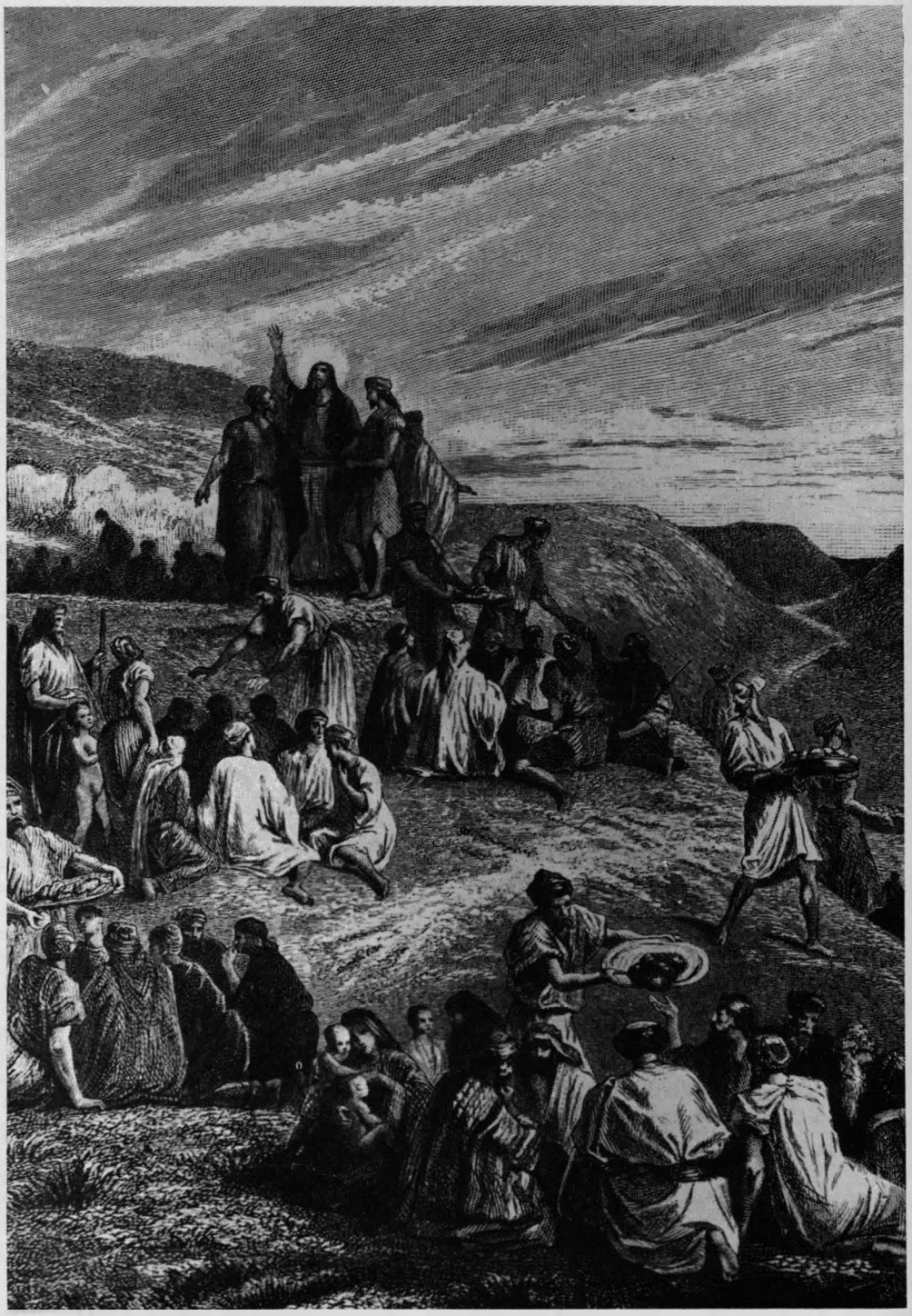
August 4, 1974 30 cents

The Living CHURCH

The Passing of the GCYP: Lost Ties in Appalachia



RNS

Miracle of the Loaves: ". . . And he commanded the people to sit down . . . and he took the seven loaves and gave thanks. . . ." — From the Gospel for the Eighth Sunday after Trinity, St. Mark 8:6.

AROUND & ABOUT

—— With the Editor ——

Can anybody tell us something about the "historic link with eucharistic liturgy" of "dramatic and dance forms"? The phrases in quotes are from an article in *The Wall Street Journal* of June 19, by Peter J. Rosenwald, on the experiments at St. Clement's Church in New York City. I ask the question with no hostile intent or skeptical tongue-in-cheek. For years I have heard talk about the historic connection between drama/dance and the Christian eucharist. The talk is usually both very confident and very vague. I've read Dom Gregory on the Shape. I've studied fairly comprehensively the history of the development of eucharistic doctrine and liturgy, though not with the zeal and diligence of a liturgiological buff which I am not. Whenever I read such a statement as Mr. Rosenwald's I wonder what I have missed in my reading.

Whether such art forms ought to be used in the liturgy is no part of the present question at all. For myself, I see no reason why, for example, the Holy Gospel should not be acted out or danced out instead of read out, or perhaps as esthetic "commentary" on the reading. I should think that the possibilities for thus communicating the Good News are tremendous, especially in a church such as St. Clement's which ministers to the theater community. Our question is simply this: When, where, and how in the past, were "dramatic and dance forms" a part of the church's eucharistic liturgy?

It is no answer to this question to point to the obvious elements in the ceremonial of the mass which have a dramatic character: the fraction, the elevation, the sanctus bells, etc., though it would be more accurate to call these things symbolic rather than dramatic. If you want to say that the acolyte performs a kind of dance when he flits the book from the epistle to the gospel side I can accept that, though one must pity the poor word "dance" on such a merciless stretcher. But what some people seem to be saying is that the eucharist was from the beginning virtually a salvific drama/dance, before those dreadful puritans of the Middle Ages and Reformation destroyed its pristine character.

Our question is a strictly historical one. If "dramatic and dance forms" are among the deep original roots of the Christian eucharist we all need to know more about them, and this is a request for information. There was either that "link" at some time in the past or there wasn't. That's all we are asking about.

●

No bishop and no diocese in the Episcopal Church today are more genuinely concerned about "institutional racism" than the Bishop and Diocese of Southern Ohio. By the end of the current fiscal year the diocese will have spent more than $300,000 in a program of research, education, and effort to combat racism in church and society. But the report of the committee that had the job of studying the attitudes and behavior of Episcopalians of the diocese must have been very discouraging. Its findings can be fairly summed up by saying that most of the people of the diocese in their respective parishes really don't give very much of a damn about what is done or left undone about racism.

For example: the diocese helps to fund the Ohio Project Equality, which pressures businesses to meet federal antidiscrimination laws; but only 17 parishes in that large diocese use Project Equality guidelines in selecting firms with which to deal.

A reporter covering the recent diocesan convention of Southern Ohio noted that "the lack of spirited debate troubled more than one delegate or church staffer. A common question was whether there was

a dull, uncomprehending willingness to go along with anything to avoid a fight, or whether the awareness of racism is sinking in and defusing arguments."

Not only in Southern Ohio but throughout the church and the land that is the question now before us. The subject itself has become a bore. Undoubtedly it is a sad reflection upon the bored that this is so; Christians have no right to be bored about any question of human brotherhood. But bored most of us are, and a phrase like "institutional racism" is a potent sedative.

It seems to be generally true that there is in this area of concern a "dull, uncomprehending willingness" by church bodies "to go along with anything to avoid a fight" and it may be no less true that this is partly or largely because "the awareness of racism is sinking in and defusing arguments." If this latter is true, and I think it is, the struggle of past and present availeth something and the labor and the wounds have not been vain. But maybe we have come now to a point where we should let the good seed do some more growing, without the kind of incessant frantic plowing with the rototiller that may threaten the life of the seed. It's hard for American activist Christians to sit back and let the Holy Spirit do his patient bit with the growing process, but there come times when we must. Daniel Moynihan several years ago called it "benign neglect" and was roundly blasted for it. But he knew this subject well, and he knew that some glorious revolutions can take place only as there has been growth in grace.

Such growth is God's work. He lets us help by plowing and spading, always with the hope that we won't plow up the seed itself.

