, not between a person and a corporate entity or function such as government. If we put it in terms of mercy rather than of forgiveness it makes better sense. I suspect that when most people urge the government to grant amnesty what they really mean is mercy; they just don't bother to clarify in their own minds what they mean, and then to speak it accordingly.

My main point is that American Christians searching their consciences on this or any other moral question ought not to search the scriptures in the old simplistic proof-text way, looking for "what Jesus said" about this or that. The Holy Spirit, who caused all holy scriptures to be written for our learning, is speaking to us today, if we are listening, about draft dodgers and amnesty. If we ponder what our Lord said and did in his incarnate life, and ask the Spirit to show us his mind and will for today, we may be sure that in his light we shall see light. We have, then, to ask two questions jointly, in this order:

What did Jesus teach, as recorded in the scriptures?

In the light of that, what does Jesus teach us today, through his Holy Spirit?

Both these questions must be held together and asked together. Neither will do without the other. The answer to the first one, without the second, is irrelevant. The answer to the second one, without the first, is not from Jesus but from our own vain imagining.

## Let Me Be

Lord, let me be a tree

Whose branches sprout to thee

A tree who lives among people,

Rich and poor.

Let me be a tree

To provide shade for the needy

A tree who provides beauty to the unknown.

A tree whose leaves fall upon the oppressed

A tree who brings a smile to the unwanted.

A tree whose suckling child

Lays upon thy breast.

A tree who brings peace

to the troubled.

A tree who knows no color

A tree who knows no creed

A tree who knows no race

But a tree who reaches out to thee.

Dorothy Hemphill

# The Living Church

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of the news of the Church  
and the views of Episcopalians.

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18. St. Luke the Evangelist
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October 6, 1974

# Letters

## PLEASE

The Letters section of TLC is one of its most exciting and valuable features. The letters seem to grow better all the time, but they also grow longer, and that is creating a big problem for us. It's partly our fault because we don't crack down and hold people to the normal word limit of 300 words. Henceforth we will because we must. So—when you write, do your utmost to keep it down. If your subject is such that you cannot do justice to it in 300 words, we can stretch the point; but if your letter runs much over that we may have to reject it.

So keep in mind what old Polonius had to say about brevity being the soul of wit. It is also of the essence of publishability.

The Editor.

## Jesus and "the Club"

I am a retired priest of West Missouri. I served under Bishop Welles, and am associate rector emeritus of St. George's, Kansas City, the parish of the Reverend Katrina Swanson and her beloved husband, George.

I thought at first that the ordinations at Philadelphia were somewhat brash and likely to do harm to the cause of the equality of women. I now think they were *heroic and inspired* because they provoked the revelation of colossal legalism, prelaticism and sectarianism (not to say superstition) in the Episcopal Church.

Laws are for persons who commit theft, arson, rape, murder, and tell lies. The only law for Christians is the law of love. I don't believe that the influence of Jesus had much to do with the constitution and canons of any church, or with prayer book rubrics.

Apparently, it never occurred to Jesus to ordain the twelve separately during his lifetime. The ordination is said to have come by way of the resurrection visions. St. John quotes the risen Jesus as having said, "As the Father has sent me, so I send you." And, also, he breathed on them and said, "Receive the Holy Spirit." A good deal of later mid-rash has probably been interpolated into the resurrection stories. As organizations were set up in the late first and early second centuries, Christians thought they needed the prestige of spoken commands by Jesus to justify some aspects of the "establishment." Perhaps Jesus would have approved some organization under the conditions of that time, but he probably would have been content to trust the goodwill and common sense of his followers in such matters without establishing precedents that would hold for every time and place. I can't believe that Jesus would have set up a spiritual dynasty that would result in an exclusive club.

I hope I will not seem disloyal in saying so, but I think the club reeks of dead men's bones, and that a cleansing of the inside of the cup would be salutary.

(The Rev.) JOHN B. MATTHEWS  
Lake Placid, Fla.

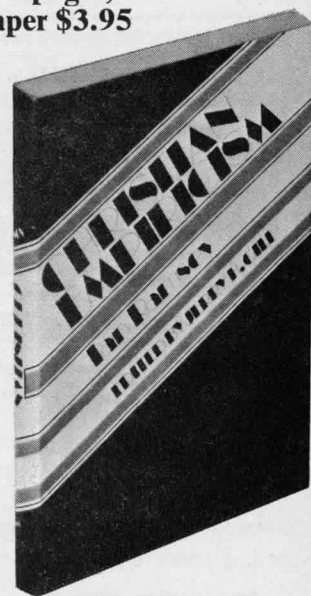
Contrary to the popular view that empiricism is an attack on Christianity, the late Bishop of Durham maintains that the Christian faith can be strengthened by listening to what the empiricists have to say.

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by Ian Ramsey  
Edited by  
Jerry Gill

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## Ordination of Women

I am perplexed at two things in the controversy over the ordination of the 11 women in Philadelphia:

(1) This is not the first ordination of women in the Anglican Communion. On St. Paul's Day in 1943, The Rev. Lei Tim-Oi was ordained priest in China. The circumstances were rather special: men priests could not obtain safe conduct passes during wartime to minister to congregations in cities occupied during warfare. Nevertheless, she also had full training, and was and is highly qualified. She has been serving quietly on the Chinese mainland in Canton. Three others have since been ordained in the Diocese of Hong Kong.

(2) If the bishops are so overwhelmed with the importance of this recent Philadelphia ordination that they were called together in a costly meeting for the purpose, why are they not at least as much concerned for the inequality of representation in the House of Deputies, which helped precipitate this impasse? The "founding fathers" had a better degree of equality of representation in the first Congress. And some of them were the same people who helped give canonical structure to the American branch of the Anglican Communion.

One of my early teachers told me to remember that "at any given time only a very few things are worthy of martyrdom." The ordination of women is not that large an issue, *either* pro or con. The church needs peace and reconciliation in a world in which vast numbers of our own former members are secularized—a world in which famine, war, and other apocalyptic signs loom much too large for us to give this proportion of energy to this issue.

(The Rev.) WARD McCABE  
St. Mark's Church

Santa Clara, Calif.

## Few Repercussions?

As I admire Fr. Jeffrey P. Cave for his work as Canon Precentor of Washington Cathedral, I was sorry to read [TLC, Sept. 1] that he compared the proposed priesting of women with the administering of holy communion to children and considered the former to be "just as natural." No doubt Eastern Orthodoxy will find this comparison oblique. Only recently PECUSA was officially warned by a synod representing Eastern Orthodoxy in this country that the priesting of women in PECUSA would permanently damage Anglican-Orthodox relations. Infant communion is traditional in Eastern Orthodoxy.

Canon Cave nevertheless thinks that "the Philadelphia ordinations 'will have very little repercussions beyond the walls of the Episcopal Church.'" His viewpoint is bewildering in light of the above; moreover, in covering the installation of the Most Rev. Thomas J. Welsh as the first Bishop of Arlington, the *Washington Star-News* devoted almost as much copy to the bishop's criticism of the Philadelphia ordinations as it did to the bishop's installation ceremonies. Calling the ordinations "an unfortunate dimension of the women's liberation movement," the bishop added that it is regrettable "that the question evolved as it did in the Episcopal Church. He said it probably will put a crimp into talks be-

tween the Episcopalians and Catholics and Orthodox Christians who hold to a concept of a priesthood limited strictly to males."

It seems reasonable to assume that Canon Cave is prejudiced in further suggesting that some of the more conservative members of PECUSA are "hanging onto the idea that there cannot be women priests for *strictly emotional reasons*, [while] others . . . *feel* having women priests jeopardizes our relationship with the Roman Catholic Church" [emphasis added].

EDWIN D. JOHNSON

Washington, D.C.

## The Philadelphia Affair

I was one of the worshipers in the Church of the Advocate July 29. Being with people willing to act boldly on the promises they see in the Gospel is a very rare experience. I do not know if it has advanced or retarded the day when this part of the Body of Christ will grant equal opportunity of access to all parts of its life to all those for whom he died, female or male. I do know that there is no way for later decisions to cause an event not to have been. It happened. There was a time and place when people acted. They showed by word and deed their beliefs. It is Charles Willie, Fr. Paul Washington, and the others who make it possible for me to remain in this part of the church, despite the repeated statements of others and despite its hesitations and failures. They have acted out the affirmation of my full dignity as a woman who is baptized.

