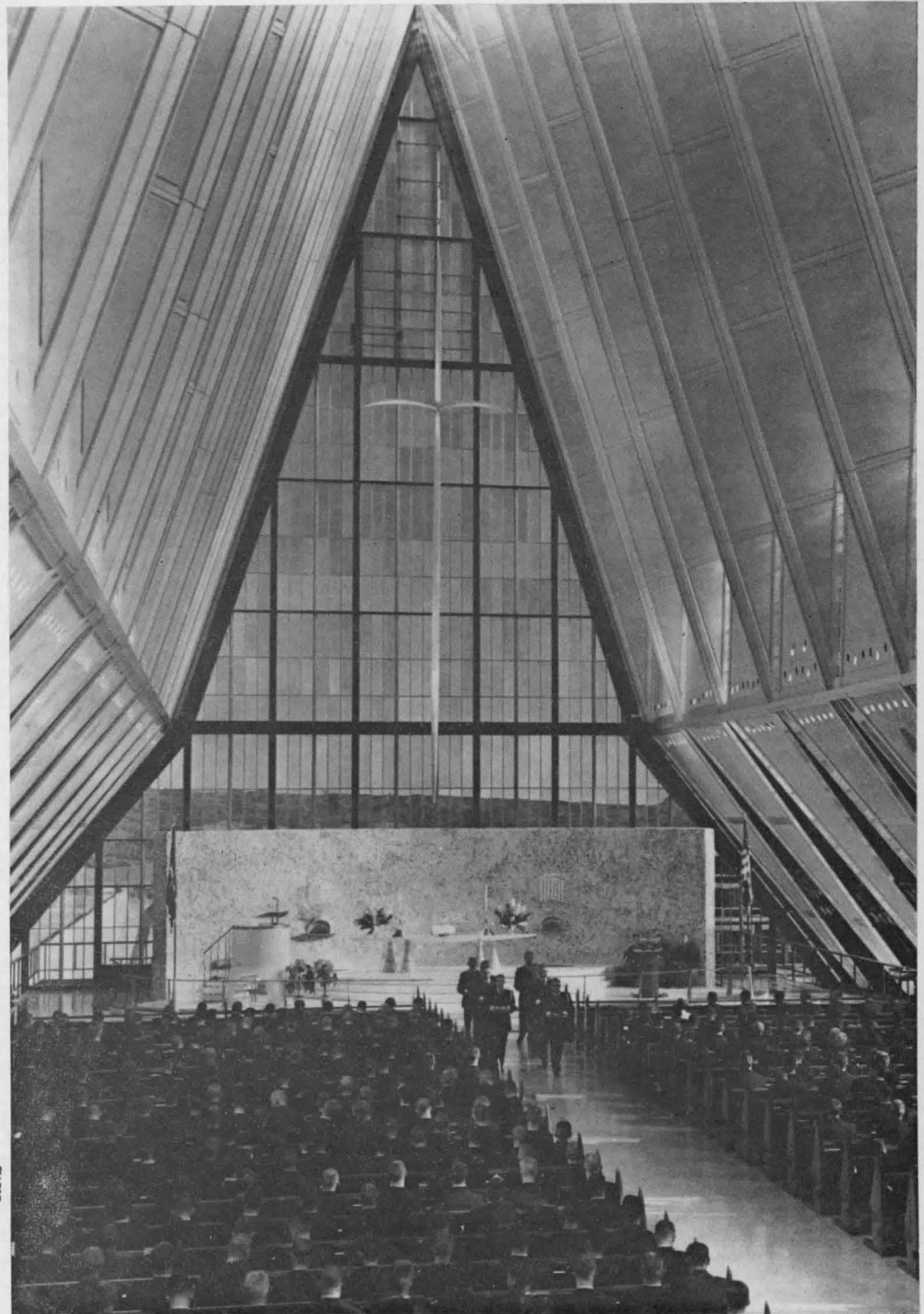


The Living CHURCH

Eastern
Orthodoxy,
Language,
and Love



The soaring nave
of the Air Force
Academy chapel.
[p. 2]

RNS

AROUND & ABOUT

— With the Editor —

A parish newsletter—*St. Paul's Amanuensis*, of St. Paul's Church, Columbus, Ohio, contains this prayer which we all may well make our own, personally and parochially:

"Almighty God, who through the leadership of thy Holy Spirit didst grant to this branch of thy church the precious gift of The Book of Common Prayer, and hast preserved and perfected its use through the generations since; Guide our thankful worshiping and living according to its teachings, direct its further refinement, and preserve its glorious heritage to us and our descendants; through Jesus Christ our Lord."

Several clergy and lay people have recently written to express what one of them calls "a nagging thought" about the position on validity of ordinations taken by the bishops at Chicago and supported by this magazine and by some of our recent contributors. The nagging thought, as this same nagged thinker put it, is this: If our contention is sound—that a bishop can act only for the church, so that his extra-canonical ordinations are invalid—"do the Roman Catholics use the same argument in declaring that the consecration of Bishop Parker by the four bishops was invalid?" (For non-students of Anglican history, a word of explanation: In the days of Elizabeth I the apostolic succession was preserved in the Church of England by the consecration, on December 17, 1559, of Matthew Parker, to the Archbishop of Canterbury. He was consecrated by four bishops who had received their consecration before the final break with Rome, when the Church of England was still under the papal jurisdiction.)

I reply:

(1) I hope there are no influential Roman Catholics left who are still hung up on the old and thoroughly discreditable myth that Parker's consecrators were not themselves catholic bishops in apostolic succession. Whether there are or not, as Anglicans we do not require Roman acceptance of orders in our church.

(2) The bishops who consecrated Parker were indeed acting for the church—the catholic church of the realm—the Church of England. Where on earth does anybody get the notion that they were acting simply for themselves? They did it because the Queen ordered it so done; and she was the governor of the church, with full authority, under the circum-

stances, to authorize the act. The assent of the church was spoken through her.

The church doesn't need a pope to authorize ordinations—or, for that matter, a general convention; but it does need a recognized and accepted spokesman to declare its will. Her Majesty the Queen was it.

It was 52 years ago that Albert Schweitzer delivered the Selly Oak Lectures in England which eventually appeared in his small but weighty volume, *Christianity and the Religions of the World*. One statement he makes in it needs radical revision today: "The first Christians expected the Kingdom of God to come speedily, as a complete transformation of the natural world into a perfect one. We have become more moderate in our expectations. We no longer think of the Kingdom of God as extending over the universe. We limit it to mankind and look forward to it as the miracle of God's spirit bringing all human spirits into subjection."

Schweitzer was always strangely pessimistic about the destiny of the non-human part of creation. There was a strong strain of nature-spirit dualism in him. He undoubtedly spoke for most Christian thinkers of his generation in saying that they no longer thought in terms of an ultimate redemption of the whole created universe—snakes and meteors and mountains no less than human souls. Under the influence of Teilhard de Chardin and some others, Christian thought since Schweitzer's time has moved decisively in the direction of the Pauline and early Christian conviction that Christ's redemption in the end will have brought all creatures and all things, as well as all souls, into the perfected kingdom in which God is all and in all. And considering Schweitzer's Christ-like tenderness for all creatures we may be sure that he would at least hope they are right who hold that Heaven is the destination of all that breathes, and is.

What do you say to a 28-year-old woman who loses her husband and three children—her entire family—in a fire? A Lutheran pastor in Albert Lea, Minn., the Rev. Arvid Bidne, faced this hard task recently. It is the custom in Lutheran churches generally, and one which I'm thankful we don't have in the Episcopal Church, of having a sermon at the

funeral service, usually one which focuses directly upon the life of the deceased and the sorrow of the bereaved. What Pastor Bidne said in his sermon was reported by Religious News Service, and it is well worth passing along to you. Its Christian wisdom we all need for ready reference when it falls upon us to console or to be consoled.

He told Mrs. Judy Erickson, the woman who had lost all, that it wasn't true that the tragedy was God's will or that Jesus wanted her children in heaven with him.

"All of us sense how empty human words are at a time like this," he said. "If you try to speak, maybe the wrong things come out. Like 'This is God's will.' That's not true. It is not the will of God to send a terrible tragedy to a family.

"Or there are those who say Jesus needed or wanted the children. Of course, Jesus loves little children. But Jesus wants them to grow and mature. He doesn't take them away from a mother. . . .

"Humanly speaking there isn't a word that will help. All we can do is show our love and compassion and that we really care.

"God doesn't pull any punches about tragedy in Scripture. He speaks strongly about it, about the tragedy of a world filled with blessing, but also filled with evil.