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THE KALENDAR

August

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15. St. Mary the Virgin, Mother of Our Lord

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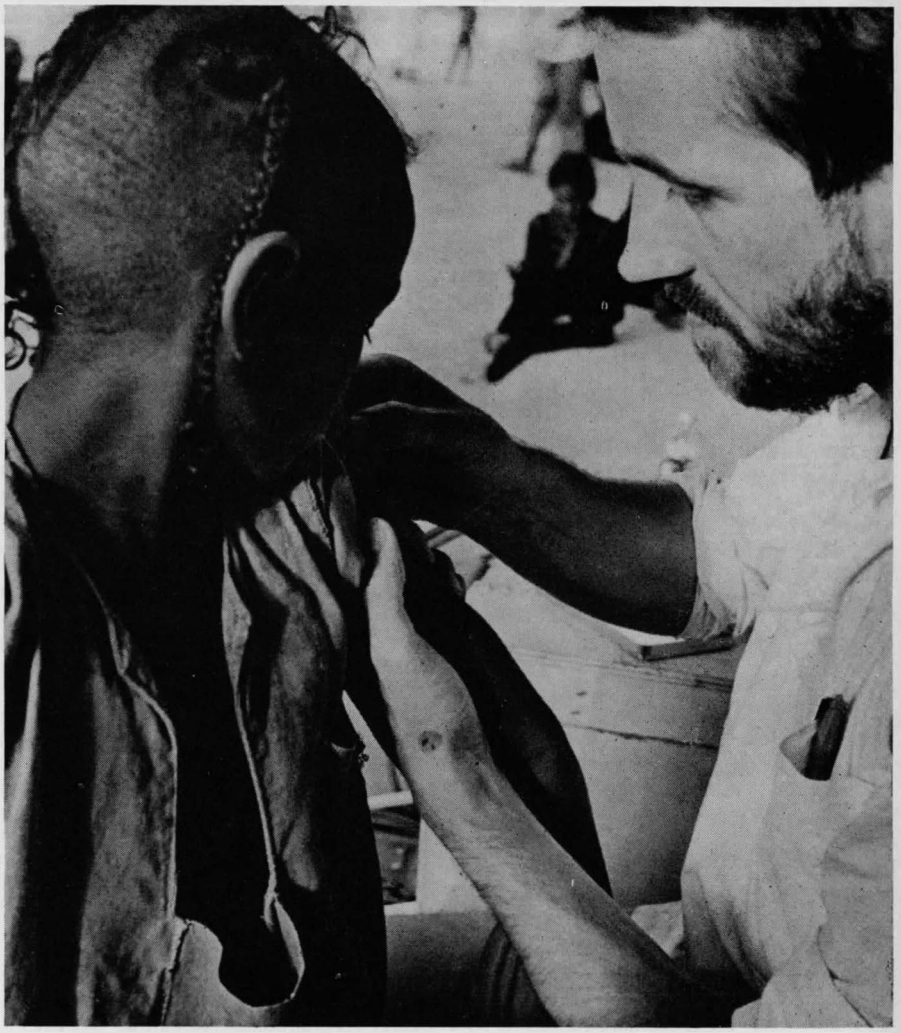
What Can You Do for a Starving Little Girl?



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— John E. Hines, 22nd Presiding Bishop

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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.*

Cheap Grace

Thank you for your editorial "Cheap Grace" of June 23 in which you support the Canadian clergyman who refused to baptize an infant of a non-church going family. Our policy, on the recommendation of the parish worship committee, is that holy baptism shall be administered during a regular service of the church, unless an emergency or some other pressing cause arises. Consequently, we have baptism now in which old and young can share, and the congregation also accepts the responsibility of the vows.

One English woman, who had moved into our area recently, requested private baptism of her two-year old, and I told her of our policy. She seemed very surprised that we expected church attendance, or some relationship with the parish, before baptism. After she had come by the office and I explained why it was not an automatic matter, she left thanking me and saying she would think the whole thing through again.

She has not yet returned, but of course the real issue is whether she had ever thought about the Christian faith at all, or whether she simply felt a little guilty about "not getting the baby done." I do expect she will return, and perhaps on a Sunday, but if not, she may at least have renewed her respect for the church. We don't have to be exclusive or authoritarian when we expect commitment. We can be pastoral.

(The Rev.) ERNEST HUNT
Church of the Epiphany
New York, N.Y.

Alienation and Acceptance

Unfortunately, the issue of the acceptance of a minority group (Manifesto and Response, TLC, June 23) is obscured by the rhetoric of over-action and over-reaction. Perhaps it is necessary, sad to say, to espouse controversial views in a militant fashion in order to have them heard over the clamor of apathy. By so doing, however, each author has departed from logical argument to near-hysterical harangue.

Like every man, regardless of his sexual orientation, the homophile must become aware of the verity that his primary reason for going to church is to worship God, not to gain acceptance by heterophiles. If his primary focus is to love and to serve God in this world and to be happy with him in the next, non-acceptance by heterophiles loses much of its sting.

Several years ago I was first subjected to malicious and prejudicial statements of non-acceptance, fear, and revulsion by my fellow parishioners. Those barbs did indeed dig deeply into my being. Through the years, however, I have developed, by the grace of God, a more comprehensive relationship with the Lord than I had then. Although the snubs and comments still occasionally occur and are no less piercing, they are not of primary consideration in my worship. God's love for and acceptance of me (of which there is no doubt) is far more important than is that of my fellow worshippers. I do know that the sacrament is as valid for me as for the repentant bearer of false witness.

It is always dangerous to presume to judge the worthiness of one's neighbor. Indeed, no one is worthy to receive the grace of the sacrament. Such grace is a gift from God; and we should leave to God the business of judging us—including how we handle our sexual orientation.

Militancy accomplishes little. Hysteria even less. Condemnation nothing.

Let us each, therefore, strengthen his own commitment to the Lord Jesus Christ. If our relationship with him is marked by love, that with our fellow beings will follow as one of love. And love which need not be earned is a great part of our right relationship with the rest of the community of saints in the Body of Christ.

SUZANNE E. GRAHN
Rockford, Ill.

Abortion

Dean Buck's article on abortion [TLC, June 9], in which he calls upon society to cease the slaughter of infants, oversimplifies the problem to a degree that is astonishing for a man of his intelligence. With equal validity he might call upon society to cease the casual production of unwanted and/or resented children who will grow up to terrorize with crime the growing ghettos of our great cities, perpetuating at an accelerating rate the infections of degeneracy and hopelessness which are spreading beyond the limits of those ghettos to an alarming extent.

Every child has a right to be wanted, to be planned for, to be conceived in love, and to be brought up in an atmosphere of appreciation and encouragement. To be the result of an accident, unwanted and resented, is to be denied a right as basic as that of life itself. The increasing menaces of child abuse and criminal neglect are equally as reprehensible as abortion. Who but God can decide which is the greater evil?

(The Rev.) FREDERICK M. MORRIS
Larchmont, N.Y.

Language in Liturgy

Your publication of Dorothy Parker's suggested wording for the "modern" Lord's Prayer [TLC, May 12] may have been a great disservice to the Standing Liturgical Commission.

Many of us have admired Dorothy's skill with words for decades. Without arguing the merits of the latest translations of the Lord's Prayer, she has shown the difference between a careful choice of words with an ear to the rhythm of the language, instead of the deadly prose of the Green Book.

The disservice is that it shows that the

entire Green Book could have been given this kind of careful writing. The Episcopal Church has the talented writers if we would but use them. W. H. Auden served on the SLC and yet not one word of the Green Book is attributed to him.

"We knew we could not match the incomparable beauty of the BCP, so we didn't try."

When the dean and chapter of Coventry began to plan to rebuild that cathedral, what if they had made a similar statement about the beauty of the former building? What if they had said, "Therefore, we will not waste time and money on an architect. A good engineer and a building contractor will be able to build something satisfactory for this generation." What a loss to contemporary art that would have been!

What a loss to contemporary English literature that the SLC didn't even try!

(The Rev.) JOHN W. ELLISON, Th.D.
St. Paul's Church
Bakersfield, Calif.

Disagrees with Reviewer

That Marjory Grieser finds being "wild-eyed" and "smelly" inconsistent with "influence" and "intellectual" in her review of A. R. Gurney's novel, *The Gospel According to Joe* [TLC, June 16] points more clearly to the book's one real problem than do her remarks about Gurney's infidelity of portrayal: its topic may cause such fear that the reader will fail to imagine.

For instance, Ms. Grieser may understand Jesus to have been overwhelmingly in love with humanity and, at the same time, a hard-headed realist. Indeed, she may find talk about the unfairness of things to be inconsistent with either love or realism. She may even understand Mary only as ponderer (and find pondering unbelievable for a political activist). That is all very well.

The problem is Ms. Grieser's failure to imagine that the Good News, which she misses in the book, embraces especially (so we are told) the "wild-eyed" and the "smelly," the "doting mother," the "radical swinger." That Ms. Grieser finds such folk repugnant is clear. It is just as clear that Jesus is *not* repelled. While Gurney makes no claims for biblical authenticity for his book and cannot properly be criticized for *that* failure, the family of his book *is* holy, and tender, and thoughtful, anxious from time to time, and, finally, loving. That, I have always thought, is the point of it all. That, I believe, is exactly the Good News.

(The novel is set, by the by, in the future, *not* in "contemporary, politically polarized America." If Ms. Grieser reads it that way, she failed in a fundamental, critical way to understand first that this *is* a novel, and second, what that means.)