I call upon all those who took part in the service. We have by our own deliberate action of joining in the prayers and communion taken upon ourselves responsibilities for the 11, the bishops, and one another. Each of us must decide alone how to fulfill that responsibility; may God grant us his wisdom and his courage.

COLUMBA GILLISS, OSH

New York City

## Validity

*Re:* Your editorial "Validity Is an Issue Again" [TLC, Aug. 18]: If validity means "recognized by the community," then, indeed, the Most Rev. James P. Dees, the Presiding Bishop of the Anglican Orthodox Church, possesses valid orders. First, he does possess the historic succession; and second, he is recognized by the faithful community to whom he ministers. I object to your placing him in the same category as the 11 "priestesses." Their "ordination" was uncanonical; their ordaining bishops did not act in accordance with the community. However, Bishop Dees was asked by a valid Christian community, no matter how small, to be its spiritual leader. This same community supported the Rt. Rev. Orlando J. Woodward and the Rt. Rev. Wasyl Sawyna when they consecrated Bishop Dees in the latter's cathedral in Emmaus, Pa. Further, the communities of both consecrators—the Ukrainian Orthodox Church and the Old Catholic Church—both supported their bishops in consecrating Bishop Dees. Bishop Dees may not be recognized by the community of the Episcopal Church, but he is recognized by other Christian communities. The Eastern Catholic Church accepts the validity of Bishop Dees;

The Living Church

the Roman Church likewise accepts his validity.

The fact that the Episcopal Church does not accept Bishop Dees as a bishop is in the same category as the Episcopal Church not accepting a Roman Catholic bishop. One community can agree to the validity of a bishop who is serving another community without having that same bishop to exercise his authority in their midst. True, Bishop Dees cannot exercise authority in the Episcopal Church because that body has not accepted his office into their number. By the same token neither can Pope Paul exercise his authority in the Episcopal community of the holy catholic church, although no one questions the validity of his orders.

You had a good argument until you likened the Philadelphia incident with Bishop Dees. There is no comparison. What's more, from your line of reasoning one could suspect the validity of the late Bishop Pike. Certainly some of his beliefs were not in accordance with the Christian community of the ages. My seminary professor used to say something to this effect: "He who would be a follower of Peter must teach the faith of Peter." I believe Bishop Dees does teach Peter's faith, and he does follow Peter in succession.

(The Rev.) THOMAS J. KLEPPINGER  
The Church of the Ascension  
Centreville, Va.

Our only point was that if the orders of the Philadelphia 11 are to be accepted as valid in the Episcopal Church there is no reason why Bishop Dees should not be accepted as a bishop of this same church. Whether Bishop Dees's order is valid for the church over which he presides is not for us to judge. Ed.

### The Era of the Parish?

"The Unmaking of an Anglo-Catholic" [TLC, July 21] sounds like a cry for help. May I throw the author a life-line?

He is not alone. Many individuals and parishes reject the secular humanism which now dominates our church. They will continue to hold the apostolic faith entire and to worship accordingly. St. Luke's is one of these parishes. We do not wish to engage in controversy, but we shall pursue our own way in spite of current trends in the church-at-large.

I think the next few decades in the Episcopal Church will be the "era of the parish." We may have to carry the ball separately in theology, worship and Christian education for a time. But eventually we shall find each other, and then our combined voices will be heard in the councils of the church. Let us begin to communicate now.

(The Rev.) WILLIAM E. TICKNOR  
St. Luke's Parish  
Church Hill, Md.

### Whose Supper Is It?

I read with interest in "Around and About" [TLC, Sept. 1] about the objection of a layman to the habit of some clerics who, regardless of good motive, had difficulty in keeping their hands off their parishioners. Personally, I would concur in that objection.

Another practice which seems to have sprung up I find equally intrusive and offensive. This takes place during the administration of the host. Some clergy now

administer using the first name of the communicant, and some even touch hands or some part of the body. Of all places in the eucharist, I believe this to be the one place where the celebrant should leave the communicant alone to partake of the sacramental body and blood of our Saviour, and not to interfere. It is a communal liturgy, for sure, but there must be room for spaces of privacy and individual devotion, unimpeded by some well meaning parson. There is a time and place for fellowship, but is this the time and the place? I doubt it. I would be interested in your observations.

NAME WITHHELD

When the priest plays this touchy-feely-talky game with the communicant it is not because he wants the faithful to feel Christ's presence but his own. The only time we can hear the Lord speaking to us is when other people pipe down. And I cling to the quaint old notion that the Lord's Supper is indeed the Lord's, not Father So-and-So's. Ed.

### Christian Suffering

In all the talk about the trial liturgy I have never seen or heard anyone mention that awful petition in the one intercession which asks that we end our lives without suffering. I cannot pray this prayer for I feel that it is theologically way off base. If our Lord told us that we must take up our crosses and follow him; if all the saints have suffered, how dare we presume to ask such a thing for ourselves? We should rather ask for the grace to endure suffering, to use it, and to offer it up in union with Christ's perfect suffering. I don't like suffering anymore than anyone else, but I know that it is part of the human condition, and it's part of our growing up into the image of Christ.

Of course, we pray that others be relieved of their sufferings but this is quite another thing. We would be less than human if we did not do all in our power to relieve physical and emotional suffering in others. I believe that the church should speak out in matters which pertain to justice, but we must teach people how to use their suffering when it is a matter which must be endured and cannot be fought against.

SISTER PRISCILLA JEAN, C.T.  
Ponce, Puerto Rico

### Addressing the Clergy

I would like to submit one possible solution to the problem you raise in your editorial [TLC, Aug. 11] concerning "Dear Sir/Madam/Person." Why not allow the new concept to run its logical course?

The first phase, of course, would require a whole-hearted endorsement of the use of "Person" as a non-sexist, non-discriminatory, non-debasing term of address to replace those sexist nouns, "Sir" and "Madam." For many, I foresee, this may pose something of a problem. But, when they see that they are running in the face of the winds of change and relevancy, surely they'll come 'round.

Having accepted "Person," it becomes obvious that the sexist pronouns "he" and "she" no longer obtain. They, too, are discriminatory and debasing. Ergo, phase two becomes clear. "He" and "she" must be replaced by the non-irritant and equal-

Continued on page 14



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## EDITORIAL REPRINTS

In his guest editorial [TLC, Sept. 29], Bishop William Sheridan of Northern Indiana reports what the bishops did at their special meeting in Chicago, and what some bishops plan to do next about the unlawful ordination in Philadelphia. All churchmen should know the truth about this.

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# The Living Church

October 6, 1974  
Trinity XVII / Pentecost XVIII

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## THE PRESIDENCY

### Most Religious Leaders Denounce Nixon Pardon

President Ford's announcement of pardon for Richard Nixon met with a very mixed response from the nation's religious leaders, with adverse comment prevailing.

The pardon "violates our sensibilities and is an affront to our sense of justice," said Rabbi Alexander Schindler, president of the Union of American Hebrew congregations.

Rabbi Schindler rejected a desire for vengeance. "No one wants to see the former president languish in jail," he said. "We would have accepted this pardon gladly, fully, had it been proffered after the legal processes had reached their conclusion and once the record was established for all to see."

The action is "questionable on two points, at least," said Dr. Herman Will, head of the world peace section of the United Methodist Board of Church and Society. The two points he considered objectionable were the "sweeping scope" of the pardon and the fact that it was extended "prior to any indictment or conviction."

The president of the National Council of Churches, Dr. W. Sterling Cary, called the timing of President Ford's act "regrettable." He said that its "untimeliness makes all the more difficult the task of religious leaders to be messengers of hope in a climate of deepening cynicism."

Mr. Ford's desire to effect healing in the wake of Watergate is commendable, Dr. Cary said. "But this must be balanced by insisting upon accountability for one's acts, not only for Mr. Nixon's team but for Mr. Nixon himself." He concluded that "pardon at this stage of the judicial process calls into question the very integrity of the American system."

One of the few religious leaders to praise the executive pardon is Dr. Billy Graham. He said that Mr. Ford acted with "decisiveness, courage, and compassion" and said that the prosecution of Mr. Nixon "would have torn the country apart more than Watergate itself."

The famous evangelist who was once closely identified with the former president said: "Mr. Nixon has already paid a terrible price for the mistakes of his administration." He said further: "Except for the Watergate affair, President Nixon served his country with great distinction, and I believe history will so

judge."