"We do have an evil world. There's no way to pretty it up. We know of war and hunger and starvation of little children. At St. Mary's Hospital in Rochester (Minn.) there are many little children who are about to die.

"But God speaks of victory over suffering and death. . . ."

Pastor Bidne said it right and said it all, to the limit of the power of words to express the truth. As he said, all we can do is to show our love and compassion and that we really care. To this it may be added that when we do that God speaks his own Word through our wordless acts of love and caring. So—there is something we can say to people stricken as Judy Erickson was. But we don't say it with words, and we don't say it with flowers. You might almost say that we say it with God.

THE COVER

In the magnificent Protestant chapel of the Air Force Academy, basic (first year) cadets attend Sunday service. During their basic training, about 98 per cent of the 1978 freshman class attended Sunday services. Since classes began August 15, nearly 25 per cent of the class go to one of two daily services. Cadet religious programs are still going strong despite the U.S. Supreme Court's 1973 ruling which banned mandatory chapel attendance at the service academies.

The Living Church

Volume 169 Established 1878 Number 12

An independent weekly record
of the news of the Church
and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll J. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,*† Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; The Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,*† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

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

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

DEPARTMENTS

Around and About	2	Editorials	12
Books	15	Letters	3
News	6		

FEATURE ARTICLES

The ACC Secretary Reports	John Howe	9
Eastern Orthodoxy, Language and Love	Abe Attrep	10

THE KALENDAR

September

- 22. Trinity XV / Pentecost XVI
- 25. Sergius, Abt.
- 26. Lancelot Andrewes, B.
- 29. St. Michael and All Angels / Pentecost XVII
- 30. St. Michael and All Angels, trans.

October

- 1. Remigius, B.
- 4. Francis of Assisi, Friar

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

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.

The Starvation Problem

In your editorial of Aug. 11, you ask for ideas from readers concerning the starvation problem that now confronts "the whole population, primarily in Africa." May I suggest that you appeal to the NAACP, Black Panthers or other organizations who should be willing to give to the cause, especially to Africa?

ADA DODGE DEAN

Houston, Texas

Lawless Presidents and Prelates

Now that the country has got rid of its lawless president, is it not time that the church got rid of its lawless bishops?

(The Rev.) F. S. NORTH

The Tuller School

Sag Harbor, L.I., N.Y.

Church While Vacationing

Three hearty cheers for Fr. Porter's article, "Church in Vacation Time" [TLC, Aug. 11]. He cites the lift given to regular parishioners when they see visitors from a distance. The visitor can receive great pleasure as well. Among my happiest travel memories are a service of evensong in a small English church which included a piano solo performed by a parishioner in gratitude for recovery from severe neuralgia in his hands, and a Roman Catholic Saturday evening mass in a small Swiss town, attended by a full congregation in extremely casual attire and conducted alternately in German, French and Italian.

The service may be a little—or a lot—different from that in one's home parish, but there is always joy in participating in worship while traveling, particularly if one maintains a sense of humor.

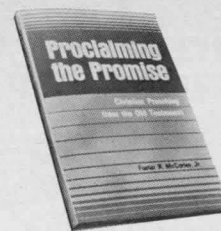
DOROTHY V. RAMM

Chicago, Ill.

Fresh Ideas for Weddings

In "Around and About" [TLC, July 14], you rightly criticized a new book, *The Wedding Book*, advertised in your columns. I agree with all of your articulate remarks and would add only one criticism of my own: not only in your columns is the book advertised but in the *New Book Review* for May 1974, published by the Seabury Press, is an indication that the book is published as "A Crossroad Book: the Seabury Press." I don't know just what this means but it looks like the publishing arm of the Episcopal Church is pushing this book on alternative ways to celebrate marriage, and from their review of the book it appears to me that their ideas for additions to or substitutions for the marriage rite are just so much sentimental hogwash.

It irritates me that the official publishing firm of the Episcopal Church would thus



PROCLAIMING THE PROMISE

Christian Preaching
from the Old Testament

FOSTER R. McCURLEY, JR.

In preaching, serious study of the Old Testament is often neglected because it seems irrelevant to "real world" situations. Here, a scholar/preacher seeks to close the gap by demonstrating the connection between study and pulpit.

176 pp. \$4.95 (paper)

AT BOOKSTORES NOW

Current Views on Parish
Renewal and
Relevant
Preaching

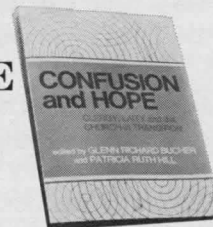
from



FORTRESS

Philadelphia, Pa. 19129

CONFUSION AND HOPE



Clergy,
Laity,
and the
Church in Transition

Edited by

GLENN R. BUCHER
and PATRICIA R. HILL

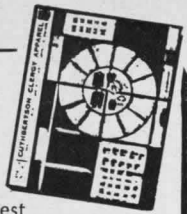
What does it mean to be a Christian in today's world? Addressed to all concerned people, 9 diverse authors speak out provocatively on the range of problems and possible solutions. Lively reading for individuals and study groups.

144 pp. \$3.50 (paper)

AT BOOKSTORES NOW

in-stock • custom
**CLERGY
APPAREL**

Complete selection:
Shirts, our new
"Best-Fit" Rabat
Vests, Suits, Topcoats,
Travel Accessories. Finest
materials and tailoring all with
Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

BRITISH BOOKS

Specially Imported

The BRITISH BOOK CENTRE, Inc.
996 Lexington Ave. New York 10021

**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS**

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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

encourage all of our clever innovators.

(The Rev.) JOHN D. HARRISON
St. Margaret's Church

Palm Desert, Calif.

Ordination of Women

Where in the Bible does it say that God excludes women from serving him devoutly at the altar as priests?

Do you remember that the Church of England bishops during Henry VIII's reign ordained C. of E. clergy in defiance of Rome?

Injustice must be remedied justly. Our House of Bishops has blackened the Episcopal Church—temporarily only I hope.

Let us pray for all women who are called to serve and who cannot.

E. H. HOUWINK

St. Louis, Mo.

Picking Up the Tab

The House of Bishops has spoken. The Philadelphia rite has been pronounced invalid—the participating bishops chastised. Everyone goes back home and life continues as usual. Not quite!

The above actions came from a special meeting called by the Presiding Bishop at the O'Hare Airport facilities in Chicago. There was a one-subject agenda. The cost of assembling the House of Bishops adds up to a five figure total using only simple finger arithmetic. Who picks up the "tab"?

It is well and good that ecclesiastical censure was administered to the erring bishops although one suspects that the "flogging" was administered using a cat-o-nine-tails with cords formed from wet spaghetti. Be that as it may, what about the considerable expenses involved? Isn't the responsibility traceable directly to the three bishops? Is the cost to be borne by all of us under the mandate—"bear ye one another's burdens"—despite the fact that there is to this date no indication that those who erred are in any way repentant? If the three bishops were to personally seek to make restitution by sharing in the expenses incurred wouldn't only the wildest visionary suspect that they would be facing penury? And, couldn't all of this be accomplished in an atmosphere of complete justice and equity for all concerned without any tinge of revenge or retribution? Wouldn't we be simply returning the church's financial status to the same condition which existed before the whimsical action of the bishops made the expenditure necessary?

Who will pick up the *final* "tab"? Care to guess? Think about this the next time you look in a mirror.

(The Rev.) ROLIN E. COOPER
Grace Church

Carlsbad, N.M.

Archaic—or Catholic?

Oh hell, what's the use? The latest editorial, "Gangway for the 11th Century" [TLC, Sept. 1], is just the most recent cheap carping at the Green Book, not merely trivializing, but downright historically dishonest.

The blessing of the Paschal candle rite is a translation of the Paschal Preconium, which dates from probably around 400. Although alas (from my point of view) it has been truncated from the rather long original, it is certainly nonetheless a compilation of various patristic and biblical imageries, and the phrase about Adam's sin

is undoubtedly indirect quotation from St. Augustine (as is the more famous passage—omitted from this translation unfortunately—"O felix culpa").

This theory of the atonement has been around a long time, much longer than St. Anselm who is its most noted popularizer. St. Augustine believed that he got it from St. Paul. A careful examination of even the shorter Green Book translation will reveal several other imageries of the atonement. For that matter the 1928 Book of Common Prayer includes this imagery, for it is implicit in the prayer of consecration which refers to the sacrifice of Christ as an oblation and *satisfaction*.