(The Rev.) JAMES H. LITTRELL
Trinity Church
Buffalo, N.Y.

Ordination of Homosexuals

The editorial in TLC June 9 entitled "Must Everybody Hire Homosexuals," merits applause. You are in harmony with Lev. 20:13.

But there are others in PECUSA who are not. The current mood of boundless permissiveness affects the judgment of some persons in high place in this church, as the columns of TLC attest. Earlier than Bishop Paul Moore, Jr., Canon Dennis of the Cathedral Church of St. John the Divine championed homosexuals, but in an area very sensitive to the church. The canon seems to be so unfettered in his liberality that he would have the church knowingly admit homosexuals to the priesthood [TLC, Dec. 5, 1971]. He was followed by Dr. W. Norman Pittenger, who would like to see "admitted homosexuals" ordained, and never mind biblical prohibitions; they no longer are relevant [TLC, Apr. 29, 1973]. Then there was that broad-minded group of churchmen in the Diocese of Michigan who recommended that professed homosexuals be admitted to the ministry and that parishes throw open their doors to ingatherings of the "gay brothers and sisters" [TLC, Sept. 9, 1973].

Now, it may be that there are homosexuals today in the ranks of the clergy. That is their secret. But it is another thing, and most dangerous for the church, to advocate the ordination of known and proclaimed homosexuals. Compared to that, the ordination of women would be an innocent thing. Until they were admitted, when from the ineffable charity of the liberal mind would come a cry against barring lesbians!

In the amoral climate of this age, with its fetish of the "plural society," any abomination is possible. But if the day should ever come when the people are offered the Host from the hands of sodomists and pederasts, there will be a great company who will abjure a church which has so polluted itself.

TERENCE ALOYSIUS QUIGLEY
Yonkers, N.Y.

> We hope we are not too literally harmonious with Lev. 20:13, which reads: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." **Ed.**

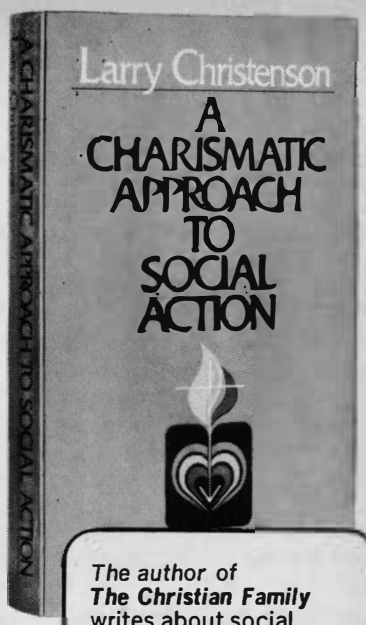
Women Acolytes

I wish to reply to the letter of the Rev. David C. Kennedy concerning women acolytes [TLC, July 7]. Like Fr. Kennedy, I am also opposed to the ordination of women to the priesthood. I am convinced that for very good theological reasons such ordination is impossible. However, I do not believe that these theological reasons extend to the diaconate, and I certainly do not believe they affect the "orders" of acolyte and lay reader.

Fr. Kennedy believes that priests who oppose women in the priesthood but allow women acolytes are compromising their position. On the contrary, I believe these clergy are fortifying their position. Every position that women have sought in the church—the vestry, Diocesan Convention, General Convention, lay reader, or what-have-you, they have been told "Sorry, men only." But in every case they have struggled and won. Now they seek the priesthood, and we say, "Ah, but that's a theological issue." We have lied to them on every other question; why should they believe us now?

I personally do not care for the idea of women acolytes. But that is my personal preference, and I cannot justify it theologically. Nor do I think it is good logic or good

Continued on page 14



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August 4, 1974
Trinity VIII / Pentecost IX

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ANGLICAN COMMUNION

Diocese for Europe Proposed

Creation of a new Diocese for Europe linked synodically with the Church of England but also with ties to the Episcopal Church in the U.S. was envisaged in a report distributed at the General Synod of the Church of England meeting in York.

The report was offered not to bring the subject formally before the synod but "in the hope that it will help those responsible for and concerned in Anglican work in Europe—in their consideration of what the next step should be."

At present, the Anglican Communion in Europe is represented in the Jurisdiction of North and Central Europe, which comes under the Bishop of London, as the result of responsibilities given to one of his predecessors in 1533 by King Charles I. The day to day responsibility for episcopal oversight in this area traditionally devolves upon the Bishop of Fulham, a suffragency in southwest London, and the area is known as the Fulham Jurisdiction.

Then there is the extra-provincial diocese known as the Gibraltar Jurisdiction which embraces Gibraltar, Malta, and chaplaincies and congregations in parts of southern Europe and Turkey. The cathedral is in Gibraltar and the pro-cathedral is in Valetta, capital of Malta. Gibraltar comes under the Archbishop of Canterbury.

Thirdly, there is the Convocation of American Churches in Europe, embracing six churches of the Episcopal Church and its pro-cathedral in Paris, all under the Rt. Rev. A. Ervine Swift, bishop in charge of the convocation. At the time the study was made the bishop was the Rt. Rev. Edmond L. Browning, who is now on the staff of the Episcopal Church Center.

In addition to the convocation, there are chaplaincies for the American, Canadian, and British forces in Europe.

The Rt. Rev. Clarence E. Hobgood is Suffragan Bishop for the Armed Forces, and in charge of the chaplaincies in Europe along with the Suffragan Bishop of Croydon who is Canterbury's representative.

The report said these three main elements remain legally and constitutionally distinct but there have been some moves toward integration. The 1968 Lambeth Conference and the 1971 and 1973 meetings of the Anglican Consultative Council "have all urged the desirability of ending parallel episcopal jurisdictions, and have encouraged progress toward this end in Europe. ECUSA for its part has shown the greatest readiness to cooperate in this report . . .", the report said.

Committee members have concluded that the present framework of jurisdiction and convocation is now "entirely outgrown" and that steps should be taken to make fresh legal and constitutional arrangements more in accord with present day realities.

The second conclusion is "that the best way forward is . . . for the Bishop of London to surrender his jurisdiction in northern and central Europe and for the Archbishop of Canterbury by commission to extend the limits of the additional jurisdiction which he had already given to the Bishop of Gibraltar to include the area of the former 'Fulham Jurisdiction.' "

The committee believes "that this course would be acceptable to clergy and people in north and central Europe since there would be no change in the person immediately exercising episcopal oversight among them."

It also said it would expect the enlarged diocese thus created to function as smoothly as a single unit as the existing Diocese of Gibraltar has done and adds, "A single diocese uniting Gibraltar and the former jurisdiction having come into existence, it would be necessary for the new diocese to order its constitutional relationships with the Church of England and ECUSA."

WOMEN

Vatican Prelate: Church Must "Do Something" About Sex Discrimination

A Vatican prelate said that the Roman Catholic Church has got to "open itself up" to the "just aspirations" of women and "do something" about sex discrimination.

Archbishop Enrico Bartoletti, president of the Vatican's ad hoc study commission on the role of women in society and the church, implied, however, that no openings were being envisioned for ordained women priests.

Referring to a Vatican Radio interview to what he described as the "undisputed fact" that the woman of today wants to be responsible for her own "promotion in society and the church," the archbishop asserted:

"The church, meditating on the Word of God . . . and confronting (this Word) with the contemporary situation of women, cannot but open itself up to the just aspirations which are expressed and cannot but do something about the various areas of discrimination which exist and which are an affront to human dignity."

He said that his commission had considered "some suggestions and proposals given to us by various international and local organizations."

"In this way," he went on, "we have managed to build up a fairly large picture of demands and requests for a greater and more precise insertion of the woman, both religious and lay, into the mission of the church according to her own particular vocational ability, and also to the non-ordained ministries which can be conferred on her."

The commission was set up by Pope Paul VI in 1973 on the recommendation of the 1971 World Synod of Bishops. Last March the commission was given an extension of operation until January 1976, to enable the members, as a group, to take part in functions of the United Nations' International Year of Women, set for 1975.

ECUMENISM

Idea of "Fixed" Easter Supported

Hopes for a "fixed" Easter rose with the official disclosure that the Most Rev. Michael Ramsey, Archbishop of Canterbury, has written to Ecumenical Patriarch Demetrios I of Istanbul, Turkey, on the subject.

The position at the moment is that many, if not most, Anglican and Free Churches are in favor of Easter being established as the Sunday following the second Saturday in April.

The Roman Catholic Church is also reported favorable but will not go along with the idea without the consent of the Orthodox Churches, which jealously guard their own Easter date.

It would seem that it is to get the Orthodox Churches to change their attitude that Dr. Ramsey has written to the Ecumenical Patriarch.

In his letter, disclosed by the Church of England authorities in London, Dr. Ramsey said he shared the sadness that

Christian people only sometimes and by coincidence celebrate the Easter festival on the same day.

He added, "I want to assure your All-Holiness on behalf not only of myself and the Anglican Church but also on behalf, as I know full well, of all Christian Churches in Great Britain, that there is a strong desire that Christians everywhere should be able to keep the celebration of Easter always upon the same day."

The British government has spoken in favor of a "fixed" Easter but so far neither the World Council of Churches nor the Roman Catholic Church has been able to persuade Constantinople (Istanbul) and Moscow to adopt a universal Christian calendar in which Easter would be fixed.

ROMAN CATHOLICS

Theologian Would Remove Devil from Christian Teaching

A Roman Catholic theologian is proposing that the devil be exorcised out of Christian teaching except possibly as a symbolic concept.

The Rev. Peter Riga in an article in *U.S. Catholic*, monthly publication of the Clareton Fathers, said, "As we move further into modern history, belief in a personal devil will only prove more and more of an embarrassment to true Christianity."

However, a poll of selected subscribers who were sent an advance copy of the article found that many were still believers in the devil after reading it.

Of those polled, 28% said the devil was a personal being, 12% an impersonal power outside of man, 19% an impersonal power within each person, 19% a useful symbol, 8% a useless superstition, and 14% "other."

Though angels and devils are portrayed in the Bible as personal entities, Fr. Riga says, Scripture scholars have begun to demythologize such concepts and have concluded that they are probably "symbolic of reality.

"The wholesale revival of interest in the occult, of course, is a long way from Christian faith, which is absolutely removed from all forms of magic and superstition," he writes. "For that reason, we ought to remove from Christianity every vestige of belief in devils—at least as truly personal entities—and the forms or rites of exorcism to drive out the devil."

In the article, entitled "To Hell with the Devil," Fr. Riga says that the church has previously found ways to accommodate traditional teachings to new thought, as in such matters as evolution, and that it can do the same thing in regard to teaching about the devil.

"We must apply the rule of demythologization to history and tradition as well as to the Scriptures," he says. "The church —like Scriptures—is both human and divine, and as such, subject to the cultural influence of the ages."

The priest also notes that the Roman Catholic Church has eliminated the minor order of exorcist formerly given to candidates for the priesthood. The church has also "toned down" exorcism in the baptismal rite, he says, and has "vastly curtailed" use of exorcism rites for adults.

"As we approach the 21st century and as man comes to know much more about natural and psychic phenomena," Fr. Riga writes, "the less tendency there is among Christians to attribute to Satan what can be explained by science."

Almost half (46%) of the subscribers responding to the poll on the article said they thought possession by the devil was a real possibility, and 53% disagreed with the statement that belief in the devil is simply an excuse to avoid personal responsibility for evil. Only 26% would agree with the statement "there is no devil."

One respondent said Satan would be "truly satisfied" with the article. "After all," the person wrote, "the devil can work much more freely in this world if people forget his existence."

Another wrote: "I believe that Fr. Riga has a rather weak argument. If it is simply his word against the Word of God, I will stand with the latter!"

Still another wrote: "Insomuch as the official Magisterium has been insistent that Satan exists, I reaffirm my belief in the explicit teachings of the church and the Holy Father that the devil can exert influence on individuals, societies, or events, and that he is 'the enemy number one.' "

Among those agreeing with the article was a subscriber who wrote: "I would go one step further than Fr. Riga and suggest that the devil is not even a good representation of the symbolic reality of sin and evil. Such a reference only serves to conjure up the idea of a personal being regardless of any demythologizing one tries to accomplish. It is better to get rid of the devil once and for all."

OTHER CHURCHES

Another King Preaches at Ebenezer Baptist

In the pulpit where three previous generations of his family have stood, Derek King preached his trial sermon in Ebenezer Baptist Church a week after he helped subdue the accused killer of his grandmother in the same sanctuary.

The 20-year old ministerial student urged the congregation to "let the Lord take care of vengeance."

Derek King was embraced by his grandfather, the Rev. Martin Luther King, Sr., when he completed his sermon on "The Greatest of These is Love." The young man is the son of the late Rev. A. D. Williams King, who drowned in 1969, and the nephew of the late Dr. Martin Luther King, Jr.

His great-grandfather was the late Rev. A. D. Williams, founder of Ebenezer Church where Mr. King, Sr., has been pastor for 40 years.

In his sermon, Derek said that "death is running amok in our society. We tend to rely on vengeance for something we don't understand.

"We have to rely on love to overcome the hurting emotions of the moment. God will take care of vengeance."

Greek Orthodox

After lengthy debate, the Biennial Clergy-Laity Congress of the Greek Orthodox Archdiocese of the Americas reaffirmed its position that "abortion is a sin."

Delegates advocated state laws that would prohibit "abortion on demand," but they overwhelmingly defeated a proposal calling for a federal constitutional amendment against abortion, and they refused to endorse officially the "Right to Life" movement.

In another action, the congress opposed gambling as a means of raising funds for churches.

A constitutional amendment on abortion and gambling issues were hotly debated during the congress.

Missouri Synod

The Lutheran Church-Missouri Synod has recorded a net loss of 1,983 members for 1973, bringing its total to 3,055,254 and its North American membership to 2,873,814. Membership in the U.S. and Canada increased by some 21,000 but the increase was offset by a continuing decline in child members.

There were 42 more North American parishes at the end of 1973, making a total of 6,144. In South America, the number of stations rose by 21, to bring a total on that continent of 839.

Average contributions per communicant member increased from $134.58 in 1972, to $141.83 in 1973.

CRIME AND PUNISHMENT

Kidnap Victim Complains of Court Tactics

Mrs. Gunnar Kronholm, who tried to share her strong Christian faith with her kidnappers, says she now finds herself being ridiculed for her faith.

"I find that this itself (her faith) is under suspicion and that the victim of the kidnapping, not the kidnapper, must explain her actions," she said.

Her remarks followed the acquittal in Anoka (Minn.) District Court of James

Johnson, who admitted a role in her abduction.

"To make a case for his client, the defense attorney defamed my wife," said Mr. Kronholm, who paid $200,000 ransom last March for his wife's release. "It leaves you with a shabby feeling about justice."

The Anoka County jury found Mr. Johnson, 35, of Lakeville, Minn., innocent in the kidnapping. He admitted participating in the abduction but insisted he had been forced to commit the act by a man he knew only as "Mike." His attorney said Mr. Johnson acted under duress.

Among witnesses for the prosecution was Danny Caliendo, 20, Forest Park, Ill., who was arrested in May after the Kronholm house was entered by an intruder. The state agreed to drop charges against Mr. Caliendo in exchange for this testimony.

Mr. Caliendo said he had gone to Minnesota several weeks after the kidnapping because he wanted "to see if I could go ahead and do something that was violent" without being caught.

Two men, in addition to Mr. Johnson were accused in the kidnapping. One pleaded guilty and testified for the state in Mr. Johnson's trial. The third awaits trial.

"An admitted kidnapper (Johnson) is exonerated," Mr. Kronholm said. "A man they call a hardened criminal (Caliendo) has charges dropped and the only one who suffers is the victim of the crime."

Mrs. Kronholm, a devout Baptist, said the FBI had tried to prepare her for some of the things the defense would allege. "I was told that I might be accused of being an accomplice in my own kidnapping, that my husband had some kind of connections in Las Vegas, even that I was the mistress of the kidnapper.

"Preposterous things like that. I didn't believe they could place these things before the public with impunity, but some of them were actually said or brought up by innuendo.

"Some of the acts while I was a captive were warped in such a way to make it appear I was cooperating with the kidnappers, when all I was trying to do was to save my life or show some Christian concern with a pathetic man who was one of the kidnappers but tried to ease my burden and seemed lost himself."

Mrs. Kronholm also said: "You're tempted to call it a terrible dream, but I have seen it happen. I'm living through it and I have a hard time bringing myself to believe it."

CHRISTIAN MISSION

New Directions Discussed

With the Rev. Canon John V. Taylor, general secretary of England's Church Missionary Society, serving as resource person, an ad hoc group of Episcopalians, United Methodists, and United Presbyterians USA, met in Evanston, Ill., to discuss new directions for the expression of Christian mission.

Episcopalians attending were the Rev. David Cochran, Bishop-elect of Alaska, the Rev. Frs. James Harkins, Southern Ohio, Walter Hannum, Alaska, Fred Phinney, Chicago, H. Boone Porter, Jr., Roanridge Conference Center, John Pyle, Chicago, Murray Trelease, Milwaukee, Samuel Van Culin, the Executive Council staff, Miss Patricia Page, Cambridge, Mass., and Mrs. Jeannie Willis, New York City.

One item on the informal agenda was the possibility of forming a voluntary Episcopal Church Missionary Society in which each member would be encouraged to engage more consciously in mission where he is, by increasing awareness of what is happening elsewhere in Christian mission.