According to reports made public in late 1973, the Graham organization received the largest single charitable gift (\$4,500) made by Mr. and Mrs. Nixon between 1969 and 1972.

The former chief executive is currently under subpoena to give a deposition in a 1971 Charlotte (N.C.) case involving charges that certain persons were illegally excluded from an "Honor Billy Graham" event attended by Mr. Nixon.

Among the numerous religious leaders calling upon President Ford, in the wake of his pardon of Mr. Nixon, to "consider amnesty to all men who acted in good conscience" in resisting the Vietnam war is Rabbi Irwin Blank, president of the Synagogue Council of America. He made his comments in the light of a letter sent to President Ford on Sept. 6, calling for "universal and unconditional amnesty." This letter was also signed by the Rt. Rev. Edmond L. Browning, the Episcopal Church's executive for world peace, Father Theodore M. Hesburgh, president of the University of Notre Dame, and Miss Theresa Hoover, executive head of United Methodist Women.

President Ford dispensed "cheap grace" in pardoning Richard Nixon, a prominent church historian said. Dr. Martin Marty of the University of Chicago found the timing of the pardon bad from theological, judicial, and public-policy perspectives.

"I'm really puzzled when I hear church people say Mr. Ford was accurately reflecting the Christian sequence," he said.

The President "may have been moved by his faith," Dr. Marty observed, "but he declared mercy before there was a sign of contrition, remorse, or repentance—nor had there been a declaration of guilt. In Christian terms, a pardon at that point of the sequence trivializes the sense of justice and right. Christians have to relearn the sequence."

In Cleveland, the Rev. Richard B. Carley, executive presbyter of the Presbytery of the Western Reserve and the Rev. Paul E. Johnson, associate presbyter, both of the United Presbyterian Church, asked President Ford to call for a special presidential election "to restore trust and to heal the people" in the wake of his pardoning former President Nixon.

The Rt. Rev. John Burt, Bishop of Ohio, voiced concern over what the pardon may do to weaken the American concept of equal justice before the law.

"Mistake" is the word three national

religious magazines chose in responding to President Ford's pardon of Richard Nixon.

"President Ford, unwittingly but certainly, has delivered one of the worst insults the American jury system has ever received," said *America* in an editorial.

"Grave mistake" is the best thing that can be said for the pardon, according to *Commonweal* in an editorial. "The worst, which many unfortunately suspect, is that the pardon represents a deal between the new President and the man who named him."

*Christianity Today* editorially warned against supposing that Mr. Ford was "influenced by base motives" or "obligations to Mr. Nixon." The evangelical magazine asked: "How can a person be released from all penalties for an offense before charges have been brought or his culpability has been established? God pardons repentant believers without injury to justice because Jesus paid the penalty and we accept him as our substitute. Was Mr. Nixon's acceptance of the pardon an acknowledgment of guilt? If not, why did he accept it, since that implies guilt?"

The Rev. William L. Dols, Jr., rector of Immanuel-on-the-Hill, Alexandria, Va., the Fords' local parish, said he had "some real questions about the pardon," but did not want to "jeopardize" his relation to the Chief Executive by saying more.

The Rev. Robert Drinan, S.J., a member of the House of Representatives who introduced the first impeachment resolution against Mr. Nixon, said the pardon was "indefensible, constitutionally and morally." "You can argue," Fr. Drinan said, "that Ford exceeded any power intended to be conferred on the President by the framers" of the Constitution.

## CHURCH STATISTICS

### Parish Clergy Salaries Have Not Kept Pace with Others

A National Council of Churches survey of 19 religious bodies has found that parish clergy salaries have not increased as much as those of comparably educated professionals in other fields.

Although clergy salaries rose 54% and were greater than the estimated cost of living rise of 41% in the past decade, the income increase was not as great as those of lawyers (77%), personnel directors (76%), accountants (70%), or chemists (61%), the survey found.

Questionnaires were sent to a total of

8,659 parish priests and ministers through their individual churches and the survey results were based on 4,635 usable replies. The survey itself was funded by a grant from the Ministers' Life and Casualty Union of Minneapolis.

The survey found that:

✓ Clergy in local churches receive an average annual cash income of \$7,703. Other income sources such as housing and utilities allowances, bring that figure up to the equivalent of \$10,348. "This is about half of what an attorney, accountant, or personnel director earns on the average," the study report said.

✓ 14% reported an overall salary figure of less than \$6,000, while 11% reported more than \$15,000.

✓ 67% of the clergy benefit from some form of pension plan, but only 55% are covered by health or life insurance, or supplementary annuity programs. Only 15% are compensated for Social Security tax, which they pay as "self-employed" persons. Adding fringe benefits, the average income for clergy in 1973, the year covered by the study, reached \$11,435.

Most clergy pay for such profession-related expenses as automobiles, with 76% reporting an average expenditure of \$949 for work-related car use last year. Combined with such expenses as costs for church meetings away from home, needed books and journals, clergy had an average uncompensated annual expenditure of \$1,134.

Of the survey respondents, 65% said their incomes were not adequate for their needs; 75% reported indebtedness—the median amount was \$5,296; 33% reported having mortgages—average amount was \$13,755; less than 2% were "despairing" of ever meeting these obligations; and 7% said they were earning more than required to pay all bills.

To make ends meet, 45% of the respondents reported working spouses and 22% reported secular jobs on the side.

Distinguishing between moonlighting and part-time work, the study reports moonlighters work less than 20 hours a week and earn an average of \$875 a year; part-timers work upwards of 20 hours a week and earn an average of \$6,250 a year.

Comparison of female clergy and male clergy were representative of only eight of the 19 religious bodies taking part in the survey and were based on 124 usable questionnaire replies.

The survey showed congregations served by female clergy were generally smaller (an average of 128 members) than those served by males (an average of 313 members); have smaller budgets (average \$17,000 as against \$35,800 for churches served by men); and pay smaller salaries with the average for female clergy at \$6,516, nearly \$4,000 less than that for men. It also showed that 55% of the female clergy have college degrees to 69% of their male counterparts.

Satisfaction in work was reported by 83% of all respondents. Only 6% agreed with the statement: "Even though my salary is reasonably adequate, I don't really enjoy my work." Another negative proposition: "Years of working at a low salary have left me discouraged with the ministry," drew a 16% agreement and an 84% disagreement.

Highest income averages were reported by clergy in the northeast and Pacific coast states—\$11,170; the lowest in the south central states—\$9,358. Clergy serving rural areas were generally the lowest paid, averaging \$5,277 a year. Those in suburban areas averaged \$13,640 a year.

The relatively small (287,000 members) Christian Reformed Church led with an average parish clergy salary of \$12,250. The Episcopal Church followed with an average parish salary of \$11,869.

Of the 19 religious bodies taking part in the survey, nine had less than a \$10,000 average income for parish clergy in 1973.

### ARCIC

## Dialogue Group Visits Pope Paul

Pope Paul VI told members of the Anglican-Roman Catholic International Commission that their efforts at collaboration in many parts of the world show "how widespread is the impulse toward reconciliation in Christ" and the impetus for unity which God wills.

In receiving the group at Castelgandolfo, the pontiff recalled that many had been either participants or observers at Vatican II and that some "accompanied our beloved brother in Christ, Michael Ramsey, on his visit to this See more than eight years ago."

The pope remarked that it was from that 1966 meeting that the Anglican and Roman Catholic Churches resolved to begin the dialogue. "The dedication and the depths manifested in your work during these recent years testify to and strengthen the special relationship" between Anglicans and Roman Catholics, he added.

Acknowledging that the members of the dialogue group interrupted a "difficult phase" of their work to visit him, the pope said that "at such a moment there is no need for us to remind you of the obstacles which remain to be overcome. Rather, let us dwell on hope and encouragement."

The commission, which has already issued consensus statements on the eucharist and the ministry, is now seeking to formulate a common position on authority in the church, including the role of bishops and the pope in the church.

Pope Paul told the group that what they are seeking is "God's work, and that indispensable aspect, in our time, of the ministry of Christ, which is the ministry

of reconciliation.

"We pray that you will have the spirit of knowledge and of prophecy and of faith that moves mountains," he added, "but remembering St. Paul's scale of values, we pray above all that you will have love which bears all things, hopes all things, endures all things, and leads us from partial knowledge to full understanding."

