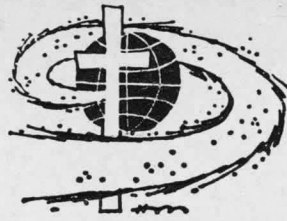


February 3, 1974

30 cents

The Living Church





With the Editor

TO a gentleman who charges religious orthodoxy with making people intolerant:

I think you've read more fiction than history touching this particular point, and also that you are confusing "orthodoxy" with something that might better be called obscurantism or fanaticism or fundamentalism or reactionism or whatever—depending upon the particular case that you have in mind. I daresay you would respect the wisdom of two great minds of our century, the one a philosopher and the other a poet. They had some interesting comments on this subject. Said T. S. Eliot:

Tradition by itself is not enough; it must be perpetually criticized and brought up to date under the supervision of what I call orthodoxy.

Note that he says "orthodoxy," not "liberalism" or "progressivism." He means by orthodoxy the soul of the Great Tradition which both forms and informs our civilization in all its aspects. He's saying that tradition must be criticized and brought up to date, not by something outside itself but by testing it by its own

deep, integral, fructifying core—its "orthodoxy."

Said Whitehead:

All advanced thinkers, sceptical or otherwise, are apt to be intolerant, in the past and also now. On the whole, tolerance is more often found in connection with a genial orthodoxy.

When he put in that adjective "genial" he obviously hoped that we should hear it well. When somebody like Whitehead calls a stance or style "genial" he means gentle, generous, charitable. Orthodoxy as a mind-set must be accompanied by geniality as a heart-set if it is to make its possessors tolerant toward those who dissent from it. Whitehead was profoundly historical in his thinking. When he said that "on the whole" he found genially orthodox people more tolerant than "advanced thinkers" he meant: that is how it appears to one taking the whole human scene, past and present, into account, for as far as the eye of the mind can see.

When you get to Heaven you can argue this out with Mr. Eliot and Mr. Whitehead if you choose. I'm staying out of it myself, but if I'm going to be in a debate

I don't want those gentlemen on the other side.

To a lady who wonders if it's possible for a person to rise to great power and eminence in this world and still be humble:

For the life of me I don't see why not. Humility is several things. It is down-to-earthness (*humilis* comes from *humus*, "earth"). It is self-knowledge. It is awareness that our sufficiency is of God and not of ourselves. Dwight D. Eisenhower rose to supreme power and eminence as a military leader, and made this self-revealing statement: "Humility must always be the portion of any man who receives acclaim earned in the blood of his followers and the sacrifices of his friends." He here expresses one of the familiar causes of exemplary humility—awareness of the price that others have paid for one's eminence. Of course not all powerful and eminent people are humble, but there is nothing to prevent their being so except their resistance to grace. The same is true of us all. I'm not suggesting that humble people always rise in this world or that they have a better chance of doing so than others. They don't. They never use their humility as a sword, or a crow-bar, or a talking point. They couldn't even if they were crazy enough to try, because they don't know they have it. Humility, the real thing, is the supremely unconscious virtue.

To a troubled wife:

So what's worrying you is that you and your husband don't seem to be *close* to each other in the way you've been led to suppose that a good marital couple must be. Quit worrying about it. You've been raised on romantic malarkey about togetherness. Listen to some real sense (not mine) on the subject—it applies to married people, friends, neighbors, everybody:

(1) "Let there be spaces in your togetherness." (*Kahlil Gibran.*)

(2) "Love your neighbor, yet pull not down your hedge." (*George Herbert.*)

(3) "Good fences make good neighbors." (That shrewd fellow Robert Frost talks about in *Mending Wall.*)

And these two gems from *Rainer Maria Rilke*:

(4) "A good marriage is that in which each appoints the other guardian of his solitude."

(5) "Once the realization is accepted that even between the *closest* human beings infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible for each to see the other whole against the sky."

This last one—beautiful! God has set that distance between you and your husband so that you can love one another as you ought. That's the way it really is; forget the foolish poetry, the soap operas, and the marriage manuals.

Born Again

Deliverance arrives! I move
Spared necessity to prove
Surveyed entire, a place to stand.
Upholding me, God's mighty Hand
Salvages all life, and lifts
Measureless blessings of his gifts.

A keen, coruscating spark
Scourged from abysmal dark,
Arcs skyward, greatening my way
Victoriously to greet this day.
Soon, rejoicing, I can sense
An undeserved recompense.

In clearness unconcealed to sight,
Celestial clerestories light,
Disclosing, silent, from above,
My soul, revived by Love.

Lawrence Mills

Letters to the Editor

Prayer Book Revision

"Modernizing" our BCP is the "washing of the outside of the cup." To anyone who appreciates the beauty of the cup it is a tragedy to have the engraving erased or hidden by new designs, or the painting marred by scratches.

Still sadder is the fact that, in controversy over the alteration of the cup, some have forgotten, or wish to change, the truths which the cup contained. In spite of all its contents the precious cup is of little value and evidently will be thrown away on the dung heap or refilled with miscellaneous hash.

Men whose fuzzy thinking can call discarding the Ten Commandments the "New Morality" cannot be trusted to rewrite the Prayer Book.

MILDRED BROCK

Chester Springs, Pa.

John Ruskin's Floruit

Culling through accumulated copies of TLC, I came upon page three of the issue for Oct. 14. There, in the first line of the second paragraph of a message by the P.B. "To All Friends of Episcopal Schools," the bishop states that "Two hundred years ago John Ruskin, writing," etc. Now, that would put the John Ruskin back into the 18th century. The dates of Ruskin, Victorian pundit of the arts, are 1819 and 1900. It is he who lost to James McNeill Whistler one farthing in a libel suit. Ruskin and I were contemporaries, although in age some years apart, and not yet equal in public notice.

But, while I chuckled at the PB's egregious error, I wondered if it were all right with others that Ruskin should be made a fellow with the ministry of Lord North and the Continental Congress, that the fallacy should not have been caught somewhere between the PB's desk and your page three!

TERENCE ALOYSIUS QUIGLEY

Yonkers, N.Y.

{ We were real dum-dums. Ed.

Trust

The question posed in "Around and About" [TLC, Dec. 30] is a very difficult one and certainly should yield a forest of answers on many sides.

My own top-of-the-head reaction is: "How can you trust someone whom you know you cannot trust?" Such a phrasing of the issue focuses on the schizophrenic contortion of mind that such an attitude would require, and immediately calls one to the NT text in Jesus's temptations, "Thou shalt worship the Lord thy God and him only shalt thou serve" (Mt. 4:10) or "You cannot serve God

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

and Mammon" (Lk. 16:9). To do less than this is to attempt an act of conscience acrobatics that would wreck the mind. This is my first reaction.

And yet, when I realize that we ask our people to support church leadership, whether it is the bishop or the rector or vestry, aren't we asking for trust that may or may not be there? How many people loyally support the church without trust? We say that the church is God's gate to heaven and we require her support despite any and all grounds of disagreement and distrust.

But it still seems to me that we do have to have some modicum of trust if we are to support a man or an office or a program. If we have absolutely no trust then we are kidding ourselves if we say we are supporting—we are not; we are doing the cause and ourselves and others much harm.

A disliked rector is supported for his office, for his training, for reasons of sheer decency—there has to be some minimum basis of trust. The same can be said of a president; he will be supported because of his office, or his record—even when he may be personally discredited. This cannot last, and in a democracy it is inimical to government. Your question is a good one, and takes some real soul-searching for an answer.

(The Rev.) ROBERT E. MERRY
Coordinator of Communication
The Diocese of Pittsburgh

Pittsburgh

J. L. Seagull: The Ending?

It was recently brought to my attention that a longer ending has been discovered to the story of Jonathan Livingston Seagull. Of course this has sparked a hot debate among scholars and admirers of the book. Some argue that the ending is out of character and hence not original. Others argue that because it is strong, almost harsh, it is likely that a later editor eliminated the ending to make the story more acceptable and pleasing to the modern taste. Determining the authenticity of the ending will be important, for it will significantly influence how the story is interpreted and used by Christian educators.

In case you had not heard of the longer ending, I enclose a copy so that TLC's readers can make their own scholarly judgments on the matter.