Members of the ad hoc group will collect data—both in their areas of interest and geography, and urge concerned groups to respond to how such a society might help the church deepen its commitment to world mission.

Fr. Harkins is secretary of the group.

CHURCH AND STATE

Couple Claims 3 Billion Dependents

A Quaker couple convicted of fraud for claiming the whole world's population as dependents on their income tax return has won a reversal of the decision from the U.S. Fourth Circuit Court of Appeals.

Listing 3 billion dependents was "purely symbolic" speech and "could deceive no one," said the court's opinion handed down in Richmond, Va.

The case involved Lyle B. Snider, 24, and his wife, Sue, who were convicted in June, 1973, by the U.S. Middle District Court in Greensboro, N.C., for providing "false and fraudulent" information on their 1972 tax forms.

The Court of Appeals also overturned a contempt of court citation imposed on the Sniders by the lower court for refusing to stand when the judge entered and left the courtroom.

In a letter to the Internal Revenue Service, Mr. Snider said that as a Quaker and war resister he felt responsible for all the people of the world and could not willingly pay taxes that might be used to finance war.

In a 2-1 decision, the Court of Appeals ruled that in claiming 3 billion dependents, Mr. Snider had simply engaged in hyberbole.

It also ruled that U.S. District Court Trial Judge Hiram H. Ward had erred in citing Mr. Snider for contempt 16 times and his wife once for refusing to rise. After the first day of the trial, Mrs. Snider had absented herself from the courtroom during the time the judge was entering and leaving.

Mr. Snider spent one night in jail on the contempt charges before Judge J. Braxton Craven of the Court of Appeals ordered his release pending a decision on the appeal.

Judge Ward gave Mr. Snider 30 days for contempt and eight months for filing a "false and fraudulent" tax return. He gave Mrs. Snider a 10-day suspended sentence.

In the opinion written by Judge Craven, reversing the lower court decision, the Court of Appeals said the Sniders were entitled to a contempt hearing instead of the summary decision.

"The record in this case shows no attempt on the part of the appellants to make Snider's trial a forum or a circus for the expression of their own political beliefs," the opinion said. "Never was their conduct anything but quiet and respectable.

"We do not envision, as a result of our decision today, disorder flourishing in the courtroom," the ruling continued. "Instead, we anticipate the custom of rising upon the convening and adjourning of court will continue and become more significant because it will be wholly voluntary."

In a dissenting opinion, Judge H. Emery Widener said the majority "flies in the face of precedent, undermines the statutory law required for the administration of a voluntary tax system and, on its reversal of the contempt charges, impairs the administration of justice."

NEWS FEATURE

Missionary Tells of Church on Papua

The Rev. Canon John Bodger, 72, rector of the Church of the Ascension, Alotau, and in charge of the congregation at Milne Bay, Papua, New Guinea, "gets by" with eleven languages.

Visiting in the U.S. under sponsorship of the American Church Union, the missionary priest spoke in Denver on the church in New Guinea where he has been for 44 years.

The islands have a population of 3 million with 700 tribes speaking 700 languages, plus six languages of the world.

Canon Bodger said his French and Italian "are going" but his Arabic "comes back sometimes."

He recalled that WW II was a "traumatic experience" for islanders, when eleven missionaries were martyred and all mission stations were destroyed.

From 1950-69, he was in England working to raise funds and recruit personnel for the Papuan church. He returned to New Guinea to retire in 1970, but discovered he was not ready for that

step. So, at age 69, he became rector of a parish.

Because of an early education in medical and surgical training and in tropical diseases, Fr. Bodger acts as dentist, midwife, doctor, and surgeon.

He is a member of the board of governors of the Roman Catholic High School in Hagita, where he often teaches. He also helps run a teacher training college in cooperation with Lutherans.

As chaplain of the jail (called a corrective institute because of emphasis on rehabilitation), he has found that crime exists chiefly among those Papuans who cannot find work in the cities.

"There are also occasional tribal conflicts in the highlands over questions of pigs and women," he added.

Canon Bodger estimates that one-third of the population of Alotau belongs to the Anglican Church.

Monetary and military supports of New Guinea by the Australian government and the United Nations are needed, the priest said, because of pressures from other countries. However, the Papuans must attain self-government and evolve toward democracy, he declared.

Concerned with preserving island culture, the canon broadcasts once each week both in English and in Weduan. Among his topics are island legends.

Looking forward to retirement in two years, Canon Bodger expects to run a community center and to teach animal husbandry in northeast Papua and to celebrate his 50th year as a priest.

HUMAN RIGHTS

Thousands Reported Killed, Uncounted Thousands Vanished in Uganda

A former Ugandan Foreign Minister claimed that estimates of between 80,000 and 90,000 people killed in Uganda during President Idi Amin's first two years in power (1971-73) are too low.

Wanume Kibedi, a brother-in-law of Gen. Amin fled into exile in January, 1973.

In an interview published in the *London Observer*, Mr. Kibedi criticized foreign diplomats in Uganda for failing to intervene during months of alleged murder and massacre after the army coup of January, 1971, brought Gen. Amin to power.

The interview came in the wake of a documented report issued by the prestigious International Commission of Jurists in Geneva. The report, based on a study of conditions in the East African nation extending over a three-year period, concluded that Uganda has seen a "total breakdown of the rule of law."

The report accused Gen. Amin of allowing his army and special police forces to terrorize the country, violating the constitution with arbitrary decrees, and undermining the judiciary by attacking judges.

Since 1971, it said, about 50,000 people had been killed, and "uncounted thousands" had vanished and were presumed dead.

BOOK OF COMMON PRAYER

Custodian's Collection Exhibited

Visitors in New York City in June and early July were able to see the historical exhibit of the American Book of Common Prayer from the Custodian's Collection.

The exhibit, displayed in Seabury Bookstore located in the Episcopal Church Center, was officially opened at an informal reception honoring the Rt. Rev. John M. Allin, Presiding Bishop. Sponsors were the Rev. Canon Charles M. Guilbert, official custodian of the Standard Book of Common Prayer, Werner Mark Linz, president of Seabury Press, and Robert A. Robinson, president of the Church Pension Fund.

The complete history of the American Prayer Book was illustrated in the exhibit, from the short-lived Proposed Book of 1786 to the publications of the Standing Liturgical Commission for the projected next edition of the Prayer Book.

EPISCOPAL CHURCH

Historiographers Meet

The 14th annual session of Episcopal Historiographers, a loosely knit group with no officers and no dues, was held at the Seminary of the Southwest, Austin, Texas.

The program included workshops conducted by Dr. Nelle Bellamy, national church archivist, and presentation of plans for observance of the country's bicentennial in 1976 by the Rev. Everett Francis of the staff at the Episcopal Church Center, New York City.

Philip L. Shutt of the Diocese of Springfield was asked to be in charge of the program for the 1975 meeting to be held in Portland, Oregon, during the last week of June. The 1976 gathering will be in Princeton, N.J.

Meeting with the group in Austin were representatives of the Historical Society of the Episcopal Church (formerly known as the Church Historical Society).

The Living Church Development Program

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

Previously acknowledged	$17,674.20
Receipts Nos. 14,921-14,973, June 24-July 11	1,634.35
	$19,308.55

BRIEFLY...

■ According to agricultural economist Lester R. Brown, world wide food reserves are at the lowest level in the past 20 years. As a result, many regular feeding programs around the world made possible by the donation of powdered milk, food grains, and high protein supplements have come to an end simply because there are no longer surplus stocks of such commodities available.

■ The first National Hookers Convention was held in San Francisco at the Glide Memorial United Methodist Church, with some 400 people attending the event. The program consisted of speeches and entertainment. One speaker said that "everyone in this society is a prostitute," but that some people "get paid more directly than others." Observers commented that it was difficult to tell the prostitutes from sight seers and reporters. Last year an erroneous report that $5,000 needed to organize the union was contributed by Glide Church caused considerable controversy. A church spokesman said the grant was made by a private foundation which rents office space in a Glide building.

■ Fifty-one cathedral deans from Canada and the U.S. met in Houston, where their program included a seminar at the Johnson Space Center on the theme, "Outer and under space exploration and its benefits and effects upon our people." The Very Rev. Francis B. Sayre, Jr., of the Washington Cathedral, presided over business sessions. Conference services were held in Christ Church Cathedral in the host city, scene of the 1970 General Convention.

■ Dr. Linus Pauling, Nobel Laureate, chemist, and professor at Stanford University, was one of the 40 signers of a statement calling for "beneficent euthanasia" for the hopelessly ill. The statement was published in the current issue of *The Humanist*. Other Nobel laureate signers were Sir George Thomson, a fellow of the Royal Society (England), and Jacques Monod of the Institute Pasteur (France). The Rev. Gardiner M. Day, rector emeritus of Christ Church, Cambridge, Mass., also signed the statement.