### ORDINATION OF WOMEN

## Groups Call for Special General Convention to Deal with Matter

On a vote of 7-0, with one abstention, the standing committee of the Diocese of Washington called upon its resident bishops to press for "positive action" on the ordination of "qualified women to the priesthood and episcopate at the earliest possible moment."

The standing committee affirmed that the Episcopal Church is "moving toward" the ordination of women as priests and bishops.

It asked the Rt. Rev. William F. Creighton, Bishop of Washington, and the Rt. Rev. John T. Walker, Suffragan Bishop of Washington, to use their influence in calling a special General Convention to deal with the issue of female priests.

The standing committee of the Diocese of Central New York has called on the House of Bishops to set a special General Convention for spring, 1975, to consider the issue of the ordination of women. By a majority vote, the committee asked for such a convention "to move toward the regularizing of the irregular ordinations held in July, in Philadelphia."

The committee also asked one of its own female deacons the Rev. Betty Bone Schiess, who took part in the Philadelphia service "not to exercise any formal, public act of a priestly nature until such time as the whole church has had opportunity for greater study, discussion, prayer, and action, and we commit ourselves to see that these things are undertaken. . . ."

The standing committee unanimously requested that the diocesan commission on ministry and Mrs. Schiess present to the committee the "necessary documents for the ordination to the priesthood."

The Bishop of Central New York, the Rt. Rev. Ned Cole has lifted the inhibition imposed on Mrs. Schiess to function as a deacon in the diocese, following her participation in the service in Philadelphia, July 29.

He told Mrs. Schiess that he had named a committee of five to examine all facts concerning that action in order to determine if, in their opinion, there is sufficient ground for a presentment.

In a letter and in a telephone call, the

bishop reminded Mrs. Schiess: "You are aware that my action which resulted in inhibiting you from all ministerial actions as a deacon was based on a canonical requirement that 'no deacon shall be ordered priest unless he be first recommended to the bishop by the standing committee of the diocese to which he belongs.'"

The bishop continued: "I stated this to you when you informed me on July 16th you planned on being ordained later that month in Philadelphia. You will recall I asked you not to go through with that service and that I also asked my three brother bishops who proposed to officiate at that service not to ordain you, because their action would impair the future of your ministry and do irreparable damage to the church. Now that the House of Bishops has stated that the service in Philadelphia did not make valid ordinations, there is no cause for my disciplinary action to continue. I appreciate your respectful compliance with that."

#### **CHURCH ORDER**

### **North Carolina Acts**

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, has declared that none of the 11 female deacons who took part in an irregular ordination in Philadelphia in July "will be granted a license to perform any ministerial function within this jurisdiction."

In a memo on the ordinations which have since been declared invalid at a special House of Bishops meeting in August, Bishop Fraser informed all clergy and senior wardens in the diocese that "any clergyman of the church who allows any of these persons to perform any priestly function in his cure will be conducting himself contrary to the constitutions and canons of the church."

Bishop Fraser emphasized that "the issue here is not the ordination of women to the priesthood, but the maintenance of good order and discipline in the church."

### **Springfield Inhibits "Rights and Privileges"**

In a pastoral letter issued to his clergy and parishes, the Rt. Rev. Albert W. Hillestad, Bishop of Springfield, stated that the bishops and the 11 women who took part in the now-invalid service of ordination in Philadelphia would be inhibited from practicing their ministry in the diocese.

"In light of what has happened," Bishop Hillestad wrote, "and in consultation with the clerical members of the standing committee of the Diocese of Springfield, I hereby withhold from these four bishops, Daniel Corrigan, Robert L. DeWitt, José A. Ramos, and Edward R. Welles, the rights and privileges to exercise their

ministry in the diocese . . . , and the same inhibition applies to the deacons ordained by them. This discipline shall remain in effect until such time as the matter has been resolved by the proper authority."

#### **COLORADO**

### **Bishop Endorses Monastic Order**

The Bishop of Colorado has officially recognized a monastic order working out of a Denver parish though many Episcopalians reportedly think the members are little more than "a bunch of hippies."

The Rt. Rev. William C. Frey received the life vow of the Rev. John M. Stark, rector of St. Andrew's Church, as abbot of the Order of the Holy Family. He declared the order a "canonically instituted" monastic organization for men and women.

At present, the order has three members—two men and one woman. It has had many transient members since Fr. Stark founded it five years ago.

The priest has as his goal "ministering to the ghetto" in which St. Andrew's is located. The rundown area, on the fringe of the downtown shopping section, is filled with transient hotels, dilapidated houses, bars, and cafes. St. Andrew's was once one of Denver's richest parishes.

The Diocese of Colorado gives the church \$1,000 annually for the summer "crash" program which deals largely with runaways, and counseling young people who have problems with their families.

Bishop Frey contributes \$100 per month for the work of the order.

Future plans of the order call for the development of Abbey Square, using half a city block around the church for a monastery and a convent, as well as a playground, swimming pool, and an office building.

#### **RELIGIOUS ORDERS**

### **Dr. Mascall Addresses Consortium**

The noted Anglican scholar, Dr. Eric L. Mascall of London, told an international meeting of conservative Roman Catholic nuns meeting in Pasadena, Calif., that the most crucial need of churches today is to "keep alive" the consciousness that God is real.

This is essential, he said, so that "when, in its disillusionment, the world turns again to God—as indeed many men and women are already turning today—it will not find that the church has lost its own sense of the transcendent."

Dr. Mascall, author of *The Secularization of Christianity*, addressed the second International Assembly of Consortium Perfectae Caritatis. The meeting was the

seventh annual assembly at the national level for the group.

Secularization is "predominant in our culture" today and "it is radically atheistic," the speaker said. He described three types of atheism.

They are, he said, reasoned atheism, willed atheism, and assumed atheism. The last, a position taken without much thought on the basis that arguments for and against are a waste of time, is the position of most English-speaking people, according to Dr. Mascall.

He emphasized that "one of the most urgent duties of the church today is to keep alive the consciousness of transcendent deity as the source and goal of all finite existence. . . ."

"If people do not find (the transcendent) in the church, they will seek it elsewhere and possibly in very dubious places," Dr. Mascall said.

Each of the 250 nuns attending the three day consortium wore a habit. Indeed wearing the habit is one of the requirements for membership in the four year old organization.

The group does not attempt to compete with the Leadership Conference of Women Religious of the United States (LCWRUS), an organization of American major superiors which had met earlier in Houston.

Although the flavor of the Houston meeting seemed comparatively liberal (discussion on social justice, world hunger, amnesty, etc.), observers noted that a woman who attended both meetings tried to downplay any appearances of divisiveness among sisters' organizations.

Mother Superior Alice Anita of the Sisters of St. Joseph, Chestnut Hill, Pa., said she saw a deepening interest in the inner, spiritual life among sisters in LCWRUS. She denied a news report that said the LCWRUS adopted a resolution that called upon the church to ordain women as priests.

The consortium adopted four resolutions with no discussion, but they held little potential for misunderstanding or debate. Essentially, they reaffirmed the organization's determination to remain recognizable sisters with permanent vows and loyalty to their church.

#### **CHURCH AND STATE**

### **Court Bars Church School Construction**

The editor of the *Catholic Standard*, newsweekly of the Archdiocese of Washington (D.C.), criticized a federal Court of Appeals ruling blocking the construction of an Episcopal parish school.

Msgr. William F. O'Donnell declared that the ruling against St. Patrick's Episcopal Church, Washington, D.C., sets a "precedent (which) has extremely dangerous implications."

The ruling also gives the local board



of education "the power to destroy private schools on the ground that they interfere with public schools," the priest wrote.

The appellate court decision held that the District of Columbia's board of zoning adjustment should have solicited information from the board of education concerning the effect of the proposed new school on two nearby public elementary schools, an issue raised by local citizens.

"We are at a loss to see why the board of education should have any say in the matter," said Msgr. O'Donnell. He said private schools exist because "parents wish to exercise their right to have their children educated in schools of their choice . . ."

The priest, who is also an attorney, charged that the decline in quality public school education is being blamed on everything but the root cause—lack of discipline and teaching quality. "Undoubtedly, there are many reasons for such a decline, but the existence of private schools in the area is not one of them."

The editor asserted that public schools in Washington are supported by the "wealthiest entity in the world—the U.S. government. There isn't a private school in the nation that can match the financial resources available to our public schools."