There is something tawdry and dishonest in an editorial that refers to the Anselmic theory as illegitimate because it is "archaic" (not modern and up to date), when in "Around and About" you question Fr. Monro's assertion that the mystery stance is "hopelessly inadequate to deal . . . with this age." Sometimes consistency is no hobgoblin, but necessary for intellectual honesty.

Have we not learned anything from Dix in his section on the Anglican liturgy in *The Shape of the Liturgy*? The Prayer Book as it stands is a Protestant book through and through (as Dix insists rightly) onto which the Anglican church must attach its Catholic faith and gloss. Now that we at last are at that stage when we can revise our book to express our Catholic faith, let us do so. So far as I can see, the Green Book so attempts. There are legitimate criticisms of the Green Book. Let's focus on them rather than on something so spurious as this latest.

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

Belle Fourche, S.D.

Addressing the Clergy

May I offer you a suggestion? Would not "Beloved in Christ" be a suitable salutation not only for the clergy but for laymen and laywomen alike?

I have been a parish secretary for 16 years and during that time used that term many times. It probably is not quite a "form letter" type salutation but it would seem to me to be fitting for all churchmen and churchwomen.

MARIAN JACKSON

Winter Park, Fla.

In "Around and About" [TLC, Aug. 11] you posed the problem of how to address general letters to clerical brothers and sisters without using "persons" in the salutation and without making anyone mad. I do not have the answer to this, although "Reverend and dear Clergy" or "My Brothers and Sisters in Christ" (in Christ there being no first or last) might serve. The reason for my writing is, however, related to the problem.

I have witnessed members of the vestry struggle with "vestryperson," "vestrywoman," etc. Likewise "chairperson," "chairwoman," etc. I think a perfectly valid approach is to regard the familiar forms as nouns with a gender inherited, as in the case of romance languages. As the ladies become more secure in their feelings of equality, I feel certain that terms such as "Madame Chairman" and "Mister Chairman," when formally necessary, will be acceptable, just as "Madame le Professeur" and "Madame le Docteur" are. As far as I am concerned, the best

vestrymen in our parish are women!

JOHN M. GORE
McLean, Va.

Perhaps we will have to end up deferring to the Baptists and other such groups who use the word "Reverend" as a noun. Then we would begin our letters "Dear Reverends." That would offend only the English purists. I enjoyed your explanation of the dilemma and was glad that you didn't get into the problems surrounding "Miss," "Mrs." and "Ms."

(The Rev.) PHILIP M. GAMACHE
Church of the Atonement

Bronx, N.Y.

Thanks to the many others who gave us good counsel in our dilemma. Ed.

The Diaconate

The article by the Rev. Leonard Ellinwood, "The Diaconate Today" [TLC, Aug. 11], is the best short thing I have read on the subject. The church's use of its order of deacons has been off-base for centuries; the diaconate should be restored to its original status and functions. There is much confusion over priesthood because that order has been allowed to absorb diaconal functions or to overshadow them. Our surplus of priests would be less if we re-established the diaconate as an order with its own integrity; women, e.g., would not feel shut out of the ministry if they were enabled to function liturgically and pastorally as deacons. Men who feel a call to the ministry but also wish to continue their secular work could likewise be fulfilled as deacons.

Priesthood has become too much a status to be aspired to, and it is the role of the full time "professional." But the ideals and functions of the diaconate, so well described by the Rev. Mr. Ellinwood, are examples of service to God and man which priesthood has too often forgotten or been unable to measure up to fully. Priesthood has become monopolistic. But persons with a vocation to holy orders automatically aspire to priesthood, and the diaconate will remain that "inferior" order so long as we maintain this entrenched thinking that the diaconate is only some kind of stepping stone to the "higher" office.

As recently reported in TLC, an Anglican commission has advocated abolishing the diaconate. This is logical, in view of our neglect of the office, but to wipe out an order with New Testament origins is to my mind unthinkable. On the other hand, we have seen the canons of the Episcopal Church USA amended to provide a simpler avenue toward the diaconate, although we have again failed to implement it, really. As it is, we have hundreds of non-stipendiary priests who function only as deacons and we are now using lay administrators of the chalice; both of these trends point up the need for deacons.

I would propose that when persons have a vocation to priesthood and can go through seminary training, they be simply ordained as priests, without being ordered as deacons. This might counteract the misuse of the diaconate as an apprenticeship or waiting period. Restoring and enhancing the order of deacons at the same time would emphasize the integrity of both orders. Those who wish a ministry more of service could more

easily be made deacons, especially if they cannot become full time ministers. Aspirants to the ministry could then be more fulfilled, and the "waste" of priests functioning as deacons, as well as that of persons not fully used as deacons, would be avoided.

There are many persons aspiring to the ministry: working men and women wanting ordained status, lay administrators and readers. We need them as deacons, but (statistically, at least) not so much as priests. We have the machinery to order them as deacons more simply than as priests, and if we fully restored the diaconate, this could be a safety valve. The procedures for such do not preclude their becoming priests, but that office ought perhaps to be that of the full time incumbent. In any event, we must restore the diaconate and modify the idea that becoming a priest is the only, or higher status.

(The Rev.) ROBERTS E. EHRGOTT
The Church of the Nativity

Indianapolis, Ind.

Priesting of Women

I write to you out of great sympathy for Robert Douglas Mead's feeling of alienation, expressed in his article "The Unmaking of an Anglo-Catholic" [TLC, July 21].

I know that many in the church share his distress, however, it is my feeling that the Gospel does speak to this situation, if one is willing to take the risk of seriously applying it to the problem. The "breaking point" for Mr. Mead seems to center on his conviction that the introduction of female acolytes in his parish is a step in the schemes of those who advocate the ordination of women to the priesthood. The presence of women in an active role in liturgical worship threatens to "unmake" him as an Anglo-Catholic, because it is foreign to his idea of catholicity.

Mr. Mead states his theological objection to the full participation of women in active liturgical worship as being based on the fact that "Christ, . . . however much he honored women, sent not women but men two by two into the world as his apostles. If we assert that in this he was merely accommodating himself to the Greco-Roman-Judaic world of the first century, then I think we sweep away the church's foundation." The word "merely" is crucial here. Our Lord sent men into the barbaric first century world not "merely," but powerfully to proclaim the Gospel to cultures which rejected women as people with the same prejudice that they rejected Jesus as Lord. Have we not been freed of both these prejudices by Christ? If to discontinue this Greco-Roman-Judaic prejudice against women in our worship of Christ is to "sweep away the church's foundation," this is to center the church's foundation in that prejudice, rather than in the Gospel which proclaims that "we are all one in Christ Jesus." It is inclusiveness rather than exclusiveness which is the meaning of catholicity. This means that, despite his feelings of alienation, Mr. Mead is one with the communion of saints. It is for that reason that he is so right when he says that "worship by its nature is corporate, a lifting up to God of the entire race," but is so wrong when, like one unredeemed, he feels that women are to be excluded from the full and equal participation in the body which

Continued on page 13

Announcing . . .

a post-inventory sale of merchandise at half price or less. Included are choir vestments, paraments, kneelers, eucharistic vestments, clergy shirts, yard goods, and many other items. Some were store samples, others are in discontinued styles or fabrics. A few "seconds," but mostly first-class merchandise. Two weeks only — Monday, September 23rd at 9 a.m. thru Saturday, October 5th at 5 p.m.

J. Theodore Cuthbertson, Inc.
2013 Sansom Street
Philadelphia, Pa. 19103



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

VACATION BOUND THIS FALL?

If so, check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

The Living Church

September 22, 1974
Trinity XV / Pentecost XVI

For 95 Years
Serving the Episcopal Church

AMNESTY

President's Statement Hailed

Top religious leaders welcomed President Gerald Ford's call for "leniency" in dealing with Vietnam war draft resisters and deserters.

The Rev. W. Sterling Cary, president of the National Council of Churches; Roman Catholic Bishop James S. Rausch, secretary of the National Conference of Catholic Bishops; and Rabbi Arthur Hertzberg, president of the American Jewish Congress, were among those hailing Mr. Ford's initiative.

Each of the three, however, suggested in separate statements that the president's proposals be made more lenient—in the direction of unconditional amnesty.

President Ford, speaking to the Veterans of Foreign Wars in Chicago, said he wanted a "second chance" for young men who fled the country to escape induction and those in legal trouble for resistance and desertion during the war.

But he felt that the second chance must be "earned." The new Chief Executive rejected unconditional amnesty.

Mr. Cary termed the president's statement a "limited first step toward justice for war resisters." The NCC advocates unconditional amnesty.

