

November 10, 1974



# The Living CHURCH



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# AROUND & ABOUT

— With the Editor —

Note to my friend in Florida who thinks that the friendship between David and Jonathan was "obviously homosexual":

This is what David said when mourning his dead friend: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (*II Samuel 1:26*). This text has been given your interpretation by many others before you. I don't object to your citing it as evidence that the friendship *may* have been homophilic, but you claim it as a *proof* text and that I find totally unconvincing.

We know, for one thing, that David had a very strong sexual bent toward women. I need not specify the obvious. That does not preclude the possibility that he had a homosexual drive as well, toward men in general or Jonathan in particular. But I appeal to your own experience in friendship as I recall my own: Some of our most "pleasant" and "wonderful" experiences (to use David's words as rendered by the AV) arise out of our relationships with people of our own sex or the other one, where the sexual element as such is largely or even totally absent. (I don't agree with those post-Freudians who postulate that there's some sexuality in simply everything between people.) David's words in his lament are an outpouring of passionate grief in which he — a man who loves "the love of women" — wants to tell his dead friend how much he mourns the loss of his love, which he had manifested in so many ways, and the highest tribute to Jonathan's love that this ardent lover of women can pay is that his friend's love surpassed *even* the love of women.

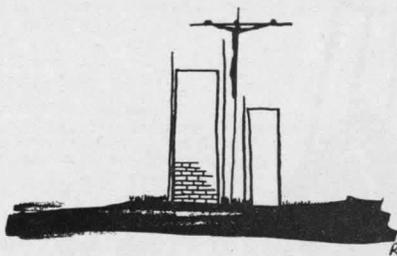
We are both having to guess at what he really said and meant; but I know you will agree that some of our experiences of friendship surpass *even* the most beautiful sexual love. That is how I hear David.

The Rev. Fr. R. F. Palmer of the Society of St. John the Evangelist (Cowley Fathers) is a wise and venerable priest to whom the church is indebted for countless expressions of godly counsel over many decades. A friend has called my attention to a little piece he wrote for the use of people who have Jehovah's Witnesses to deal with at their doors. Many church people just won't let the JW's in, and there is no moral obligation to do so. But Fr. Palmer's way of handling the problem is more hospitable, more loving, in a word, more Christian. His reply to Witnesses is the

following, and you are welcome to clip it out or copy it and hold it in readiness for such time as you may need it:

"I admire your zeal in trying to forward your beliefs. I am sure you are a sincere person. But I cannot accept your literature. You preach a cruel and unreasonable god who is going to sweep most of his children away in a horrible battle of Armageddon while you Witnesses stand aside and look on.

"I don't believe that you will really like to look at such a wicked thing. You are too kind for that. Yet you make out



that God is not good and kind. He destroys his own children, not because they are morally bad, but rather because they do not join Jehovah's Witnesses. You would not treat your own children like that. So you are better than the god you preach. For ages he has known, according to you, that he was going to have this horrible battle of Armageddon, and yet he has gone on making more children to be destroyed: I want nothing to do with such a god. If you go on preaching him, you will get to be like him, cruel and unreasonable. You Witnesses consider this world hopeless and so you leave it to perish. You make no effort to help the suffering by supporting hospitals, orphanages, and other works of mercy. You take no part in seeing that we have good honest government.

"I believe in the true God, the God of love, *not* in your old god of hate. I believe in the Gospel, that means the good news that God loves us and cares for us. I do not believe in your message of bad news. I know what the true God is like. Jesus is the true picture of what God is like. Your unreasonable god is not one bit like Jesus who went about doing good, healing the sick, feeding the hungry, and himself died for us on the cross instead of destroying us. You are too good a person to be a Jehovah's Witness. Be a witness for Jesus and the God of love. . . . Spread his news of the gift of eternal life here and hereafter.

"Thank you for calling and listening to me. I shall be pleased if you will read this. Good day, and God bless and convert you."

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\*Director †Member

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

## DEPARTMENTS

Around and About	2	Editorials	12
Books	4	Letters	3
News			5

## FEATURE ARTICLES

The ACC Secretary Reports	John Howe	9
Membership, Progress and the Trial Rites	Michael Hefner	10

## THE KALENDAR

### November

- Trinity XXII / Pentecost XXIII
- Martin of Tours, B.
- Charles Simeon, P.
- Consecration of Samuel Seabury, B.
- Margaret, Queen of Scotland
- Trinity XXIII / Pentecost XXIV
- Elizabeth of Hungary

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No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

## Production Problems

I write to thank you for the excellent article by John Shelton Reed [TLC, Oct. 13] calling for a professional survey of the attitude of churchmen toward the trial services before we go further.

A Mr. Gerhard, in a letter [TLC, Oct. 6], reminds us that the Second Service for Trial Use gives us no real chance to express penitence before approaching the holy table. That has been the subject of much distress for many churchmen. There has been less comment, I think, on the fact that we also have no way, in that service, to express thanksgiving. The two prayers at the end of the service which replace the 1928 Prayer of Thanksgiving tell God what he has done for us (as this service is continually doing), and send us forth in a big way, but they give us no way to say "thank you."

This failure, in my opinion, is compounded by the removal of the *Gloria In Excelsis*, which often gave us an opportunity to express the inexpressible, and which made the ending of the service seem much less abrupt and "rude" than it is now. Being now moved to the beginning of the service in both trial services (the commission is determined to follow Rome in this respect, apparently), it will fall into disuse very rapidly, and is now doing so. We don't need or want another hymn of praise one collect after the processional hymn. Further, it is now a rather strange and inappropriate alternative to the *Kyrie*. Since the law has been done away with, there seems little to ask mercy for either, at this point in the service. It's short, so priests will probably keep on using it, but it is equally irrelevant in this position.

When one adds to this the movable peace, the movable confession, the movable intercessions, and the variety of consecration prayers, one can easily believe that this particular vehicle has some production problems. There is every reason to take a good survey, and see just how many think it is an Edsel.

(The Rev.) TIMOTHY PICKERING  
The Church of the Redeemer

Bryn Mawr, Pa.

## Tokenism

Your editorial, "Is Tokenism Obsolete?" [TLC, Oct. 20], had in my opinion only one fault: it did not state the case strongly enough.

It is a point worth noting that that element of the church—and the world—which uses tokenism as a basis for filling positions, and advocates its use as a matter of course everywhere, is the same element that constantly and loudly proclaims itself to be working toward equal opportunities for all regardless of race, creed, or color. In a

world gone wild on liberalism such illogic may be expected to go unnoticed, but the church is supposedly guided by the ultimate Source of reason, so that better things might be expected of her.

I devoutly hope that when the Executive Council elected a replacement for Dr. Charles V. Willie, their only concern was to find the man who was best qualified for such a responsible position. Any other consideration than the good of the church in such a decision is utterly out of place, as is the very mention of "racial identities."

Someone on the council should have protested this approach. But since anyone who had done so, unless he were black, would have been instantly labelled a racist, it is not surprising that no one did. It is, however, a sad and sorry commentary on a church that is supposed to be "in the world, but not of it."

JANET COOLEY

Boston, Mass.

## Communion Practices

I want to thank "Name Withheld" [TLC, Oct. 6] for his letter about the practice of some clergy (including bishops) of mentioning the first names of communicants at the time of administering the host in holy communion. Personally, this practice has upset me more than once, because I felt the priest intruded in this way. The worst experience occurred at a large meeting where the names were read off name tags worn by the people.

The reason I want to thank this person is that I had trouble putting into words the negative emotional reaction that this caused. I would like to hope that clergy who administer communion in this way would be aware that to some people this makes the service a performance of the clergyman, and, rather than resulting in true communion, it can alienate. It also puts the communicant who objects to the practice on the defensive.

Also, my congratulations to the editor for his remarks following the letter. He hit the nail on the head!

ELISABETH C. HARRISON

Palm Desert, Calif.

## The Word of God

I have always considered myself a "modernist" in regard to the Bible but having read the article by Fr. Thebeau [TLC, Oct. 13] I find the label does not fit. I have been a parish priest all my ministry and have tried to keep up with biblical scholarship but do not consider myself a biblical scholar. However, I have not come across any to whom Fr. Thebeau's label of "modernist" fits.

As I understand the modern approach to the study of the Bible neither naturalism nor evolutionism is basic. What is basic, in my approach, is the belief that the Word of God in scripture comes to us through human agents. This includes prophets and all who originally spoke the Word, scribes who recorded it, editors who modified it, and those who translated it. In this their humanity is neither negated, suspended, superceded nor by-passed. God's Word is therefore medi-

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ated to mankind, to those who "have ears to  
hear," through the spoken and written words  
and the actions of real people who neces-  
sarily had to use the language, concepts,  
thought forms, idioms, world outlook, etc.  
of their time. No doubt they challenged  
many of the values and assumptions of their  
contemporaries but that is another subject.

I need not develop further here this  
basic premise. I only wish to point out that  
it is a different starting point from the two  
basic presuppositions attributed to the "mod-  
ernist" in the article, namely naturalism as  
the world view and the philosophy of evo-  
lutionism. The Word of God in scripture  
is not diminished or threatened to "those  
who have ears to hear" by believing that the  
Word has been transmitted to us today by  
people very much like ourselves.

(The Rev.) G. W. BUCHHOLZ

Clearwater, Fla.

**Bishops' Powers**

The views expressed on the validity of  
orders and the "Cyprian" and "Augustinian"  
schools [TLC, Aug. 18] are debatable.

A bishop in the church has two groups of  
powers: spiritual powers, which he receives  
on consecration, and authority, which he  
receives from the church or from secular  
authority. His spiritual powers are depend-  
ent neither on the visible church or secular  
authority, for the efficacy of the sacrament  
is through Christ.

In order for a sacrament to be effective  
it is necessary that the matter, the form,  
and the intent of the sacrament be present.  
That is, if a bishop lays-on-hands (matter),  
invokes the Holy Spirit (form), and does so  
to a person who can be ordained with the  
intention of ordaining him (intent), then  
that person is ordained validly. Whether  
that ordination is legal or licit is another  
question. A bishop may exceed his au-  
thority, and therefore incur the censure of  
the church. This, however, is separate from  
and does not affect the validity of his action.

The question, then, is not whether a  
bishop is capable of ordaining without au-  
thority for history shows that he is. Using  
the criterion of your editorial, the various  
Nestorian and Monophysite orders would  
be invalid, as well as the branches of the  
Orthodox communion in certain countries,  
the Old Catholics, and the Polish National  
Catholic Church in this country. Such, of  
course, is not the case.

The question to which we should address  
ourselves is whether or not a woman may  
be validly ordained; that is, is the matter  
of the sacrament a male or a person? That  
discussion faces the issue head-on and should  
prove somewhat more fruitful than the  
catch-all of "legality."

MARTIN EBLE

Cincinnati, Ohio

**Diocese of Busan**

Thank you for your concern for the Dio-  
cese of Busan in your publication of THE  
LIVING CHURCH.

I am so delighted to have been noticed  
by many surrounding people who have read  
the photo and articles on the Diocese of  
Busan in THE LIVING CHURCH [Sept. 8].

Thanking you again in the Lord.

(The Rt. Rev.) WILLIAM C. CHOI  
Diocese of Busan

Busan, Korea

**Books**

**GOD IN PUBLIC: Political Theology Beyond  
Niebuhr.** By William Coats. Eerdmans.  
Pp. 215. \$7.95.

Claiming to offer a theology of political  
liberation, Fr. Coats closely identifies the  
Christian hope with socialism. In truth,  
socialism is "the earthly expression of the  
kingdom of God." By the same token,  
capitalism plainly contradicts the prin-  
ciples of equality and democracy.

The author—an Episcopal priest with  
formal training in political science—com-  
bines a Marxist analysis of international  
politics with a religious "history" dating  
back to social gospel days. The scenario  
reads as follows: Jesus' main proclama-  
tion centered on God's "primary friend-  
ship" for the poor and impoverished. Paul  
helped organize a lowly Christian fellow-  
ship lacking rank, privilege, and status,  
and thereby initiated a new age of broth-  
erhood. Yet, over the centuries, the  
church increasingly universalized its mes-  
sage by defining salvation as "the repent-  
ance of sins" and became the handmaiden  
of the exploiting classes.

The schema continues: Just as Jesus'  
(never Christ's) resurrection proclaimed  
victory over death, so Marx proclaimed  
victory over human oppression and an-  
nounced the first genuine democracy on  
earth. As liberalism cannot alleviate capi-  
talist brutality, the genuine Christian must  
welcome contemporary movements as  
signs of the coming Kingdom. The ali-  
enated youth and the harrassed poor of  
today's America are agents of imminent  
judgment, and such revolutionary move-  
ments as the Viet Cong are "dynamic  
forces of history" linked to the Word  
of God.

Such claims—to be successful—require  
care in language, rigor in Biblical exegesis  
and theology, and solid grounding in  
history and the social sciences. Unfortu-  
nately, this book lacks all three. Fr. Coats  
could have offered a trenchant critique  
of American inequities. Instead, he gives  
us a shrill, turgid ("the implacably barren  
soul of modern bourgeois life"), and  
occasionally foolish tract. As it would  
take a manuscript of equal length to chal-  
lenge all of the author's claims, a few  
sample comments are in order.

First, the book so overstates its case  
that it cannot help distorting much of  
what it touches. In Fr. Coats' eyes, tradi-  
tional Christian ethics has "generally left  
uncontested the injustice, cruelty and in-  
humanity of every age"; "all the organs  
of popular expression . . . permit no  
extensive opportunity for different cul-  
tural ideas"; "endless consumption is the  
goal of man in the corporate state" (em-  
phases mine); the nations of Brazil and  
Japan serve the United States as "imperial

Continued on page 13

# The Living Church

November 10, 1974  
Trinity XXII / Pentecost XXIII

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## HOUSE OF BISHOPS MEETING

By CARROLL E. SIMCOX

What happened in Philadelphia on July 29 was very much in both the background and the foreground of their deliberations as the bishops of the Episcopal Church held their annual meeting, in Oaxtepec, Mexico. However, they were not so hung up on the issue of the unlawful ordinations of the 11 women deacons that they could think about and deal with nothing else.

After very full debate, marked by at least outward and audible mutual respect and forbearance, the bishops adopted a resolution which reaffirms what they said at their 1972 meeting in New Orleans about the principle of ordination of women to priesthood and episcopacy. The vote on this reaffirming resolution was 97 "yes," and 35 "no," and 6 "abstains."

Another resolution contains the statement of purpose "that this House pledge our efforts as bishops to interpret to the church the seriousness and importance of this issue in the hope and expectation that well informed action may be taken on this matter at the next meeting of the General Convention." The roll call vote on this resolution was unanimously affirmative.

In the course of the debate on the resolution just referred to, the original word "favorable" was changed to "well informed," thus indicating that the bishops at this point are not pledging themselves to try to talk the church into "favorable" action on the ordination of women at the 1976 convention, but simply to see to it that the action to be taken will be "well informed."

The eight bishops of the 11 women who participated in the Philadelphia event all reported to the House how they have been handling their problem with the ladies.

The Rt. Rev. Robert B. Hall, Bishop of Virginia, has Alison Cheek in his diocese. He expressed total sympathy with the people who chafe under the church's present prohibition of the priesting of women, and made the prediction that these 11 women will act on their own if their position is not legitimized before the 1976 convention.

At this point it may be well to report that the bishops overwhelmingly rejected

the suggestion of a special General Convention before 1976, to deal with the issue of the ordination of women.

The Bishop of Newark, the Rt. Rev. George E. Rath, who has Nancy Wittig in his jurisdiction, said that in his diocese reaction was mixed, with perhaps "more sympathy than censure" for her in "official circles" (clergy, vestries, etc.) within the diocese.

"I have never let the sun go down upon my wrath of that day" (July 29), the Rt. Rev. Ned Cole, Bishop of Central New York, told his episcopal brethren. He has been firm in refusing to allow Mrs. Betty Bone Schiess to function as a priest, but feels that the church cannot operate much longer on the basis of triennial General Conventions with no opportunity to make decisions between such sessions.

The man who was in the eye of the storm on July 29 was the Rt. Rev. Lyman Ogilby, Bishop of Pennsylvania, who told the House that that day "was one of the saddest days of my ministry." His standing committee recently passed a resolution calling for a special General Convention, which he presented to the House.

The Rt. Rev. Paul Moore, Jr., Bishop of New York, who has three of the Philadelphia 11 in his diocese, reported that throughout his jurisdiction there is "a great deal of pressure for the regularization of these ordinations." He thinks that the bishops at their special meeting in Chicago were "enormously insensitive" to the needs of these women.

The Bishop of West Missouri, the Rt. Rev. Arthur A. Vogel, told the House of the problems he has had in dealing with Mrs. Katrina Welles Swanson. At the last convention of his diocese, there was so much passion expressed on this issue that even a motion to continue study of the question was tabled. Before the July 29 event in which she participated, Mrs. Swanson did not communicate to her bishop in any way what she planned to do. A presentment against her was made on August 12, and has been withdrawn since she has signed a "covenant of suspension" in which she agrees not to function clerically for three months. At the end of that time she may

resume diaconal functions if she keeps the agreement.

Two of the Philadelphia 11 belong to the Diocese of Minnesota, whose bishop, the Rt. Rev. Philip F. McNairy, told of his effort to deal with them in this period, and expressed his opposition to a special convention.

Support for such a convention was stated by the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester, who has Merrill Bitner, one of the women ordinands, in his diocese. He said that the support for her in the diocese is "about 90-10." He asked the bishops to consider how we can "in the most orderly fashion deal with the situation that has been thrust upon us" and said that a special convention would be such an orderly way.

The debate on the resolution reaffirming the principle of ordination of women to priesthood and episcopacy brought forth a variety of widely divergent and irreconcilable positions on this issue.

Opposition to this resolution (favoring the priesting of women) as he hears it, said the Rt. Rev. John M. Krumm, Bishop of Southern Ohio, is more of a "mood" than a well expressed position. He urged its opponents to rise above their anger and to consider the principle as such. As to what the adoption of it would do to our relations with Rome and the Orthodox—"The fact is that they don't really expect us to wait to see what they are going to do about the ordination of women," he said. He stated also his belief that what the world gained from the Chicago meeting was the impression that the bishops are afraid to take the step of ordaining women to priesthood, and said that the adoption of this resolution would "redress that picture we gave in Chicago."

A change of convictions on the subject was declared by the Bishop of California, the Rt. Rev. C. Kilmer Myers, who formerly opposed the priesting of women and now supports it.

Strong opposition to the resolution and its favorable position toward the priesting of women was voiced by the Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire. He agreed with Bishop Krumm and others that there is much anger in the House, but said it had been evoked by

those who had used "tactics not in place in the household of God." As for reaffirming what the House said at New Orleans, he said, "I have long believed that it was a cop-out." Bishop Atkins charged that what the church is avoiding in this whole discussion is the primary issue that needs to be faced: What is the ministry of the laity in the church? He holds that if this neglected but divinely intended ministry is adequately encouraged and expressed women will not need to strive for admission to priesthood to fulfill their ministry.

Bishop Atkins also defended the traditional exclusion of women from Christian priesthood on the grounds of New Testament. At a later point in the debate the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, declared: "The question of whether or not this issue (of the ordination of women) is grounded in the New Testament is irrelevant."

If the resurrection has any meaning for us today at all, said the Rt. Rev. John T. Walker, Suffragan Bishop of Washington, it must be that there is a constant opening up to us of new possibilities, such as the admission of women to priesthood and episcopacy.

The Bishop of Western Massachusetts, the Rt. Rev. Alexander Stewart, expressed grave doubts as to the wisdom of the House in passing this resolution at this time. "Do we by voting by-pass the chance for a reconciliation of a family crisis?" he asked. "Will our vote be taken as evidence that we are buckling to the pressures?" He reminded the bishops that they were there as pastors rather than as legislators.

The bishops' concern with, and consternation about, the issue of the ordination of women was heightened the first night of the session when word reached them that a group of lawyers was planning to sue the Episcopal Church in civil court for illegal discrimination against women. The published report linked the name of the Rt. Rev. Robert DeWitt, resigned Bishop of Pennsylvania, with this group (which was unnamed in the news story). Bishop DeWitt, who was one of the bishops who participated in the Philadelphia ordination, was present at the meeting and told the House that he had no connection with the group threatening to bring this action, but had simply reported his knowledge of its existence and its intention.

It was also reported that two of the 11 Philadelphia ordinands had publicly declared their intention to celebrate the eucharist publicly, in New York City, on Reformation Sunday, October 27. One of these, Alison Cheek, is of the Diocese of Virginia. When Bishop Hall, her diocesan, was asked what he could say about this, he replied that if she went through with it he didn't think the sky would fall in. But the bishop in whose diocese this service would take place, Paul Moore, Jr.,

of New York, expressed deep concern about it. (By the time you read this story the event will have taken place if they go through with it.)

#### Prayer Book Revision

It was known by all before this meeting began that the bishops would have to arrive at a final judgment and decision with respect to proposed changes in the initiation rites of the church that have been set forth by the Standing Liturgical Commission (SLC). Although the House of Bishops has no unilateral power to decree what is to be the law and practice of the church's worship and sacraments it was generally understood that the bishops were disturbed by proposals that would eliminate confirmation as Episcopalians have known it, and that at this meeting in Oaxtepec they would have their last chance to formulate their wishes and make them known to the SLC before the final text of the proposed new edition of the Book of Common Prayer is prepared for presentation to the 1976 General Convention.

The SLC had taken into account previous criticisms and suggestions concerning its earlier initiation rite proposals, and so the bishops now had before them the current and updated text of what the commission has in mind.

What some, in fact, most of the bishops want is evidently going to be embodied in the final text of the new BCP, namely:

(1) That holy baptism is full initiation by water and the Holy Spirit into Christ's body the church; the bond which God establishes in holy baptism is indissoluble.

(2) That confirmation is an unrepeatable sacrament.

(3) That confirmation should not be administered to infants, but to persons old enough to make a free choice to ratify their baptismal vows.

(4) That chrismation administered to infants at the time of their baptism is not confirmation.

(5) That if there is to be some special rite for adults to reaffirm their faith it should be sufficiently marked off from confirmation so that no one can confuse the two.

In opening up the discussion of Prayer Book revision the Rt. Rev. Chilton Powell, Bishop of Oklahoma and chairman of the House liturgical committee, reviewed the history of the revision process to date. "The Standing Liturgical Commission is no longer revising the initiation rites; the whole church is," he said.

He announced that the absolute deadline for any material submitted to the SLC pertaining to the proposed prayer book will be the end of next April, and all texts must be ready by July 11, 1975.

Bishop Moore of New York was one of those who had been disturbed by earlier proposals concerning the initiation

rites which would have greatly reduced the role of the bishop in Christian initiation. He reminded the bishops that confirmation is an "extremely important link of the bishop with the laity" and declared that it should be both normal and unrepeatable. He stressed the need for clear distinctions that would be obvious to all among the rites of baptism, confirmation, and reaffirmation. This position prevailed in the final report and recommendations of the House to the SLC.

There is one other important matter to be reported concerning the bishops and Prayer Book revision. In his opening address to the House, Presiding Bishop John M. Allin made some personal comments on liturgical freedom, with purely advisory intent, which caused some consternation. At a later time he was asked to clarify these remarks.

In his opening statement Bishop Allin spoke of his concern that we not become "restrictive and divisive in our testing process by requiring conformity (no longer helpful) to one Book of Common Prayer in place of another Book of Common Prayer."

Accordingly, he urged "favorable consideration of two possibilities in adopting the current revision: one, that no unnecessary restrictions be placed on the future use of our present Prayer Book, and, two, the first eucharistic service in the proposed revision be the exact text of the 1928 Book with the newly revised rubrics which provide greater flexibility and variety." To this he added: "Many faithful souls will be cheered."

These remarks evoked immediate comment among the bishops in private conversation — not for the most part either to endorse or to condemn the PB's position, but to ask what it would mean in practice. Was Bishop Allin, in effect, suggesting that the church adopt, or allow, two separate Books of Common Prayer?

Eventually the question got onto the floor. The Presiding Bishop was asked if he was advocating two "parallel books" and he replied that he was not. In explaining his position he spoke of the need to recognize the freedom of the members of the body of Christ to use in their worship that which they found most helpful.

"I'd like to go to Minneapolis to give birth to a new book and not to bury an old book," he said, to sum up the essence of his position.

Bishop Krumm of Southern Ohio spoke of the problem he and other bishops had with parishes which simply refused to give the trial rites any use at all, and asked if the Presiding Bishop would be willing to say that the proposed new Book of Common Prayer would be the "normal" usage if and when officially adopted. Bishop Allin said that he would.

This special question and answer session was conducted with seriousness but also with good humor, and Bishop Allin

seemed to be heard as saying that he feels it imperative that the church's bishops and clergy deal with all who love and cherish whatever they love and cherish in the church's several authorized liturgies (including BCP 1928) pastorally, compassionately, understandingly, and patiently.

#### **Cross Ordination**

Whether or not a person can be ordained a deacon or priest in the Episcopal Church while retaining a ministerial office and status in another Christian body has been a hardy perennial for many years among favorite Anglican debate topics. It came up again at Oaxtepec. What was asked for was some kind of enabling canon to make it lawful. The latest term for such procedure is "cross ordination."

The question had been referred to the House committee on theology which reported that it had not been able to reach a common mind on the proposal. Advocates of cross-ordination urge its appropriateness in mission fields where such occasional merging of ministries seems called for. The matter was finally referred to the committee on canons with the request that a canon be drawn up for consideration by the General Convention.

#### **Interim Eucharistic Fellowship**

A recent project of the Consultation on Church Union (COCU) is known as the Interim Eucharistic Fellowship (IEF)—the "interim" referring to the period between now and the time when the participating churches will be united. The project involves common participation in the holy communion, subject to specific guidelines governing both belief and practice.

The Rt. Rev. David Reed, Bishop of Kentucky, presented a resolution commending the experience of the IEF to the church and encouraging participation in it by Episcopalians—this authorization to be limited to the time prior to the next General Convention. The resolution finally carried, but only after some rather searching questions had been raised about various points of it, especially by Bishops Vogel and Hosea.

In this discussion Bishop Myers of California remarked: "It seems to me that the focus of our ecumenical interest should be on liturgical churches such as the Lutheran and the Roman Catholic" (neither of which is represented in COCU).

#### **Generating Communities**

Another COCU ecumenical project which came before the House for consideration is known as Generating Communities. The stated purpose is "to seek communities around the country in which local congregations from the nine churches participating in the Consultation will generate their own structures for worship and mission as they live and work together toward fuller unity."

Bishop Krumm spoke in strong support of the program and offered a resolution

urging the bishops to encourage participation in it by Episcopalians when it occurs in their dioceses. The resolution carried.

#### **ARCIC Statement in Ministry**

Bishop Vogel of West Missouri expressed concern over the fact that there has been so little general study throughout the Episcopal Church of ARCIC, the Anglican-Roman Catholic "agreed statement on ministry and ordination." He urged the House to adopt a resolution saying that it is substantially in agreement with that statement and it enthusiastically commends the document to the church at large for study. The motion passed.

#### **Priesthood and Sexuality**

A written report was presented to the House of a meeting in September of several church leaders, invited by the Presiding Bishop, to begin "an honest, open, and informed dialogue" between now and the next General Convention on the subject of priesthood and sexuality.

This group was convened by Bishop Allin to comply with a House of Bishops resolution at Louisville calling for such an *ad hoc* committee "to study . . . doctrine of priesthood as held by this church . . . and . . . provide . . . a report of contemporary Christian sexuality. . . ."

The original group, augmented by others, is to meet again on November 6, at the Episcopal Church Center. It is intended that as many interested and competent persons as possible will be drawn into the discussion.

#### **Resolutions**

On the last day of the meeting the bishops took up the controversial subject of amnesty for war resisters, and the debate was lengthy and lively.

It may be recalled that at Louisville the House of Bishops adopted a resolution favoring "general amnesty for all who refused to participate" in the Vietnam war, but the House of Deputies refused to concur.

The original text of the present resolution commends President Ford for his "earned reentry" program for fugitives from the draft and asks him to go farther toward "general amnesty"—that is, a policy of restoring the fugitives to good citizenship with no strings attached.

The Rt. Rev. Edmond L. Browning, executive for missions of the Executive Council, proposed an amendment declaring that Ford's program falls short of the goal of healing and reconciliation. Most of the debate was on this amendment.

Some of the remarks by speakers who supported the Browning amendment evoked a spirited rejoinder by the bishop who is the church's father-in-God to those serving in the armed forces, the Rt. Rev. Clarence E. Hobgood. He said that he could not sit quietly by and hear it implied that those who served in the forces during the Vietnam war did something less than honorable. He declared

his support for "conscientious participants" as well as for conscientious non-participants and said: "I am for total reconciliation; I am against general amnesty."

The Browning amendment prevailed and the resolution was adopted as amended.

A strong resolution on world hunger, which deplores the continuing starvation of people and calls upon Americans to share with the hungry, was passed with no opposition. The Rt. Rev. Thomas A. Fraser, Jr., Bishop of North Carolina, reminded the House that the present worldwide food crisis is no temporary emergency but a problem that is with us for as long as we live, and to which the only answer is "salvation by sharing."

In response to a moving address by the Rt. Rev. Constancio B. Manguramas, Bishop of the Missionary Diocese of Southern Philippines, the House adopted a resolution expressing love and concern for the church in that strife-torn and poverty-stricken area, and asking the Presiding Bishop's Fund for World Relief to give high priority to the material needs of the people of the region.

Another guest speaker at the meeting was the Bishop of the Episcopal Church in Cuba, the Rt. Rev. José A. Gonzales. Cuba was given diocesan status in 1966 under the Metropolitan Council. It is the only Anglican diocese in the Communist world, and Bishop Gonzales' appearance at this meeting was the first official contact between the American and Cuban churches.

The House adopted a resolution urging the U.S. government to consider lifting the Cuban embargo and restoring of full diplomatic relations with the Cuban government.

#### **Miscellany**

One matter that all Episcopalians might keep in mind was brought up by Bishop McNairy of Minnesota, who will be host bishop of the 1976 General Convention. He hopes that it will be known as the "Minnesota convention" rather than the "Minneapolis convention." It seems that there are some people in that state who live in a place named St. Paul, not very far from Minneapolis, to say nothing of the rest of the state, and it has already become common practice to refer to things taking place in the Twin Cities area by the name of the state rather than the city; hence Minnesota Vikings, Minnesota Twins, and, it is requested, the 1976 General Convention of the Episcopal Church.

Many readers undoubtedly wonder what the bishops at Oaxtepec did about the Philadelphia Four who ordained the Philadelphia 11. In his closing remarks the Presiding Bishop referred to this. He has received formal presentments calling for a trial process, and the canonically prescribed procedure is being followed. But the House of Bishops has no judicial

power or function as such, and Bishop Allin is determined to see that the case of the alleged offenders is tried before the proper tribunal, which is not the House of Bishops, and in the right way.

Many readers may wonder also why the bishops met in Oaxtepec, Mexico. Wasn't it needlessly expensive? Was it just another nice vacation-type junket?

To answer the first question: To be sure, Mexico City is farther from Milwaukee or Seattle than is, say, Kansas City. But this reporter shared the facilities provided for the bishops for the five-day period, and his bill for board and lodgings was \$60. As he figures it, this would take care of about one day, possibly a day-plus-breakfast, in a comparable hotel in the U.S.

Was it a vacation-type junket? Well, it was a lovely place, and most of the bishops brought their wives, who are lovely too. But they (the bishops) worked very hard. It wasn't a vacation.

Their next meeting will be in Portland, Maine, one year hence.

#### **GOVERNMENT**

### **When U.S. Exceeds Budget, Congressmen May Have to Be Careful**

Because he has become "deeply disturbed by the reckless spending of Congress, Rep. G. William Whitehurst of Virginia has introduced a bill calling for a reduction of congressmen's salaries and other emoluments by the same percentage that the federal budget exceeds revenues.

The measure would provide some "congressional incentive to maintain a balanced budget," Rep. Whitehurst said.

And when operated in conjunction with the recently passed Budget and Impoundment Control Act and reform measures pending before Congress, he said it "could result in substantial improvement of the United States' monetary position and control of the burgeoning budget."

### **Plea Made to Name Russian Writer as Honorary Citizen**

A resolution authorizing and directing President Ford to declare Russian writer Aleksandr I. Solzhenitsyn an honorary American citizen won unanimous approval in the U.S. Senate.

Thirteen similar resolutions have been introduced in the House of Representatives, some with co-sponsors, but all are pending action in the House Subcommittee on Immigration, Citizenship, and International Law.

The Senate measure was introduced last February by Sen. Jesse Helms shortly after the famed Russian author was arrested and later deported from the Soviet Union to West Germany.

Supporters of the measure hope House

action can be completed before Mr. Solzhenitsyn is scheduled to give his much delayed acceptance speech of his 1970 Nobel Peace Prize in Stockholm, on Dec. 10, so that honorary American citizenship could be conferred upon him at that time.

Speaking of the Russian exile, Sen. Helms said, "The personal witness of Mr. Solzhenitsyn on behalf of human rights has placed him in a category with only a handful of men in history. Millions of people have suffered from oppression, but they have suffered silently. It is Mr. Solzhenitsyn who has brought the suffering of the oppressed to the notice of the world."

The only person given honorary citizenship by the U.S. to date is the late Sir Winston Churchill.

#### **WASHINGTON**

### **Senator Heads Cathedral Association**

Sen. Stuart Symington of Missouri was elected president of the National Cathedral Association, Washington, D.C., an 8,000 member organization that helps finance the cathedral's program.

Affiliated with the cathedral for a number of years, Sen. Symington will serve as head of the association for three years.

A \$1 million project has been undertaken by the association, the funds to be used for the great west front gallery of the still unfinished cathedral. This gallery will be on a level with the top of the Washington Monument, a few miles away.

#### **RELIGION AND HEALTH**

### **Faith in God Held Important in Maintaining Mental Health**

A group of psychotherapists who make up the Christian Institute for Psychotherapeutic Studies, Hicksville, N.Y., are convinced that faith in God is not a neurosis but rather an important part of mental health and mental healing.

The 12 members of the institute are either physicians, psychologists, or social workers. They employ traditional techniques of psychoanalysis but they are not adverse to sharing their Christian experiences with patients.

According to Dr. Alphonse Calabrese, executive director of the institute, "American psychotherapy came to be essentially atheistic, materialistic, and hedonistic," and people whose faith is important to them hesitated to seek help through psychotherapy even when needed.

Contending that religious beliefs were often attacked during therapy, Dr. Calabrese said "patients have gone into therapy with a belief in God and emerged without it, and not for many healthy reasons. Many, of course not all, therapists have a hostility toward things Christian."

In an interview with the *Long Island*

*Catholic*, Dr. Calabrese said many psychotherapists "view religion as an obsessive compulsive neurosis."

Dr. Rudolph Calabrese, director of training at the institute, said, "We think it's important that the patient not end up as a caricature of the therapist," many of whom try to "out-Freud Freud" in denouncing religion and belief in God.

"We (psychotherapists) who have accepted Christ have been silent," he admitted, noting that his own professional commitment to Christianity only dates from an evangelical experience in 1968.

Both Doctors Calabrese claim that the institute therapists never attempt to proselytize their patients and they observe that their methods of psychoanalysis are not much different from those of other therapists. "You deal with the pathology first," said Dr. Rudolph Calabrese.

Both doctors believe that the loss of religion, far from being a healthy sign, is often a symptom of an underlying problem—as an example, said one, the institutional church might be rejected by projection when a person is really dealing with the aggression and guilt of rejecting parents.

A member of the Association of Christian Counseling Centers, the institute receives patient referrals from clergy of many religions.

#### **UNITED NATIONS**

### **South Africa Has Multiracial Delegation**

South Africa, for the first time in its history, was represented at an international forum by a multiracial delegation.

Two blacks and one Indian have joined the 14-member South African delegation to the United Nations General Assembly as advisers.

They are: Kaiser D. Matanzima, Paramount Chief of the Transkei, one of South Africa's tribal homelands; Daniel R. Ulster of Capetown, principal of a teachers' training school and president of the nation's black teachers' organization; and Dr. Munsamy B. Naidoo of Durban, a professor of geography and a member of the executive committee of the South African Indian Council.

#### **AFRICA**

### **Church Backs C.O. Move As Opposition to Apartheid**

The United Congregational Church of Southern Africa has become the first major religious body to endorse a South Africa Council of Churches' resolution asking Christians to consider conscientious objection as a means of opposing apartheid.

The Congregationalists' Annual Assembly also joined its voice to the South

*Continued on page 14*

# The ACC Secretary Reports

\*John Howe

Whenever you fly there are people. Round the airport, in the lounges, on the plane—people. Sometimes as you fly you think about people and about what they are doing.

Here is a collection of thoughts from an inter-continental air flight.

**Most of the people in the plane are comparatively well off. They are people the greater part of whose lives is spent in physical decline. In 100 years all will be dead. In 200 years all will be forgotten.**

**We are passing over a country where the left has gained the upper hand and is exterminating some of the right.**

**I worry about the way science is not helped by the old-fashioned way Christians still talk about eternal life—like “resurrection of the body.”**

**We are passing over a country where the right has gained the upper hand and is exterminating some of the left.**

**Later: we are above one of the starvation areas. Below, while I am thinking, people are certainly dying.**

**I remember what started this line of thought. The North Atlantic gentleman in front, who emphatically classes himself as a Christian, said to his wife he was glad there was just time, before they left, to go to Colin's funeral. It would not do Colin any good but it showed someone remembered.**

In my mental review, I thought—and am led to think still—that if you do not believe in eternal life it does not really matter what you believe.

You can believe that a variety of things is good—and therefore worth doing. But as it is your choice it has the significance only of being your preference. Someone who makes a wholly different choice can offer the same reason for his action, namely, that he prefers it. One preference is set against another, and unless an outside opinion above human preference can be brought in, then ultimately there is deadlock. Each acts in his own light, and, if all are equal no one can reasonably protest at the con-

*The Rt. Rev. John Howe is secretary-general of the Anglican Consultative Council with headquarters in London.*

sequences. This underlies the behavior of both the violent political right and left in the countries we flew over.

I came at the question another way. Sometimes someone who is not a Christian may decide to follow standards similar in part to Christianity. Of course one is pleased, but at the same time one is aware how vulnerable the preference can be. The house may be right, but the foundations will not take the weight. If some prefer power and their own ends to justice and their fellow men, who is to say they may not? Personal assurance of ultimate values has again given way to personal preference. As I went on thinking, this began to raise problems both about the couple in front and about national religion.

Another of the various courses of the argument went like this. Of recent years justice has come to the fore as a Christian virtue. The World Council of Churches has seen to that. There are people, as I know from conversations, who find it easier to support this Christian doctrine rather than, say, individual conversion to Christ, because it does not obviously imply a belief in a life to come. The implication is that justice is somehow good and rewarding in its own right in this life. Certainly it is an opinion. But also there is quite a case to be made out against it.

## Words Fitly Spoken

About Jesus we must believe no one but himself.

Henri Frederic Amiel

You can give without loving, but you cannot love without giving.

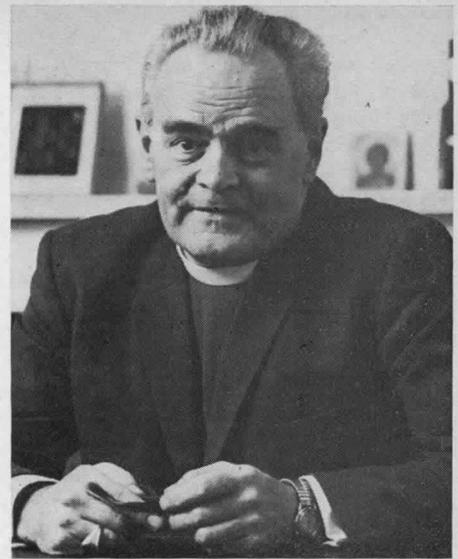
Amy Carmichael

Charity begins at home, and justice begins next door.

Charles Dickens

On the ancient minster at Basle are two sculptured groups: St. Martin, cutting his cloak in two with his sword to clothe a beggar, and St. George, spurring his horse against the dragon that devastated the country. Every Christian should embody both kinds of sainthood in one life.

Walter Rauschenbusch



BISHOP HOWE

Now we change the picture completely by adding the following beliefs: Christ is judge; Christ is everlasting; Christ has standards; and my life is everlasting too. Perhaps that is a great deal to believe. Certainly it changes the purpose of life and death completely. However, is it not what Christ taught?

And this, as I understand it, after meeting and talking with people of many origins from around the world, is what the WCC is insisting on. It asks that we should observe what Christ taught. And he did teach among other things about justice, and prisoners, and the poor, and the ignored. It reminds us that Christ did not propose that we should select among the things he taught.

Another way of putting it is like this. The gospel of Jesus is about salvation. That is why the WCC has been right to din it into us about justice as bringing salvation in this life. The Christianity of the West has been too western or too middle class to feel how a great part of humanity demands that kind of salvation. But it is there. Well done, the WCC.

To many the message of some evangelicals has come over with a differently placed emphasis. There was a belief among some that at the evangelical conference at Lausanne the evangelicals would set themselves up in distinction from, and in opposition to, the WCC. Happily that is not what happened, and one hears that in particular the well-represented Third World pressed another point of view. While salvation to come was duly emphasized, so was justice now. The gospel is about both, and Lausanne when it brought them together was hearing Christ right, and rejecting a wrong antagonism that might have erected barriers for a couple of generations. Well done, the evangelicals.