■ A national conference on justice will be held in the fall of 1976 as the culmination of the Roman Catholic Church's official observance of the U.S. Bicentennial. John Cardinal Deardon of Detroit, chairman of the National Conference of (Roman) Catholic Bishops' committee for the bicentennial has announced that "Liberty and Justice for All" will be the theme of the church's observance.

LOST!

A Tie with the Little People

By ALBERT N. MINOR

Hobbits, dwarves, and elves are not the subject; the financially poor are: those who have little recourse other than to live painfully under the systems that prescribe the circumstances of their lives, and exploit their energies and vitality—the little people.

Some of those little people of this nation are young: young Indians, young miners, young city ghetto dwellers, young rural people who are, before the conditionhardened cynicism sets in, still entertaining ideas of the possibility of change for the world they occupy, and are attempting to develop their own roles and opportunities in that process of change.

The energy of the young (the largest untapped worldly resource in the life of the church) is not one to be overlooked or dismissed, for whatever reason. We have seriously neglected this in the past.

When the General Convention Youth Program was established as a result of the work of the Episcopal Society for Ministry in Higher Education (ESMHE) in 1970 at Houston, it was a very exciting thing among many of us who deal primarily with youth. Though the program provided a relatively small amount of money compared to the need, the gesture of the church seemed to establish a vehicle for the creative responses of the young in a pained world. It was an idea of promising newness; a testing of a unique new form of ministry.

A new model was tried for the development of the program. Seven regional committees were established initially, the members being two persons from each of the region's dioceses, appointed by the bishops. These committees were told that they were to decide their own principles of screening and funding, and were asked to administer the core of the empowerment program.

This had the tremendous advantage of an unusual donation of local insight and understanding to the development and execution of this new mission venture.

My own involvement as co-chairman of the Appalachian Region's steering committee only confirmed my initial expectations and eagerness for the basic GCYP idea. We immediately began to experience those serious energies of the young who were trying to do *something,* however small, in a perplexing world and national situation. The funding principles were established very quickly: that in order for these funds to count most, they should apply to those furthest from any other help. In that way they would be significant. Consequently, the main focus for our group was on the rural poor Appalachian youth. That was the target group. The meager $30,000 per region per year was to give critical assistance to significant youth ventures that had some organization and some future.

We further required that youth be the dominant factor in the decision making about the funds, that they be the *recipients* of the funds, and that the proposals made be originated with *indigenous* young people, not suggested to them, or pressured on them, by either outsiders who were working among them, nor established adults. We wanted that money to count, and to be true youth empowerment. We funded proposals that seemed solid, with wide involvement of local people and which focused on effecting change.

Without cross-communication, the other regional committees developed their own principles which were somewhat similar, but regional in character.

It was a most unusual situation as the committees came alive. Initially they included only the appointees of the bishops of the regions. Gradually some grew to include more persons who were either not of this church, or not of the church at all. These "ministers" were a curious lot, of widespread variety of background, peculiarly asked by the Episcopal Church to gather *with* its own people to decide how best to use its money for youth empowerment.

The concentration of these regional committees was on very important and basic issues for people and the quality of their lives. So youth involvements in some primary concerns were assisted: medical programs for the poor, prison reform, economic development and independence, minority group causes, systems change, communication, oral history, organized labor, strip mining, folk art, education, black awareness, and an exciting array of other things.

At this point I must speak for the Appalachian Region Committee and its life, for it is the only one I know intimately. Parallels to its experience have been reflected throughout the GCYP system.

In our committee we found two things happening. First was the actual development of evaluation skills, perceptions, and

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The Rev. Al Minor is the Episcopal chaplain at the University of Tennessee in Knoxville. He has served on the national steering committee of The Episcopal Society for Ministry in Higher Education, the group that proposed the GCYP to the General Convention, and served as co-chairman of the GCYP Region VI (Appalachia) Committee.

judgment, that comes from sheer "mileage" in dealing with applications and requests. The experienced grantsmen of our committee could see through shallow and superficial programs, and those were, of course, rejected. We quickly developed an awareness of inappropriate programs which asked for the money of the church. The 25 projects rejected by the Appalachian committee reflect a careful stewardship of the funds. That established some organizational groundwork right away, and we strayed from those funding principles in very, very, few instances, and only when we were assured that the young would be the recipients of some pretty important funding for work rendered.

The result of the internal development of the committee was the growth of a group of people, working for the church, who learned to respect and trust each other. We also knew our responsibilities pretty clearly.

A second thing that was happening was the development of our (and therefore the church's) relationship to the rural people of the region, in a way that the church's other organized mission has never accomplished. The "target groups" people were asked increasingly to serve on the committee to help us make decisions in the areas of life which they understood far better than we, and about which they could make sounder judgments than we could. The result was a marvelously knowledgeable and critical committee of the church which exercised a *partnership* with people of the rural areas of the Appalachian region.

Within the year the word spread that the Episcopal Church was interested in the rural poor of Appalachia. The feedback was good, helpful, and appreciative. Things were beginning to stir, and more people and groups were appearing to knock on our doors and ask for our help. This was the result of a good publicity campaign in the small papers of the movements of the Appalachian region.

A further development was that a small number of indigenous persons were being trained on this committee to deal with structures in the society, with institutions which controlled that society, and to establish contact with helpful agencies across the great psychological canyon established so often by poverty and remoteness. They were beginning to see that many—including the institution of the Episcopal Church—were willing to express some concern and provide some help as they, the local people, devised ways to deal with the forces that controlled their lives, whether those forces were "established" poverty, prison systems, the coal mining system, or the problems of isolation.

The GCYP began to take its significant place with the other (few) organizations and movements of Appalachia, and actually aided in their intercommunication. We helped various groups increase their contacts with each other. The Episcopal Church in a unique way was at the center of the "stir" and always seemed to appear as a factor in things. That's how contemporary mission begins.

So those two processes—the process of decision and the communication process—were very important contributions of the GCYP to this region. Its organizations were ripe for the GCYP's work and ministry. We were there in the right places and at the right time, thanks to the excellent work of our committee and staff personnel.

What did the General Convention Youth Program do? Whom did we help? That itself is an unusual and perhaps unique story in the mission of the church.

Special brochures have been made available describing the wide variety of enterprises assisted by the GCYP. Much of what has been done has been criticized for being "social gospel" . . . a no-strings-attached ministry with results of little input to the church. This criticism seems to imply the terms of return and profit. But whose profit—our own or theirs?

The churchmen who served on the various committees found themselves dealing with areas of life in this country into which the church's organization has not ventured very well . . . that is, the *movements*. One can see clearly, upon looking closely at some of the projects, that this was the groundwork for other kinds of mission the church could effectively provide. Let's look at two examples from Appalachia.

First, there is the Health Education Project, sponsored by the Eastern Kentucky Welfare Rights organization. The purpose of this program (with which the church has little official contact), is to educate the *young people* of the remote hills and hollows in basic family health practices. They are trained in elementary sanitation, food preservation, nutrition, and very easily noticeable symptoms of common diseases in the mountains. The young can most effectively be the agents of basic health programs for the mountain people. The health organization pays the young to come and be trained. They train as many as they can pay. That's where the GCYP came into the picture, for we provided enough for them to hire, and maintain, six more young people for their training program. That is a training that is a life-long skill and awareness, addressing itself to polluted water, TB, impetigo, and other health concerns for the mountain people.

A second program for which we can be understandably proud, but which provided great political risks both within and without the church, involved the Miners for Democracy, a reform movement within the United Mine Workers.

The UMW has for many years been accused of having become more aligned to management interests than to labor. Since the death of John L. Lewis, a number of organizational alterations had taken place which shifted the operating policies of the UMW to the point that many of the young miners (those below 26 years of age, and many of whom were Vietnam veterans), felt strongly that their lives were in danger in the mines and their union was of no help to their cause. The Miners for Democracy, an internal movement to the UMW, fomented a rebellion in the ranks of the organization and wished to run Arnold Miller as a reform candidate against Tony Boyle, the encumbent, for the presidency of the union.

The young miners had enough communication with each other through their union locals, to want to support the MFD move. What were needed was young miners free enough (financially) to circulate in their districts and provide support for the needed change of leadership. They asked the GCYP for help.

The committee thought long and hard on that one, but finally decided to provide enough money for the circulation of two young miners, for this was looked on as a significant youth movement in the mines; to empower youth also meant to encourage political empowerment.

Two other GCYP regions also responded to the MFD appeals, in the coal fields of our eastern heartland, so that at least three other young miners were released in the campaign. The election is now history. Arnold Miller won by a very narrow margin. It is quite possibly true that without money of the Episcopal Church the election could not have been won.

A cleaning of the union house has steadily progressed under his leadership, and a number of federal indictments and convictions have resulted from the revelations of the sordid mishandling of union funds. Tony Boyle has been convicted for the execution/murder of W. A. "Jock" Yablonski and his family.

Risky? Of course. Should the church do that kind of thing? We of our committee felt it was ministry; a move that effected the quality and circumstances of life for many. It was in service of God and for the care of his people.

Those are just two examples of the work of the GCYP which illustrate the range of the church's ministry through the program.

Will it bring people into the church? Well, many separated people are now making a stab at pronouncing the difficult word "Episcopal." That's a first step of progress. The program had spoken to the concerns in which they live, and they know it. They have not prayed with us yet, but they know who we are. Too bad the Louisville Convention could not see fit to go forward with the program rather than decimate it. The "kinks" had just been worked out in the three short years of its life. Now it is non-functional. But at least, perhaps, its regional model will not be forgotten.

EDITORIALS

You — and the World's Hungry

It is true that at any moment since humanity began and including the present there have been men, women, and children starving. In recent years Americans have been reminded, through TV special reports and other media, that malnutrition and actual starvation are by no means unknown even in this land of plenty. No Christian can be indifferent to this fact. Yet, because the story is so sadly familiar, any Christian is tempted to be fatalistic about it (he will call it "realism" or "resignation" since fatalism is incompatible with his faith), and do nothing. When the problem is so vast, and our own resources are so puny when measured against it, what's the use trying to do anything?

If we read into the Gospels anywhere, beginning at any point, we shall not read long before we hear the Lord's answer to us in one or another of the score of ways that he gives us his answer. In effect it is always the same: "Let me take care of the problem as a whole, but you do what I tell you to do with what I have put in your hands; remember the lad with five barley loaves and two small fish—how he offered, and what I did with what he offered."

On page 3 you will find an ad for The Presiding Bishop's Fund for World Relief. All we ask is that you read it—as a Christian. For those people in the Sahelian region of Africa this summer there is no time to lose.

Good News for Our Ancient Foe

The moment Christianity ceases to be absurd it becomes innocuous; the moment it becomes intellectually respectable it becomes a bore. Anybody with some knowledge of Christian history should know this well. The Gospel of a crucified Saviour-God is, as St. Paul noted in his day, to the Greeks foolishness. It still is. People who wish the Gospel well should accept that fact, and not worry about it, and worry only when they hear something preached as Gospel which is *not* foolishness to the contemporary Greeks.

The Rev. Peter Riga, a Roman Catholic, is evidently among those Christians who have not learned this lesson. Writing in a publication of the Clareton Fathers known as *U. S. Catholic* Fr. Riga urges his fellow Christians to drop their belief in a "personal devil" because, "as we move further into modern history," such belief "will only prove more and more of an embarrassment to true Christianity" (see story page 7).

It is true, he recognizes, that in the Bible angels and devils are portrayed as personal entities. Not only so, but Jesus himself obviously "portrayed" them as such and conceived them as such. But we have started to demythologize the Bible and Christian tradition and we must do a lot more of it, Fr. Riga thinks.

With his contention that demythologizing is a necessary part of theology we have no quarrel, but we wish that more people would think in terms of *re-* rather than *de-*mythologizing. For if an ultimate or eternal or divine truth can be humanly expressed only in some form of mythos, then its translation from an earlier expression to a contemporary one is a matter of *re-*mythologizing and not—as the standard word "demythologizing" suggests—a matter of stripping the myth from the truth so that we can see the naked truth hitherto concealed by the myth. If Fr. Riga or anybody else thinks that this is what we need to do, or that it is possible, he needs help with his thinking about both myth and truth. We can never see or speak the bare truth of any matter. We either see it, speak it, read it, or hear it through some mythical medium or not at all.

If we demythologize the devil in his scriptural and traditional form, wherewith shall we remythologize him?

Our primary quarrel with Fr. Riga, however, is about making the Gospel intellectually respectable. He assumes that people are essentially sane, and rational, and therefore unwilling to accept any religion which insults or amuses their intelligence. The question we should like to put to him is this: If—as Christians believe—the Gospel is sanity introduced into a world of lunatics, should we not expect it to be an intellectual scandal or joke to such a world?

The fact that the very idea of a personal devil is preposterous to the modern mind does not, in and of itself, establish the existence of the devil. But the modern mind's presumption of competence to decide the question establishes that the human race is as insane as ever it was. That fact must give cheer to the Prince of Darkness, whose work on this planet is made much easier when people find continued belief in his existence "an embarrassment to true Christianity."

The Blessed Simon — Team Player

A priest notable in the history of Anglicanism is unaccountably missing from the "Lesser Feasts and Fasts." He is Simon Alyn, vicar of Bray from 1540 to 1588. He is forgotten now, but there used to be a very lively song about him that took chronological liberties with his history.

Simon Alyn's incumbency spanned the ecclesiastically troubled times from the time of Henry VIII well into the reign of Elizabeth I. He knew the first Prayer Book, the Marian reaction, the Elizabethan settlement and never budged an inch from his parish and its rounds . . . and he survived.

The song transplants him to a time of similar turmoil, spanning "Good King Charles' golden day" straight through Cromwell's presbyterianism, the restoration and the royal flirtation with Romanism, to the phlegmatic low-churchmanship of William and Mary. With a careful adjustment of his position to suit each.

No matter. His actual history and his lyric history make the same point: the Vicar of Bray was a team player.

(The Rev.) Edgar M. Tainton, Jr.
SS. Matthew and Thomas Church
Eugene, Ore.

Books

CHOOSING OUR KING. By **Michael Novak.** Macmillan. Pp. 324. $7.95.

Our nation's founders made it clear in their constitutional debate that they did not want a king. Two hundred years later, however, according to Mr. Novak, "we elect every four years, not only a king but also a prophet and a priest."

Choosing Our King contends that symbolism has combined with executive authority dangerously to enhance presidential power. Mr. Novak, accordingly, makes proposals to remedy the imbalance of symbols:

(1) Congress should appoint a single opposition spokesman to "personify Congress" and to reply to presidential pronouncements;

(2) The president should submit to a congressional bi-weekly examination of his performance;

(3) His cabinet should include members of the opposition party;

(4) The presidency should be divided into a chief executive and a head of state." The latter would, in fact, become "the symbol of the nation" and be treated as "the sacred figure."

While Mr. Novak's proposals have value as a basis for discussion, they are, providentially, unlikely ever to be implemented.

Would they work, anyway? In those countries where a separation already exists between a chief executive and a head of state, the latter has always fallen into anonymity. Among those who extol the name of Indira Gandhi, who can name the president of India?

What is needed is an examination of power itself. It has a life of its own. Its use is inevitable. Jesus, referring to his own works of power, told his disciples, "Greater things than these shall ye do." But he also said, "Be ye perfect as your heavenly father is perfect." We continue to discount the fact that power must be governed by morality even while we learn, to our cost, that indeed it must.

Mr. Novak's own moral and spiritual preferences are declared when he acclaims Dr. Reinhold Niebuhr as the greatest moral teacher and theologian of this century. It must, therefore, be said that insistence upon morality as only that which produces personalized social responsibility is only half the truth. There can be no genuine social responsibility without the change of mind and direction of a personal *metanoia.*

Episcopalians, incidentally, will be delighted or dismayed, according to their personal predilections, to learn that their political counterparts are "liberal republicanism, New York's liberal party and part of the left wing of the Democratic party." Nuff said!

(The Rev.) Rodney N. Usher-Wilson
Bronxville, N.Y.

THE WONDER OF BEING. By **Charles Malik.** Word Books. Pp. 150. $4.95.

Dr. Malik, diplomat, professor, philosopher, and theologian has written a most arresting, compelling and convincing apology for Christianity. Addressing the Christian who has some acquaintance with the great philosophers, in *The Wonder of Being* he deftly wends his way through their doctrines, guiding us around many a pitfall to show us that Christ is always Alpha and Omega, our Beginning and our End, what we start with and what we end with. His boundless familiarity with scripture is evident everywhere. His detailed knowledge of the philosophers e.g. Kant, Hegel, Hume, Nietzsche, Heiddeger, and Descartes as well as of the great saints such as Augustine, Thomas Aquinas, and John Chrysostom is vast. All these are viewed from the standpoint of a Greek Orthodox Christian in a moving statement testifying to his devotion and belief in Jesus Christ and his Church.

Dr. Malik reiterates the primacy of existence before knowledge and of being before reason. He considers the universe as existing quite independently of man and his mind, and marvels at the many varied works of the Creator which he sees as signposts leading us to the Creator himself. "Put me before any creature; even the heavens, and I am at once before the creator." He points out to us the wonder and the awe manifested in scripture which testify to God the Father who finally revealed himself in the Son. For Dr. Malik the greatest event in history is not the Incarnation but the Resurrection for "if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:19-20).

In *The Wonder of Being* Dr. Malik has covered a wide range of territory presenting arguments for the existence of God, a masterful discussion of modern philosophy, and a careful examination of the biblical record. The reader will find this book at one and the same time intriguing, provoking, stimulating, and satisfying.

Rosannah Cole
Church of the Annunciation
Glendale, N.Y.

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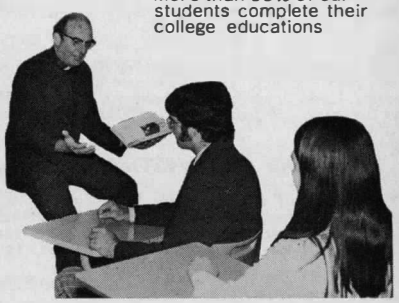

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THE LIVING CHURCH

LETTERS

Continued from page 5

Christianity to say, "If we give them this, the next thing they will want is . . ." I think that in order to oppose women acolytes, we must be able to show some good theological reason why they cannot enter this "order," and not simply use arguments reflected from the priesthood. (I know that acolytes are not an order; I use the word only figuratively.) I agree with Fr. Kennedy that women should not be priests. However, I think that if we are going to maintain this position, we should be very clear about what it is we are maintaining, and not try to use our position to oppose women in everything.

DAVID WHITE

Astoria, N.Y.

* * *

The Rev. David C. Kennedy, writing about "girl acolytes" [TLC, July 7], expresses an opinion which feeds the blazing fire which is kept fanned by the advocates of ordination of women to the sacred priesthood. I am afraid that we make a dreadful mistake when we come up with all kinds of watery reasons as to why women cannot function in the ministry.

There is positively *no* reason why women or girls cannot be acolytes! There is positively *no* reason why women cannot be deacons! There is positively *no* reason why women cannot study in our seminaries! But, and this is the whole crux of the matter, there *is* a reason why women cannot be priests! The priest is Alter Christus—Christ at the Altar, and Christ was a *he* and not a *she*.

I really do not care for "girl acolytes," nor do I like to see a woman functioning as a deacon, but the fact still stands that there is nothing scripturally which prohibits this. We make a mistake when we close our eyes completely to any form of ministry by women, based solely on our feelings of sex roles in the church.

It is quite possible that a majority of those voting in the Episcopal Church may sometime vote in favor of the ordination of women to the priesthood; however, if this is put into practice the Episcopal Church will cease to be the church of Christ, and those of us who understand the theology of Christian priesthood will be forced to continue as "stand-ins" for Jesus in a group which will positively separate from such heresy. I view those women who are interested in becoming priests in the same manner as I view those men who might be interested in becoming nuns. There is a case of mistaken identity and direction in both cases.

Let's put the problem in proper perspective, and stop opposing female priesthood by offering all manner of silly reasons for its inadvisability based merely on our prejudices.

(The Rev.) STANWOOD E. GRAVES
St. Stephen's Church

Plainfield, N.J.

Paschal Candle

I should like to join the Rev. Gerald L. Claudius [TLC, June 23] in protesting the keeping of the paschal candle until Whitsunday, as suggested by Dr. Porter's Column, "Feasts, Fasts, and Ferias" [TLC, May 5].

I agree with much of what Dr. Porter writes, and I think the new calendar and lectionary are excellent, but I do not understand the keeping of the paschal candle until Pentecost. In our parish people have always understood this candle to represent the resurrection presence of our Lord. It is extinguished during, or at the end of the ascension gospel, later re-lighted and extinguished again during the gospel at the later service. Certainly this symbolizes the resurrection presence, which was withdrawn at the ascension from the eyes of the early church.

The Holy Spirit is always with the church, as Fr. Claudius notes, so if the candle is left until Pentecost, why not use it throughout the entire year?

I believe that before such a change is urged, people ought to be completely informed in the meaning of the change in symbolism, and we shall need a new symbolism to represent our Lord's ascension. It is a pity that Ascension Day is so generally neglected, but why take away the symbolism that can teach and has for many centuries taught its meaning?

(The Rev.) C. ROBERT SUTTON
St. James Church, Irvington

Baltimore, Md.

Ordination of Women

The prejudicial denial to women of roles of leadership in the ministerial and administrative life of the church, illustrated so well by Bishop Vander Horst's unfortunate refusal to license women as lay readers, is indisputably a sore problem, but we find that Mary C. Rountree's letter [TLC, June 30] in support of the ordination of women serves only to confuse that specific issue. Her *ad hominem* attack on Fr. George Rutler and her failure to appeal to scripture except by oblique reference to Dominical and Pauline statements taken out of context do not lend credibility to her argument or her position. It may be that the Holy Spirit intends that the church shall ordain women to the priesthood, but it is our conviction that we will not find his will revealed in secular sociology, political movements, or in split votes of a convention of a fragment of Christ's Holy Church. Unless the proponents of the ordination of women begin to ground their position in scripture and in the teachings of the historical Catholic Church (with, we further suggest, especial attention to the doctrines of the holy eucharist and the apostolic succession), they serve not to prove their point but instead to confuse church and society, possibly leading the former into deep error. Frs. Rutler and Terwilliger clearly attempt to work within the Catholic faith, whether or not one agrees with them.

It should be noted publicly that in Fr. Rutler's parish women regularly serve at the altar and read lessons and that the rector's warden is a woman. Men and women together share all aspects of the life and work of his lively parish. Not all parishioners take Fr. Rutler's position, but we dare say that none would think to call him "spiritually immature" or to suggest that he confuses cultural mores with the faith and teachings of the church.

JENNIFER STIEFEL
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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.

WASHINGTON, D.C. (Cont'd)

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced

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.

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Sun 8, 10; Tues 12 noon; Fri 7:30

KANSAS CITY, MO.

ST. AUGUSTINE'S
"The round Church at 28th & Benton"
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

NOEL, MO.

ST. NICHOLAS' Sulphur & Main
The Rev. Warren G. Hansen, v
Sun 8:45 H Eu; Thurs 9 H Eu & HS

FALLS CITY, NEB.

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Sun 8 & 10 H Eu; Wed 10 & **6** H Eu; HD **6** H Eu

DOVER, N.H.

ST. THOMAS' Locust & Hale Sts.
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Sun 8 & 10 Eu; MP 2S & 4S at 10

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The Rev. Canon James E. Hulbert, r
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & **6;** HC Mon, Wed, Fri, Sat **12:05;** Tues, Thurs 10

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The Rev. John M. Crothers, c
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The Rev. Smith L. Lain, r
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(Continued from preceding page)

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The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
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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; Mon thru Fri MP 8, HC 8:15; Tues HC & HS **12:10**; Wed HC **5:30**. Church open daily to **11:30**

QUEENS, N.Y.

RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave. Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8 & 10

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8, MP, HC & Ser 10; Int. daily **12:10**

ASHEBORO, N.C.

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

CHILLICOTHE, OHIO

ST. PAUL'S 33 East Main St.
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy Days, HC **12:05**

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

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

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

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

ST. ANDREW'S 2604 Ashely River Rd.
The Rev. John E. Gilchrist, r
Sun 8 & 10 H Eu; Wed 10 H Eu

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

MYRTLE BEACH, S.C.

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

ALICE, TEXAS

CHURCH OF THE ADVENT 200 Second St.
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 4S)

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon, Sat 8:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & **5**; Daily Eu (preceded by Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD 10; EP daily **6**; C Sat **4:30-5:30.**

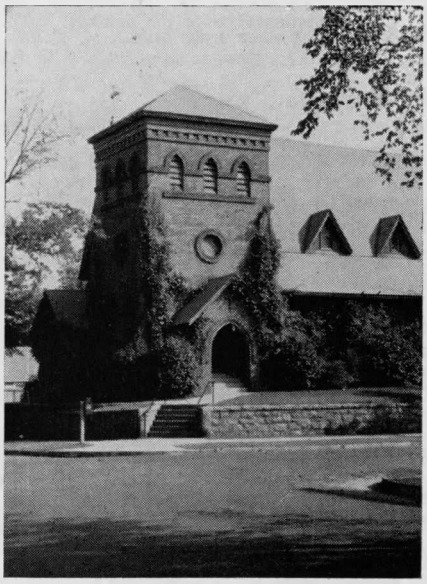
ODESSA, TEXAS

ST. JOHN'S 401 W. County Road
Sun HC 9:15, 11, **7**; Tues 9:30

ST. BARNABAS 4141 Tanglewood
Sun HC 8:30; 10

HOT SPRINGS, VA.

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



TRINITY CATHEDRAL
LITTLE ROCK, ARK.

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); Wkdys HC anno

HOQUIAM, WASH.

HOLY TRINITY 4th & Emerson
The Rev. Robert Burton, r
Sun HC 10

SPOKANE, WASH.

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

WESTPORT, WASH.

ST. CHRISTOPHER'S Spokane St.
The Rev. Robert Burton, v
Sun HC **12:30** noon

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.