Rabbi Herzberg said that the President "has made it clear to all that the conscience of America cannot rest until we make possible the return of those thousands of young Americans now living abroad whom the President rightly described as 'casualties' of the war." He said his organization disagrees with Mr. Ford on the issue of alternative service, that is, "earned" amnesty.

The President's remarks, Bishop Rausch said, were "a welcome sign of his determination to bring about reconciliation in our country."

The bishop said that "consideration should be given to unconditional amnesty at least for those who resisted military service because of their conscientious convictions."

Many observers considered it courageous on Mr. Ford's part to make his amnesty statement to the VFW, which has consistently condemned amnesty proposals.

Ray R. Soden, the VFW national president, said the 1974 anti-amnesty resolution supported by the VFW convention would not be rescinded. "We're upholding nothing more than what every citizen is expected to uphold—the law," he said.

NEWS FEATURE

Life Style Tied to Low Cancer Rate?

A researcher at the University of California, Los Angeles, has found that Mormons have one of the lowest death rates from cancer of any group in the nation.

Dr. James E. Enstrom of the UCLA School of Public Health said that the diet and life style of members of the Church of Jesus Christ of Latter-Day Saints (Mormons) may account for the low cancer mortality rate.

Among religious groups, only the Seventh-day Adventists, who also have strict rules of diet and conduct, rank lower in cancer incidents, said Dr. Enstrom, whose study dealt only with Mormons.

"The Mormons are especially interesting for cancer study because their 'Word of Wisdom' (a scriptural guide to daily living) forbids use of tobacco, coffee, tea, and addictive drugs," Dr. Enstrom said.

"Their religion also recommends a well-balanced diet, particularly in the use of wholesome grains and fruits and moderation in the eating of meat."

Dr. Enstrom, who is neither Mormon nor Adventist, cited an all-California study of 350,000 Mormons which showed a low rate of cancer in such parts of the body as the breast, stomach, colon, etc., which have never clearly been linked to risk factors such as smoking or drinking.

The cancer mortality rates rise sharply for older persons who are widowed, divorced, or single. Dr. Enstrom said preliminary data show many fewer divorced and widowed Mormons, thus apparently accounting for the proportionately fewer cancer-caused deaths among Mormons aged 60 and older.

Dr. James O. Mason, commissioner of health services of the Mormon Church, said the findings were "not a surprise to us. . . . The church teaches us that the spirit and body are related and that the body is the temple of God."

A study funded by the National Cancer Institute is underway at Loma Linda University, Seventh-day Adventist school in San Bernardino, to determine why California Adventists have lower rates of cancer than the general public. Cancer rates among Adventists are even lower than among Mormons, according to Loma Linda statistics.

While dietary considerations are "definitely suspected," said Dr. Roland Phillips of Loma Linda's School of Health,

"we want to know what components of Adventist life style account for the decreased risk of cancer."

CANADA

UCC Elects Black as Moderator

Dr. Wilbur K. Howard, 62, became the first black ever named moderator of the United Church of Canada. He defeated seven other candidates, two of whom were women.

The election was held during the 26th General Council meeting held in Guelph, Ontario.

Dr. Howard told the 453 delegates that his election could be interpreted as "a victorious step forward for all non-whites in Canada." He succeeds Dr. N. Bruce McLeod, who has been moderator for the past two years.

At a press conference, the new moderator said the one million member United Church "will have to declare itself" on the proposed Plan of Union of three churches even if the "sister church" in negotiations—the Anglican Church of Canada—decides to reject the plan. "It is the kind of thing we will have to express ourselves on even though we may not be able to go ahead," he said.

He is not pessimistic about the union talks. He said great strides forward have been made on the national level of the UCC and the Anglican Church, both of whom are contemplating a merger with the Church of Christ (Disciples) by 1978.

Dr. Howard, who will remain pastor of Emmanuel United Church, Ottawa, while serving as moderator for the next two years, commented that he was not overly concerned with declining Sunday school attendance figures and a declining church attendance.

"It can be regarded as a pruning of the tree," he said.

THINGS TO COME

October

Oct. 5: Mission of the Order of St. Luke the Physician, New York City chapter, at Church of the Holy Communion, 49 W. 20th St., NYC. For further information: Miss Lenore F. Fontaine, 545 E. 14th St., NYC 10009.

9-12: National Episcopal Conference on Renewal, St. Philip's Cathedral, Atlanta. Sponsored by PEWSACTION.

THEOLOGY

Prof. Wolf Reacts to House of Bishops

As "an act of conscience" the Rev. William J. Wolf, professor of theology at Episcopal Divinity School, Cambridge, Mass., resigned from the Joint Commission on Ecumenical Relations of the Episcopal Church. The action was "a protest" against the action of the House of Bishops in declaring invalid the ordination of the 11 women deacons to the priesthood.

"The hasty action of the bishops seems deaf to the Gospel," Prof. Wolf said, "and to any message that the Spirit may be saying to the churches. The bishops have refused an opportunity, difficult though it may have been, to work for reconciliation and a genuine renewal of ministry by taking steps that could have led to the regularizing of these valid but irregular ordinations."

"Instead," he continued, "the bishops have expressed themselves less as fathers-in-God and more as outraged bureaucrats, as graceless legalists, and as arrogant males. Repudiating in their theological confusion the historic catholic norms for distinguishing between sacraments that are irregular and those that are invalid, the bishops appeal to collegiality, but it is a diminished collegiality that has excluded in advance one half of the human race. In a day when the Gospel is increasingly understood as God's liberation of oppressed people, the bishops have acted in a way to crush the personhood of these women called to priesthood in Christ's Church and have pronounced judgment upon four of their courageous, compassionate, and prophetic fellow bishops. I regret having to resign, but I shall pray and work for that change of heart within our Episcopal Church which Vatican II has reminded us is required for any ecumenism worthy of the name."

Prof. Wolf represented the Anglican Communion at Vatican II.

ROMAN CATHOLICS

Prelate Discusses Ordination, Nationalism, Celibacy

In St. Louis, John Cardinal Wright, the Vatican's top official on the clergy, sharply rejected the idea of women priests in the Roman Catholic Church.

During a sometimes caustic news conference, the American-born prefect of the Vatican Congregation for the Clergy, declared emphatically that admission of women to the priesthood is contrary to church tradition. "And I spell tradition with a capital T," he said.

While stating that his "saucy manner" should not be considered flippant, Cardinal Wright, a former Bishop of Pitts-

burgh, said that his esteem for the entire body of Episcopal bishops grew when they refused to recognize the irregular ordination of 11 women to the priesthood.

Reacting sharply to a reporter who asked if an American would ever become pope, the cardinal said, "I don't give a hoot who the pope is, just as long as he is a good Catholic."

He said the reporter's question was prompted by a nationalistic attitude, noting that Americans ask about an American pope, and the French ask about a French pope, and so on. "I don't know of a single force in the world that has brought about more havoc than nationalism," he added.

He told reporters that the likelihood of an American becoming pope is about the same as a bishop in Thailand becoming Archbishop of St. Louis.

The cardinal, who is in charge of disciplinary matters for his church's 270,000 priests, said celibacy will continue to be required "for practical reasons."

Asked to be specific, he replied: "I would list about a million (reasons) if you have a day. Basically, it comes down to 'no man can serve two masters.'" He indicated that a married man would, in simple justice, have to place the interests of his wife and family ahead of those in his congregation.

ORDINATION OF WOMEN

PNC Church Issues Official Statement

The Prime Bishop of the Polish National Catholic Church, the Most Rev. Thaddeus F. Zielinski, issued a statement concerning the ordination of women to the priesthood of the Episcopal Church.

He noted that since 1946, the two churches have had intercommunion and bishops and clergy of the Episcopal Church could take part in the liturgical and sacramental functions of the PNC Church and vice versa.

The ordaining of the 11 women to the priesthood of the Episcopal Church is considered to be "irregular, illegal, and in disobedience to the canons of the Episcopal Church. The 11 women will not be recognized as priests by the Polish National Catholic Church," the Prime Bishop stated.

The PNC prelate said the issue "at hand is disobedience to lawful authority."

Continuing, Prime Bishop Zielinski said, "The ordaining of women to the sacramental priesthood is too serious a matter to be resolved by any one segment of the catholic church by unilateral action and particularly by bishops violating the authority of their church."

The statement concluded. "It is hereby declared that: the 11 women in question shall be barred from participating in—or performing any sacramental or liturgical function in parishes of the Polish Na-

tional Catholic Church and shall not be seated in the sanctuary of any parish of this church."