The important truth is emphasized. By Christ's teaching, salvation belongs

to this world and to eternity. They belong together. In the end, and after all the discussion is done, each without the other is an opinion or a selection. What gives purpose to this is what Christ taught about eternal life, and in him the two go together—life here, and life in the world to come.

For the Christian, Christianity's teaching about eternal life is acceptable because it has divine authority. Also, compared with what went before, it is distinct.

In the earlier Old Testament life beyond the grave was at best a dreary "lying in the hell like sheep" that anyone would be glad to forego. In much of the classics and most African religion death involves little of transformation or reward. Of the latter Dr. John Mbiti says "For most peoples the land of the departed, wherever it might be situated, is very much like the carbon copy of the countries where they lived in this life" (*Concepts of God in Africa*, p. 259).

We draw a little nearer to Christ with Plato's emphasis on the quality of eternal life, and its similarity to some aspects of God—though what those aspects of God may mean is difficult to find out. With the later Old Testament we again draw nearer when the Pharisees began to put the significant emphasis on the nature of God.

In the gospels God is understood to be as Christ is seen to be, wholly good and loving. Eternal life is bestowed as his gift, with all his responsibility and generosity. Justice is worthwhile because it is Christlike and divine. Everything is turned round: this life is the shadowy pilgrimage, and that which is after death is real and eternal and with God, and like God. Christ died and rose for our salvation in both worlds.

I suppose it could seem silly to go back to the gospels to make sure a Christian doctrine is really there and is much as you thought. You have to have good reason, but I know there are mature people who do not believe in eternal life as Christ taught it. Others wish they could believe it. So on this matter of eternal life, I went back to the gospels to re-study them. I had to be prepared to find, if I must, something different. I did not. Eternal life was there, plentifully. Perhaps more than I had thought.

So, happily, I do not have to take as the best of a transitory and desperately poor lot "Eat, drink and be merry, for tomorrow we die." I can with integrity choose, among other things, say, "The kingdom of God is not eating and drinking, but justice, peace and joy, inspired by the Holy Spirit" (Rom. 14:17).

The flight I have mentioned was not very long ago. In due course the plane dropped low and came in to land. Below were houses and factories—and people. Then there was the airport and more races than I knew, people, always people.

# MEMBERSHIP, AND THE

By MICHAEL HEFNER

In Prayer Book services there is a beautifully stylized balance between corporate and individual devotion; *Services for Trial Use* attempts to shift this balance in favor of the corporate. This is what is meant when proponents of this shift use such words as "community," "warmth," even "joy." They want a stronger sense of togetherness in public worship. The questions before us are whether a greater sense of togetherness is really the thing to be desired and whether in getting more togetherness we risk sacrificing other and more important values. I think the answer to the first question is "no," and to the second, "yes."

In his essay "Membership" (*The Weight of Glory*, Eerdmans paperback, 1965), C. S. Lewis insists upon the corporate nature of Christianity: "We are forbidden to neglect the assembling of ourselves together." He discusses the ancient Christian sense of the word *membership* as opposed to its debased modern meaning. Thus, as Christians, we are differentiated members or organs of the mystical body and not the undifferentiated specimens of a given class or species. "The idea that religion belongs to our private life" he describes as "dangerous," but given the "collectivism" of modern life, this is a "natural" error. Lewis draws valuable distinctions between secular collectivism, individualism and Christian membership. In his hierarchy of values, "as personal and private life is lower than participation in the body of Christ, so the collective life is lower than the personal and private. . . ." Lewis notes "the danger that real Christians who know that Christiani-

ty is not a solitary affair may react against that error by simply transporting into our spiritual life that same collectivism which has already conquered our secular life."

But, "God is no acceptor of persons," Lewis goes on, and he affirms that we are all equal in God's sight. Yet the idea of political equality is for him "in the same position as clothes. It is a result of the fall and the remedy for it." He contrasts the arbitrarily imposed equality of modern democratic collectives with Christian membership, which implies a divinely ordained hierarchy. "Artificial equality is necessary in the life of the state, but . . . in the church we strip off this disguise, we recover our real inequalities, and are thereby refreshed and quickened." "It delights me," Lewis says, "that there should be moments in the services of my . . . church when the priest stands and I kneel."

*Services for Trial Use* tends to blur distinctions between priest and parishioner. The flatness of the Green Book is not only a result of its tired rhetoric; for in the trial rites the priest and people in effect address each other more than God; and we are not refreshed and quickened. In a reaction against privatism (or individualism), the revisers have committed the opposite error of dragging into our worship that same collectivism which has already conquered, as Lewis says, our secular life.

The hard won insights of 19th century liberalism and radicalism have, by way of dilation, caught up with contemporary liberal churchmen; they could not have responded more fatuously than they have done in the Green Book, which begs God's wholesale intervention in the political management of the world. "The first Anglicans asked for peace and happiness, truth and justice," Chesterton once remarked. The Green Book prefers prayers "For the peace of the world, for the welfare of the holy church of God, and for the unity of all mankind" and "For this

Michael Hefner is a churchman who lives in Lincoln Park, Mich.

# PROGRESS

## TRIAL RITES

city (*town, village, . . .*), for every city and community, and for those who live in them." "The unity of all mankind" is in Christ and not, as implied here, a matter of political organization. Cities and towns, any kind of political unit, are not fit for salvation and haven't the slightest need of it. "This is the real answer to every excessive claim made by the collective," Lewis says. "It is mortal; we shall live for ever. . . . Immortality is promised to us, not to these generalities. It was not for societies or states that Christ died, but for men."

For those who like them, the new services may produce a sense of togetherness, but this has little to do with the unity implied in Christian membership, and has still less to do with the worship of God. The trial services are directed more toward the immediate group and the world than toward God. A window on immediate social and political concerns may be opened; the window on God is shut. The worshiper's inclusion in a community is momentarily affirmed; his membership in Christ is permanently obscured. Surely we ought to have learned by now that the alienation that permeates contemporary life is not subject to amelioration by yet further cruelly fraudulent devices intended to insure a sense of social belonging. The trifling within our own church of the Standing Liturgical Commission is guaranteed to make matters worse, as indeed it already has.

According to Lewis: "Christianity cuts across the antithesis between individualism and collectivism. There lies the maddening ambiguity of our faith as it must appear to outsiders. It sets its face relentlessly against our natural individualism; on the other hand, it gives back to those who abandon individualism an eternal possession of their own personal being, even of their bodies. As mere biological entities, each with its separate will to live and to expand, we are apparently of no account; we are cross-fodder. But as or-

gans in the body of Christ, as stones and pillars in the temple, we are assured of our eternal self-identity and shall live to remember the galaxies as an old tale." This is the true meaning of membership.

Behind the error of too much privatism in religion, Lewis says, "is the obvious feeling that our modern collectivism is an outrage upon human nature and that from this, as from all other evils, God will be our shield and buckler"; as indeed God will, but not if we fall into the error of expunging him from our worship in favor of community awareness.

The moral anger and social guiltiness that characterize some priests, theologians and churchmen has come at least a century too late. The church fiddled while social prophets throughout the 19th century raged. The Green Book's timid liberalism is nothing so much as a pathetic attempt to catch a boat that was missed 100 years ago. That the boat sank 60 years ago seems to mean nothing to those struggling to board. The idea of the inevitable advancement of mankind died in 1914. Social and scientific theories that were once thought to have discredited religion have themselves been discredited or else are now seen as complementary to spiritual truth. Traditional Christianity has never enjoyed so strong an intellectual and moral position as today, if only the modern church could see this.

But the revisers are determined to insert depressingly naive versions of the advanced ideas of the 19th century into our services. So we get prayers "For the members and representatives of the United Nations" and "For all who serve the common good of men." The United Nations is in some ways a useful organization, and those who agree with its goals are perfectly free to pray for their realization; but to write a prayer for this institution into the official liturgy of our church is politically coercive to those who may not accept its goals, and, besides, is offensive to our sense of concrete spiritual

reality: How does one pray for so remote and complicated a set of political abstractions as those embodied in organized internationalism? The prayer "For all who serve the common good of men" gives no indication of who they are, that serve the common good of men, let alone of what makes for that common good.

The only possible perspective for the Christian today who is a liberal is perhaps that of irony; that is, the acknowledgement that while most efforts toward betterment of human life are probably futile, we are morally bound to try anyway. An organization like the United Nations, in this view, will be seen as both practical and absurd; as a help toward the feeding of hungry people and a possible help toward peace; and as just one more Tower of Babel. Such enterprises will not be seen as the road to heaven on earth.

The upheaval of values that took place in the 60s (and that still continues) proved the resilience of our institutions and sometimes exposed their cowardice. This upheaval gave additional impetus to the revision project already under way, and in some ways seems to have shaped the character of the proposed rites. Some of the values that were lost or badly damaged in the turmoil will have to be reaffirmed, and the value we once placed on the *Book of Common Prayer* is one of these; if not, our cowardice will have been exposed. "The idea of progress . . . by its very nature demands the elimination of everything that it decrees old, obsolete, out-of-date and nostalgic, while at the same time it represses the love, so congenial to man, of that delicate, wise patina that time deposits on the things of this world" (Elémire Zolla, as quoted by M. Muggeridge, *Esquire*, May 1974). Progress, if permitted to do so, destroys everything standing in its way; but the elimination of *Common Prayer* by some progress-minded Episcopalians is not an inevitability. The proposed rites need not be accepted.

# EDITORIALS

## Charities and "People's Programs"

William Safire recently had some interesting and, for the most part, sound things to say about the payment of federal income taxes by political leaders. (It was in his column dated September 26.) He noted that Nelson Rockefeller signed his name to an income tax return, for the year 1970, declaring that he owed nothing to the U.S. government on an income of \$2,443,703.

Mr. Safire thinks that is wrong, although he does not question the legality of it. We agree. Anybody in Mr. Rockefeller's position, politically and financially, should see to it that he pays some income tax, whether he can legally avoid it or not.

The media have been a good deal rougher on Mr. Nixon than on Mr. Rockefeller about this, he thinks, and it may well be true. Only one sentence in Mr. Safire's column evokes our demurrer. "Editorial cheeks are dry" about Rockefeller's non-payment of federal income tax, he suggests, "because, you see, Mr. Rockefeller gave half his income to charities of his choice rather than pay taxes that would have gone to programs of the people's choice."

We confess that our editorial cheek is very dry, too, about Mr. Rockefeller's preference. Any citizen in his right mind, we think, will prefer supporting charities of his own choice to paying taxes for what Mr. Safire calls "programs of the people's choice," and this for several reasons, as follows:

First, any free citizen must cherish both his right and his responsibility for the right choice of "charities" to which he gives his support. He doesn't want his gov-

ernment, or even his church, to do his choosing for him. His preference for "charities of his own choice" may be a sign of ego-tripping, but it is certainly a sign of determination to do his own thinking, to be his own man, in the exercise of his stewardship of money and other resources.

Secondly, a good many of the "programs of the people's choice" as Mr. Safire calls them — government programs — are really not very good. Who wants to sink into them money that might do much more good elsewhere?

Thirdly and finally, government programs for whose operation taxes are levied are by no means programs of the *people's* choice. Those who establish and operate them are usually elected by the people, but once in power they are on their own, and such is the complexity of governmental operations that the ordinary citizen has very little comprehension of federal programs and considerably less to say about whether they ought to exist and how they ought to be run.

If, as charged, Mr. Rockefeller prefers to support charities of his own choice, we think he is right, and pray that his tribe may increase.

## Christian Psychotherapy

An item in this week's news section (*Religion and Health*, page 8) brings to the fore the well known and serious fact that there is a conflict between the Christian religion and much that is said and done in the name of mental health by psychotherapists who regard faith in God as a neurosis.

Whether the people who make up the Christian Institute for Psychotherapeutic Studies are doing the best possible job or not, their effort deserves all the encouragement and support that Christians can give it. Other such efforts are being made elsewhere throughout the land today.

When one goes to a garage to have his car repaired, or to a lawyer to have a will drawn up, or to a surgeon to have his gall bladder removed, it usually doesn't occur to him to ask what the mechanic or lawyer or surgeon believes about God and man and the good life. Perhaps it should. Chesterton once remarked that if you are going to rent a room in a boarding house you shouldn't ask the landlady trivial questions about the quality of the mattress or whether there's always hot water available, but rather: "Madam, what is your ultimate view of the universe?" Well, we don't, and maybe we shouldn't, since she might simply give us the answer she thinks we want.

But if one needs professional help with a serious emotional problem, it is gravely important whether or not physician and patient are on the same wave-length in their convictions about such things as what is available, if anything, in the way of a Cosmic Support System for needy souls.

We hope that more positively Christian practitioners and clinics and services in the field of psychotherapy will make themselves available to people who believe that Christ is the only true healer of all our sicknesses.

One Sunday it happened that St. John could not be at church with his friends, for like Elisha, like Jesus, he was taken by the armed men, and held in prison. But God consoled him with a vision: he saw the Christian sacrament that morning not as men see it, but as it is seen in heaven. His spirit went up; he saw the throne of Glory, and the four cherubim full of eyes in every part, who sleep not, saying Holy, Holy, Holy. And he saw the sacrifice, the Lamb of God: a Lamb standing as though slaughtered; a Lamb alone worthy to open for mankind the blessed promises of God. He saw the Lamb, and then the angels. I saw, he says, and heard the voice of many angels round about the Throne, the number of them ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb who was slain to receive power and riches and wisdom and might and honor and glory and blessing. That is the Christian eucharist. Certainly when we gather here, those that are with us are more than those who stand upon the opposing side. For all heaven is one with us, when once we lift our hearts up to the Lord, and praise the everlasting Love, the One God in three Persons, Father, Son, and Holy Ghost; to whom be ascribed, as is most justly due, all might, dominion, majesty and power, henceforth and for ever.

Austin Farrer, *The End of Man* (Eerdmans)

## BOOKS

Continued from page 4

police agents." Such sweeping claims soon lose any "prophetic" impact.

Second, the author takes liberties with both scripture and theology. For example, the story of Dives and Lazarus (Luke 16: 19-31) deals less with the exploitation of poor as poor than with the fact that the law is better understood by the *religiously* disinherited than by supercilious Pharisees. To associate any economic scheme with Christianity is folly as it dismisses the permeating presence of sin in all systems constructed by human beings. Viet Cong massacres such as Hue (such American atrocities as My Lai notwithstanding) surely make them strange bearers of the will of God. Fr. Coats does not go "beyond" Reinhold Niebuhr; he bypasses him.

Third, to use the old phrase of historian Carl Becker, the author writes on social science "without fear and without research." Even college freshmen today would rub their eyes at Fr. Coats' claim that the American Revolution was rooted in bourgeois class protests; that World War I came from a clash over imperial markets; and that Russian conquests—a factor not mentioned in his Cold War discussion—were irrelevant to the late 1940s. Benjamin Cohen's *Question of Imperialism* (1973) shows that world capitalism does not necessarily victimize the powerless; Forrest McDonald's *Phaeton Ride* (1974) reveals how reformist measures can and do pointlessly hinder much productive corporate activity.

It is one thing to shake Christians out of their lethargy; it is quite another to stack the cards in favor of any "patent-office model" of the good society. The topic of political theology remains important, but one might better start with St. Augustine, Aquinas, Calvin, and even those deists and skeptics who wrote *The Federalist*.

JUSTUS D. DOENECKE  
New College  
Sarasota, Fla.

**A TIME TO BE BORN — A TIME TO DIE.**  
**The Images and Insights of "Ecclesiastes" for Today.** By Robert L. Short, III. With photographs. Harper & Row. Pp. 117. \$5.95.

For several years, Robert Short has given slide lectures on Christianity and the arts. If the rest of his material approaches the height of photographic interpretation found in this present volume, he is, indeed, a master teacher.

According to Mr. Short, Ecclesiastes, more than any other book of the Bible, lends itself to "this type of interpretation." He sees this same book "as the most moving messianic prophecy" in the Old Testament. His photographs bear out his belief.

November 10, 1974



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Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

## NEWS

Continued from page 8

African (Roman) Catholic Bishops' Conference in denouncing a government bill that would make it a crime to encourage conscientious objection.

These actions reflected increasing Christian resistance to government efforts to quash the C.O. resolution adopted last summer by the National Conference of the South African Council.

According to the council resolution, the discriminatory racial separation policy is upheld by the military, and, therefore, Christians might consider objection to military service as a way to oppose an "unjust" system.

Distressed by the resolution, the government of Prime Minister John Vorster responded with a bill which would impose heavy fines and jail terms on anyone counseling conscientious objection.

While it does not belong to the Council of Churches, the Bishops' Conference led the opposition to the bill by declaring that if it were passed the prelates would advise defiance.

Instead of passing the punitive bill on objection, the Congregationalists' assembly asked the Parliament of South Africa to recognize the right of the conscientious objector, which the government has failed to do, and to make provisions for alternate service.

## ANGLICAN COMMUNION

### Oxford Conference for Anglican-Roman Catholic Relations Set for Spring

Relations between the Church of England and the Roman Catholic Church will be examined at an important conference to be held at Wycliffe Hall, Oxford, April 8-11, according to an announcement made by the Church Society.

The society, an Anglican body, was formed in 1950 to witness to the supremacy of scripture and to the reformed faith of the church in accordance with the 39 Articles and the Book of Common Prayer. It sponsors various organizations in its program of education and evangelization.

Speakers scheduled for the conference include, for the Roman Catholic side: the Rev. Frs. Michael Richards, church editor; Adrian Hastings, the first member of his church to be attached to the Anglican Selly Oak Theological College, Birmingham; and John Coventry, noted ecumenist.

Anglican speakers will include the Ven. George J. C. Marchant, a member of the Faith and Order group of the General Synod, and the Rev. Canon Henry Sutton, until recently general secretary of the South American Missionary Society. The conference theme is to be: "Agreement in the Faith."

## CHURCH OF ENGLAND

### One-Woman Campaign Works

Violet Ginever, wife of a retired clergyman, is promoting evangelistic outreach to drivers of big trucks (juggernauts, in England).

A resident of Winterbourne Whitechurch near the Dorset County town of Blandford, Mrs. Ginever makes regular visits to a small cafe where she visits with long-distance truck drivers. She was working at home when she had the idea of offering Christian friendship to the drivers of these juggernauts that thunder past her kitchen window.

She was nervous, she said, when she made her first approaches explaining that she was from the church. She found the men only "too willing to talk."

"These men are very lonely in the kind of lives they lead," Mrs. Ginever said, "and they have no chaplains or missions in the way that seamen, industrial workers, and actors, for instance, have. I thought what a marvelous opportunity it would be to make contact with the men, who are, on the whole, completely out of touch with the church. To my surprise, many are showing interest and are taking away my handout entitled, 'Crossroads.'"

### Canterbury Cites Friendship Found on Tour

The Most Rev. Michael Ramsey, upon his return from a visit to South America, received a warm and spontaneous reception as he attended the convocation of Canterbury in London.

In his talks to the delegates, Dr. Ramsey said he had encountered much friendliness from the Roman Catholic Church in that region — despite the fact that Anglicans make up only a small fraction of the population there.

The archbishop said: "I think it is very important that the small Anglican presence in South America should include not only the devoted missionaries but also churchmen able to respond to the ecumenical scene, and to be sensitive to the immense social and economic issues in the countries where they work."

The convocation was the last for Dr. Ramsey as Archbishop of Canterbury before his retirement.

### London's Oldest Church May Soon Collapse

London's oldest church — where William Penn, founder of Pennsylvania, was baptized in 1644 and John Quincy Adams, sixth President of the U.S., was married in 1797 — is in danger of falling down, engineers report.

All Hallows Church, near the Tower of London, was founded about 675 and

rebuilt in the 13th-15th centuries.

Its vicar, the Rev. Colin Cuttall, blames the church's troubles on vibration caused by the juggernauts which pass within a few feet of its front door. The church "got a real pasting during World War II. But it now seems that what Hitler failed to do, the juggernauts will succeed in doing," Fr. Cuttall said.

Engineers give the medieval north wall "only ten years." But before that, shoring will be necessary to save the church, and this may have to be done within two years.

Fr. Cuttall has a complaint against authorities who proclaim for conservation and then allow destruction. "All Hallows," he said, "is a symbol of what people are feeling for today. Thousands of tourists come here every year and many tough businessmen have told me what the church means to them."

The parish has an extensive series of 14th-17th century brasses, much heraldic glass, a font carved from a piece of the Rock of Gibraltar, and a pulpit c. 1670 from the demolished church of St. Swithin which was in nearby Cannon Street.

Under the southeast corner of the church is a 14th century crypt which was opened in 1926 and is reserved for private prayer.

## MINISTRY

### "Working Class" Deacons Ordained

A further step in an experiment to use local "working class" clergy in a London East End church was taken when a builder, a telephone engineer, a porter, and a computer engineer were ordained to the priesthood of the Church of England.

The Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney, officiated at the service held in the Church of St. John, Bethnal Green.

Although the original plan was to have the men work out of their local parish, the Bethnal Green Church of St. James the Less, the Rev. Ted Roberts, rector, said, "one of the more important developments is that each of them has found that his status as a clergyman has affected the sort of expectation that people in every sphere have of them, despite the fact that they are still the same people. They have all been used at work by people wanting to unburden their problems, and one was asked to become the union representative for his department. . . ."

Fr. Roberts was asked how these four men felt about this "second step" in their lives—the ordination. "They are facing a greater commitment than ever before," he said, "one from which there is no turning back; and they are all showing signs of agitation, for which I am grateful, because it shows they are taking it very seriously."

## AUSTRALIA

### Synod Plans Probe of Ecumenical Agencies

A committee of Anglicans has been named to investigate "charges" against the World Council of Churches, the Australian Council of Churches, and Action for World Development, an Australian ecumenical agency.

The charges, made by some delegates to the Synod of the Province of New South Wales, claim that the WCC has issued grants to alleged "terrorist organizations"; allege "left-wing political activities" by the Australian Council of Churches; and allege involvement in domestic politics—"in a biased fashion" by workers and staff leaders of the Action for World Development, an Australian Council of Churches' organization.

Delegates endorsed establishment of a board of inquiry which reversed an earlier call for outright condemnation of the three church agencies.

The original motion had called upon the synod to note "the continuing lavish financial support by the WCC for terrorists engaged in guerrilla warfare in southern Africa, despite widespread protests (against such support)."

Among recipients of WCC grants has been the Federal Council for the Advancement of Aborigines and Torres Strait Islanders—agencies of Australian origin.

The WCC stresses that its grants are for medical, educational, and social services.

As passed, the motion before the synod also asked delegates to denounce "a public endorsement of a major political party during the election campaign (of last May)" by the president of the Australian Council of Churches, the Rev. Neil Gilmour. "That endorsement," it was said, "thereby involved member churches in a serious departure from non-involvement in party politics."

The motion also condemned "the increasing involvement in domestic political issues in a biased fashion" by the organization, Action for World Development, and charged that "workers and staff of the organization were used to prepare and distribute the public endorsement statement of Mr. Gilmour."

The Rt. Rev. Graham R. Delbridge of Wollongong, NSW, argued that there was "widespread misunderstanding" of the WCC anti-racism grants. These were not taken from the council's general funds acquired from member churches, he said, but constituted "only contributions specifically marked" for the Program to Combat Racism.

Justice Jenkyn, chancellor of the Diocese of Sydney, told delegates that although he sympathized with some of the points raised, he felt that many of the claims lacked evidence of the sort that "would satisfy a judicial court."

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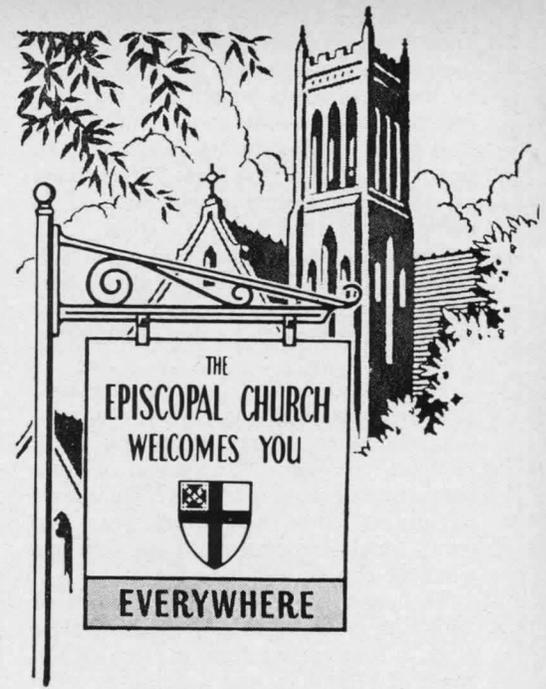
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Sun 11. All services and sermons in French.

## ST. IGNATIUS'

The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

## 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 (Sung), 10, 11 (High), 5; Ev & 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

## NEW YORK, N.Y. (Cont'd)

**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 Ousley

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 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isachsen, 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

## ST. STEPHEN'S

19 S. 10th Street  
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

## 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

## 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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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