Noting that operating costs of public schools are "triple" those of non-public schools, he said the real question, then, is "how these resources are being utilized. If they are being properly utilized, it is obvious that while the private schools may be a challenge to the public schools, they are not a threat."

The priest said: "We think that it is the duty of the courts and the governmental officials to avoid any action which would interfere in any way with parents' right to educate their children in schools of their choice. To place limitations on the location of private schools would be a direct interference with this right."

## **WCC**

### **Episcopalian to Direct CICARWS**

Mrs. Muriel S. Webb of Cos Cobb, Conn., is the new director of the World Council of Churches' Commission on Inter-church Aid, Refugee and World Service. An Episcopalian, she succeeds the Rev. Alan Brash of New Zealand, on Oct. 1.

The commission, known as CICARWS, is a major channel for humanitarian aid from the member churches of the World Council. Since WW II, the agency has played a pivotal role in disaster relief, refugee services, and efforts to improve the lot of the world's poor.

Mrs. Webb, 61, has had wide experience in the whole field of Christian social

ministry, as well as in relief. At one time, she was head of the social relations department for the Episcopal Church. She is immediate past chairman of Church World Service (CWS), the relief agency of the National Council of Churches.

The central committee of the WCC has approved Mrs. Webb's appointment which will run through 1976.

In an interview, Mrs. Webb said the commission has four broad areas of responsibility:

✓ Enabling national churches throughout the world to assist other national churches with economic, social, health, educational, and development projects.

✓ Assisting millions of refugees on all continents.

✓ Providing relief in cases of war, epidemics, and natural disasters.

✓ Helping in the formation of projects in social and human development.

## **FAITH HEALING**

### **23 Patients Who Professed Cures Checked**

A Minnesota surgeon and author, after following up on the cases of a number of patients who thought they had been "healed" at a famous faith healer's religious services held in Minneapolis, reports he couldn't find a single cured patient in the group. But neither was intentional fraud found.

Dr. William A. Nolen of Litchfield, Minn., who wrote the best seller, *The Making of a Surgeon*, said he found some patients didn't even suffer from the diseases reported, one who dramatically left a wheelchair when she did not really need one, and in checking further, he found two cancer patients in much worse condition.

The study of faith healing was done as part of a new book, *Healing: A Doctor in Search of a Miracle*, that Dr. Nolen has written for publication next year. He attended services held by Kathryn Kuhlman because he considers her "probably the most highly regarded of the Christian faith healers."

"I went into this not to put down Kathryn Kuhlman—anything but," he said. He noted that his own religious background had convinced him that faith could play some role in healing.

"Doctors have a bad reputation for being nay-sayers without looking," he added. "I would have been delighted if I could have demonstrated that this was divine intervention."

With Miss Kuhlman's permission, the doctor served as an attendant at her services in the Minneapolis Auditorium in June, 1973, helping push patients in wheelchairs. He kept the names and addresses of 82 people who, responding to Miss Kuhlman's appeal to come to the stage if "you've been healed," walked or were wheeled up.

Six weeks later, Dr. Nolen began attempts to reach these 82 people. Some, he said, realized the next day that they hadn't been helped at all and "would like to forget it now." Some could not be found. But the doctor was able to interview 23 people on the list.

"These were people who still insisted they had been cured, or they hedged it and said they had been helped," he explained. But as a doctor, after studying these cases, he said, "I was led to an inescapable conclusion. Not one had been miraculously cured of anything."

All had illnesses, from acne to walking problems, that either have the normal up-and-down courses or are influenced easily by the powers of suggestion, or both, he explained.

Dr. Nolen said he was surprised that not a single cancer patient was among the 23 who reported they had felt they had been cured. So he checked further. Two other patients were much worse. A third case was a woman who had come forward at the services to "claim" a cure when lung cancer patients were called for. At Miss Kuhlman's suggestion, the woman had "proved" her cure by taking deep breaths without any pain.

Medically, Dr. Nolen said, this was no surprise. "I know that most patients with lung cancer can breathe deeply." But when he contacted her later, he was surprised to find "she had not had lung cancer at all." He quoted the woman as saying:

"I have Hodgkin's disease and some glands in my chest are involved. But since no one else got up when Miss Kuhlman said, 'Someone with lung cancer is being cured,' I figured it had to be me.

"I've been back to my doctor and he says he can't see any change in my x-ray. I think I breathe better, but it's hard to tell, since I never had much trouble breathing anyway."

## **ARCHBISHOPRIC IN JERUSALEM**

### **Two Arab Prelates May Be Last Named by Canterbury**

Two recently consecrated Arab bishops may be the last Anglican prelates who will be named by the Archbishop of Canterbury.

It is expected that the Archbishopric in Jerusalem will become autonomous in two years. Meanwhile, the area is currently administered by the Rt. Rev. Robert Stopford, former Bishop of London and now Vicar General in Jerusalem. He is also in charge of working out details for bringing about the autonomous church which probably will be named the Evangelical Episcopal Synod of Jerusalem and the Mid-East.

There has been an Anglican presence in the Middle East for 133 years. The archbishopric was set up in its present

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# JOHN of CRONSTADT

A man and teacher of prayer

By GEORGE W. MORREL

One of the outstanding spiritual directors and writers in our century has been but little known in the West, to the great loss of the Christian West. That is John of Cronstadt, who died in 1908. A married parish priest of the Russian Orthodox Church, he spent his entire ministry of 53 years' duration in one parish. Ordained to the priesthood in 1855, he was immediately appointed to St. Andrew's Church, Cronstadt, Russia. Cronstadt, an island in Leningrad harbor, was and is a naval base. Furthermore, in John's time, it was a place to which delinquent and criminal types were exiled. He was a diligent pastor, visiting the poor, the sick and the needy in the slums around the city. It was these people, the very lowest social category of the population, who were the first witnesses to the saintliness of Father John.

John had no sudden conversion, and his spiritual progress was gradual although steady. He was a man of fervent and frequent prayer, and seemed to have certain gifts of clairvoyance. It became known that he had a power to heal through prayer, and he was eventually sought out by people from all over the Russian Empire. The sick throughout that vast land would often send telegrams to him asking for his prayers, and sometimes healing would take place even though there had been no face-to-face contact with Father John. If grateful people sent him money, he would immediately give it to the poor and never kept anything for himself. He also founded social service agencies in Cronstadt. In nearby St. Petersburg, the capital, he founded a convent in which he was later buried. He taught religion in the local schools and was also an indefatigable preacher. Many of his sermons were later published,

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sometimes in numerous editions. However, his most important and best-known work is his spiritual diary, published under the title *My Life in Christ*.

Much of John's preaching had a prophetic edge; he warned the self-indulgent, materialistic and socially insensitive aristocratic classes of imperial Russia that their social and economic system would soon collapse unless there was a change

of heart. The Emperor Alexander III was fond of Father John, and when the Emperor lay dying in Livadia Palace in the Crimea, he sent for John to come to him from Cronstadt to attend him upon his death-bed.

Father John himself died fourteen years later, on December 20, 1908. Vast crowds of people thronged to the funeral. The long funeral procession wound its

way through the streets of St. Petersburg, escorted by an army band playing church hymns.

John was not a theological scholar in the commonly accepted sense, although he was a graduate of St. Petersburg Theological Academy, at that time accepted as the finest in the country. His spiritual teaching and his theology were biblical in origin and orientation. He did not seem to depend much on the ascetical writers of the Orthodox church, most of whom, indeed, were monks. But his works are replete with quotations from scripture and allusions to scripture. He was also influenced by the liturgical tradition of the Eastern church, which, as everybody knows, is very rich.

The latter is manifested, for example, in his strong and vigorous trinitarianism. The doctrine of the Holy Trinity, which permeates so much of Eastern liturgy, God one in being and three in hypostases, is the foundation-stone for a very great part of Father John's theological thought. Especially does he see in the Trinity a unity in love, and the basis of human unity.

He states that God is spirit, an incomplex being who is wholly in non-numerical incomplex thought—the Trinity. From the doctrine of the divine omniscience John derives a strong sense of God's presence and God's complete knowledge of our own souls. God is nearer to us than anyone or anything else, however near wife, father, mother, daughter, son or friend may appear to be. We breathe in God, we think in God, we feel in God, we speak in God, we work in God. Therefore we should always be aware of God's close presence and of his full and complete knowledge of us. But when we rebel against God and fall into sin, he withdraws. Because we have alienated ourselves from him, he seems far away. Surely this must explain the widespread lack of a lively awareness of God so prevalent in our time.

Just as our own thoughts are in a sense placeless and spaceless, so God, pure spirit, is not limited by space and time; but all the created order is ultimately determined by him and limited by him. By his power he keeps everything in existence. He is in every place, and, according to John, unlimitedly contains every space. An important aspect of the infinity of God is the infinity of his love.

In the Incarnation God has manifested his wisdom, mercy and omnipotence. By his incarnation he has made manifest the mysteries of faith which are only partially shown in the Old Testament. Through his incarnation he has brought us into communion with himself.

Father John was above all a man of prayer and a teacher of prayer. Communion with God is not only in the sacraments but also in personal and corporate prayer. Praise to God is the beginning of

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## FEASTS, FASTS, AND FERIAS

# St. Luke — Ministry to the Sick

By The Rev. H. BOONE PORTER, JR.

October, like other months, has its fair share of major and minor saint's days. One of the major ones is, of course, St. Luke's Day on October 18. As the author of one of the Gospels and also of the Acts of the Apostles, Luke is justly loved. His day also has another dimension. The Epistle to the Colossians, chapter 4, verse 14, calls Luke "the beloved physician," and it has been generally assumed that this does indicate the profession of the writer of the Gospel. Hence during the recent past, it has become customary in our churches to have prayers for hospitals and for doctors, nurses, and medical workers on this day and on the Sunday following. This practice has much to commend it. Let us then consider some possible amplifications and variations.

First of all, the ministry of the church to the sick is certainly a topic deserving at least one sermon per year. The Sunday before or after St. Luke's Day is a good time for it. It can be a solidly instructional or teaching sermon. There are certain things people should be asked to hear about and to think about when they are in good health for when they are sick, or perhaps dying, it may be too late.

This is also a good time of year for clergy and parish leaders to ask themselves about the long-range goals of the parish in ministering to the sick. In many areas, there is a prayer group especially concerned with praying for the sick. A further step is to provide training for several responsible persons to undertake visiting the sick in behalf of the church, praying with them, and on appropriate occasions accompanying the priest when the eucharist is to be administered in a home or hospital room. The ordained clergy themselves continue to have a unique responsibility for sacramental ministrations to the sick. Here again there is an open season for teaching. The procedures for communion from the reserved sacrament, or from a brief celebration at the bed-side, are quite unknown to most Episcopalians. It is often said nowadays that sickness should not be viewed as a punishment for sin. Yet many people do have serious reasons for guilt, and illness remains a significant opportunity for self-examination, penitence, and confession.

Least known to most people is anointing or unction (both words mean the same thing). This involves two liturgical rites. First there is the blessing, or setting apart with prayer, of the oil to be used for this purpose; second, there is the ac-

tual administration of anointing to the sick person. It was a great step forward when in 1928 a very suitable form for the latter (translated from ancient sources), was added to our American Prayer Book, page 320. The preliminary rite for blessing this oil, however, has not been specified. The oil (ordinary pure olive oil) may be blessed by a priest in the sick room immediately before use. It may also be blessed at a public service and kept for later use. It is especially regrettable that the Prayer Book does not provide for the public blessing. For when it is performed in a congregational context from time to time, people are given an opportunity to learn what it is about. They also unite their prayers to those of the priest in dedicating this oil to its sacred purpose. The oil becomes the outward and visible sign of the intercessions of the entire congregation in behalf of its members.

In the Roman rite, it has been customary for many centuries to have the oil for the sick solemnly blessed by the bishop on Maundy Thursday, at the same mass when the oil of catechumens and the holy chrism are blessed. It is a very long and complicated service, the different parts of which have not always been well understood. Anglican adaptations of this rite usually leave much to be desired. Participants have not always clearly known which oil was being blessed for which purposes. In any case, on Maundy Thursday, the thoughts of the church are properly given over to the Lord's Passion, and the oil for the sick will receive at best a few moment's attention. If unction of the sick is to be given a place of proper dignity, the public blessing of this oil surely must take place at some other time or times. We are suggesting that the Sunday after St. Luke's Day is a very suitable occasion, at least in our present period of history. There is no need to restrict the performance of this blessing to the bishop. Priests are proper ministers to perform it, although it is appropriate that they do so in a way that is not unduly elaborate or ostentatious. Suitable directions are given in *Services for Trial Use*, page 349. Prior to being blessed, such oil may be brought up to the altar, together with other offerings, during the offertory. It may suitably be brought forward by someone who has been actively involved in concern for the sick. It is interesting that the rites for the sick are the only sacramental functions specifically entrusted to priests, or presbyters, in the New Testament—see the Epistle of St. James, Chapter 5, verses 14-16.

# EDITORIALS

## Evangelism — Or Extinction

It may be accidental, but it's hard to believe it is entirely so, that the Archbishop of Canterbury-elect and the Archbishop of York-elect are both men who have distinguished themselves as strong "evangelicals" not so much in the familiar partisan sense of that term as in their commitment to evangelism.

Dr. Donald Coggan, who will succeed Dr. Michael Ramsey at Canterbury, is primarily known to the Church of England and throughout the Anglican Communion as a vigorous proponent of the kind of evangelism which has been all too lacking in Anglican Christianity of the past and present.

The man who is to succeed Dr. Coggan at York, Bishop Stuart Y. Branch of Liverpool, is a vigorous evangelist—also an ecumenically minded one who considers a denominational approach to evangelism futile. "It simply is not possible to present the Gospel to this country [England] in denominational terms," he has said. "Any real forward movement depends upon all working together."

Evidently the people who make the decisions in the Church of England concerning the elevation and promotion of church leaders are coming to realize that a church which functions only as a holding operation will neither hold nor operate for much longer. As Emil Brunner once put it, the church lives by mission as fire lives by burning. And mission includes evangelism as the proclaiming of the Gospel and witnessing to its power and life, to those who are far off and to those who are nigh.

What is true in England is no less true in the United States, despite the fact that in this country the comparative material prosperity of the institutional church may be deceptive to the beholder, and especially to the complacent churchman. What all Christians wherever they may live need to see is that if the church is not growing it is dying; and growth is the result of faithfulness in mission and boldness in evangelism.

## Rescuing Lind- bergh's Good Name

To those whose memories span the career of the late Charles Lindbergh it was distressing to read, in many editorial comments at the time of his death, that he had been a supporter of Hitler and Nazism at the outbreak of the Second World War. That is an ugly slander with no tincture of truth in it, and we hope that those who prepare history texts for young America will deal more carefully with the facts of the case than they have evidently done to date.

Lindbergh was an isolationist, as had been his father—and countless other good Americans—before him. They felt that their ancestors had migrated to America to get away from Europe's miseries, among them her wars. After the war had broken out in 1939, and before Pearl Harbor, they said that this was not America's war. Once the Japanese had attacked America, Lindbergh was eager to join in this country's defense; but President Franklin D. Roosevelt, who had slanderously called him a "copperhead," blocked his effort to secure a military commission. Despite that vindictive rebuff,

Lindbergh gave valuable service throughout the war as a civilian expert consultant on aviation.

It is ironical nowadays to hear American liberals, who have canonized FDR, declaiming that it is not Uncle Sam's role to police the whole planet. They say this only sometimes—when the real or potential enemy is of the Left. If the enemy is of the Right they can be ecstatically trigger-happy. That Uncle Sam is not divinely commissioned to police the planet is exactly what Charles Lindbergh said, and was damned as a traitor for saying.

On balance, the Lone Eagle's service to his nation and the world was manifold, unique, and splendidly selfless. His name deserves to be rescued from that vicious calumny, and to be well and gratefully remembered for both his national patriotism and his world loyalty.

## Is Your Church Overcrossed?

Recently I visited a church and counted thirteen crosses in the chancel: three on the altar, two on the frontal, two on the lectern, two on the pulpit, two on the priest's stole, one on his surplice, and the processional cross. I was reminded of a military parade in which one unit carries about fifty American flags as though to proclaim: "We are not only patriotic, we are super patriotic." I can't imagine an assertion like that in the apostolic church: "We are not only Christian, we are super Christian!"

Does multiplying a symbol achieve anything? Should a married person wear a wedding ring on every finger? Should a baby be dipped into a dozen fonts at baptism? Should a husband kiss his wife ten times when he leaves for the office? Should we burn 25 candles in the chancel to strengthen our faith in Christ as the light of the world?

It is fitting to have *one* cross in the chancel representing the unique and eternally precious sacrifice at Calvary 2000 years ago. There is one Jesus Christ; there is one sacrifice. Multiplying crosses does not increase the value of the sacrifice for the devotion of the worshiper.

Is Christianity to be equated with *crossianity*? Certainly the crucifixion is one aspect of our religion but so is the creation, the incarnation, the Holy Spirit, the church, the resurrection, the day of our Lord's return. Pastors should introduce ecclesiastical designers to other symbols of our faith: the fish, the dove, the light, the door, the vine, the river, the ark, the ox, the eagle, the net, the shepherd's crook.

There is one Lord, one faith, one baptism—and one cross.

(The Rev.) ELDRED JOHNSTON  
Retired Priest of the Diocese of Ohio

## Words Fitly Spoken

A very honest atheist with whom I once debated made use of the expression, "Men have only been kept in slavery by the fear of hell." As I pointed out to him, if he had said that men had only been freed from slavery by the fear of hell, he would at least have been referring to an unquestionable historical fact.

G. K. Chesterton

form in 1957, with ultimate responsibility vested with the Archbishop of Canterbury, titular head of the Anglican Communion.

St. George's Cathedral in Jerusalem and an adjoining college will remain the property of the Church of England as an Anglican center for ecumenical relations.

#### ORTHODOX

### Clergy Shortage: Train by Mail

The Russian Orthodox Church has a shortage of clergy and is offering theological correspondence courses to hundreds of parish priests ordained without formal seminary training.

Archbishop Vladimir, 38, rector of the seminary and academy at Zagorsk, USSR, site of the 634-year old Trinity-St. Sergius Monastery, said, "In life, demand always exceeds supply and that pertains to us. To supply, totally, enough cadres is very hard. We have correspondence to take care of this deficiency."

Though there are 200 students enrolled at the seminary in Zagorsk, and 100 more in the high-level academy, 750 students are taking correspondence courses offered by the school. The seminary and academy in Leningrad have about 300 students and the seminary in Odessa has 150 students.

These are the only formal training centers for the Russian Orthodox Church, which reckons its followers in the millions. The exact number is not known, but a church official stated that "judging from Sunday offerings," the church "regularly" attracts 30-50 million people out of the 250 million population of the Soviet Union.

"The Church is growing. It is alive," said Metropolitan Yuvenaly, chief spokesman for the Moscow Patriarchate.

The church is hemmed in by bureaucratic restrictions but its hierarchy has established a truce with civil authorities—supporting Soviet policies through sermons, foreign appearances, or making large contributions to the Soviet peace fund, and doing its best within permissible limits.

#### RELIGIOUS ORDERS

### Anglican, R.C. Franciscans Celebrate Anniversary

Franciscan friars and nuns observed the 750th anniversary of the arrival of their order in Britain at a nine-day festival at Canterbury.

In the year 1224, nine ragged friars, sent by St. Francis, landed on the southeastern tip of Britain, and, after being thrown into prison, later walked to Canterbury to set up their first home. It was

in a 13th century building on the site of the original friary, that the Franciscans held services during the festival.

The climax of the festival was the simultaneous saying of mass by the Archbishop of Canterbury, the Most Rev. Michael Ramsey, and Roman Catholic Archbishop Cyril Cowderoy of Southwark.

After a picnic lunch on the last day of the festival, participants walked in procession into Canterbury Cathedral for a Solemn Act of Thanksgiving. Preaching at the service was the Rev. Agnellus Andrew, a noted authority on Roman Catholic radio and TV communications, whose namesake, Agnellus of Pisa, led the original expedition to Britain 750 years ago.

The Rt. Rev. John Moorman of Ripon, who was the chief observer during Vatican II, delivered a lecture to mark the opening of a Franciscan Study Center at the University of Kent, and Brother Michael of the English province (Anglican), preached at an outdoor youth service. The Day for Young People featured music by the Fisherfolk, a Christian group from Houston, a musical on the life of St. Francis, and a folk concert.

#### THE PHILIPPINES

### Executive Council Member and Wife Held Hostages

Hamilton B. Edwards, an American planter and a member of the Executive Council of the Episcopal Church, was held hostage, along with his wife, Rose, in their bungalow in Upi, for a week. News of the attack, which took place in mid-summer, has just been released.

Mrs. Edwards, a Filipina, is a physician and operates a clinic in Upi.

Mr. Edwards, son of an American pioneer in the Philippines who built an agricultural school at Upi and then encouraged missionaries to go there, heard firing outside his house before dawn of a morning late in July. In response for shouts for him to come out, he walked out with his revolver which he did not use because he saw he was outnumbered and outgunned by an estimated 500 Moslem rebels who were beginning their attack on the town. They burned and looted the area before fleeing back to their mountain hideouts.

Mr. and Mrs. Edwards saw their 200 acres of coconuts and corn destroyed or carried off. Though their home was not burned, it was badly damaged by small arms fire. Other buildings on the property were burned and all farm equipment was lost.

Mr. Edwards said he planned to stay in Upi, though he had thought of moving somewhere else on the island of Mindanao, but there is widespread trouble throughout the area and the market value of his land has decreased because of the insurgency.

## BRIEFLY...

■ Woodpeckers had taken over the belfry of St. Mary's Church, Woodburn, Ore., pecking holes the size of golf balls, even of baseballs, and interrupting the sermons preached by the Rev. Everett Hall. Friends hung plastic snakes around the belfry, for after all it has been said that woodpeckers are afraid of snakes. This device worked for a time. One Sunday morning during sermon time, the ominous rat-a-tat-tat was heard again. The woodpeckers were back. Someone suggested that the birds would be afraid of an owl. It did not matter what kind: a barn owl, a great horned owl, a screech owl, a snowy owl, or a stuffed owl. Today, standing guard outside St. Mary's rustic belfry is a member of the latter species, quoting softly, "Never again, never again."

■ By a vote of 112-59, the synod of the Diocese of Wellington (New Zealand) adopted a statement advising the World Council of Churches that the synod opposes giving more financial aid to "organizations whose avowed aim is to bring violence and terror to Rhodesia or elsewhere." The vote followed a 90-minute debate.

■ A vote taken earlier this year at the national synod of the Church of the Province of New Zealand favoring the ordination of women to the priesthood, has been endorsed by the synods of Auckland, Dunedin, and Waikato. In addition, the Auckland synod has approved a three-year trial period for a separate Maori synod and standing committee within the Diocese of Auckland. The Maoris are New Zealand's native Polynesian people.

■ With the appointment of Bishop Richard B. Martin as executive for ministries, Presiding Bishop John M. Allin filled the last major vacancy on the staff of the Episcopal Church Center. Bishop Martin, a graduate of Allen University and Bishop Payne Divinity School, had been Suffragan Bishop of Long Island since 1967. He holds honorary degrees from Allen, the University of the South, and Virginia Seminary.

■ At a meeting of the Diocese of Natal, in Durban, Bishop Phillip Russell of Port Elizabeth was elected bishop of the diocese to succeed Bishop Vernon Inman who has retired. The election came on the third ballot from among 26 nominees. It was the first diocesan assembly at which the lay delegates cast votes for their diocesan. One African clergyman, who asked not to be identified, charged that the diocese was geared to exclude black leadership. Of the 2.5 million Anglicans in South Africa, a majority are black. Most bishops are white.

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## LETTERS

Continued from page 5

tarian "it."

Thus, in an editorial in the future, you should be able to report on a form letter you sent out, addressed to "Reverend and dear Person" in which you said that you hoped that the complimentary copy of THE LIVING CHURCH which had been sent to it would whet its appetite for more of the same.

Who (What?) could possibly object to that?

BERNICE ELIZABETH YOUNG  
New York City

### The New Donatism

Obviously the numbers of letters must be enormous, but the following quotation might be of some interest:

*Epistola LXXIV Firmilian to Cyprian*  
(AD 256 in my Ante-Nicene Fathers):

"... there arose among us on a sudden a certain woman, who in a state of ecstasy announced herself as a prophetess and acted as if filled with the Holy Ghost... but that woman among other things by which she had deceived many, also had frequently dared this:

to pretend that with an invocation not to be contemned she sanctified bread and celebrated the Eucharist, and to offer the sacrifice to the Lord, not without the sacrament of the accustomed utterance; and also to baptise many making use of the usual and lawful word of interrogation, that nothing might seem to be different from the ecclesiastical rule."

There rings something familiar about this event of the third century; apparently we have some new Donatists or Montanists, presenting us with a church of the properly pure, and alone with the Holy Spirit.

(The Rev.) WINSTON F. JENSEN  
St. James' Church

Belle Fourche, S.D.

### Confession

This is to suggest a factor that may have some relation to the problem posed by Bishop Alexander in his guest editorial [TLC, Sept. 1]. Apparently some people in very important quarters of the Episcopal Church have become affected by the "permissiveness" of the age. In *Prayer Book Studies XVII* it was proposed that confession should be included in the eucharist only five times a year. I believe it was because of the great protest from lay worshipers that this proposal was dropped.

In the Green Book a short form confession is generally proposed to replace the more complete forms in the Prayer Book. The effect of these short forms is to make it seem less important, rather perfunctory. All this gives the impression that confession is not very important, and, further, that our sins are not very important. The traditional confessions indicated that our sins are indeed extremely important. But then confession was followed by absolution, and the great joy of restoration to God's grace through his love and the mediation of his Son.

F. BRUCE GERHARD  
Summit, N.J.

## JOHN OF CRONSTADT

Continued from page 11

prayer: When we behold God's beautiful mercies to us and all the wonderful created order we are "involuntarily incited to praise." When we remember that we were created, that we are predestined for eternal blessedness "quite without cause, not in accordance with merits," when we remember all the numerous occasions upon which God has forgiven us, and all the natural gifts and all the spiritual gifts which we have received at his hands, we are overwhelmingly moved to praise God. These acts of praise are among the psalms and prayers of the church, but they should also be among the spontaneous prayers of the people of God.

Some people, Father John points out, pray as if there were no God or as if God could not hear them. True prayer, he reminds us, is prayer with the whole heart. We must fix our attention upon God, remembering that prayer is conversation with God. We need not always pray in the words of others (e.g., Prayer Book or Psalter), but should also pray in our own words, as befits conversation. Such fervent and heartfelt prayer he deems to be an unfailing source of illumination and the secret of success in any work.

John is also aware of the fact that prayer involves spiritual combat. In these times in which a sometimes almost obsessive interest in such things as the recent film *The Exorcist* suggests that many people are more interested in Satan than in the Trinity or the Incarnation, a note about Father John's demonology might be in order. As we grow in spirituality we are liable to be attacked more frequently and more sharply by the Adversary. For John, Satan and his colleagues have ontological reality and manifest themselves concretely in human experience. They try to lead us away from the life of prayer, and they try to lead us away from the life of love. Hatred, anger, resentment are all evidences of their activity. Whatever divides person from person is a manifestation of their activity. But God, who is in us, is stronger than they are, and we must not forget it. The powers of evil are limited, and they can be resisted. Sinful and ungodly thoughts invite them to come in; conversely, a heart fixed upon God and filled with faith in Christ expels them. The danger lies in cooperating with the enemy.

Father John was a joyous man. His life in Christ, his life in the church, his enormous amount of pastoral work extending all over a vast and sprawling empire, all brought joy to him and to others. His sermons and theological writings are simple, honest and direct; their common theme and common purpose is not to direct attention to the brilliance of their author, but to direct attention to the happiness that is to be found in Christ.

# Books

**PREACHING IN A NEW KEY, Studies in the Psychology of Thinking and Listening.** By Clement Welsh. Pilgrim Press. Pp. 128. \$5.95.

Most people raised in the McLuhan age are surprised to learn that "communications" as an inter-disciplinary science is hardly 25 years old. The seminal works in the field by Wiener and Shannon were both published in 1948. Through the work of such psychologists as Margenau, Piaget and Pikes, the linguistic studies of Whorf, the behavioral studies of Rokeach and Harvey, and many others, has developed the present, exciting understanding of communication.

In *Preaching in a New Key*, Clement Welsh digests the significant findings of this literature for the preacher. The preacher's function, surprisingly, is not to communicate. "His function is to enable the listener to communicate with the universal," to make useful sense of the data which bombard him from every point and at every minute. To be effective, therefore, the preacher must know what these data are, how they are sensed, perceived, responded to, and acted upon by

the human organic and psychic systems. This slim book which grew out of the Lester Bradner Lectures at Cambridge attempts to fill this need. It is an original contribution to homiletical literature.

Barth's concept of preaching both informs and underlies Welsh's "high" understanding of the place of preaching. If the preacher, a person set apart and educated for his task, is obedient to the will of God and attentive to his will, his sermon becomes an instrumentality of God's revelation. It has a "numinous possibility."

Welsh sees the sermon as an "event." There is nothing unusual here, except that in his high view, it is almost unique in contemporary culture. For most people it is their "only systematic exposure to any kind of reflection on the meaning of many things." Even though our "meta-physical apparatus" might be in "a state of chronic disrepair," the good sermon forces it into gear and gets it moving. It then becomes a potential sense-maker. It "helps us to be saved from ignorant, anguished confusion about what life is all about."

This kind of understanding of the ser-

mon is a healthy antidote to the preacher's Saturday night special, which like its hand-gun counterpart, is cheap, deadly and illegitimate.

One would hesitate to criticize *Preaching in a New Key*, but its very method leaves it open to question on two counts. First, its necessarily mechanistic understandings of the communicative process seem to play down the intervening, gracious action of the Holy Spirit. Second, Welsh tends to regard the congregation as a static entity. But a congregation is like a corporation: it is a legal fiction. "Congregation" in reality describes an amorphous group of individuals, different from one another in almost every conceivable respect. Some of its members will not be here next year and new ones will be added, and each one will be different next month from what he or she is today. As Welsh would insist, preaching is an intensely personal experience. But only rarely is it a corporate, *i.e.*, congregational experience.

(The Rev.) CHARLES U. HARRIS  
Piedmont Parish, Va.

## Words Fitly Spoken

Men who pass most comfortably through the world are those who possess good digestions and hard hearts.

Harriet Martineau

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The Rev. Karl E. Spatz, r  
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

## EPIPHANY 1393 York Ave. at E. 74th St.

Clergy: Ernest Hunt, r; William Tully, c; Lee Bedford, assoc; Hugh McCandless, r-em  
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

## SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

## CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat 6; P by appt. Tel.: 283-6200

## ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

## RESURRECTION 115 East 74th St.

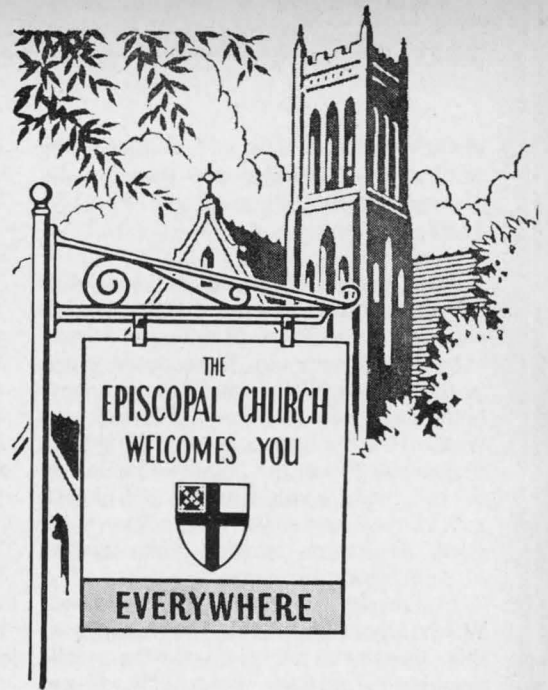
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

## ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Osley  
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:40, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

## ASHEBORO, N.C.

**GOOD SHEPHERD** 505 Mountain Road  
The Rev. Thomas Rightmyer, r  
Sun 8 HC, 10 HC-MP; daily MP 11:30; HC Saints Days



## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow  
The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## STAUNTON, VA.

**TRINITY**  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

## SPOKANE, WASH.

**HOLY TRINITY** West Dean Ave. at Elm  
Just Outside Expo 74 Grounds  
Sun Low Mass 8; Sung Mass 10:30

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Thomas Wile, canon  
Sun 8:30, 10:45; Thurs 10:30

## GENEVA, SWITZERLAND

**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent  
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.