Antiochian Orthodox Statement

By "claiming" to ordain women to the priesthood, a group of Episcopal bishops made a "mockery" of Christian tradition, said the Primate of the Antiochian Orthodox Church in America.

Archbishop Philip Saliba commented on the issue in a letter addressed to the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, prior to the House of Bishops' meeting in Chicago.

The prelate said his concern about the Philadelphia action was rooted in the long and close fellowship between Orthodoxy and Anglicanism.

"In the entire Christian world," he said, "many of the Orthodox have looked at the Anglican Communion as that body closest to their church and its reverence and respect for and its loyalty to the Orthodox faith revealed in the Gospel and the normative events of the Patristic Age.

"It is therefore all the more regrettable that some in your confession have recklessly and unilaterally broken the common tradition of historic Christianity . . ."

"Our [Orthodox] church clearly holds that the ordination of women is theologically impossible," Archbishop Philip said, noting that Bishop Allin's attempt to prevent the Philadelphia ordinations sprang from concern for discipline and did not invoke theological reasons against the ordination of women.

"Unfortunate" Says R.C. Bishop

Roman Catholic Bishop Thomas J. Welsh said at a news conference prior to his installation as Bishop of Arlington (Va.), the ordination of 11 women to the priesthood of the Episcopal Church was "unfortunate" particularly in light of ecumenical dialogue between the Roman Catholic and Anglican Churches.

The former Auxiliary Bishop of Philadelphia cited 2,000 years of tradition as a barrier to the ordination of women in his church. "Our Lord did not ordain any women," he said, "and the church has not seen fit to do it in 2,000 years."

Discussing the uncanonical ordination of the 11 women, Bishop Welsh said it was "regrettable" because the issue is a "theological concern and going round to the back door is not going to solve it."

ALASKA

Fr. Cochran Consecrated

The Rev. David Rea Cochran, 59, was consecrated Bishop of Alaska in a cere-

mony held in Recital Hall of the University of Alaska, Fairbanks. Approximately 1,000 people attended the service.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop. This was his first such official act since he took office last June. Co-consecrators were the Rt. Rev. William J. Gordon, Jr., resigned Bishop of Alaska, and the Rt. Rev. George T. Masuda, Bishop of North Dakota. Bishop Cochran had been director of the Dakota Leadership Training Program since 1970.

Other bishops attending the service included Matthew Bigliardi of Oregon, Ned Cole of Central New York, Donald Davies of Dallas, Wesley Frensdorff of Nevada, Hal R. Gross of Oregon, Hanford King of Idaho, Walter Jones of South Dakota, C. Kilmer Myers of California, Victor Rivera of San Joaquin, David S. Rose of Southern Virginia, William B. Spofford, Jr., of Eastern Oregon, Robert M. Wolterstorff of San Diego, and from the Anglican Church of Canada, John T. Frame of the Yukon, F. R. Gartell of British Columbia, and D. W. Hambidge of Caledonia.

Jack Rowe, son of the Rt. Rev. Peter Titus Rowe, first Bishop of Alaska, presented his father's pectoral cross to the new bishop, saying, "My father would have wanted his pectoral cross to remain in Alaska."

Flowers for the service were given in appreciation of the ministries of Bishop Rowe and his successors, the Rt. Rev. John B. Bentley and the Rt. Rev. William J. Gordon, Jr.

Preacher for the occasion was the Rev. H. Boone Porter, Jr., D.Phil, director of the Roanridge Conference Center.

Following the service, a reception was held in the university's Great Hall, where the planned program began on a potlatch motif. Entertainment was presented by the Arctic Coast Dancers and Singers and the Minto Dancers and Singers. Pictures of every congregation in the diocese were displayed as were a collection of Alaskan art and carved totem poles.

Bishop Cochran and his wife, Mary Elizabeth Zabriskie, have three children, all of whom attended the consecration. The Cochrans are living in Fairbanks.

JERUSALEM

Invitations to Consecration Withdrawn

The Archbishopric in Jerusalem withdrew its invitations to top Israeli government officials to attend the consecration of two Arabs in St. George's Cathedral, Jerusalem.

The reason for the unprecedented, last minute action was unclear. An official statement for the office of the vicar general, the Rt. Rev. Robert Stopford, said

the invitation had been cancelled owing to the "internal ecclesiastical character" of the consecration ceremony.

However, some observers have speculated that one of the new bishops-elect, the Rev. 'Aql Ibrahim 'Aql, whom they have described as "fiercely anti-Israel," may have insisted on cancellation of the invitations.

One fact is clear: the archbishopric's decision was highlighted against a background of heightened tensions in Christian church-Jewish state relations created by the recent arrest of Melkite Catholic Archbishop Ilarion Capucci of Jerusalem on charges of arms-smuggling for Palestinian guerillas.

Consecration of the two bishops is part of a planned major restructuring of the Anglican Church's operations in the Middle East.

The Rev. Canon Faiq Ibrahim Haddad was consecrated Bishop Coadjutor in the Diocese of Jerusalem and the Diocese of Jordan, Lebanon, and Syria. It is expected that he will be named the first bishop of a new, united Diocese of Jerusalem.

The other newly consecrated bishop, the Rt. Rev. 'Aql Ibrahim 'Aql, will serve as Assistant Bishop for Jordan, Lebanon, and Syria, with headquarters in Amman, Jordan.

Chief consecrator was Bishop Stopford whose former See was London. He has been in Jerusalem since December.

Among the Israeli officials dis-invited were Dr. Shaul Colbi, head of the Christian Communities Department of the Ministry of Religious Affairs, and Jerusalem Mayor Teddy Kollek.

ECF

Fellowships Granted

Eight fellowships for graduate study in the 1974-75 academic year totalling \$37,266 have been granted by the Episcopal Church Foundation. Since the beginning of the foundation's graduate fellowship program in 1964, 114 young clergymen studying for their doctorates, before entering the teaching ministry, have received a total of \$476,000.

New fellowships have been granted to the following: the Rev. Bruce D. Chilton, Jr., St. John's College, Cambridge University, England; the Rev. D. J. Christopher Duraisingh, Harvard Divinity School; the Rev. Thomas G. Goman, Claremont Graduate School, Claremont, Calif., and Miss Alda C. Marsh, Graduate Theological Union, Berkeley, Calif.

Fellowships were renewed for the Rev. William C. Countryman, University of Chicago Divinity School; the Rev. M. David Eckel, Harvard Divinity School; the Rev. Robert D. Hughes III, St. Mary's College of the University of Toronto; and the Rev. Harry H. Lacey, University of Dallas.

BRIEFLY...

■ The 5,000 Anglican and Roman Catholic schools in England and Wales are to receive 5% more aid from the government as a result of a decision announced in Parliament. Classed as voluntary aided schools, these institutions have been receiving assistance amounting to 80% in matters of building and renovation. Aid for building will now be increased to 85%. School officials said in a joint statement that the additional help would encourage church people to make "their due contribution as partners in a common enterprise."

■ According to Bishop Philip F. McNairy of Minnesota, the recent ruling of the House of Bishops means that if the 1976 General Convention approves the ordination of women to the priesthood, the 11 women deacons who were ordained in the uncanonical ceremony in Philadelphia would have to be ordained again, this time following the "normal constitutional and canonical processes." Two of the 11 are in the Diocese of Minnesota. The bishop commented that although the question of women priests will be a "big issue" at the 1976 General Convention, the debate over the revision of the Prayer Book will be the biggest. In making his predictions about the 1976 convention, the bishop said some of his priests had felt he was "too generous" in permitting the two women to continue functioning as deacons.

■ Bishop Richard Wood, Suffragan Bishop of Damaraland (South West Africa), is on a speaking tour in the U.S., until November, when he will go to Toronto. His diocese has some 55,000 Anglicans, 50,000 of whom are forced by the government to live in Ovamboland where no one may enter or leave without official permission. Bishop Wood is not allowed to enter the area but he is able to meet with his clergy and lay ministers on a Lutheran-owned farm 60 miles from the Ovamboland border. The Bishop of Damaraland, Colin Winter, is still in exile. He was expelled by the government in March, 1972, for his defense of the oppressed people in his area of the Anglican Communion.

■ A meningitis epidemic in the Sao Paulo, Brazil, area prompted Roman Catholic officials to urge the faithful to stay away from mass and other church functions. Priests of the archdiocese were instructed to administer communion by placing the consecrated wafer in the hand of the recipient rather than on the tongue. Some 500 deaths from meningitis throughout Brazil were reported the middle of last month, though the figure was not given as a total. More than 1,600 patients were hospitalized in the metropolitan area of Sao Paulo.

The ACC Secretary Reports

*John Howe

In previous articles I have written of my experience as Anglican secretary in many countries: in the villages and the cities and the synods. In any of them there may be talk of mission. Mission does not belong to any country in particular.

The teaching of the New Testament is for passing on. At first Christ put it to people in twos and threes for them to learn. Later it was no surprise to him that 5,000 should, at some inconvenience, turn up to hear what he had to say. What he said was for all to hear. A few things were private until after the resurrection. After that, and today, all is public. What Christ taught is for everybody.

For knowledge of what he taught the final and definitive source is the New Testament, and especially the gospels. Many things the New Testament tells more than once, or in a number of ways—for instance, about the use of money, or the nature of the atonement. So Christ would have it. Too often one quotation has been used to give whatever literal interpretation seems right to the preacher or to the evangelist at your door.

A balanced assortment of quotations usually points deeper into the mysteries which separate what is perennial from what is of the period, what is essential from what is convenient choice. This kind of separation, which could be illustrated at length, is not complicated, yet many Christians never learn to make it. They accept it—or reject—the first superficial doctrine that makes claim upon their attention. It is puzzling that the careful consideration rightly thought suitable for a car engine or for democracy should be thought unsuitable—too intense—for religion.

Mission, though, has an initial problem. "Mission" is a much-used Christian word, yet however much we want to understand it, however many gospel quotations we want to bring to bear, still the word "mission" does not appear in the New Testament at all! But, as we shall see in a moment, the problem is only apparent. Mission and the whole power of the gospel (no less) are inseparable.

Some parishes, whether in the third world or in the west, have a mission committee or its equivalent. Then certainly there is hope. In the west, even though there may be an odd distinction assumed between "us," who are not the subject of mission, and "them" (the third world) who are, there is a real expectation that response to the gospel gets



BISHOP HOWE

beyond an organ fund (Carnegie pardon us) and towards salvation—in one or more of its inter-related forms.

In the third world the existence of a mission committee probably means at least that the need to receive and to become established is accompanied by the belief that giving, in some sort, is of the essence of the faith.

The further pursuit of mission has given prominence to Christ's voice which calls all to salvation in the next world, as well, of course, as this. With this understanding has come liveliness, for the agenda is then being drawn from the full provision of the gospel.

In recent years this kind of thinking has developed importantly. In the west a crucial factor has been the replacement of "them" (the third world) by "us"—everyone. The distinction between races will not stand in the face of the gospel. To get the church and the gospel to match in, say, Asia is all of one piece with getting them to match at home—whatever that may be. There is "mission": there is not "foreign mission." Who is "foreign" to Christ?

This is not to say that "the foreigner," and "overseas," can be ignored, or that "home" has to be sorted out first. Christ came for people, and to him all are people. When the doctrine of Mutual Responsibility and Interdependence in the Body of Christ (MRI) was first given expression by the church in 1963, the church was clearly trying to follow the gospel in leaving behind "them" and "us," Jew and Gentile, bond and free.

Wherever there was an opportunity it was everybody's opportunity: wherever there was a need it was everybody's need. These things have taken time to realize, but they are becoming the standard of lively, gospel-size mission now in the west, and indeed anywhere.

In the third world, though, the oneness of mankind in the face of the gospel has been less of a problem. The doctrine of MRI was welcomed there too, but it revealed a different obstacle. The MRI call to the moneyed west was to refrain from making decisions for the third world and to let the third world decide to tell its needs for itself. The principle was good, but in fact it left much of the third world sending long shopping lists to Toronto and Sydney, to London and New York, with no-one sure what could or would be acceded to.

This has led to the sharing which was agreed at the Anglican Consultative Council in Dublin last year, and described in its report *Partners in Mission*. Steadily now in East Asia, East Africa, Canada, England and elsewhere, it is being worked out. It is a long story worthy of telling, but not now. In essence, each province decides in its own lands what are its own mission priorities, at home and abroad. Still in its own country, though no longer separately, it discusses with other churches which it has invited (still sometimes represented by missionary societies) how the progress can be made. In conference the story begins to be put together—what the gospel says, what the local resources are (they may be evangelical zeal), and what the resources of the other churches are (they may be expertise and, even in these days, money), and so the present will of Christ begins to be worked out.

A few paragraphs ago we said that mission is not a gospel word. There is a reason for that. We said: "Mission and the whole power of the gospel (no less) are inseparable." We promised to come back to these points.

"Mission" is our ancient shorthand for just about everything the gospel teaches—for "Go you," for "Jesus said, I say unto you," for "And they watched him," and so forth. In all life mission concerns what is worth knowing and what is not. It therefore concerns what must be told, and what is not worth telling.

In many places I have said that the renewal of the church means putting church and gospel side by side and asking "Do they match?". It means putting nation and gospel side by side and asking "Do they match?". This I continue to believe, even though the agenda prescribed by the gospel differs so much from most other agendas, however respectable. There are many things in the conventional grooves that a Christian will do well to forget for, say, the next thousand years. And insofar as Christ had any power, where real mission is

Continued on page 13

Eastern Orthodoxy, Language, and Love

It is a tragedy of our times that words have been overused and abused to the extent they have been robbed of some of their efficacy to evoke the viable and enthusiastic response they were originally intended to call forth. A lamentable case in point is the word *love*. Frequently, some spokesmen have sounded the word so repeatedly it hardly stirs a vibration upon the eardrum of our psyche or soul. Perhaps we Christians of the West might be reawakened to the holy vitality of this word if we pondered the manifestations of charity exemplified in history by some of our brethren of the Eastern Orthodox Church.

One of the favorite mystics of the Eastern Church is St. Isaac the Syrian. Seeking to express the cardinal trait of that divine gift which always wills the best for the other, St. Isaac the Syrian states:

What is a charitable heart? It is a heart which is burning with charity for the whole of creation, for men, for the birds, for the beasts, for the demons—for all creatures. He who has such a heart cannot see or call to mind a creature without his eyes becoming filled with tears by reason of the immense compassion which seizes his heart; a heart which is softened and can no longer bear to see or learn from others of any suffering, even the smallest pain, being inflicted upon a creature. This is why such a man never ceases to pray also for the animals, for the enemies of truth, and for those who do him evil, that they may be preserved and purified. He will pray even for the reptiles, moved by the infinite pity which reigns in the hearts of those who are becoming united with God.

St. Isaac the Syrian tells us that he who wills what God wills, prays with his whole being that all which exists, even the demons, will ultimately be irrigated with God's grace.¹

The instruction and admonition of this profound Christian teacher strikes some of our Western minds as alien, almost ludicrous. It is not the flash of runaway sentimentality that would immerse the world in a syrupy, ambiguous "togetherness." Recognizing the repulsive and the hateful in the world, St. Isaac humbly and unhesitatingly holds them before God in prayer that they might be metamorphized into the holy splendor they were always meant to have. Gradually, the teaching might find a more ready acceptance on our part. Yet, later, we might be tempted to say, "It is not so extraordinary for one, steeped in contemplation and the inexhaustible treasury of the Christian faith to utter such lofty and compelling statements. But what if he were confronted, face to face, with the hurt of this world?"

If, mentally, we make two tremendous leaps, geographic and spatial, we will discover an event in which an Orthodox Emperor, Constantine XI, essentially followed the precepts of St. Isaac in dealing with the young conqueror, the 23 year old Mehemet II, who had vowed and fulfilled his oath of destroying the last remnant of Byzantine power. Move quickly from Nineveh of the sixth century A.D. to Constantinople in the spring of 1453. Practically all that was left of the empire that had endured for over a thousand years and had claimed to be the political heir of the Caesars, the intellectual heir of the Greeks, and the Christian empire of the world was a thin sliver of land on the Bosphorous which was the site of the city. The Ottoman Turks had overrun most of the provinces of the Byzantine Empire. Their Sultan, Mehemet II, had sworn that he would capture what so many other conquerors had failed to wrest from the Byzantines—the City of Constantine or as the Turks would later call the metropolis, the Mother of the World. Persians, Arabs, Avars, Bulgars, pagan Russians, and Seljuk Turks had hammered against the Empire, but had never planted their insignias within the city. To be sure, the Venetians had perfidiously established their power in Constantinople during the Fourth Crusade. But fifty years after the sack of the City

in 1204, the Latins had been expelled. In May, 1453, approximately 100,000 Turkish troops poised for a descent upon the Byzantine capital, their fleet dominated the sea of Mamora and the gulf of the Golden Horn, and for almost a month, a colossal cannon with a calibre of approximately three feet and a range of one mile had bombarded the north-western walls of the city. Constantine XI had approximately 7,000 troops and a handful of ships. Before the final onslaught, the emperor had written to his adversary:

As it is clear that you desire war more than peace, since I cannot satisfy you either by my protestations of sincerity, or by my readiness to swear allegiance, so let it be according to your desire. I turn now and look to God alone. Should it be his will that the city be yours, where is he who can oppose it? If he should inspire you with a desire for peace I shall be only too happy. However, I release you from all your oaths, and treaties with me, and closing the gates of my capital, I will defend my people to the last drop of my blood. Reign in happiness until the All-just, the Supreme God, calls us both before his judgment seat.

"Reign in happiness. . . ." This blessing is not given to a son, but to the enemy who pledged to shatter the power of the Christian Emperor. Is this gift of happiness not the fulfillment of Christ's command, "Love your enemies and pray for your persecutors. . . ." (Matt. 5:44)? Constantine XI was slain; his city fell to the Turks. The crescent had eclipsed, yet it had not obliterated the cross.

Ironically, there were two heirs to Byzantium. From the standpoint of power politics, the Christian capital and its survivors were the possession of the Muslim Turks. But the spiritual patrimony and the concept of an Orthodox emperor were zealously claimed by the Russians, who had been converted to the faith in the tenth century. When pagan Kiev received Christianity, it received far more than

Abe Attrep, Ph.D., is an associate professor of history at Louisiana State University in Ruston, La.

¹Vladimir Lossky, *The Mystical Theology Of The Eastern Church* (London: James Clark and Co. Ltd., 1957), p. 111.

By ABE ATTREP



the trappings of the Christian faith. Eastern Orthodoxy permeated many of the major areas of Russian life, enriching and animating them with a type of noble splendor. Byzantine Christianity brought writing, a form of architecture, art, the image of a great Christian empire, a sense of unity for the people, and a strong plea for the cultivation of the virtue of compassion. Fifty-seven years after the fall of Constantinople, the monk, Philotheos of Pskov, stated what he believed Russia's unique role should be in the continuum of history. Moscow was the Third Rome and subsequently was to be the kingdom, within the economy of salvation, that would be both the bastion and the disseminator of the faith until the *parousia*, the divine summation of all history.

During her long history, one of the most severe ordeals with which Orthodox Russia had to cope and which was the occasion for a memorable display of an overpowering of Christian generosity occurred in the aftermath of Napoleon's campaign of 1812. The *Grand Armée* had marched towards Moscow, following a path of scorched earth. Napoleon had entered an empty capital, which mysteriously was swept up in flames. With the advent of winter, Napoleon left the charred capital, lost most of his army in the frightful retreat, and rushed to France to prepare to meet the forces of Alexander I and the armies of the other allies. When the Russian emperor entered Paris as victor, the "revenge" which he inflicted upon the city of the *philosophes*, the Jacobins, and *l'empereur* was an unexpected expression of Christian majesty, mercy, and reconciliation. On the night of Holy Saturday, 1814, in the *Place de Revolution*, the Eastern liturgy was celebrated. In the incomparable beauty of this liturgy, so moving it seems to bring one with holy fear to the edge of the world to come, the victory of Christ's resurrection was celebrated, with the exchange of the antiphon, 'Let us embrace

one another, and forgive one another our offenses: for Christ is risen from the dead!'² In the heart of defeated, but uncharred Paris, the Orthodox emperor commemorated not his triumph, but that of Christ, whose resurrection effects the restoration of all men and the cosmos. It was a holy "revenge."

During another ordeal of greater proportions than the invasion of 1812, there was another arresting example of magnanimity in response to horrendous suffering. This time the bearers of Christ's compassion and exaltation were Russian peasant soldiers, not an Emperor. In the spring of 1916, the Germans unleashed a withering bombardment against a line of Russian troops in the Baltic marches. For five hours, the German artillery hurled an avalanche of exploding shells against the Russian emplacements. Simultaneously, with this sheet lightning barrage, the Germans spread waves of poison gas into the Russian position. Without helmets or gas masks, the Russian troops bore this shattering assault, suffering casualties as high as 80% within their respective battalions. When the Germans believed they could overrun the Russian position, they halted the artillery and poison gas attack, and sent the infantry to seize the fragmented Russian line. The Russian survivors mounted a bayonet charge. That night, when the guns were silent and the hissing of the gas tanks was quiet, the Germans heard from the Russians a sound they undoubtedly never expected to hear. It was Holy Saturday. The remnant were singing what is repeated again and again in the Easter Liturgy, "Christ is risen from the dead, conquering death by death."³ Literally, in the midst of death, the soldiers were chanting the demise of death. If they had bolted from their trenches in a rage of hate and stormed the German line we could have understood this sad but reckless behavior as a consequence of the incredible strain which they had endured. If they had quivered

silently, shrouded in the blackness of night, we could have understood this pathetic withdrawal before the devastating onslaught of the day. But in the center of a tragedy that would surely leave a cynical existentialist mute, they sing forth, in strong yet restrained volume Christ's harrowing of Hell, which renders death powerless.

Lastly, in this random survey of episodes which reveal the substance of love, let us move into the contemporary era. Christian charity is such that whether it has an historical setting of heroic dimensions or an atmosphere of the ordinary, this virtue is so new and captivating that its impact is always powerful. This past spring, in St. George's Greek Orthodox Church in Shreveport, Louisiana, during the communion of the faithful, an old parishioner, unobtrusively, rose from her pew and began walking down the aisle, towards the priest who held the chalice. Unpretentiously and indiscriminately, as she moved down the aisle, she reached out, grabbed the hand of several fellow-parishioners and said, "For the love of Christ, forgive me."

In these five examples, we have vivid, deeply memorable depictions of Christian charity. Orthodox Christians, when they have been faithful to our Lord's command to love as he loved us, have tended to the divine lavishness which permeates Christ's teachings and his incarnate life. Strengthened by these examples, we must diligently and industriously take up the task of salvaging the literary means by which this virtue is held before the church and the world. Some of the secularists of our times have parroted the word, *love*, so repeatedly, its mention today is almost a type of mimicry. We must present the substance of the divine gift in speech, prose, and deed. In performing this work, we can look with high expectations to Eastern Orthodoxy. Without being effusive or melodramatic, it can truthfully be stated that the tradition of Eastern Orthodoxy is overflowing with deeds of magnanimity. We need only accept that which is so freely given to those who seek it.

²Nicholas Arseniev, *Russian Piety The Library Of Orthodox Theology And Spirituality* (London: The Faith Press, Ltd., 1964), p. 96.

³Robert K. Massie, *Nicholas and Alexandra* (New York: Dell Publishing Co., Inc., 1960), pp. 310-311.

EDITORIALS

"Dead Wood" — or Living Souls?

The United Church of Canada has elected its first black moderator, and we join with him and with many others in rejoicing in what he calls "a victorious step forward for all non-whites in Canada." (Story on page 6.) The new moderator, Dr. Wilbur K. Howard, must have been chosen on his merits as a Christian leader rather than as a matter of racial politics, since blacks in Canada are a much smaller minority than in the United States.

We wish him and his church well, but we must take issue with a comment he made after his election, in which he said he was not overly concerned with declining attendance in church schools and at church worship. He referred to it as "cutting out some dead wood." We have heard members of other churches, our own included, speak in the same way about the people, adults and children, who are falling away.

From a seriously Christian point of view, is any human being just so much "dead wood" that needs to be pruned from the living tree? Undoubtedly Dr. Howard is right in referring to some nominal church members as "just going for the ride" in the church, the ark of salvation; and since it is a ride that appeals less and less, *qua* ride, to contemporary people, their dropping off may help the remaining membership of the church to be more truly alive.

But we question whether there should ever be any rejoicing, or relief, in those who are left on board, when some abandon ship. After all, there just may be an awful and ineluctable truth in the very ancient Christian feeling that we who are members of one another in Christ are accountable for one another to our Lord and Judge, in the end. If that is so, we need to be very careful about thanking God when the "dead wood" drops off and the "free riders" leave the ship. Before they are either dead branches on the tree or deadweight riders on the boat they are souls for whom Christ died and for whom we who are the "living church" must answer, as Cain had to answer.

The Bishops at Chicago

The bishops in their special meeting [TLC, Sept. 8] could possibly have done worse with the sticky business that their four irresponsible brothers had thrust upon them. They could have dodged the issue of the validity of the Philadelphia ordinations, thus leaving it to every Episcopalian to decide for himself whether or not to accept the 11 women as priests. Our fathers in God faced that issue squarely and declared, in effect, that the 11 are non-priests, since "the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question."

They went on to state that "a bishop's authority to ordain can be effectively exercised only in and for a community which has authorized him to act for them (*sic*), and as a member of the episcopal college."

If any possible good comes out of this sorry business it may be that Episcopalians will have done forever

with the superstition that the bishop himself—rather than Christ—is the ultimate minister in ordination, so that a bishop whose own ordination credentials are sound can produce, all on his own, deacons, priests, and bishops by performing the magic formula. That naive theory of ordination has played much too large a part in our conventional Anglican apologetic and propaganda. We hope that what the bishops said and did at Chicago will prove to be a decisive precedent as expressing the soundly catholic and scriptural principle that it is Christ, the head of the church, acting through his church, who ordains. The bishop as the human agent of the Lord acts individually for the whole episcopate of the church. He cannot act autonomously, any more than any Christian can act autonomously in any Christian enterprise. He always acts as a member of the family, mindful of the family will as this has been articulated. The four bishops at Philadelphia declared their independence of that will, proclaiming—as every other heretic and schismatic has from the beginning—their own privy access to the Father's will as supersesively distinct from the family will.

The bishops at Chicago faced the transgression of the presumptuous 11 candidly enough, but when they turned to the offense of the presumptuous four they chickened. That's an inelegant and disrespectful word for it, but what other word will do? As one of our readers has suggested, the cat-o'-nine-tails with which the offenders were flogged was formed from wet spaghetti. The wrist-slapping was ludicrously gentle, and sounded for all the world like Mr. Nixon in his valedictory speech referring indulgently to his "mistakes." There is no hint of a rebuke for the presumption of the four to ordain autonomously, coupled with their contempt for the family of Christ as a whole.

The bishops surely must know that throughout the Episcopal Church there is a scepticism bordering upon cynicism about them as a club. It is felt by many churchmen that the House of Bishops has a double standard of morality, one standard for those inside, another for those outside. At Chicago, the 11 women got sterner treatment than the four bishops. If there is a prevailing tendency throughout the church to attribute this to the fact that the four belonged to The Club while the 11 did not, the bishops should not be surprised. Their failure to deal realistically with the act of open apostasy by their four brothers does nothing to enhance their moral authority within the church over which, by God's providence, they are called to rule; and in this free church, as in this free nation, all leadership is moral leadership or it isn't leadership at all.

To be sure, it was a terribly hot potato they had to handle. But in an episcopal church there are some potatoes that only the bishops can handle, and if they can't handle them they can't handle their job.

On balance, at their emergency meeting the bishops succeeded in giving a clear and authoritative expression to the truth about ministerial authority in the church, and failed to deal strongly and justly with a very grave intramural act of schism. Perhaps it is not too late for them to rectify that failure; it certainly isn't too soon.

LETTERS

Continued from page 5

is theirs, and ours not by virtue of our sex, but through grace in our baptism.

I agree with Mr. Mead, that the task of discerning and proclaiming the kingdom of God in our secular society is not an easy one. But we cannot fail in that because the church is the body of Christ, God's means for love and service to a world desperate for the good news. To our lost brothers and sisters, change is not an enemy, it is their only hope. I pray that Mr. Mead, and all who have felt the shining light of Christ in their lives, will be able to open their "home" to those "strangers," open their "rooms" to those "boys and girls," and by love and example share with them the presence of God.

(The Rev.) CHRISTOPHER T. CONNELL
Parish of Christ the Redeemer

Pelham, N.Y.

Church Authority

I have followed the process of voting on propositions for change (e.g., women's ordination). Although some on the negative side of that issue have argued that such a change in church canons would have no effect (absent an ecumenical council), I wonder if there are students of canon law who have studied the question of the competence of church councils to decide questions of doctrine. Much has been said about validity and regularity, but little about competence.

In court cases, justiciability is a vital question: is the subject matter of *this* case within the jurisdiction of *this* court? Competence may be of similar importance for us.

The catholic faith is something we can believe or reject, but not change. We term attempts to change it *heresy*.

Perhaps we are confused by the quasi-political manner in which we manage our church affairs. We *elect* vestrymen, deputies and bishops, and govern a bicameral General Convention by parliamentary procedure.

If we rule the church like a body politic, is it surprising that General Convention assumes it can act on anything presented to it?

Consider a legislative analogy. The federal Constitution limits the powers of state legislatures and Congress. States cannot legislate on patents; Congress cannot pass bills of attainder. They lack the competence to act. Despite the Constitution, however, there are some things no government can do—i.e., legalize homicide or theft. If it did so, it would have put itself out of existence or become other than a government. Similarly, if part of the catholic church "acts" to change catholic faith or order, it thereby ceases to be part of the church. Its act makes it a sect, and adherence to its new teaching is thereby heretical.

Is there a scholar who can put his learning to answering this question: is the church (or part of it) competent to change catholic faith or order?

LOUIS E. TRAYCIK

Flint, Mich.

Anglican Orders

If your editorial entitled "Validity is an Issue Again" [TLC, Aug. 18], be true, then all orders in the Anglican (Episcopal) Church

stand condemned. It was precisely on the Augustinian theory of validity of bishops that the reformers in England based justification for breaking with the historic western patriarchy and the authority of its patriarch, the bishop of Rome, when asserting the right of the diocesan bishop to act independently. Jettison that and you fall flat into the lap of the condemnation of Anglican orders of the Papal Bull of 1896. That contention which merely summed up the objection to the reformation by the historic catholic church is certainly sustained by the Cyprianic theory as against the Augustinian. Members of the Anglican church should be the last to employ the kind of argument you do in this editorial.

Your conclusion ought to be that the ordaining bishops with the 11 ordained persons could set up on their own as a splinter group the same as the Old Catholics, or the Anglican Orthodox or any other branch of the church which retains the apostolic episcopate, including the Anglican or Episcopal church itself. You are powerless to use an argument which would only make sense in the mouth of the church prior to the reformation! This would be like the kettle accusing the pot of having a black bottom!

This letter attacks the principle on which you based your objection, namely validity, and it has nothing to do with the subject of the ordination of women itself. On that subject I feel that a Christian follows Christ, and does not do what Christ himself did not do. I hope this is not because I am a male chauvinist pig. If so, it would take a lot of convincing to get me to change my view, because a pig is not capable of making the necessary judgment or adjustment.

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

Albany, Ga.

The Church of England—the Catholic Church in England—approved and accepted the controversial ordinations which Roman apologists have challenged. The English bishops were *not* functioning independently of the Catholic Church but simply of the Pope. I think it regrettable that Anglican apologists have paid so little attention to this. Ed.

BISHOP HOWE

Continued from page 9

there the power lies.

Now a postscript. Here are three New Testament quotations (all of which can easily be reinforced and deepened from other New Testament passages). These make up some of the everyday Christian agenda. These are all part of it, and there are many more. Above all, the agenda must not be restricted to these.

1. On his first public appearance Jesus read: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set at liberty those that are oppressed, to proclaim the acceptable year of the Lord" (St. Luke 4: 18-19).

2. "Now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life" (Rom. 6: 22).
3. The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (1 Cor. 10: 16-17).

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

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

FOR GIRLS

ON TOP OF A HILL IN CLEAN AIR

An hour from New York
ST. JOHN BAPTIST
SCHOOL FOR GIRLS
Mendham, N.J. 07945

Where girls are first
Grades 7-12, Boarding & Day.
Accredited, Small Classes.
Tel. 201-543-4161



Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region. Programs in Mexico and England. Emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. Write: The Rev. Colley W. Bell, Jr., Headmaster Box B, Versailles, Ky. 40383



What do you send for an
ORDINATION GIFT?

A Gift Subscription to
THE LIVING CHURCH

is the ideal gift and it keeps
coming week after week.

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville
ST. MARTIN'S CHAPEL & EPISCOPAL UNIV. CTR.
 The Rev. James R. McLean, Jr., chap. 814 W. Maple
 HC: Sun 5:30, Wed 12 noon, Thurs 12:30

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
 The Revs. C. Howe, r; M. Griffith, assoc. r
 Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC Sun 9:30; MP, HC, EP daily
 Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 Ralph E. Merrill, r
 Sun 8, 9:15, 11; Thurs 9:30

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Briant, v & chap.
 Sun 7:30, 9:15, 11, 5:15. Wkdy Mon-Fri

S.I.U. Carbondale
ST. ANDREW'S 404 W. Mill
 Ven. R. Hallett, r; Rev. T. L. Phillips, chap.
 Sun 8, 9:30, 11. Weekdays announced

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
 1011 S. Wright, