

# The Living CHURCH

Not, as of old, a little  
child,  
To bear, and fight, and  
die,  
But crowned with glory  
like the sun  
That lights the morning  
sky.

— Hymn 11



RNS

**To Share, To Feed**

# AROUND & ABOUT

— With the Editor —

I was pleased, touched, and a little surprised to get several letters from readers defending me against the lady who [TLC, Nov. 17] spoke of her feuding with the "aging editor" of this magazine. She is a lady, but, say my defenders who are also ladies, it was not ladylike or Christian or clean-and-British to refer to my aging.

It's pleasing to know, after 11 years in this business, that you've still got some friends. It's touching to know that they have a compassionate feel for your senescent infirmities. But it's surprising that they should get so het up about it. Heavens, what's wrong with aging? It's good for bourbon, good for cheese, good for wine, why not good for humans? When people use ambiguous adjectives about me I can choose the nuance I like best. This lady who feuds with me (and it's one of those fun feuds) doesn't mean that I'm degenerating as I age; she means, but of course, that I'm mellowing. So I take it, and hope she's right, and hope too that that's what she means. If it isn't I'll surely hear from her.

The issue having been raised I offer a few reflections as an Advent meditation upon time—on what some regard as its ravages and others regard as its blessings upon us. I am among the latter, and think I should be if I were not a Christian at all but rather a pagan suckled in a creed outworn; but my theology helps.

"No wise man ever wished to be younger," said Jonathan Swift. Ever notice that? If you haven't, do.

Robert Southey: "Live as long as you may, the first 20 years are the longest half of your life." I certainly found it so.

The Jews have always understood the mystery of time and its working within the being of man better than others. Here are two of their sound axioms: "For the ignorant, old age is as winter; for the learned, it is a harvest." "Gray hair is worthless if the brain is still green."

"The older the fiddle the sweeter the tune," says an English proverb which became a favorite of mine when I turned 60 and which I like better every day. A comfortable word indeed.

George MacDonald: "Age is not all decay; it is the ripening, the swelling, of the fresh life within, that withers and bursts the husk." Ah, now; that needs to be pondered as part of the resurrection mystery of our life in Christ. The key scripture is St. Paul's (2 Corinthians 4:11-18), in which we are reminded how as the outward man perishes the inward man is renewed from day to day, and our momentary afflictions (among which are the discomforts of bodily aging) work

for us a far more exceeding and eternal weight of glory. Old age should be a season of hopeful prospect, not sad retrospect, and if it isn't our faith is defective. On his 70th birthday William James said that he grew more certain of personal immortality as he grew older because he had the feeling that he was just getting fit to live. That is the point, or should be the point, for the Christian.

I find both amusing and true this word of I. F. Stone: "If you live long enough, the venerability factor creeps in; you get accused of things you never did and praised for virtues you never had." I must make more of this venerability factor. It sounds like great fun.

William Blake: "In seed time learn, in harvest teach, in winter enjoy." Amen, be it so for us all.

Somebody gave us this wise prayer, and one of these days I shall memorize it and try to make sufficient use of it in my own devotions: "Lord, thou knowest better than I know myself that I am growing older. Keep me from getting too talkative, and thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Teach me the glorious lesson that occasionally it is possible that I may be mistaken. Make me thoughtful, but not moody; helpful, but not bossy; for thou knowest, Lord, that what I want most is a few friends at the end."

"To grow old is to pass from passion to compassion," said Albert Camus. Of course it isn't necessarily so—either about the passion or the compassion. By passion he meant the fiercer emotions and especially the libidinous ones, I suppose. These do tend to cool with the years, but in some lives other passions, especially the more obsessive ones, grow apace, and the last state of that person is worse than the first. And compassion comes only to those who want it. Not everybody does, because compassion gets you into all sorts of inconvenient, and worse, involvements. But to be a working Christian is to pass from passion to compassion as one grows older.

George Santayana had the last ultimate word on so many matters, and so here: "The young man who has not wept is a savage; the old man who will not laugh is a fool." It seems to me that how we feel about growing old, how we accept it as a burden or as a blessing, will be determined at last by whether we were willing to weep when young and able to laugh when old. Maybe the willingness to weep in youth is a necessary precondition of the ability to laugh in age.

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

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# Letters

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.

## Trinity or Pentecost?

For some years now I have been wondering why the Standing Liturgical Commission has seen fit (in the Green Book) to change the name of that which we have known as the Trinity season to the season of Pentecost. I hold no particular brief for the name, Trinity season; I am aware that "a rose by any other name, etc." But why Pentecost?

It is true that one of the most momentous events recorded in scripture occurred on the day of Pentecost. However, the fact that these wondrous things transpired on this day should not be sufficient reason for giving the name of the day to the event itself. Had the Holy Ghost come to men on July 4 would we then deem it necessary to date our liturgical calendar from Independence Day? I think not.

When I use the church calendar as a teaching tool I do not find much of overriding Christian significance in the word Pentecost (having to do with a Jewish harvest festival). Why then give the name of a minor Jewish festival to the longest season in our church calendar?

(The Rev.) LEONARD D. DIXON  
St. Paul's Church

Santa Paula, Calif.

## Answers, Anybody?

I am chairman of the Commission on Ministry of the Diocese of South Dakota.

During the last year I have written the General Board of Examining Chaplains four separate times, asking the same question each time. I could never get any kind of reply. The chairman of the Board of Theological Education kindly interceded for me in order to help get a reply, but to no avail. Still no answer.

My original question to the GBEC is no longer of importance. However, the fact that an agency of the Episcopal Church consistently refuses to answer correspondence is of some significance.

What can one do in a situation such as this?

(The Very Rev.) PAUL J. DAVIS  
Calvary Cathedral

Sioux Falls, S.D.

## The Bishops at Oaxtepec

I think that the action of the House of Bishops at their recent meeting in Mexico to approve in principle the ordination of women to the priesthood and episcopate is both irresponsible and reprehensible because it is unfaithful both to the whole church and to the bishops themselves.

The one thing patently obvious at Louisville was that the mind of the church is not clear on the subject. In an attempt to obtain clarity, the Presiding Bishop called for and

received authority to appoint a fact finding committee to study the matters of human sexuality and the ordained ministry and to report its findings before the next General Convention. That committee has just now convened. The bishops, far from being responsive to any findings of the committee, have indicated their thinly veiled intent to ignore any such findings and to determine the action of the next convention.

If the report is favorable to the ordination of women, some sectors of the church will ignore it; similarly if the report is unfavorable. What is more likely is that some sort of insipid compromise will be hammered out, and the whole church will ignore it. But since our chief pastor asked for this course, we owe it to him not to act on the subject until the findings have been made public. This should be a time for standing committees, commissions on ministry, and even bishops to keep silence, not to take unilateral steps to effect a change in the life of the church that many of us do not want.

(The Rev.) JAMES L. STEELE  
Saint Thomas' Church

Morris, Ill.

## The Oberlin Non-service

Your commentary in TLC of Nov. 3 has crossed my desk and I feel a reply is necessary. In the first place, the news story you have as a basis for your comments is not entirely accurate. I did not "cancel the eucharist," as you wrote. I stated, and this is a matter of record: "Because every part of me affirms the priesthood of the Rev. Hiatt and the Rev. C. Heyward, and because they have become my sisters in the priesthood, I cannot in good conscience perform any priestly function while they are with us."

I think your views are extremely simplistic, and, as such, give little consideration to the necessary and creative tension between priest and prophet. Any priest, in my opinion, needs to express this tension in his (or her) life. When one, priest or prophet, exists to the exclusion of the other, we are all the poorer.

Finally, there are many of us who feel the Spirit is alive here, precisely because we do not have to believe God's word is spoken only when everything is "sound, beautiful, and right" according to a man-made order or law.

(The Rev.) L. PETER BEEBE  
Christ Church

Oberlin, Ohio

{ So the service was not cancelled — simply not done. I guess I am simplistic. Ed.

## Diocese or National Church?

The decision of the Diocese of Missouri to consider ordaining women to the priesthood [TLC, Nov. 17] deserves careful consideration. The association of dioceses into larger units should be the natural result of evolution and of a growing together in the Spirit. The revelation of God as given to us in Jesus Christ is of course fixed, but our comprehension of the fullness of its truth is necessarily evolved. From the nature of things there will not be a uniform grasp of the truth by all men everywhere, and results in this area cannot be forced—however much we may wish to play God with ourselves and force our views upon others.