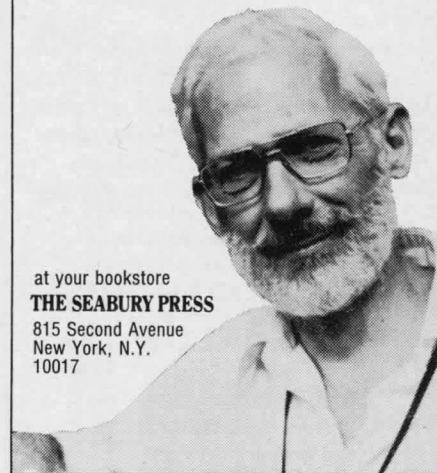
(The Rev.) GORDON P. SCRUTON
Assistant at St. Mark's Church
Riverside, R.I.

Suddenly the universe was jolted—thunder, lightning, fierce wind. All gulls were grounded and driven by fear into whatever cranny of protection they could find. Then a great voice sounded: "Jonathan Livingston Seagull, front and center." There was no place, no level of consciousness to which he could escape. Jon was summoned by his Maker to a large flat rock at the top of the great cliffs. Trembling, Jonathan staggered to hold his balance.

"Woe to you Jonathan! You have ignored me and rejected the meaning of

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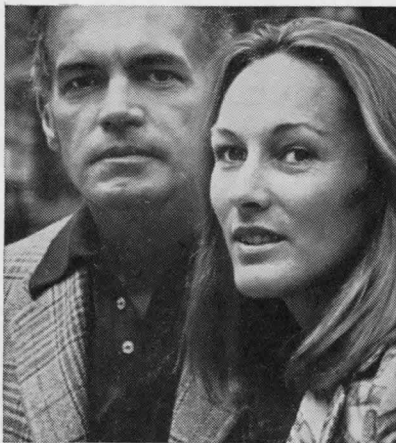
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your creation. You coveted the wings and flight of a falcon, so you re-created yourself according to your own dreams. In rebellion you despised the vocation for which I created you. You desired unnatural speed and control more than faithful obedience. I created you to feed on me—you ignored the Bread of Life and fed off your own desires. You insisted, 'I will be free. Independent. I will have things my way. I will be my own gull, my own god. I will make my own rules.'

"Jonathan, pride has blinded you and distorted your vision of life. You do not know yourself or the way the universe is ordered. You are a hero in the eyes of some, but in truth you are a rebel, a sinner. You have persistently practiced self reliance in defiance of my order and grace. You have refused to accept your limits, your gullness. You have refused to worship me and have led others astray by your false teaching and living.

"You are a fool, Jonathan. There are eternal non-negotiable consequences to your persistent self-reliance. You were created for a purpose. There are expectations and limits. There is a Judge and a Judgment which cannot be eluded. Today I hold you accountable."

The storm ceased. All was still. For what seemed like hours a terrible silence shuddered with the explosive after effects of the Presence of the Voice. Then the wind returned as a gentle breeze. The baby gulls nervously ventured a few little hops and whimpered. Slowly and quietly gull life returned to normal.

The only enduring sign of the whole event was a lump of salt on the flat rock at the top of the great cliffs—the spot where Jonathan had stood.

TLC, Dec. 16

In a remarkable way the two letters [TLC, Dec. 16] over the respective signatures of Caroline S. Roberts and the Bishop of Eau Claire are mutually complementary and evoke my thanks and enthusiastic endorsement.

Ms. Roberts is correct in her understanding regarding the unique mission of our Lord Jesus Christ and the function of the church, both of which are concisely stated by our Lord himself in his charge to his disciples (present tense): "Just as my Father hath sent me forth, even so I am sending you" (Jn. 20:21). By these words our Lord is charging his church with the responsibility for the perpetuation of his prophetic, priestly, and kingly mission; which charge, in reality, implies the *one* supreme purpose for which the church was called into being, and which identifies her with God's eternal purpose. This purpose, made known by Jesus Christ, is succinctly stated by St. Paul when he says that "God was in Christ reconciling the world unto himself . . . and hath committed unto us (the church) the word of reconciliation" (II Cor. 5: 19).

It is the world that needs to be reconciled to God, not God to the world; and this can be accomplished *only* by our Lord through his incarnation climaxed by Calvary. This is "the reconciling word" which is committed

by Christ to his church. It is the "word" or "message" of redeeming grace.

As Ms. Roberts correctly perceives, it is Christ who does the "reconciling," and the clergy, "sent" by him, are committed to this ministry of reconciliation. Moreover, in order that their teaching and exhortation may be rooted in a clear understanding of God's monergistic action of atonement, first unveiled in Genesis and fully revealed in the person of Jesus Christ, they are charged and admonished at their ordination to "consider how studious ye ought to be in reading and learning the Scriptures . . . and draw all your cares and studies this way . . . that ye may be wholesome and godly examples and patterns for the people to follow."

I thank the Bishop of Eau Claire for his letter, and I share his concern that our seminaries should inculcate in those who come to them for training and guidance a high regard for holy scripture as the inspired word of God.

(The Rev.) ALBERT E. LONGFELLOW, Th.D.
Sarasota, Fla.

The Watergate Debate

The moral-political arguments pursued by TLC [Dec. 30] are zealous beyond the call of duty. They represent lone voices in the wilderness and a debate which cannot marshal enough votes to change the facts.

The first question in the debate shall be whether the Harris Poll shall replace that cumbersome system called an election. If so, then impeachment should be used any time a President's popularity drops below the majority. We will thereby create a government like the French and English.

Secondly, the challenge to debate is directed to Bible Christians who are presumed to have morals adequate to the argument, which is an unfair restriction if we thereby disallow pluralistic philosophy.

My first response is to the presumption that you cannot support a man you cannot trust—to which I would reply "What is the measure of trust and who shall make the measurement?" I trust the President even now because I do not question his honesty, though as an occasional weekend quarterback, I question his judgment. But such mistakes are far outweighed by his good judgment so that logically he enjoys a high majority despite public popularity polls by Harris.

The first weakness in TLC position is that it wants periodic confessionals for public officials, commonly called "fishing expeditions," into their morals and ethics in office, a demand which is not even enforced against our priests who are presumed to make voluntary confessions of ill-advised or intended misconduct.

The major question presented for debate is whether we should support a man "regardless of questions of right and wrong." The answer to which is "Show me after one year of investigation one confirmed and proven wrong act that is not based on suspicion and innuendo instead of fact."

It is not a case of supporting wrong that concerns any of us, rather that anyone has the right to make a presumption of wrong on which to base a pseudo conviction. Also, to be presumed guilty until proven innocent is a French concept which we chose not to adopt in 1776. To use it now returns to the pagan ordeal by fire by which you are required to carry hot coals in your hands

without blistering. If you can do so you are deemed innocent. That is the kind of test we are asking of our Present and future Presidents if the moralistic test of TLC prevails.

LEONARD O. HARTMANN

Evanston, Ill.

Mr. Hartmann asks for just one "confirmed and proven wrong act, etc." O.K.: The presidential order for the secret bombing of Cambodia — illegal, unconstitutional, immoral, and murderous. Will anyone say that this is based on suspicion instead of fact? Ed.

Political Editorials

The several critical letters you printed in your most recent issue concerning your measured and thoughtful comments on the presidency and the state of politics of late prompt a long overdue letter.

I happen to feel: 1) the editorial page belongs to the editor and is an appropriate forum for him to say the sort of thing you have said; 2) the remainder of TLC has been free of any political references whatsoever so far as I can remember.

You have written as you have with a great deal of charity and I think with real Christian concern. Your conclusion, which I recall to be that Mr. Nixon ought to go, voluntarily, is not one with which everyone will agree. But it is a reasonable conclusion and was stated in your editorial commentary with fairness.

(The Rev.) THOMAS DAVIS
Rector of Holy Trinity Parish
Clemson, S.C.

Persecution is defined as "the act of persecuting; the state of being persecuted." The vote for a "law-and-order" candidate is not to persecute him—it is to trust him. To be told by that candidate not to "wallow in Watergate" is not to be persecuted by him. It is a mutual exercise in freedom of speech. As for editorial freedom of speech, why may an editor discuss "peace with honor" but not politics? Surely the worship, witness, and welfare of the church are affected by the political leadership in a nation. Should an editor be admired for discussing abortion and condemned as a persecutor for discussing morality in politics? Is the welfare of the church served by partiality? Should protesters of war be editorialized but not protesters of politics? Make no peace with oppression. It would be very oppressive to many American Christians to have to support a President or any other leader regardless of all questions of right and wrong.

M. B. ABRAHAMS

Trumansburg, N.Y.

Coming — February 24

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*An independent weekly record
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THE KALENDAR

February

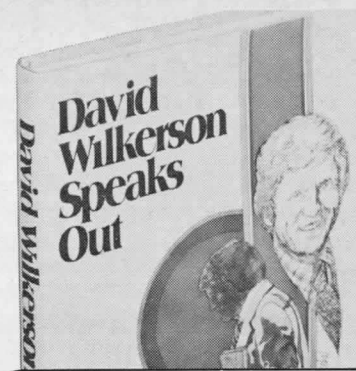
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The Living Church

February 3, 1974
Epiphany IV

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Gulf Coaster Safe in Alaska

Jim Fulton, 22, of Mobile, Ala., a communicant of St. Luke's, Mobile, Ala. (Central Gulf Coast), who has been in Alaska for several months serving as a lay assistant in Christ Church, Anvik, Alaska, has already had some rough experiences in that area accessible only by airplane, motorboat, or dog sled.

While working for his degree in geology at Birmingham-Southern College, young Mr. Fulton held a laboratory instructorship there and during his senior year he also taught earth sciences as a geology laboratory assistant at the University of Alabama. He worked on tug boats learning to navigate Alabama's river systems as well as the inland waterways between Florida and Louisiana. He has been a water safety instructor for the American Red Cross. During his junior year in college, he was a member of a scientific field expedition to the Galapagos Islands off the coast of Ecuador.

All of these experiences might have been giving him the knowledge and stamina needed for a future time in Alaska, where one of his first duties was rafting logs down the Yukon River to provide his firewood for the -50° temperature of the long winter.

Two of Mr. Fulton's new friends are Mr. and Mrs. Peter Hardy, a young couple assisting the clergy in Grayling, a village near Anvik.

After securing firewood for the Hardys the two men went after wood for the Fulton hearth. They traveled 30 miles up the Yukon, camping on the riverbank for the night. But during that night a landslide filled Mr. Fulton's boat which sank in 10 feet of water carrying with it almost all supplies for the planned four-day trip.

The men had their tent, sleeping bags, a 30.06 rifle, and ammunition for it. Mr. Fulton even tried diving in the chilly water for the boat's contents.

On the sixth day after the landslide he shot a 900-pound moose but the great supply of meat attracted hungry bears. He then shot a black bear that measured over six feet from "nose to tail." Later, Mr. Fulton said, "I could have been his supper, but as it turned out, he was mine."

It was over 10 days before a state trooper in a float plane discovered the marooned pair and effected their rescue. Later, Indians helped raise the sunken boat and all its contents except for "one left boot."

The young men learned that the villagers of Anvik had spent days searching for the lost pair.

Mr. Fulton wrote to his parents, Mr. and Mrs. J. H. Fulton of Mobile: "These people really care about me." And added: "When we were hungry, God gave us a moose, and when we were tired He gave us rest in safety, and when we put our full hope and trust in Him, He brought us home. Truly, He is my God."

Young Mr. Fulton then requested of his parents—"Please keep on writing and send me some grits."

MICHIGAN

Churchgoing Doesn't Always Reflect Interest in Religion

A survey of religious attitudes in metropolitan Detroit indicates that interest in religion is not necessarily reflected by attendance at worship services.

Results of questions asked 1,881 Detroit adults in 1971 by a University of Michigan research team indicate that about half of the respondents said they were going to church less often than 10 to 15 years ago, but that their interest in religion has remained the same or increased since that time.

Sociology professors Otis and Beverly Duncan (now at the University of Arizona) and Howard Schuman conducted the study titled "Social Change in a Metropolitan Community."

The researchers selected over 200 questions from surveys taken during the 1950s and resubmitted them to a cross section of Detroit adults in 1971. They found that the proportion of weekly churchgoers decreased in that period from 43% to 35%, while those attending "a few times a year" or "never" increased proportionately.

Percentages of Christians and Jews endorsing marriage only with persons of the same religion decreased, with the largest change among Roman Catholics. According to the study, the proportion of Roman Catholics who said it is "unwise to marry outside the faith" dropped from 80% in 1958 to 59% in 1971.

In response to the question: "How many of your really close friends are of your religion?" the percentage of replying "all" or "nearly all" declined for all groups—Jews from 77 to 53%; for Roman Catholics, 43 to 22%; and for non-Roman Christians, 45 to 30%.

The percentages of people believing in

life after death went down from 74 in 1958 to 65 in 1971. However, those who were uncertain comprised 13% in both surveys.

An increasing tolerance of disbelief on the part of others was recorded, with 77% in 1971 agreeing that "someone who does not believe in God can still be a good American," compared with 57% in 1958.

"Whatever the content of beliefs," the researchers wrote, "people are insisting more strongly on the right to make up their own minds about religious doctrines. In 1958, about two-thirds of the respondents averred that they have the right to question what their church teaches; in 1971, about four-fifths asserted this right."

In conclusion, the authors stated, "People may well be retaining their habits of personal piety while coming to feel less constrained to endorse conventional or official doctrines."

SOCIAL ACTION

Numerous Stockholder Challenges Planned

Once again, church representatives are planning proxy resolutions to challenge corporation policies in other parts of the world—primarily in southern Africa and Guinea-Bissau. Such challenges against 20 firms have been announced by Church Project on United States Investments in Southern Africa.

Supporters of the project, which filed its first challenges in 1972, have increased from five churches and the National Council of Churches (NCC) last year to nine churches and the NCC this year.

Represented in the pressure group, in addition to the Episcopal Church, are the American Baptist, United Presbyterian, United Methodist Churches, Unitarian-Universalist Association, United Church of Christ, Reformed Church in America, and Christian Church. Also joining the effort this year is the Roman Catholic order of the Franciscan Friars of the Atonement.

Project director of the interfaith committee on Church Responsibility in Investments, Timothy Smith, said "that never before has such a broad-based coalition of churches filed so many stockholder resolutions of this kind."

Dr. Sterling Cary, president of the NCC, said that investments of the churches in the corporations being challenged are "vital to our continuing mission." But he said that "as investors, we feel we have

a moral obligation to confront these companies about their involvement in southern Africa."

Appreciation for what U.S. churches are doing to challenge businesses in the white-dominated areas of Africa was expressed by Mustafa Sam, deputy representative of the Organization of African Unity to the United Nations. Independent African countries welcome investment by American companies, he said. But he warned that "investors in southern Africa should take heed not to jeopardize their friendships with black Africa in their search for high profits and cheap controlled labor in South Africa, Rhodesia, Mozambique, Angola, and Namibia."

Mr. Sam also said that independent African nations support the new Republic of Guinea-Bissau, the government set up last year after a declaration of independence by forces rebelling against Portuguese rule.

"It is unthinkable to me as an African," he said, "that any U.S. company should continue a contract with Portugal for rights to do business in the Republic of Guinea-Bissau."

Companies receiving challenges include Gulf Oil, Texaco, Bethlehem Steel, Exxon, Getty Oil, Phillips Petroleum, Standard Oil, Foote Mineral, Alcan Aluminum, General Electric, and IBM.

Information about corporation activity in South Africa is also being requested from Colgate Palmolive, Chrysler, Engelhard Minerals and Chemicals, Gillette, Deere and Company, Pfizer, Union Carbide, and Weyerhaeuser.

An additional resolution asking withdrawal from Namibia may be filed with Continental Oil.

Corporate challenges in past years have been overwhelmingly defeated and only rarely have drawn the 3% of stockholder support required by SEC regulations before a resolution can be proposed again the following year.

However, various churchmen supporting the proxy actions have expressed confidence that the movement is having an effect of making corporation officials and the public more conscious of the issues.

SOUTH AFRICA

Churches Seen as "Drawing Together"

There is a "great drawing together" of churches in South Africa, even if only for self-preservation, the Very Rev. H. C. N. Williams, provost of Coventry Cathedral, has written in *Seek*, the official journal of the Anglican Church.

Provost Williams, who visited South Africa late last year at the invitation of the Archbishop of Capetown, the Most Rev. Robert Selby Taylor, initiated proposals for a Coventry-style Christian workshop to be created around St. George's Cathedral, Capetown.

The English churchman said the Coventry idea could work elsewhere. "It is only inhibited by the fragmentation of church manpower, church property, and church money," he said. "I cannot see in the foreseeable future dialogue of any sort opening up with the Dutch Reformed Church.

"Leaving that major problem aside," he added, "I see in the other churches here, including the Roman Catholics, a great drawing together and lowering of barriers of hostility, even if only for self-preservation.

"We are in a situation where the Christian faith, even perhaps theistic belief itself, is on the defensive. In cities, in particular, the climate is denominational."

He said that while in Capetown, he spoke to many people of many churches about the proposed St. George's Centre for Community Studies. "There was not one whisper of hostility—rather the reverse," he said.

MASSACHUSETTS

Churchmen Hail Old North Anniversary

Greetings from the Bishop of Norwich (Church of England) and from Pope Paul VI were among those that gave an ecumenical atmosphere to the 250th anniversary celebration of historic Old North Church, Boston, formally known as Christ Church.

It was on the last Sunday in December 1723 that the Rev. Timothy Cutler, who had been ordained by the then Bishop

of Norwich, began his sermon for the public worship service by reading Isaiah 56:7—"For mine house shall be called a house of prayer for all people."

This verse was affirmed by participants in the anniversary service including the Rt. Rev. John E. Hines, Presiding Bishop; Humberto Cardinal Medeiros of Boston; Rabbi Irwin M. Blank, president of the Synagogue Council of America; the Rev. Burrett E. McBee, executive of the United Presbyterian Synod of New England; and the Rev. Oliver Powell, area minister of the Massachusetts Conference of the United Church of Christ in Boston.

Cardinal Medeiros conveyed Pope Paul's greetings and blessing to the 350 people present. He said the pontiff had sent a telegram expressing his appreciation for the opportunity to share in the "religious role of uniting all people."

The Rt. Rev. John Burgess, Bishop of Massachusetts, presented a certificate from the Rt. Rev. Maurice Wood, present Bishop of Norwich, to the Rev. Robert W. Golledge, vicar of Old North.

In his sermon, Bp. Hines stressed the intertwining history of the church and the state and nation, and emphasized that the purpose of the church is "not to stand apart from the pain, joy, or progress in the dynamics of society, but to share in it." He suggested that the church should provide a context in which God's love can be known as a present reality.

Fr. Golledge read an "Old North Declaration" that related the church's role to the present day. It was in 1775 that two lanterns hung from the steeple gave the

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AN ECUMENICAL ANNIVERSARY FOR "OLD NORTH"

Leaders of Boston's Roman Catholic, Episcopal, Protestant, and Jewish communities, along with public officials, joined in an "Ecumenical Service of Thanksgiving" commemorating the 250th anniversary of Boston's historic Christ Church, popularly known as Old North. Participants included (l to r) the Rt. Rev. Frederic C. Lawrence, retired Suffragan Bishop of Massachusetts; Cardinal Humberto Medeiros, Roman Catholic Archbishop of Boston; the Rt. Rev. John W. Burgess, Bishop of Massachusetts; the Rev. Robert W. Golledge, vicar of Christ Church; and the Rt. Rev. John E. Hines, Presiding Bishop. (Photo from RNS)

THE BISHOP AND THE MARRIAGE CANONS

By L. MASON KNOX

THE recent General Convention in Louisville enacted a fundamental change in the marriage discipline of the Episcopal Church. Despite the somewhat flip comments of the Very Rev. R. F. Capon (cf. *The Episcopalian*, November 1973, p. 36), the diocesan bishop continues to exercise a substantial role in the decision-making process under the new canon. This note is an attempt to clarify the nature of that role.

TITLE I, Canon 18, Sec. 2 (a) now provides that the diocesan bishop may issue a judgment as to the marital status of "any member of this church whose marriage has been annulled or dissolved by a civil court." Such a judgment, the canon provides, "may be a recognition of the nullity or of the termination of the said marriage."

Title I, Canon 18, Sec. 3 (c) provides that no minister of this church shall solemnize the marriage of "any person who has been the husband or wife of any other person then living" until he has "consult[ed] with and obtain[ed] the consent of the bishop."

The canon thus distinguishes between two distinct types of episcopal action. Section 2 (a) requires the bishop to make a judgment as to marital status; Section 3 (c) requires consultation and the bishop's consent prior to the solemnization of a proposed second marriage. The canon leaves a number of points to be clarified:

(1) What standards should guide the bishop in giving a judgment of nullity under the provisions of Title I, Canon 18, Sec. 2 (a)?

(2) What standards should guide the bishop in giving a judgment "of the termination of the . . . marriage" under the provisions of Title I, Canon 18, Sec. 2 (a)?

(3) What standards should guide the bishop in giving the "consent" required by Title I, Canon 18, Sec. 3 (c)?

It will be helpful to consider these questions in order.

(I) A difficulty arises when the bishop is asked to give a judgment recognizing the nullity of a marriage. The previous canon (I, 17, Sec. 2 (b) [Canons of 1970])



provided a comprehensive list of impediments of ecclesiastical law. Such an enumeration is absent in the present canon. Nevertheless, in those cases where he is asked to give a judgment as to the nullity of a marriage, it would be proper for the bishop to apply the jurisprudential standards which have prevailed in the Episcopal Church since 1946. However, it should be remembered that canonical jurisprudence is not static, but responds to changes within civil society and within the church according to the canonical maxim *salus animarum summa lex*. Accordingly, in the interpretation of such notions as "defects of personality" and "competent consent," the bishop should avail himself of the insights supplied by contemporary sociology and psychology. (In this connection, some of the jurisprudence currently evolving in Roman Catholic tribunals may, on occasion, prove helpful.)

(II) A far more serious difficulty arises when the bishop is asked to give a judgment recognizing the termination of a marriage. Here prior canonical practice provides no standards, nor are such standards contained within the new canon itself. In this area any list of conditions will ultimately prove unsatisfactory. The primary question to be asked is: "Is this marriage irreversibly broken—broken in such a way that all hope for reconciliation is permanently absent?" Such a condition would be verified, for example, when the other spouse has entered a second, stable and fruitful, marriage. As long as there exists any prudent hope that the broken marriage can be healed, that the union can once again signify the union of Christ and his church, no judgment of termina-

tion can be given. This consideration of whether the marriage is irreversibly broken is similar to what English law (and the law of some jurisdictions in this country) consider under the heading of "irretrievable breakdown." It is, further, what some Orthodox theologians consider under the rubric of "spiritual death."

It must be emphasized that in making a judgment recognizing the termination of marriage under the provisions of Title I, Canon 18, Sec. 2 (a) the bishop is concerned solely to describe the present marital status of the applicant. It is neither appropriate nor desirable to consider questions of responsibility or guilt, nor is it desirable to investigate the frequently complex causality which led to the breakdown. Nor should such a judgment consider the petitioner's capacity to enter a second, or seventh, union. (*Contra* Fr. Capon, the required judgment is not "the hunting license.") The judgment is concerned solely with the fact of termination; i.e., that the marriage is in fact broken, and that this breakdown is certainly (within the limits of human judgment) irreversible.

(III) A far more complex decision-making process confronts the bishop when he is asked to "consent" to a proposed second marriage under the provisions of Title I, Canon 18, Sec. 3 (c). Firstly, he must satisfy himself that the marital status of both parties is such as will allow them to have their marriage solemnized by a minister of this church. This inquiry will involve an investigation similar to that involved in making the judgment required by Title I, Canon 18, Sec. 2 (a). In other words, the bishop will have to make a determination which is either a "recognition of . . . nullity" (*supra* #I) or a "recognition . . . of . . . termination" (*supra* #II). However, the bishop is obliged to move beyond this initial stage and consent to the proposed marriage. A number of new factors intrude themselves at this point.

In the first place, the consent must be based on a consultation with the minister who intends to solemnize the proposed marriage. Title I, Canon 18, Sec. 3 (c) clearly intends to exclude unilateral decision-making. The decision is to be the result of collegial pastoral consultation. Normally this consultation should take place between the minister and the bishop *in person*. Only by exception should such

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TRIAL-USE PERVERSION

By FRANCIS W. READ

THERE is only one legitimate occasion for General Convention to invoke the trial-use amendment—proviso (b) of Article X of the church's constitution. Convention must have approved on first reading in the course of Prayer Book revision a new book or new sections of the book, and authorize them to be tested in actual use before final adoption by the next convention.

It was for this purpose that the Standing Liturgical Commission offered the trial-use amendment to the General Convention of 1961 and requested passage thereof. It was specifically represented in the report of the Standing Liturgical Commission that, under this proposed amendment, there could be no testing of any liturgical material unless the same had been provisionally approved by General Convention.

It is, of course, only when the Church, in Convention, has approved (either by the simple majorities suggested in our resolution or by specified larger ones: two-thirds or three-fourths if Convention prefers) a given section of the Prayer Book, or the whole of it, in the form suggested by the Commission, that testing of the provisionally accepted section or Book, by trial use is made. (Journal of the General Convention, 1961, p. 559 — Report of Standing Liturgical Commission.)

The amendment offered by the Standing Liturgical Commission was adopted in 1961 and finally passed in 1964. This is the present proviso (b) of Article X.

The intent of the Standing Liturgical Commission to require adoption on first reading before trial use could be authorized is obvious from the use of the words *approved* and *provisionally accepted* in its report submitting the proposed amendment. And since it was acting on the motion of the Standing Liturgical Commission, General Convention obviously had the same intention. That this is the spirit of the trial-use amendment is undebatable.

The language of the proviso added to Article X is equally clear. It allows General Convention, in one session to:

Authorize for trial use throughout this

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consultation take place by mail or telephone. Although not required by the canon, the presence of the parties to the proposed marriage will normally be an essential element in providing effective pastoral care. The bishop is free, should he so desire, to enlist the aid of experts to assist in this consultation.

And secondly, this consultation must take into account at least the following questions:

(1) Are the responsibilities deriving from any previous marriage being fulfilled, and is there good reason to believe that they will continue to be fulfilled? (cf. I, 18, Sec. 3 (b)).

(2) Do both parties to the proposed marriage understand the nature of Holy Matrimony as taught by this church? (cf. I, 17, Sec. 2 (b, e)).

(3) Are both parties to the proposed marriage able and willing to sign the declaration required by Title I, Canon 17, Sec. 3 (d)?

(4) Are there any circumstances connected with the judgment of nullity or termination which would militate against the solemnization of the proposed marriage? (e.g., In the case of a judgment of nullity on the grounds of "defects of personality" on the part of the petitioner is there adequate reason to believe that these defects will not be operative in the proposed marriage? In the case of a judgment of termination are there adequate assurances that the proposed marriage will not also be subject to irreversible breakdown?)

The purpose of canon law is to provide for the effective delivery of pastoral care. The new marriage canons are not self-implementing. If they are to be effective they require the development of diocesan procedures to assure that collegial pastoral consultation is a reality; to assure that the people of God are truly served by the ministers of Christ, who came among us as a servant.

Church, as an alternative at any time or times to the established Book of Common Prayer, or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof duly undertaken by General Convention.

There are two separate safeguards in the proviso which restrict its use to material adopted on a first reading. The first is the word *proposed* and the second is the phrase *duly undertaken*.

The word *proposed* is used in the body of Article X to describe the acceptance on first reading of material intended to be adopted at the next convention. It is specified therein that no alteration shall be made in the Prayer Book "unless the same shall be first proposed in one triennial meeting of General Convention and by a resolve thereof sent to (the dioceses etc.) and be adopted by the General Convention at its next succeeding triennial meeting."

This is undoubtedly a specialized and technical use of the word *proposed*. But when a specialized and technical use of a word is made at one point in a given constitutional provision the same specialized and technical use must be attributed to that word whenever it is used later in the same article. It cannot have one meaning in the body of the article and another in proviso (b). Thus the word *proposed* as used in proviso (b) must mean also material provisionally accepted by one session of General Convention. Under this constitutional provision only such material may be accorded trial use.

It may be observed also that even if the word *proposed* is given a general rather than the specialized and technical meaning above mentioned in proviso (b) General Convention must take some specific action in *proposing* a Prayer Book amendment. It is not enough that the liturgical material be *proposed to* General Convention by the Standing Liturgical Commission. It must be *proposed* (certainly a definite action involving more than mere authorization for trial use) *in* General Convention to the Church.

Closely tied in to the foregoing is the way the phrase *duly undertaken* is used. A revision of the Prayer Book may be said to be *duly undertaken* once General Convention has actually entered upon the task. Merely to place the preparation of material to be considered in the hands of the Standing Liturgical Commission and





to adopt a timetable for revision is not enough.

NOW how far do the rites heretofore authorized for trial use meet this test? It must be said that none of them meets in any sense the requirements specified in proviso (b) of Article X.

The first use of this proviso was in 1967 when *The Liturgy of the Lord's Supper* was authorized for trial use. The next time this proviso was employed was at Special General Convention II in 1969 when the COCU liturgy was authorized for trial use. (It may be here observed that even under the most generous interpretation of the trial-use amendment the COCU liturgy did not qualify, since its incorporation into the Prayer Book was never intended.) Thereafter, in 1970, trial use was authorized for a multitude of new rites—and a new calendar—which were later incorporated into the so-called Green Book. In 1973 certain additional rites were authorized for trial use, and trial use of the Green Book, with certain changes, was also authorized for another three years. Trial use of the COCU liturgy was not extended nor was trial use of *The Liturgy of the Lord's Supper*.

In none of these cases—not in 1967, 1969, 1970, or 1973—was any office, rite, or portion of the Prayer Book or other liturgical material proposed (in the sense of being adopted on first reading or provisionally accepted) in General Convention. In no sense whatsoever was any office, rite, portion of the Prayer Book, or other liturgical material *proposed* (however that word may be used) by General Convention. All of this liturgical material was submitted to General Convention by the Standing Liturgical Commission with the request that it be authorized for trial use. In a very loose sense of the word, it could be said to have been *proposed* to General Convention by the Standing Liturgical Commission. But no action of General Convention could qualify as a proposal *in* that body, which is what the constitution requires, certainly not mere authorization of trial use thereof.

And in none of these years—not in 1967, 1969, 1970, or 1973—was General Convention engaged in the process of Prayer Book revision. All that it had ever done prior to 1970 was to decide that the Prayer Book should be revised and that preparation of the material to be consid-

ered be entrusted to the Standing Liturgical Commission. In 1970 a timetable for Prayer Book revision—to begin in 1976—was adopted. No Prayer Book revision had been *duly undertaken* by General Convention in any of the years mentioned above.

In view of the foregoing it appears that General Conventions of 1967, 1969 (Special II), 1970, and 1973 violated both the spirit and the letter of proviso (b) of Article X of the constitution in authorizing trial use of liturgical material.

This is by no means the first occasion on which these facts and this conclusion have been made known. Before the General Convention of 1970, when it was known that trial use would be requested for a number of new rites, *The American Church News* in its September (Pre-Convention) issue—which was sent to all bishops and deputies—presented substantially this position. Although they were aware, or should have been aware, that there was serious question as to the legality of their action, both houses authorized trial use of the rites later incorporated in the Green Book without considering the interpretation of the constitution.

Immediately following the 1970 General Convention a letter was written to a prominent and influential member of the Standing Liturgical Commission stating this position. He replied that although there may be difference of opinion in the interpretation of Article X neither the Committee on Amendments to the Constitution of the House of Deputies nor the parliamentarian had raised any question, and that General Convention, having acted, is the supreme interpreter of the church's law. No attempt was made to refute the issues raised in the letter.

He, of course, followed a popular, but erroneous, concept in stating that the General Convention is the supreme interpreter of the constitution. There is nothing to warrant this conclusion except the fact that no judiciary with that authority is provided by the constitution. But the constitution limits the power of General Convention, and no legislative body can be the ultimate interpreter of a document under which it derives its authority and which limits its power. The situation points up the need for a judiciary in the church's official structure, but does not make trial use legal simply because the General Convention authorized it in con-

travention of the constitutional provisions.

Again in its Pre-Convention issue before the Louisville convention of 1973, *The American Church News* published an article stating the above-mentioned facts and conclusions. And again the two houses authorized trial use, ignoring the fact that a serious question as to their constitutional right to do so existed.

I AM fully aware that all of this will be called "legalistic" by many fellow churchmen, and that what has been said above will be discounted in many quarters as a mere "legalism." But an important issue is involved. Are we, or are we not, a church under law? If we are, then it is important that the Constitution and Canons be fully obeyed (and that obedience also be accorded to the Prayer Book). Only thus can we remain a church under law. But if we are not a church under law, why do we try to maintain any sort of an organization or even a semblance of discipline—liturgical or otherwise? It would be so much simpler, if we are not under law, to let everyone go off on his own and do his own thing. If we are to remain a church rather than an aggregation of religious-minded people we must be a church under law. Which means that the constitution must be obeyed.

What has been said above is not necessarily to be considered as a cavil against the trial rites themselves. Some of them may—and some of them undoubtedly do—reflect an improvement over the Book of Common Prayer, while others of them raise questions both as to theology and literary merit. But it is the manner in which they have been authorized rather than the rites themselves to which my objections are made.

There is probably nothing that can be done about these trial rites which have been illegally forced on the church except to take notice of how constitutional process has been perverted thereby and provide the church with a judiciary which can enforce the constitution, preventing this sort of thing from happening again.

It may be observed, in conclusion, that such material as General Convention provisionally accepts, passing on the first reading, in 1976, may be authorized for trial use thereafter and until the next succeeding convention. Which brings us full circle to my opening thesis.

EDITORIALS

Spinelessness in Executive Council

FOR practical purposes one may say that the Episcopal Church gets a new Executive Council every three years, despite the fact that there is a large carryover of membership from one to the next. During the past decade we have seen previous councils say and do things that are best forgotten, and we shall not recall any of them here. Since 1970, the council has generally manifested a more responsible attitude toward its duties. But we have to say that at its last meeting, when it accepted Bishop Hines's appointment of Leon Modeste for six months for the purpose of writing the history of the General Convention Special Program (GCSP) [TLC, Jan. 6], the council displayed a spinelessness of principle for which it should be rebuked and which we hope it will never repeat.

Canon 4 of the Constitution and Canons of the Episcopal Church states: "The Executive Council shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church and of such other work as may be committed to it by the General Convention." This means that the program and budget adopted by the General Convention for the triennium is to be administered by the Executive Council—not by the Presiding Bishop acting unilaterally. Bp. Hines decided to employ Mr. Modeste for that special assignment. The council was informed that this commitment had already been made. When a council member asked if a discussion of the matter was in order he was advised by the chair (Bishop Hines) that it was not. Nobody challenged his ruling.

In fact, the council adopted a resolution expressing "the gratitude of the Episcopal Church to Mr. Modeste and his staff for enabling the Church to see itself anew as 'an institutional organism that lives in the world, and whose aim is to spend herself in mission.'" When it expressed that "gratitude" it was certainly not listening to the Episcopal Church as a whole; it was listening to Bishop Hines, and parroting his judgment and his very words.

Some members of the council, of course, really do feel that way. But even they might have, and ought to have, had something to say in protest against the way in which this was done without the council's advice and consent.

The reasoning of some, perhaps most of them was: "What can we do, confronted by an accomplished fact like this, when the commitment has already been made?"

To that we would answer: "You can remember what your duty is, as the Executive Council, charged with responsibility for such decisions, and you can do your duty, instead of doing what you did in this case—just caving in."

There's a passage in *Moby Dick* in which Ishmael comments upon those people who take phrenology seriously and think you can judge a person's character by feeling his skull. Ishmael suggests that a more revealing part of the anatomy is the spine. Members of the current Executive Council might do well to include that passage in their meditations before they meet again.

"Room-service" Chaplaincy

THIS is not editorial advertising for Holiday Inns, but we want our readers to know about that motel corporation's "chaplain on call" program. Participating chaplains, who are ministers of local churches, are available around the clock in more than a thousand Holiday Inn motels.

Spokesmen for the company say that these "room-service ministers" have averted hundreds of suicides, to say nothing of the help they have been able to give to alcoholics, drug addicts, victims of accidents or illness, and of what the founder of the service calls "one of the cruelest of all emotions—loneliness."

We mention it here for several reasons, to wit: It's good news, in a bad time; it is useful information for us all to have—we never know when we may need that kind of "room-service"; Holiday Inns, Incorporated, deserves our thanks; and perhaps others in the same business will follow suit by establishing the same kind of service.

Do You Know?

Do you know, my beloved, do you know
What I mean by a cup of cold water?

A monthly pledge on collection plate
To support my church—
Because you should?

A generous gift to some worthy cause
To serve your ego,
To advance your prestige?

"I've given enough, now let someone else."
Does complacency speak to you thus?
"Why don't they try to help themselves?"
Does callousness dull your soul?

I saw my love shine in the face of one
Forgiven of many things,
Freed from a darkened cavern, released
From a captive's rings.
Then came another, my little lost one,
Despairing, weary and walking alone,
Wandering, seeking, begging for pardon,
Tearful and sick and crying in pain.

A hand reached out and stroked her hair.
Arms on her shoulders, a kiss on her cheek.
I heard my words of Truth break forth:
"God loves us both so much. He'll see you through.
I'll walk the way with you. No need to be alone."

No preconceived plan of studied compassion,
No taking account of previous plans,
No evil restraint because of unlikeness,
No setting aside for self concern.

Do you know, my beloved, do you know
What I mean by a cup of cold water?

Lucille Webb

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signal to Paul Revere that the British were marching up the Charles River to Cambridge and on to Lexington.

"Today," said the vicar, "the progression, 'one if by land and two if by sea' must lead to 'three if by equality,'—personal equality, public equality, and religious equality."

Fifteen members of the Lexington Minutemen and six members of the Concord Minutemen in full costume added a colorful historical note to the ceremonies.

JUSTICE

Pennsylvania Bishops Appeal to Governor

In a letter to Gov. Milton Schapp of Pennsylvania, the Episcopal bishops in the state called on the government to provide "justice to the poor" by taking "urgent action to increase the level of welfare grants."

Written shortly before the holiday season, the bishops observed: "Too often our concern is expressed only by means of seasonal charity which brings one good meal and one happy day to children while ignoring the basic injustice of families being kept at a level of poverty where such gifts are required."

"Our goal," the bishops wrote, "should be adequate food on the table throughout the year for all children in the commonwealth."

According to the churchmen, Pennsylvania welfare recipients are "allotted only \$1 a day for food" and must try to live on an income "that is 15% below the state's own level for health and decency. . . ."

Signing the letter were Bps. Lloyd E. Gressle of Bethlehem, Dean T. Stevenson of Central Pennsylvania, Donald Davis of Erie, Robert L. DeWitt of Pennsylvania, and Robert B. Appleyard of Pittsburgh.

PERSONALITIES

Jesuit Salutes Evangelist

Describing evangelist Billy Graham as "the man who won't go away," an American Roman Catholic theologian has saluted, with some "qualifications," the famed preacher "for the great good he is surely doing to millions around the world."

The Rev. Charles W. Dullea, S.J., former president of the University of San Francisco and currently superior of the Pontifical Biblical Institute, Rome, said:

"On a scale unprecedented in the history of evangelism, through superb organization as well as skilled use of the

modern mass media, with compelling eloquence, incandescent faith, and a sincerity which brings authority, Billy Graham, like the Bible, asks the fundamental questions and speaks to the heart and needs of man."

Fr. Dullea's book, *A Catholic Looks at Billy Graham*, is an adaptation of his doctoral paper on Dr. Graham's theology of conversion written for the Pontifical Gregorian University in Rome. It is based on the evangelist's own writings—books, papers, speeches, articles, interviews, and TV speeches. In preparation for the work, Fr. Dullea also attended Graham crusades and visited with members of the Graham organization.

Noting that Dr. Graham's formula for conversion to the Christian life is based on Bible reading, prayer, and fellowship, Fr. Dullea said the evangelist is personally convinced that the Bible has the answer to every human need.

Observing that the evangelist prays frequently, the priest said, "He really believes in it, and apparently leads an intense prayer life." At the same time, Dr. Graham believes that Christian fellowship is necessary to sustain a conversion and to grow in the Spirit, the priest noted.

Fr. Dullea does not accept the prevalent criticism that Dr. Graham's approach is too emotional. He notes that contemporary society gives vent to emotions in sports, entertainment, politics, etc., and agrees with the evangelist that "Christ is a real, living Person who can transform life until men not only think but also feel." The Jesuit quoted Dr. Graham as saying: "I don't think I ever lead anybody to Christ. It is the Holy Spirit."

In his personal evaluation of the evangelist, he said that with regard to Dr. Graham's statement of Christian faith "we have nothing but agreement." And on the question of faith, which for him is "an essential element of conversion, we also are in substantial and general agreement."

Concerning the evangelist's use of scripture, the Jesuit has some reservations. He claims that the evangelist's statement, "the Bible says," is not sufficient. "We have to get at 'what the Bible means,' and who interprets it," he said.

With respect to the use of "apologetic" in Dr. Graham's preaching, the priest said more discretion would seem to be in order. "His self-declared goal is to preach . . . not . . . teach theology, or spell out in much detail the implications of the Gospel, social or otherwise."

Dr. Graham is commended for preaching in such a way that he "confronts his hearers with a decision. . . . He confronts the contemporary world, the millions he can reach, with Christ . . . and demands they reflect seriously on him," the priest added.

Fr. Dullea finds Dr. Graham's omission of the sacraments "a deficiency," noting that for the Roman Catholic it creates a

"sense of loss," because the "nourishment, sustenance" found in the sacraments is missing.

"Yet," the priest observed, "in spite of these qualifications, we must salute Graham for the way he preaches Christ 'in season and out of season,' for the great good he is surely doing to millions around the world."

CLERGY DEPLOYMENT OFFICE

Performance Evaluation Soon to Be Started

Performance evaluation for clergy, the second step of the overall Clergy Deployment Model, received a high priority from the General Convention—sufficiently so, to be considered a mandate.

Late last year representatives of 13 dioceses met to consider a pilot project on this program which is to be launched by the Clergy Deployment Office.

The pilot project will involve at least six dioceses and probably will include 10% of the active clergy and bishops. It will be based on the same principles and practices that were outlined in the first step at the Performance Evaluation Seminar held in Louisville, Ky., a year ago.

Essentially, the Clergy Deployment board believes that good performance evaluation must be self-evaluation involving the clergyman himself at every step of the way. It is his ministry that must be strengthened and only he can make the necessary decisions, the board stated. He will be guided by a diocesan trained mentor, possibly a layman, chosen by him. Together they will decide what is expected of the individual, what the standards are, what the evaluation is, and what is to be done about them.

At present, the Deployment Office is seeking financial support for the pilot project. It estimates that about half of the overall cost will be borne by the office and the dioceses, but the rest of the support must come from outside sources.

The Clergy Deployment Office was begun in 1970 with a grant from the Episcopal Church Foundation. Since then, however, it has been financed by General Convention.

The Rev. Roddy Reid, Jr., is executive director of the office.

LATTER-DAY SAINTS

Only "Revelation" Can End Ban on Blacks in Priesthood

Spencer W. Kimball, the new prophet, seer, and revelator of the Mormon Church, said that no major policy changes are planned, but he expects more emphasis will be placed on missionary work and

on strengthening family relations. "I am especially interested in the family," said Mr. Kimball, successor to the late Harold B. Lee as president of the 3.3-million-member Church of Jesus Christ of Latter-Day Saints (Mormon).

"We hope to encourage and increase if possible the great family work. We believe that in this church we have the answer to all questions. . . . The church offers a way to overcome the evils of the world—the divorce problem, abortion, the many gone into a sex life who feel that sex is the last word."

President Kimball, 78, affirmed the support of the Mormon Church for America. He said church members should sustain leaders in their righteous efforts.

Commenting on the controversial Mormon doctrine of barring black males from the priesthood, Mr. Kimball explained that it is not a "policy" he was personally empowered to change. "It's not my policy," he said. "It's the church's policy—it's the policy of the Lord." He said the policy could be changed by church leaders only after revelation from the Lord.

Mr. Kimball, a specialist in missionary and American Indian affairs, was instrumental in organizing the Indian Student Placement Program, which makes it possible for Indian children from reservations to live in Mormon homes while they attend school.

He is said to be the most widely traveled church leader living today, having visited missionaries and congregations throughout the world during his 30 years of service on the Council of the Twelve Apostles.

"We live in a world that, at best, only accepts the Savior as a teacher and philosopher; and, at worst, doesn't even really accept his existence," Mr. Kimball said. "So we proclaim, as have the prophets before us, that the Savior lives today—that he is directing his church; that this is the comforting news that the world needs in its ever-widening quest for truth."

ECUMENISM

Canadians Respond to ARCIC Statement

In ecumenical discussions taking place among different churches, there has been a danger of both Anglicans and Roman Catholics "saying different things to different people," claims the Rev. Eugene Fairweather of Toronto.

Canon Fairweather, the Canadian Anglican representative on the Anglican-Roman Catholic International Commission that presented its statement on ministry and ordination shortly before the end of last year, said the statement "includes basic views which both churches will now hold in discussions with everybody."

He called the document "a balanced and comprehensive statement on the concept of priesthood, apostolic succession,

and the relative importance between the Sacrament and the Word.

"In terms of history of the relationships between our two churches," he continued, "one of the most important aspects of this statement is its common view on the nature of the priesthood. It views the priestly role of the ordained minister as being most obvious in the celebration of the Eucharist."

Canon Fairweather is Keble Professor of Divinity at Trinity College, University of Toronto.

The Canadian Roman Catholic representative on the commission is the Rev. Jean-Marie Tillare, a professor on the Dominican Fathers' faculty of theology, Ottawa, Ont.

The Rev. John J. Keating, national director of ecumenism for the Canadian Catholic Conference, cooperative voice of the hierarchy, commented: "One of the great stumbling blocks between our churches has been the question of the ministry. This statement is a preliminary step making it possible for us to proceed with discussions on the larger question of Anglican orders."

EPISCOPATE

Bishop Dies in Japan

The Rt. Rev. Kenneth Abbott Viall, SSJE, 80, Assistant Bishop of Tokyo from 1949 through 59, died in Japan Jan. 3. At

the time of his death he was Provincial Superior of the Japanese Province of the Society of St. John the Evangelist, a religious community based in Cambridge, Mass.

Bp. Viall entered the society in 1919, shortly after his ordination to the priesthood. He made his profession in 1923 and was assigned to the house in Korea. In 1924 he was sent to San Francisco where he served in the Church of the Advent and was chaplain to Episcopalians in San Quentin Prison.

He became Provincial Superior of the Japanese Province in 1938, returning to the U.S. in 1940. In 1947, he was appointed as a representative of the National Council (now the Executive Council) of the Episcopal Church to the Nippon Seikokai. Two years later he was named warden of the Central Theological College of the Nippon Seikokai. He was consecrated Assistant Bishop of Tokyo in 1949 and retired upon the consecration of the Rev. David M. Goto in November 1959.

Since then, Bp. Viall has ministered primarily to Americans in the Great Heights, Tachikawa, and Misawa areas of Japan.

The bishop is survived by his sisters, Mrs. R. Haslett, and Doris Viall, and a grandniece.

Interment was in the cemetery at St. Michael's Monastery, Oyama, Tochigi Ken, Japan.

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Book Reviews

AN ETHIC FOR CHRISTIANS AND OTHER ALIENS IN A STRANGE LAND. By William Stringfellow. Word Books. Pp. 157. \$5.95.

The Book of Revelation is to the average Christian undoubtedly the most unknown or most misused of the books of the New Testament. What kind of a book is it? What can we believe about it, knowing what we know? Does it have anything to say to our own day?

William Stringfellow pursues these questions with his own kind of radicalism and febrile prolixity that seldom takes refuge in technical or theological language. Yet the Book of Revelation is highly technical and theologically complex in painting a cosmic stage on which is to be enacted the drama of a divine philosophy of history, where the chosen people of God is contrasted with the generality of mankind. Archeologists spoke of thirteen cities of Troy superimposed on each other; biblical scholars discern seven layers or "acts" in Revelation. The author selects only three of the seven strata of the Apocalypse (IV: 13: 1-10; VI: 18: 4-6, 20-24, 1-3; 19: 11-16; 20: 4; and VII: 21: 2-6), and uses them as trifocals through which he endeavors to analyze America biblically. In the preface, entitled appropriately "On the Peculiarity of this Book as a Tract for These Times," Stringfellow expresses his concern to understand "America biblically and not the Bible Americanly" (p. 13). In this perspective, the biblical topic is seen by him as *a priori* political. The Bible is about the politics of fallen creation, and the politics of redemption; the politics of nations and the politics of the Kingdom of God; the politics of Babylon and the politics of Jesus Christ. Stringfellow follows here the path blazed by St. Augustine, viz. his *civitas terrena* vs. the *civitas Dei*. He therefore rejects the interpretation of Revelation that would consider it as esoteric poetry, a diary of psychedelic visions, a quaint damnation of predestinarian and utopian chronicle (p. 27).

The failure of conscience in American society among its leaders, the deep-seated contempt for human life among the Madison Avenue manipulators of society is a form of mass demonic possession typical of Babylon. Jerusalem must exorcise it. Archetypal Babylon is America, and as such it shares in the Fall. The USA is a demonic principality, manifesting its evil in the commerce of war, ecological corruption, racism, urban chaos, manipulation, coercion, Watergate, recourse to violence, etc. According to Stringfellow, the Jerusalem of Revelation tells us that the primary ethical issue is not to imitate the will of God, but "how to live humanly

in the Fall" (p. 19). In biblical history, Eden and the Fall, Jerusalem and Babylon, Eschaton and the Apocalypse, converge in the here and now of the America of the seventies. There are people who are programmed and propagandized, conformed and conditioned to dehumanized obeisance to the demonic Babylon; these are the "acolytes of the demonic powers of death" (p. 87), Emperor Domitian, George III, Hitler, Stalin, etc.

I remember the author's incisive, sobering, dismaying, and dramatic speech at the Fourth World Conference on Faith and Order at Montreal in 1963. He has not lost his controversial bite. Shockingly prophetic and often exasperating, at times repetitious, Stringfellow's book will rub many theologians the wrong way. He compelled his audience then, as he does his readers today, to think. And that is certainly an achievement.

The book may not do full justice to the whole spectrum of Revelation's scheme, almost as complex as Dante's *Divine Comedy*. Reading *An Ethic for Christians and Other Aliens in a Strange Land* may at times give way to alarm as argument seems to drive out into an abyss of contradictions, but those who read on will discover that genuinely radical thinking arrives in the end at a very different destination.

(The Rev.) ENRICO S. MOLNAR, OAR
St. Michael's Priory, Oakhurst, Calif.

HOW IT ALL BEGAN. By O. C. Edwards. Seabury Press. Pp. 156. \$5.95.

How It All Began is a brief and attractive presentation of the origins of the Christian church and of the practices, institutions, and usages which are characteristic of the church. At a time when many church members are puzzled by ecumenical developments, liturgical changes, proposed changes in the ministry, and other such matters, such a book as this should prove extremely helpful in enabling people to gain a clearer view of the ultimate historical background for the forms through which and in which Christianity has expressed itself.

The principal topics covered include the origin of the Bible, the development of the Christian creeds, the emergence of a distinctive church architecture, the early development of the liturgy and sacraments — especially Baptism and Eucharist — and the evolution of the three orders of bishop, priest, and deacon. In considering these topics, O. C. Edwards discusses biblical background, information derived from archeology, and knowledge of the life and culture of the Greco-Roman world, and recorded events and developments during the period of early Christian

history. The book is attractively enhanced by interesting photos of ancient churches, mosaics, and other early Christian artifacts.

This book is so written as to appeal to any reasonably informed reader in the Episcopal Church or other church. It will also serve to pull information together on these topics for the clergyman who has perhaps not kept abreast of the subjects since the conclusion of his theological training. At a few points in the book, rather technical matters are alluded to without being explained. It is to be hoped that this may stimulate curiosity and encourage discussion.

It would appear to the present reviewer that this book is well suited for use in adult study groups. This reviewer would encourage both the author and the publisher to consider the possibility of publishing in pamphlet form a study guide to facilitate and encourage its use in such settings. The book would appear to be extremely suitable for use in the many diocesan training schools which in different parts of the country are today preparing people of mature years for ordained and unordained ministry in the church.

(The Rev.) H. BOONE PORTER, D.Phil.
Roanridge, Kansas City, Mo.

MEETINGS. By Martin Buber. Trans. by Maurice Friedman. Open Court. Pp. 115. \$5.95.

This is a rare book! The crumpled paper on my floor testifies to the difficulty in writing a review which doesn't sound like a publisher's blurb. So, I surrender to the delightful joy of becoming a champion of a worthwhile and exciting volume.

Meetings is a collection of selections by Martin Buber, theologian, philosopher-poet, intellectual giant, spiritual guide to many. Perhaps the word "selections" might better be "fragments" for some of the 20 pieces are quite brief, and none is long. Through this small work, we meet the child Martin Buber, the adolescent, the student, and the master. We share Buber's recollection of his strong-willed but circumspect grandmother, managing her husband's business so that he would have time to study the Torah, a fascinating glimpse into Franz Josef's Gymnasium from the viewpoint of Buber the student with the tantalizing note that "In vain did Franz Rosenzweig try to win me for the idea of a Jewish mission among the non-Jews."

We gain a fascinating glimpse into Buber's self-image as an 11-year-old in the brief essay "The Horse" where we find

those introspective insights which were so apt to characterize Buber throughout his life.

In one of the longest selections ("The Cause and the Person") Buber describes the agony of intense ambivalence toward the leader of Zionism movement, the great Theodor Herzl. Only 24 years old, Buber was, nonetheless, in a position of importance in the Zionist movement. The conflict between objective values and subjective attachments will not seem strange to contemporary readers who have followed the revelations following the Watergate fiasco.

Students of Judaism, especially Hasidic Judaism, will delight in the brief article entitled "The Zaddik" and the sensitive analysis of the role of the *Zaddikim* in that culture. It alone seems to be worth the price of the book!

In addition to the 20 selections, there is a 50-page bibliography which includes every known bit of writing by Buber, beginning in 1897 and concluding in 1966. The scholar will, therefore, treasure this book as a necessary and handy addition to his library, but many others who want to go beyond *I and Thou* will also be glad to have this work. A product of the efforts of Dr. Maurice Friedman, Buber's student and translator, the volume itself is small, printed on heavy paper, and not priced excessively high. This reviewer wishes that the publisher had used a heavier type or, perhaps larger print, but maybe I just need glasses. Judge for yourself, but do consider this little book!

(The Rev.) ALFRED T. K. ZADIG
Ecumenical Counseling Service, Boston

Booknotes

By Karl G. Layer

THE OLD TESTAMENT AND THE PROCLAMATION OF THE GOSPEL. By Elizabeth Achtemeier. Westminster Press. Pp. 224. \$7.50. This book starts from the presupposition that the OT is largely disregarded in preaching today. Therefore, Dr. Achtemeier examines the major theological traditions of the OT and, through examination of NT theology, attempts to demonstrate how the NT understands Christ to be the completion of OT tradition history. The book is well written but is designed more for the novice than for the professional.

BEFORE ADDICTION. By Florence Lieberman, Phyllis Caroff, and Mary Gottesfeld. Behavioral Publications. Pp. ix, 131. \$7.95. Written primarily for the informed layman, but also for the trained professional, these authors write about methods of aiding families and their children who seek, or need, guidance, in the prevention of drug abuse and addiction. They include a perspective of the social environment, a critique of treatment approaches to drug-using and abusing adolescents, and a discussion of the adolescent and his family. Recommended for pastors.

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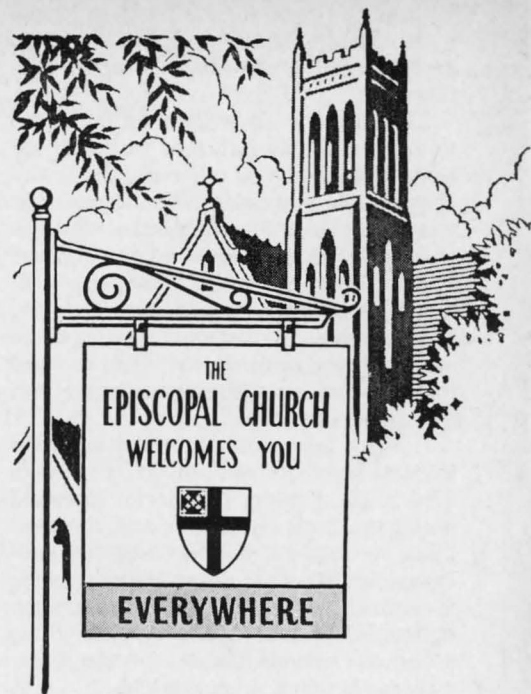
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19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (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. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

PARIS, FRANCE

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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