The diocese would be the proper unit for

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development, in the context in which the "historic, catholic" church has understood itself with emphasis on the apostolic succession.

This approach seems to offer a viable solution to the impasse over the matter of the ordination of women to the priesthood. It would afford scope for the ordained clergyman to serve in a diocese which met his own particular need.

Indeed, combinations of dioceses in general council may properly be viewed as persuasive rather than theocratic. In spite of the hue and cry for the need to have large congregations or "go out of business," we all know that it is in small groups rather than in large ones that one experiences spiritual growth. Responsibility seems somehow lessened in reverse proportion to numbers. It is when we have become perfect that we should harmonize in the company of crowds "whom no man could number."

(The Rev.) RUPERT F. TAYLOR  
St. John's Church

Albany, Ga.

## Loyalty and Liturgy

I've had it with crotchety priests who murmur in their liturgical wilderness like our Israelite ancestors! From reading various publications and listening at meetings I am angered at the ignorance and willful disobedience of a minority of my brothers. Have they studied the Prayer Book Studies? Have they carefully read the directions for the use of the trial services? Have they tried to be open and fair in teaching about Prayer Book revision to their people? Have they obeyed their bishops and used the trial services with some regularity over the years? In all too many parishes, I fear the answer is no!

Before they "bitch" incessantly about revision, they need to look at their own liturgical use and be honest with us all whether they use the Prayer Book in its pure form. Is their practice to have no insertions in the rubrics or prayers, to leave the "Gloria in excelsis" before the blessing, to break bread only during the canon, to have the ablutions following the blessing, etc., or do they use the Prayer Book as if it were the Anglican Missal? The practice in our parish had been to use an "enriched" Prayer Book mass. Now, we are trying to be obedient to the Prayer Book, the General Convention and to our bishop. We use the rubrical Prayer Book and the two trial liturgies in balance throughout the year, and I urge my murmuring brethren to use this cycle as a basis of their teaching and analysis of liturgical revision.

(The Rev.) WILLIAM W. BOLI  
St. Paul's Church

Saginaw, Mich.

## Naming the Communicant

Some recent letters to the editor have commented unfavorably on the practice of some priests of using the communicant's name at the administration of the sacrament. Since I have several times urged the SLC to provide for this practice, I would like to comment briefly in its defense.

First of all, I agree completely with the position that the priest's personality should not be imposed upon the administration of holy communion or any other sacrament. But I do not agree that the use of the communicant's name does so, any more than it does at baptism or holy matrimony. In fact

it is precisely because in all of the sacraments grace is given to each recipient personally, that it seems to me particularly appropriate to accompany the sacramental action with the name of the recipient. It is in fact my understanding that in the Eastern rites all the sacraments are normally administered by name; and the one aspect of the Green Book which I have not seen criticized is the extension of this practice to the sacramental acts of ordination, unction, and confirmation.

While the Western tradition of anonymity would make it difficult to adopt this practice for sacramental absolution, there might be occasion even here (e.g., when the penitent has come directly to the priest or otherwise identified himself) when it would be appropriate.

To return to the principal objection, that it imposes the priest's personality, there is I think a partial (and occasional) validity to the charge. The practice is not authorized in either the BCP or any of the trial eucharistic rites (except the "order of celebration" which makes no specific provision) and therefore the priest who adopts it is making a personal decision to go beyond the provisions of the church and may reflect this—probably quite unconsciously—in his tone of voice or the like. In some cases, too, there are priests who deliberately "personalize" the administration of the sacraments, but here the use of the personal name is one of many possible devices—verbal and non-verbal; and to reject the use of the name on these grounds is rather like treating a symptom without even determining of what it is symptomatic.

(The Rev.) WILLIAM D. LORING  
St. John's Church

Sandy Hook, Conn.

The Eastern Orthodox Church, of which I am a priest, has for centuries, in this most sacred moment of the liturgy, communicated



the body and blood of Christ to its faithful, with these most *personal* words:

"The servant (handmaid) of God, N., partakes of the precious and holy body and blood of our Lord and God and Saviour Jesus Christ, for the remission of sins and unto life everlasting."

The mention of the name of the person receiving sacramental grace also occurs in the liturgies of baptism, chrismation, absolution, unction of the sick, ordination, and marriage.

We realize that the living witness of Orthodoxy seems to mean very little to the average Episcopalian today (witness the recent "ordinations" of women in Philadelphia), but it might be nice for you at least to mention the fact that we are able to maintain a highly personal "touch" at these most sacred moments of our lives and yet retain a fantastic sense of "otherness" as well.

(The Rev.) GEORGE A. JOHN PORTHAN  
St. Mary's Russian Orthodox Greek  
Catholic Church

Minneapolis, Minn.

# The Living Church

December 15, 1974  
Advent III

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## CHURCH OF ENGLAND

### General Synod Deals with Remarriage Issue and Intercommunion

The Church of England will make a new examination of its doctrine of marriage and of marriage discipline as the result of a resolution carried by a large majority at the recent session of the church's General Synod.

In effect, the resolution reopened the whole question of the remarriage in church of divorced people while one partner is still alive.

A year ago, the synod decided on a policy of "no change" in the present system whereby such remarriages are not allowed.

But that vote was carried by a majority of only one because of a procedural wrangle and two bishops reopened the whole subject at the recent meeting.

The Rt. Rev. Robert Runcie of St. Alban's presented a resolution which said that diocesan synods should be asked to indicate whether they consider that an alteration in the present marriage discipline of the church in order to permit remarriage of divorced individuals in church under appropriate conditions and with due safeguards is theoretically defensible and pastorally desirable.

The motion was strongly opposed by Dr. Donald Coggan, who at the time of the synod was still Archbishop of York. He spoke of the danger of ecclesiastical government by consensus. Also opposing the motion was the Rt. Rev. Ronald Williams of Leicester who said the tide of moral anarchy had to be halted.

The motion was supported by the House of Bishops, 15-12, and by the House of Clergy, 94-79, but the House of Laity opposed it by 92-70, and as a majority vote by all three houses is necessary, the motion was defeated.

The synod then went on to discuss a motion by the Rt. Rev. Leonard Graham of Truro which noted "with concern" the change of understanding of the nature of marriage expressed in the state's liberalizing Divorce Reform Act of 1969.

## THINGS TO COME

January

20-31: School for Regional Church Leaders, Roanridge, Kansas City, Mo. Sponsored by Joint Commission on the Church in Small Communities, it is open to qualified officials of any Christian body.

In view of this, the motion expressed the opinion that "further consideration of proposals for the remarriage of divorced persons in church should be deferred until there has been a fresh examination of the Christian doctrine of marriage and of marriage discipline in the Church of England."

The measure was carried by a large majority.

The synod resolved to enter into communion with the small Mar Thoma Church of South India.

By resolution the synod noted that the church "is a true part of the Church Universal, holding the catholic faith and possessing the apostolic ministry of bishops, priests, and deacons."

The synod requested the Archbishops of Canterbury and York to communicate its decision to Metropolitan Mar Juhanon Mar Thoma, who recently asked the Anglican Consultative Council that a firmer and clearer relationship be established between his church and the various parts of the Anglican Communion.

### Churchmen Propose Disaster Relief Force with NATO

A Church of England plan to set up an international disaster relief force aided by NATO troops is being considered by NATO member governments, the Bishop of Leicester told General Synod.

The Rt. Rev. Ronald Williams, chairman of the board for social responsibility, said the agency's international secretary, Hugh Hanning, originally devised the plan, which was approximately two years in the making.

"When natural disasters occur," the bishop said, "there is usually a state of chaos and confusion and everything depends on the rapid movement of relief supplies to and within the stricken area. Experience shows that it is only forces with their equipment, their training, and their discipline that can be expected to deal promptly with such situations."

He added that among defense services of some nations there was a great deal of support for such an international relief force.

Bishop Williams said the idea is "no pipe dream which appeals to only a few sentimental enthusiasts. The whole matter has been conducted at a responsible level."

The proposed force would be made up of transport and communication experts as well as those experienced in getting

medical and food supplies into devastated areas. It could be mobilized within hours and go to any part of the world.

## ROCHESTER

### Diocese Votes Bequest for World Relief

The Diocese of Rochester voted to give a \$911,000 bequest to the Episcopal Church for world relief.

Following debate, delegates attending the diocesan convention in Rochester, N.Y., voted 136-98 to turn over the principal of a residual bequest from the estate of Margaret Woodbury Strong.

The late Mrs. Strong had willed the diocese about \$10 million in 1970. The \$911,000 bequest was received in January of this year.

Convention action on the bequest stipulated that the sum is to be invested in "non-governmental companies whose main purposes are to assist disaster stricken peoples."

Interest, according to further proviso, will go to the Presiding Bishop's Fund for World Relief to assist victims of famine and natural disasters.

Delegates voted to keep the \$75,000 interest accrued from the nearly \$1 million this year. It will be used for Christian education and parish development.

The decision to give the bequest away came in a surprise amendment offered by the Rev. Alton Stivers of Watkins Glen.

An original resolution would have given only 10% of the \$911,000 to world relief and about \$400,000 for Christian education and parish renewal.

Discussion of the amendment indicated that the diocese had in mind the support of projects that will help the poor of the world improve their situations through development projects.

The resolution stipulated that the Bishop of Rochester, the Rt. Rev. Robert Spears, and the Bishop of Costa Rica, the Rt. Rev. José Ramos, have consultant roles in the use of the Strong bequest. The two dioceses have a companion relationship.

Before recess of the convention, delegates rejected a 1975 budget of \$800,000; reaffirmed support for women in the priesthood; declared that indictments against inmates charged in the Attica Prison uprising should be dropped; and tabled a motion on union elections among grape pickers in California.

## Diocesan Centennial Marked

More than 4,000 people gathered at Seton Hall University to mark the first centennial of the Diocese of Newark.

The Rt. Rev. John M. Allin, Presiding Bishop, told the crowd that Christians should "turn from the ways of distraction and confusion and despair and fear, and take our mission into a dark, frightening world that is going to pieces rapidly."

The Rt. Rev. George E. Rath of Newark also decried the forces of division within the church and said the large turnout revealed that people of different opinions can come together.

Although Bishop Allin did not directly mention the church dispute over the illegal ordinations of the Philadelphia 11, Bishop Rath noted that some in the congregation were wearing green armbands in protest to the refusal of Bishop Allin to accept \$672 for world relief—funds which were contributed at a service in which three women publicly officiated at a service of Holy Communion in defiance of the House of Bishops.

(While refusing the check, Bishop Allin contributed \$672 for world relief from funds available to him.)

Bishop Rath commented that the offering at the women's service may have been "taken less for the sake of feeding the hungry than for the sake of embarrassing the Presiding Bishop."

However, he added, the anniversary of our diocese of Newark is "an occasion for celebrating our oneness, rather than airing our differences."

He called upon the 50,000 churchmen in his diocese to go without meat one day a week and contribute the money saved to the church's relief fund.

An offering of \$4,600 from the service was divided equally between the relief program and Bishop Rath's discretionary fund.

Roman Catholic Archbishop Peter Gerety of Newark marched in the opening procession and later stood beside four Episcopal bishops as the elements of communion were distributed.

## LONG ISLAND

### Coadjutor Bishop Elected

The Rev. Robert Campbell Witcher, 48, a native of Louisiana, was elected Bishop Coadjutor of Long Island Nov. 16.

In addition to Fr. Witcher, there were four others on the official slate of nominees: the Rt. Rev. Richard B. Martin, the Very Rev. James E. Carroll, the Rev. James A. Gusweller, and the Rev. Robert E. Terwilliger. There were two nominees from the floor, the Rev. G. W. Hill and the Rev. J. W. Davis of the Diocese of Long Island.

A graduate of Tulane University ('49) and Seabury-Western Seminary ('52), Fr.

Witcher was ordained to the priesthood in 1953. He did his graduate work at Louisiana State University, completing his doctorate in 1968. Rector of St. James' Church, Baton Rouge, since 1962, Fr. Witcher has also had several diocesan positions including chairman of college work, director of youth, and chairman of the Armed Forces Committee. He is a veteran of WW II.

Fr. Witcher and his wife, Elizabeth, have two children.

The Diocese of Long Island has "lost" two bishops this year—the Rt. Rev. Charles W. MacLean, Suffragan Bishop since 1962, retired and the Rt. Rev. Richard B. Martin, Suffragan Bishop since 1967, resigned to be executive for ministries with the Executive Council of the Episcopal Church.

Fr. Witcher will have the right of succession to the Rt. Rev. Jonathan G. Sherman, who will reach the mandatory age of retirement in 1979.

## RHODE ISLAND

### Episcopal, R.C. Parishes Agree on Covenant

Episcopal and Roman Catholic dioceses in Rhode Island have approved a program of "covenant relationships" concerning 10 parishes in four cities. It is designed to establish closer community ties between members of the congregations.

The aim of the statewide program—in Providence, Pawtucket, Central Falls, and Warwick—is to seek closer cooperation through better working relationships between parishes of both communions.

The Rev. Howard Olsen, rector of St. Barnabas Church, Warwick, and chairman of the diocesan commission for ecumenical relations, said the two dioceses concluded that Rhode Island would be an "ideal place" to begin such a grass roots program of ecumenism. He said this was based on the facts that Rhode Island is a small state and the two largest religious bodies are Roman Catholic and Episcopal.

The Rev. Lionel A. Blain, pastor of St. John the Baptist parish, Pawtucket, and chairman of the Roman Catholic diocesan ecumenical commission, said the covenant program is significant because it confirms the "official policy" of Vatican II on the need for closer cooperation among Christians.

Included in the covenant are commitments to pray at Sunday services for each other's parish by name; to convene an ecumenical service during the octave of Prayer for Christian Unity; and to strive to establish dialogue groups made up of members of the respective parishes.

Fr. Olsen emphasized that the program is open to other parishes, Episcopal and Roman Catholic, in Rhode Island. He said the 10 were selected because "we didn't want to start too big."

The fact that both cathedrals in Providence are in the program shows that the bishops—the Rt. Rev. Frederick H. Belden and Bishop Louis F. Gelineau—"take it seriously," Fr. Blain said.

He also indicated he was pleasantly surprised by the number of people who want to do even more in the ecumenical area and want church authorities to "push ahead."

In making the announcement of the covenant, Bishop Belden and Bishop Gelineau stressed that the relationship does not signify a merger of the churches nor intercommunion between them.

## CANADA

### Two Elected to Bishoprics, One Resigns

The Rev. Henry G. Hill, 52, a professor of history who has close ties with Eastern Orthodox Churches, was elected Bishop Coadjutor of the Diocese of Ontario at its recent synod.

Election came on the fourth ballot. There were 20 nominees on the slate.

Presiding at the synod was the Most Rev. James Watton, recently named Metropolitan of the Ecclesiastical Province of Ontario.

Fr. Hill has been on the faculty of the University of Windsor for 14 years. Earlier, he had been a parish priest in rural eastern Ontario and later a chaplain at St. John's College, Cambridge University, England.

He will succeed the Rt. Rev. Jack Creeggan, 71, who plans to retire next year.

In Kamloops, B.C., the Very Rev. John Snowden, 46, Dean of Cariboo, was elected Bishop of Cariboo. Twelve ballots were required to reach the necessary number of votes.

Meanwhile, the Rt. Rev. Kenneth Maguire, 51, announced his retirement as Bishop of Montreal effective Jan. 18.

"I was elected when I was 39," he said in a letter to clergy of the diocese. "If I were to stay on until normal retirement that could mean an episcopacy of more than 30 years. That is too long for anyone."

Bishop Maguire plans to stay in Canada but has not indicated what he will do, except to say "it will be within the ministry of the church."

## YORK

### Salvation, Redemption, Themes of Dr. Coggan

The Most Rev. Donald Coggan, the next Archbishop of Canterbury, outlined what he sees as the two main tasks of the church—"worshiping God and going into the world with its message of salvation and redemption."

Interviewed by ABC news correspond-

ent George Watson, Dr. Coggan described his concept of evangelism. It is "facing a man with Christ, the risen, living Lord of the church . . . in a way that he can know Christ." He rejected the view that evangelism is primarily emotional but suggested that "it's primarily a matter of the will, of service, and obedience."

Discussing what has been called his "theology of enough," Dr. Coggan said, "I think we've got to be prepared for a certain amount of stripping of our own luxuries in order that there may be a more sacrificial attitude toward the Third World."

He reported that his travels through Africa, Asia, and Latin America have shown him "a standard of living and dying which contrasts starkly with our own."

Dr. Coggan appeared on an ABC program during his last days as Archbishop of York and shortly before he was to be installed as Archbishop of Canterbury, succeeding Dr. Michael Ramsey. Dr. Ramsey retired Nov. 15, one day after his 70th birthday.

With regard to the conflict in Northern Ireland, the new spiritual leader of the worldwide Anglican Communion commented that he was "tempted" to call it "an irreligious conflict." He suggested that "religious leaders—Protestant and Roman Catholic in Ireland—must come to terms with the fact that unless they can have joint education from the youngest age up, they're sowing seeds of trouble."

He felt that much of the conflict is based on concepts of a situation that no longer exists.

"Honestly," he said, "some of the arguments seem to be debated on a Battle of the Boyne era rather than the post-Vatican II era."

Summing up his ideas on Christianity and the role of the church, Dr. Coggan said, "I don't understand the Christian faith at all if it isn't a very down-to-earth faith."

## ECUMENISM

### R.C. Prelate Describes ARCIC, "Tremendous Venture"

The Anglican Roman Catholic International Commission is "a tremendous venture in faith and hope," Bishop Alan Clark said, when he became the first Roman Catholic prelate to address the General Synod of the Church of England.

Bishop Clark, co-chairman of the commission, had been invited to speak on the work of ARCIC, its achievements, and how it should proceed in the future. He is Auxiliary Bishop of the Diocese of Northampton and chairman of his church's national commission for ecumenism in England and Wales.

"One great dogmatic fact has steadily dawned on our uncomprehending minds,"

he said. "The church of God is one, holy, catholic, and apostolic. No work for unity, therefore, is viable if it is not at the same time a movement to sanctify the church, to extend it to all peoples and cultures, and to deliver intact the primary apostolic tradition contained in the scriptures."

"At once one sees the complexity of what we are trying to do and the extent to which it is a tremendous venture in faith and hope. It is precisely because Christ, the Lord of the church, is the Son of God, that this complex work is possible even within the framework of our divisions."

"The secular critic is, not unnaturally, unimpressed because of our divided allegiances—for he does not confess the divinity of the Lord of the church. Not even the obstacle of our divisions can withstand the divine operation of the Spirit to gather all the peoples of the world into one family of God."

"My contention is, quite simply," he said, "that the work of the commission, particularly as a result of its specific methodology, has changed the face of ecumenical dialogue. In fact, I believe that the whole span of ecumenical activity, which is now contributing towards the growth in Christian unity, has drawn breath and life from its achievements."

He went on to say that the movement of return to Christian unity is under way, "a return not to the past but, paradoxically, to a future which Christ, the Lord of the church to whom all things are subject, is leading all of us, and which we will disregard to our peril."

"We cannot ascertain the details of the shape and form of the church of the future but we are not ignorant of its basic constituents which exist by the express will of Christ. For this church will be always, at any time in history, the continuing identifiable community of believers, joined by adherence to one apostolic faith, sharing the same sacraments and the same organic life based on the gifts of the Spirit."

Bishop Clark added that the members of the commission "spoke to each other, not out of our catechisms, but out of our experienced faith, a faith formed by the communities to which we belong . . . we avoided taking up again, in the same terms, the mechanics of the Reformation debate—not because we underrated the strength of that long, long controversy which, after all, is still with us, but because nothing suggested we would do better than our forebears."

"Instead, we began by asking what we, as representatives of our respective churches, believed here and now to be gospel truth. . . ."

"Our dialogue was—and remains—an encounter of persons, persons in love with the same Lord and enjoying the love of the same Lord. This means that we did not seek to convince each other

of the rightness of our own interpretations, but rather, by reflecting *together* on the sources of the faith we professed, to reach a consensus of faith."

He added that they regarded, and continued to regard, the formulation of their belief as of overriding importance.

The bishop spoke at some length on the commission's two achievements so far—the Agreed Statements on the Eucharist and on Ministry and Ordination. Of the statement on the eucharist, which was achieved at Windsor in 1971, he said, "The full implications of such an agreement have yet to be registered, but in simple terms the commission was rejecting the assumption that Anglicans and Roman Catholics professed substantially different doctrine in the central mystery of the Christian faith."

Regarding the statement on the ministry reached at Canterbury in 1973, Bishop Clark dealt with the question: "Does the Agreed Statement assert that both churches are in the apostolic succession, thereby reversing the Roman Catholic judgment of *Apostolicae Curae*?" in order to show that reconciliation of ministries depends on a satisfactory resolution of further issues.

He said of this agreement that it was more easy to achieve than that on the eucharist, "not because the issue was not divisive but because, once again, we held fast to our brief that factual implications of agreement in doctrine were firmly against it. It is the church as a whole which must decide on the factual implications of our, this time, full consensus."

## COCU

### United Church Challenged by New Leader

No united church can succeed or be faithful to the New Testament if it ignores the example of Jesus' humanity or the suffering of the modern laity, said the new executive head of the Consultation on Church Union (COCU).

Dr. Gerald F. Moede gave his first address as COCU general secretary to the organization's 12th plenary in Cincinnati.

Leadership in any united church, he said, "must consciously take as its model the style of Jesus, the humble, modest, self-giving way of the cross. To me, this means that we, yes, we especially who live in offices and hotels, must make a special effort to be in contact with need, disaster, catastrophe, suffering, not just as observers, but as participants, pastors."

Dr. Moede, a United Methodist clergyman, placed equal stress on the sensitivity of church leaders to the needs of the laity.

At one time in COCU's past, supporters hoped that definite plans for a Church of Christ Uniting would be worked out by the mid-1970s. A 1970 Plan of Union

*Continued on page 13*

# Apostasy or Challenge?

By CLIFFORD E. B. NOBES

If church historians of the future should label ours the Age of Apostasy, as well they might, it will be difficult to pinpoint the blame for the defection from the faith.

Winds of change blow from every direction. In all arenas of human endeavor—whether political, social, moral, economic or religious—we see instability and not a small measure of confusion. Instability almost always results in change.

Since World War II, when the dissolution of colonial empires marked the political scene, scores of former colonial dependencies have become "nations." In too many instances inexperienced and ill-trained men, enthusiastic, idealistic and youthful, but sadly lacking in practical experience and maturity, have rashly assumed the awesome responsibilities of statecraft. Perhaps at no previous time in history have so many millions of people and so many dozens of nations been ruled by so young a group of leaders.

These changes in the politics of the world seem to have emboldened members of other segments of society to organize and make demands for recognition and empowerment. Hence, "Women's Lib" and the "Gay Front," to say nothing of the new self-consciousness and restiveness of numerous ethnic minority groups whether in America, Northern Ireland, the Sudan, Nigeria, Palestine or Pakistan.

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*The Rev. Clifford E. Barry Nobes, retired canon of St. George's Cathedral, Windhoek, South West Africa, makes his home in North Springfield, Vt.*

Their quest for equality in their respective communities has kept contemporary society in a ferment.

If we look at the world from a different stance we will see that moral codes which had molded cultures and shaped individual and corporate life styles for centuries, Christian, Confucian, Taoist, Shinto and others, have been abandoned. Sometimes they have been replaced with something else, but more frequently with nothing, with the consequence that there has been a widespread moral anarchy. Naturally this has been followed by revolutionary social changes.

A concomitant of these upheavals has been a rebellion against authority. In our own country, court injunctions against actions deemed dangerous to the community, which used to be regarded as decisive and mandatory, have been ignored almost as often as respected. Lawyers, by solemn oath bound to consider themselves agents of the court, have not infrequently been charged with subornation of perjury and conspiracy to obstruct justice in their attempt to thwart the orderly progression of criminal prosecutions.

Yet, if we try to identify the genesis of this state of affairs, we are puzzled. Was it in the period when political chaos dominated the international scene? Was it when old values were questioned by innovative thinkers exploring new philosophical concepts? Was it perhaps when John XXIII declared it was time to make changes in that hitherto rigidly structured monolith known as the Church of Rome? Vatican II was heralded as an attempt to bring

the church into the twentieth century. Many believe that it proved rather to be a case of surrender to the twentieth century.

This, despite the clear recommendation of our Lord, as reported in John 14-17, that the little band of Christians was to regard itself as being in but not of the world. St. Paul properly understood this teaching and drew a sharp line between members of the body and other inhabitants of the world. But the good fathers of Vatican II chose to meet worldlings where they were rather than urge them to take upon themselves the manners befitting those who claim to have received new life in Christ Jesus. There was such a relaxation of precepts and canons of the centuries old discipline that all of Christendom has been affected by it.

It could be argued without difficulty that it may well have been the abandonment of these restraints which gave impetus to the present questioning of the validity of Christian demands. In our contemporary world, strictures on personal liberty are thought to be onerous and even demeaning. Do away with them! Long live freedom!

One of our bishops seriously suggests that because people dislike the discipline of the traditional Lenten season, and don't pay much attention to it anyway, we should reduce Lent to a two week season. Without a change of heart will people observe better a mini-Lent? If not, should we cut it down to a single day before Easter? On his reasoning would it not be better to repeal laws against shoplifting and vandalism?



## "They have lost respect for a religion which demanded nothing"

But is this really the way to hold the allegiance of Christians? Is this a sensible way of coping with the difficult situation? Is it not possible that many people have apostasized precisely because they feel no compulsion to support a religion and espouse a way of life which is too anemic to make any demands upon them?

On a recent Sunday I heard an incredible analogy used in a sermon. The preacher likened Christians to the people of the Old West. There were the pioneers, ever pushing forward, following their scout (our Lord) to new, unknown, and sometimes dangerous regions. There were the settlers, those who had started with a high sense of adventure, but who had wearied and settled down for a more secure life in the town which they founded. Smug in their belief that they had indeed found the Elysian fields which they had been seeking, they proceeded to relegate our Lord to the role of rule maker and justice of the peace. He was likened in this analogy to the judge, a respected old man sitting in his office in the weather-beaten court house on the town square, enunciating and enforcing rules for the settled community.

But the pioneers, the real Christians, were out on the trail, not always able to keep up with the scout, but still pressing on along the path he was blazing. It apparently did not occur to the preacher that if the pioneers were often out of contact with their leader, because of their innate need for leadership, they might soon give their loyalty laterally to leaders whom they could see and with whom they could communicate. In other words, that a humanitarian fellowship divorced from the divine leader might easily evolve.

The shallowness and danger of this exercise in homiletics was still in the forefront of my mind later that evening when I tuned in on the television to a documentary film presented by the Public Broadcasting Corporation and entitled "The Children of China." I had been in

China several times before the Communist take-over, and my recollections were of poverty, dirt and disorder. The miraculous changes depicted in that film were accomplished not by people seeking to manifest their personal liberty, but by people who, for the realization of a desired goal, had accepted the challenge to perform heroic deeds even at the cost of their own pleasure. I am not unmindful of the allegation that at least two million Chinese were slaughtered when the Communists took over the country. I am not for a moment condoning this. My sole point in speaking of China is to emphasize that it is evident to all the world that the children of China, as well as the adults of that politically new nation, are willing to accept a difficult challenge in order to attain an end they deem worthwhile.

In the series "Religion in America," a presentation on the PBS channel, there was also shown a documentary portraying a typical day in an Asram. There I saw a score of young Americans, all presumably brought up in Christian communities, who had left Christianity and were now devoted disciples of an Indian guru, apparently happy in having found a real purpose in life. I have since seen another documentary publicizing a Krishna cult on the West Coast. Here again those who flitted across the screen singing the praises of Krishna were one time followers of our Lord Christ.

Our youngsters who have adopted yoga practices and espoused a way of life more common in Asia than in America or the Christian West are people who had a Christian background, but who found their ancestral religion lacking in challenge.

It is entirely conceivable that in their childhood years they were told by an indulgent pastor, "Don't worry about the rules for fasting before communion. God looks into the heart, not the stomach!" Now they gladly accept the rule of a complete 24 hour fast periodically "in order

to cleanse the body that the mind may be more alert to the promptings of the universal mind." They were told it makes no difference how one prays, whether in church or out, whether kneeling, or sitting, or snuggled into a cozy blanket, and it is not the form of prayer that matters; what is important is the inner attitude. But now they contort themselves into awkward postures, that they may be aware of their activity, and insist upon having at least a 30 minute period of meditation each day, repeating their own particular mantra until their minds are completely emptied of all distracting thought. Only then can the "universal force and energy penetrate their inner being." Their indulgent Christian pastor may even have told them in their Christian days that while some people saw a benefit in abstaining from meat on Fridays, that is a relic of medievalism, and the enlightened Christian need not observe it. These are the same youngsters who used to crowd around the drive-in eating a pint of fried clams with a side order of french fried onion rings, all washed down by a root beer or soda pop. But in their new way of life they gladly accept the discipline of a diet which forbids the consumption of meat, fish, eggs, onions, alcohol and sugary drinks.

What has happened to bring such drastic changes in their life style? Is it not that they have lost respect for a religion which demanded nothing of them? Were they to sit quietly for a bit and analyze the underlying philosophical and religious concepts of their new way of life, they would see some ludicrousities, but they are intoxicated by the exoticism of it all, and because it is not an easy way of life, they love it.

What propagandist for a new way of thinking, or a new product, does not well understand that promotional literature which is thrown away is indeed thrown away? It is when a charge is made for the pamphlet, however minimal that may be, that its value is enhanced. With religion, too, we cannot dilute it and water it down without cheapening it so that its adherents lose their respect for it.

If we are dismayed at the number of apostates all around us, have we anyone to blame but ourselves?

# Confessions of a New-Fashioned Catholic

By EDWIN M. LEIDEL, JR.

I have always considered myself to be a catholic Christian. Graduated from Nashotah House ten years ago, I felt I really knew the meaning of the fullness of the faith. Interestingly enough, I felt a definite separation from and superiority to what I called the old line catholic traditionalist, who, it seemed, was more concerned about freezing "the faith" (*i.e.*, doctrine) at a particular point in history than he was about experiencing and witnessing to the deep meanings and values of religious truth. I was a "liberal catholic" and not to be confused with that old dinosaur, the "conservative catholic."

The tag "catholic" meant for me maintaining a tension between the wisdom of the past and the new potential of the future. Christ had revealed himself and was continuing to do so in the lives of men in his mystical body. To be a liberal catholic meant one was willing to work—to lose self in the quest of making the kingdom manifest—to lose self in the es-

tablishment of righteousness and justice. Hence, my sympathy with and involvement in the activist movements of the '60s. At first, I thought, only Anglicans had the liberal catholic vision of the "media via"—of maintaining the tension between what in the last 500 years of the church has been renaissance or liberal Christianity and orthodox protestantism. A unique report to the Archbishop of Canterbury in 1947 entitled *Catholicity* (by such notables as Dom Gregory Dix, A. N. Farrer, A. G. Herbert, R. E. Mortimer, A. M. Ramsey and L. S. Thornton) did much to influence this prejudice. I believed that it was the liberal catholic who uniquely represented the essential genius of Anglicanism and with the author of James believed that faith and works were correlative dynamics. God was both transcendent and imminent. Man was sinner and yet good. Man stands before God both justified and sanctified. History demonstrated the fall of man and yet there is a spiritual evolution in process. The church was visible and invisible. Christ is truly man and truly God.

As I allowed myself to become influ-

enced by protestant writers of this century, it began to dawn on me that much of protestantism was becoming truly catholic, while much of the established Catholic Church was neglecting much of the essence of its position and life.

Richard Niebuhr, for example, has expressed for our day a penetrating theology of the church catholic. His almost mystical concept of the church as that which stands before and is responsible to both Christ-in-God and God-in-Christ has added profoundly to the fullness of the catholic vision. Niebuhr defines the nature of the church in terms of a polar analysis. The church manifests itself and is known to itself dynamically between correlative poles: the church is the "subjective pole of the objective rule of God," it is community and institution, it manifests both unity and plurality, it represents and is responsible to both the local and the universal, and it is both protestant (it protests against any confusion of the infinite with the finite) and it is catholic (it affirms the representation of the infinite in the finite). Niebuhr vigorously maintained that the visible church must maintain the



*The Rev. Edwin M. Leidel, Jr., is associate rector at Christ Church, Whitefish Bay, Wis.*

tension between itself and the world by living its life in withdrawal and renunciation while at the same time aggressively engaging in, and affirming the values of culture.

Paul Tillich, in his autobiographical work, *On the Boundary*, sums up in a personal note much of the essence of the catholic principle. And he does it not just by speaking of "his" doctrine, but of his life. He says, "The concept of the boundary might be the fitting symbol for the whole of my personal and intellectual development. At almost every point, I have had to stand between alternative possibilities of existence, to be completely at home in neither and to take no definitive stand against either. This disposition and its tension have determined both my destiny and my work." He writes of how his life has been an expression of holding the tension between city and country, reality and imagination, theory and practice, heteronomy and autonomy, theology and philosophy, church and society, religion and culture, etc.

Perhaps Tillich's greatest contribution to catholic thought is what I call his "theology of limitation," which is his grappling with the finitude of the human situation. He says in his autobiography, "I applied the doctrine of justification to the sphere of human thought. Not only human acts, but human thinking as well, stand under the divine 'No.' No one, not even a believer or a church, can boast of possessing truth, just as no one can boast of possessing love. The justification of the doubter corresponds to the justification of the sinner. Revelation is just as paradoxical as the forgiveness of sins. Neither can become an object of possession."

The catholic does not possess truth; rather he struggles with all of his humanness, with all of his nerve endings and brain cells alive, with the totality of his material and spiritual, his objective and subjective self open to the mystery of his existence.

The catholic stance is neither conservative nor liberal (contrary to my earlier understanding), rather it is both. The catholic stance is neither establishment nor anti-establishment, but *trans-establishment* which maintains the integrity and tension of pro and anti. The catholic stance neither singularly endorses a theology of hope with its primary concern for the future, nor a theology of faith, with a primary concern for the past, but rather it witnesses to a theology of love which gives assent to living life in the present—an emphasis which is kept in tension by a future hope of a fulfilled life in Christ and a faith in the past revelation and witness of God acting in history.

Theologian Martin Marty goes a long way in breathing fresh air into our understanding of the genius of catholicity. In his recent work, *The Fire We Can Light*,  
*Continued on page 14*

# CONTRAST

## in news items

Compiled by JAMES B. SIMPSON

**N**ew York, N.Y.: Gerte Tuckler, 70, is deaf and has been partially disabled since she was five when doctors damaged her spine during an operation to cure the effects of polio. As a result of her condition, she is 4 feet 6 inches tall and it has become increasingly painful for her to walk. She also has a bronchial condition and needs oxygen, but no one is willing to lug the equipment up the six steep flights of steps in her building. There is an elevator, but it has been broken for the last six months and, despite her disabled condition, Miss Tuckler has to trudge up the stairs to get to the small, three-room apartment, where she has lived since she sold the family house in the Williamsburgh section of Brooklyn during the Depression for just enough money to guarantee a grave for her father when he died. Recently she was confined to her apartment for days because of her bronchial condition, with nothing more to eat than the cereal from the boxes on the shelf. She does not go to the doctor because it costs too much and she is too proud to apply to Medicaid. . . . When she was 53, she tried to lift a metal X-ray container, but it was too heavy and it ripped her chest. She had to stop working. One day she awoke to find a man trying to climb through her window. She got out in time, but the apartment has since been broken into four times. She has been mugged on the street four times and twice thieves have taken her eyeglasses as well as her money. "Once it was three young boys," she said. "Two were 11 or 12 years old and one was maybe seven or eight. Can you imagine them mugging me? It's because I'm so small and because I'm a very slow walker. The oldest one got me around the throat and one went through my pockets while the third one grabbed my bag." After that she began staying home all the time. "I

*The Rev. James B. Simpson is rector of Christ Church, Middletown, N.J.*

began to feel myself go very much downhill and I was beginning to get morose," she said. "I think I might have become senile but I recognized it in time and I decided suddenly one day that I had to get out." She loves to study, so she went to the Jewish Theological Seminary and persuaded them to take her as a student in a Hebrew class. The seminary agreed, but it was nonetheless a problem because the bus left her three blocks from the seminary at the top of a sharp incline that was too steep for her. So, day after day, people driving onto Riverside Drive stopped in amazement as they caught sight of a tiny, elderly woman hitch-hiking down the steep hill to Broadway to attend her class. Now, her health is worse and she has had to give up her classes. She will not say what her income is, but it is evidently sparse. Her television set has been broken for four years and she cannot afford to have it fixed. Every day she struggles down the six flights of stairs where a bus, sponsored by a neighborhood group, picks her up and takes her to the local senior citizens center where she can get a free lunch. The neighborhood is almost entirely black and Puerto Rican and she is the only white person at the center. She says she is often excluded from activities as a result. "I don't really blame them," she said. "Perhaps they want their own. . . ." The thing that bothers her most is that she is completely alone and if anything should happen to her, she thinks it might be days before anyone found her. She has heard that there are groups who call old people at home once a day to check on them and she would like that. "It would give me a feeling that someone knows I'm here," she said.

*Guerneville, California:* William F. Knowland, 65, former Republican leader in the United States Senate, killed himself yesterday with a single .32-caliber bullet in the head as he stood on the dock of his \$100,000 summer home along Russian River.

# EDITORIALS

## The Advent Penitentiality

One of the questions which the modern liturgical movement has placed upon the minds of thoughtful Christians is whether or not Advent should be observed as a penitential season. This kind of question raising is a very wholesome effect of the movement and we welcome it. We want to offer to the discussion our own thought on this particular question.

Some of the more "advanced" liturgical reformers flatly deny the penitential character of this season in which the faithful recall Christ's first coming, celebrate his present coming, and anticipate his final coming. We think that such a radical "de-penitentializing" of Advent is based upon an oversimple view of the manifold theme of Advent, while at the same time we agree that Advent ought not to be penitential in the way or for the reason that Lent is.

The penitentiality of Lent is that of sorrow for sin, and it is properly a major if not the dominant theme of that season.

The penitentiality of Advent is that of sorrow for our weakness, insufficiency, and the sheer failure of our life "without God in this world," of the sort that necessitates God's rescue operation—the sending of his Son to do for us what we cannot do for ourselves. This penitential note is not properly the *dominant* theme of Advent—that theme is hope and anticipation. Rather it is one of several strong and clear notes in a proper Advent observance.

The Advent mood is a cry of the heart—Come, Lord Jesus! O come, O come, Emmanuel! It is the cry of the soul who knows that all his righteousness is as filthy rags, all his wisdom is foolishness, all his autonomous projects and enterprises are as pathetically overpretentious and underachieving as the Tower of Babel.

Sorrow for sin and sorrow for insufficiency are distinctly different, even though both together are necessary to adequate penitence before God. Christians during Advent must experience sorrow for sin, during Lent must experience sorrow for insufficiency; but the themes of the two seasons, as expressed liturgically, scripturally, musically, devotionally, and otherwise, ought to maintain this distinction.

In a famous passage St. Augustine called the sin of Adam a "happy fault" because it resulted in God's sending to the world so beautiful a Savior to deal victoriously with that fault. Perhaps that form of the paradox does not appeal to the modern Christian mind and there is no reason why we must accept it as gospel; but it asserts the truth of the Advent coupling of penitence with joyful gratitude to the Father for sending his Son and to the Son for coming—then, now, and at the end of this age.

The great 9th century hymn *Veni Emmanuel*, hymn 2 in *The Hymnal 1940*, says it all. There is "mourning in lonely exile here until the Son of God appear." It is necessary for the "Day-spring from on high" to "cheer us by his drawing nigh," to "disperse the gloomy clouds of night and death's dark shadow put to flight"—and this would not be necessary at all were it not for

the arrogant pretensions to self-sufficiency which we make in our fallen state. There is sorrow in any awakening to the reality that we have been living in a fool's paradise. But it is sorrow that leads not to death but to life—because He Who Comes knows what to do with it.

This, we submit, is the proper penitentiality of Advent.

## Christmas, the Starving, and You

If you are a Christian, there is a connection between your Christmas giving and the dire hunger of at least half a billion people in the world. There is no way that professed Christians can celebrate God's gift of his Son for the redemption of the world unless they share their bread with those who hunger—for it was precisely to make of us a kingdom of priestly lovers and sharers that Love came down at Christmas.

Most of the family and friends to whom you will be giving Christmas gifts have more than enough of this world's goods, but they don't have more than enough of your love and caring. And so what's the gift answer for them? A contribution to the church's world hunger program, given in their names.

The procedure is simple: Send your contribution now to *The Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Ave., New York 10017*. With your contribution send the name and address of the person in whose name you are making the gift, and he or she will be informed of it.

What you give will go to the immediate relief of people who face actual starvation. You have read enough in the news to know what the problem is; but its urgency and its magnitude are beyond our conception. The size and scope of world hunger today is such that as we try to face it we are tempted to turn away from it in despair feeling that it's too big for us to make any kind of dent. We must reject that temptation. The good Lord knows better than we do how small are our scraps of bread and fish and how immense is the multitude to be fed; but we may remember from reading the Gospel that he has dealt with this before, and he still can.

It has been said that to love is to do all—all that we can. In the name of him who for our sake became poor we implore you to do all that you can. That way, somebody will live who would otherwise die: it's that dreadfully simple. That way, you can welcome the Lord Jesus in your Christmas communion as one who has at least tried to prepare for him a mansion within yourself worthy of him.

The proper motto is not "Be good, sweet maid, and let who can be clever," but "Be good, sweet maid, and don't forget that this involves being as clever as you can." God is no fonder of intellectual slackers than of any other slackers.

C. S. Lewis

submitted to the member churches failed to stir much enthusiasm.

Without abandoning movement toward a united church, COCU's current emphasis is to "live its way to union." This means more emphasis on local ecumenism, anti-racism measures, shared mission, and social ministries.

At the ecumenical eucharist held in the Covenant-United Presbyterian Church, bread and wine were consecrated by the Rt. Rev. John Krumm, Bishop of Southern Ohio. Other celebrants included the Rev. Kenneth L. Teegarden of the Christian Church and Bishop J. Clinton Hoggard of the African Methodist Episcopal Zion Church.

Bishop Frederick D. Jordan of the AME Church, chairman of COCU, preached at the service.

Member churches in COCU are the Episcopal, African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Christian United Presbyterian, United Methodist Churches, and the Presbyterian Church, U.S. (Southern).

**ORDINATION**

**Bishop Says Priest Surplus May Complicate Issue**

A bishop has predicted that a surplus of priests may complicate the issue of women's ordination.

The Rt. Rev. Philip F. McNairy of Minnesota made the comment at a press briefing in preparation for the 1976 General Convention to be held in Minneapolis.

"There are some 1,000 priests who would like to be working on salary within the church," he said. "We can't fund that many persons. Now comes a whole new flood of people seeking orders."

**Anthropologist: "Present Piece of Nonsense Lamentable"**

Anthropologist Margaret Mead has predicted that women priests will be formally approved by the Episcopal Church.

Speaking at the University of the South, Dr. Mead said it "would have been nice" if the 11 women who were ordained in Philadelphia last summer had waited for such a move to receive official acceptance in the church.

She suggested that the women who seek ordination, "in wanting to behave like men . . . are making a number of assumptions, including the assumption that men have been doing it just fine."

Dr. Mead urged women to look for things to do in the church for which they have a particular bent, "like listening. Or they might take peace seriously."



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## CONFESSIONS

Continued from page 11

he says the catholic Christian is one who lives "in Christ" and this perspective gives him a new vision which encompasses everything. This perspective "is at the root of the catholic concept of Christianity, a faith that has a center but is less concerned with borders. Father Walter Ong reminds us that behind the term 'catholic' lies both a Latin concept and a Greek. The Greek concept is the more positive one; *katholikos* means literally 'through-the-whole.' 'The concept has a positive outgoing quality to it. Instead of pulling things in around a center, it moves out to all things. In the concept of catholic, through-the-whole, there is no hint of fencing in. Rather, what is catholic floods being with itself. Let being grow, expand, as much as you will, what is catholic will grow and expand with it, filling its every nook and cranny.' Thus catholicity has an 'expansive, positive quality as against the pinched, impover-

ished, forced, and quite unpersuasive universal. . . . The universalist . . . wishes to pull things into himself. The catholic wants to give himself to others, to go out to them in an expansive movement of love.'"

Dr. Marty suggests that the Christian community has made two major mistakes during the past decade or so. On the one hand, conservative Christians have been too constrictive and overdefinitive, often building walls of orthodoxy, less out of the love of truth than from a sense of mutual suspicion among the adherents. The thrust of this conservative endeavor has been popular with the masses searching for easy and immediate meaning, but it has produced stagnation and anti-intellectualism. Moreover, it has denied much of human dignity and forgotten man's call to responsible action in the world. On the other hand, liberal Christians have been too "open, expansive, Protean, and ready to absorb outside influences." Liberal Christians have operated at a too "high-risk" level and have failed to operate from "a center." Their expansionist version of religious styles has simply sprawled and blurred.

The answer to this nightmarish religious scene of the '60s is the catholic style or method. Dr. Marty gives the catholic style a name, "coring." He says coring is a process and not an achievement, an intention and not a fulfillment, it is the endeavor of seeking a magnetic center, which allows for openness at the edges. "Coring is the opposite tendency from that chosen in the open [mainline] churches in the recent past. The bureaucrats in complex organizations did not build around a core, because they were specialized and dealt with their part, their territory. The 'generals without armies' [i.e., hierarchy] were interested in the uses of power without devoting themselves to the spiritual center of Christian life. The revolutionaries did not care about the problem at all. The worldly or secular theologians wanted to phase off into the world. The survival of effective catholic Christianity depends upon the ability of significant confessors and professors to reverse this tendency. . . ."

I sense that we who are the church today are on the threshold of a new-fashioned (a rebirth of the old-fashioned) catholicism which will again raise the church to its proper place in our time. I confess my ignorance and my ineptness in saying precisely what that new-fashioned catholicism should look like. I do propose that it has something to do with synthesizing or holding the tension between what used to be the conservative and liberal, the traditionalist catholic and evangelical positions. Perhaps Pope John XXIII was pointing us in the right direction when he suggested that the church catholic will be the church that holds "unity in essentials, freedom in uncertainties, and in all things charity."

## Books

**PEARL S. BUCK'S BOOK OF CHRISTMAS.** Produced by Lyle Kenyon Engel. Simon and Schuster. Pp. 507. \$12.95.

The book contains 39 stories by authors whose works are respected throughout most of the world. Writers are as diverse as Hans Christian Andersen and Harriet Beecher Stowe; as Eugene Field and Charles Dickens; as Washington Irving and Dostoyevsky. L. Frank Baum rubs shoulders with Adalbert Stifter who rubs shoulders with Nathaniel Hawthorne. And so the book goes.

As Pearl Buck selected material to be included in the collection, she stipulated that two particular excerpts from the Bible must be in the book's introduction which she planned to write. However, she died last year before that part was completed.

Mr. Engel, who worked with Miss Buck on several earlier books, wrote the introduction that includes her choices dealing with the birth of Christ—St. Matthew 2: 1, 2, 11 and St. Luke 2: 1-14.

Readers of all ages will enjoy this collection.

**A GUIDE TO WASHINGTON CATHEDRAL; MUSIC AT WASHINGTON CATHEDRAL; STITCHES FOR GOD.** By Nancy Montgomery. Ill. with photographs. Washington Cathedral. \$1.25 each.

The first three of a series of six guidebooks on the cathedral's art are now available. Excellent work.

**THE DEVIL YOU SAY!** By Andrew M. Greeley. Doubleday. Pp. 192. \$5.95.

A sociologist who prefers the devil as a symbol of the reality of evil is both novel and reassuring. Now that the Enlightenment is expiring (Rome discovered it 200 years late) and mystery is being re-instated, Fr. Greeley hopes the devil will once again become notorious. His contemporary mischief does not in the least demean his ancient status. Greeley in fact gives us a report that should warm the heart of Screwtape. He is particularly good at sniffing out the sulphurous scents in the church and the academy, the special scenes of his double metier. The old demons may be wearing new names, such as Ressentiment (envy), Alienation and Groupthink, but their traps and hobbles still resemble those in the old woodcuts and texts.

In Greeley's demonology, opposing angels lend hope to our struggles. We may be captive to envy or resentment but the angel of nobility is all the while persuading us that we have worth which is prior to any comparison with others. We may be antipathetic to our origins and roots

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(the demon of alienation) but an angel is counseling a reasonable loyalty to family, church and neighborhood. And so on.

The structure of Greeley's book is a cliché but not his analysis. When for example he admonishes the church to free itself from pop psychology, pentecostalism and third world obsessions and rediscover some solid theology, he writes with originality and wit. His subjects include: the rootlessness of academics and their children; the gnostic passion of McGovernites and sensitivity freaks; the unhealthy absence of scepticism within most groups: sexual compartmentalism in marriage; the ideological seduction of intellectuals; parents and clergy as faith police; clergy who have gone stale. Fr. Greeley knows his ghibellines and he's not afraid to put them where they belong.

*The Devil You Say!* gives us the bad news that the enemy whom we have met is not us alone. The good news is as ever the Good News.

(The Rev.) ROGER MARXSEN  
Diocese of Atlanta  
Jekyll Island, Ga.

## Books Received

**CHARISMATIC RENEWAL IN THE CATHOLIC CHURCH**, Vincent M. Walsh. Abbey Press. Pp. 286. \$4.95 paper.

**THE ENGLISH BIBLE 1534 to 1859**, Peter Levi. Eerdmans. Pp. 216. \$6.95.

**MAN IN-BETWEEN: A CELEBRATION OF WAITING**, text and photos by Joan Sauro, C. S. J. Abbey Press. Pp. 101. \$3.95 paper.

**RELIGION AND POLITICAL SOCIETY**, Jürgen Moltmann, Herbert W. Richardson, Johann Baptist Metz, Willi Oelmüller, M. Darrol Bryant. Harper & Row. Pp. 209. \$3.95 paper.

# PEOPLE and places

## Positions Accepted

The Rev. Anthony C. Thurston has been canon of St. Mark's Cathedral, Minneapolis, Minn., for some time.

The Rev. Warner R. Traynham is dean, Juliet Tucker Foundation of Dartmouth College, Hanover, N.H. 03755.

The Rev. Kenneth Treat is rector of St. Alban's and headmaster of St. Alban's School, 490 Farragut Circle, El Cajon, Calif. 92020.

The Rev. Kenneth E. Truelove is rector of Emmanuel Church, 1301 V St. S.E., Washington, D.C. 20020.

The Rev. Esber N. Tweel is rector of Good Shepherd, 700 Chappell Rd., Charleston, W.Va. 25304.

The Rev. H. Alexander Viola is rector of St. James', Hendersonville, N.C. Address: Box 1046 (28739).

The Rev. Robert H. Voight is rector of St. Mark's, Canton, Ohio.

The Rev. John E. Walker III is curate, Holy Apostles', Oneida, Wis. 54155.

The Rev. Charles P. Wallis has been vicar of St. James', Mosinee, and Ascension, Merrill, Wis., for some time. Address: 409 2d St., Mosinee (54455).

The Rev. Ludwig I. Weinrich, Jr., is rector of St. Mary's, Keyport, N.J. Address: 14 Robert Rd., Hazlet, N.J. 07730.

The Rev. Gordon F. Weller is in charge of St. Paul's, Waddington, and continues as curate, St. John's, Massena, N.Y.

The Rev. Nicholson B. White is associate rector of Christ Church, Charlotte, N.C.

The Rev. Robert I. Wichaël has been in charge of Epiphany, 839 S. 15th St., Centerville, Iowa, for some time.

The Rev. Charles E. Wiant is curate, St. Paul's, Winter Haven, Fla.

The Rev. George Wilkinson is assistant, All Saints, 10 Irving St., Worcester, Mass. 01609.

The Rev. David R. Williams is assistant, Christ Church, 134 W. Boscawen St., Winchester, Va. 22601.

The Rev. Joseph S. Young is the Episcopal chaplain, the University of California San Diego,

Address: 8875 Robinhood Lane, La Jolla, Calif. 92037.

## Foreign Missions

The Rt. Rev. Robert Mize is the only priest, he reports, working out of St. Peter's Mission in Botswana, Africa. In addition to the parish, there are other responsibilities such as the hospital, primary school for 600 youngsters, and a farm. Address: c/o the church, Box 72, Mmadinare via Seruli, Botswana, Africa.

## Retirement

The Rev. Canon Don H. Copeland, director of World Center for Liturgical Studies, Inc., has retired. Address: 2000 N.W. 138 Terrace, Miami, Fla. 33055.

The Rev. John H. Findley, rector of Trinity Parish, Wethersfield, Conn., for 24 years, retired Aug. 31. Address: 281 Ridge Rd., Wethersfield (16109).

The Rev. Francis W. Read, ret., 6030 Chabot Rd., Oakland, Calif. 94618.

The Rev. Charles T. Knapp, rector of St. Saviour's, Old Greenwich, Conn., retired July 1. He is assisting at All Saints, San Diego, Calif. Address: 4250 Fourth Ave., Apt. 232 (92123).

The Very Rev. Sturgis Lee Riddle, dean of the Pro-Cathedral of the Holy Trinity, Paris, since 1949, retired Oct. 1 and is dean emeritus. He is honorary minister of St. Bartholomew's, New York City.

## Resignation

The Rev. Charles H. Graf, rector of St. John's in the Village, New York, N.Y., since 1942, will resign Jan. 15. He will remain with the parish as consultant.

## Deaths

Mary Cornelia Parker Jones, wife of the Rev. T. Raymond Jones, retired rural dean of the San Diego convocation, died July 14.

Louise Walther Fox, 98, widow of the Rt. Rev. Herbert H. H. Fox, third Bishop of Montana, died Oct. 28. Her home was in Billings, Mont.

Walter L. Bartholomew, 88, former vestryman of St. Mark's Church, Locust St., Philadelphia, and father of the Very Rev. John P. Bartholomew of Hastings, Neb., died Oct. 16, 1973.

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

**"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective"** by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

**CHRISTMAS** gift suggestion: "God of Quasars, and Other Poems," by Henry Hubert Hutto. Order from author, 1501 West 30th, Austin, Texas 78703.

## BOOKS WANTED

**ALTAR ANGLICAN** or American Missal. Used or new. Reply Box C-153.\*

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**MID-SOUTH:** Vicar for small BCP conservative congregation. Teacher-priest possibility, high school or college, or retired. Challenge to start mission with six family nucleus and fully-equipped church. Nice small apartment offered. Why leave present position? Reply Box B-156.\*

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER,** Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-155.\*

**PRIEST,** single, inner city church. Box 2169, Denver, Colo. 80201.

**TEACHING:** Science, second semester and/or 1975-76, in Episcopal college or prep school. B.S., M.S. in biology, 11 years teaching experience, three National Science Foundation grants. Interested in innovative curriculum. Excellent teaching credentials, outstanding student achievements. Write: Robert Kruger, 513 S. Garfield, Junction City, Kan. 66441.

## PUBLICATIONS

**INTEGRITY: GAY EPISCOPAL FORUM.** 10 issues/\$5. Edited by Dr. Louie Crew, 701 Orange St., No. 6, Fort Valley, Ga. 31030.

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## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. Robert Bruce Ryan, r; the Rev. John E. Kulp, c  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## PINELLAS PARK, FLA.

**ST. GILES** 8271 52nd St. N.  
Fr. Emmet C. Smith  
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

**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.

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
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

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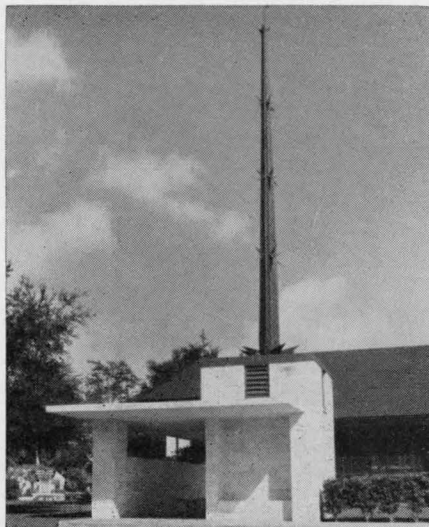
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The Rev. Terence J. Finlay, D.D., r  
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## EPIPHANY

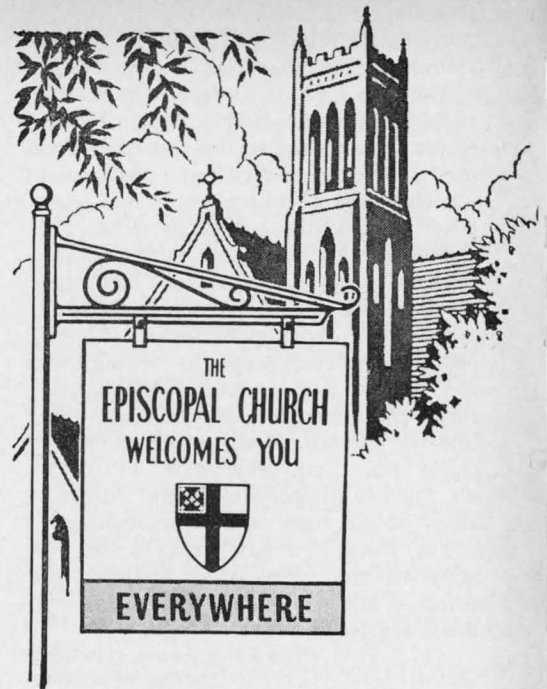
1393 York Ave. at E. 74th St.  
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## ST. MARY THE VIRGIN

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 & 12:15 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 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.

## 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 (IS 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

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.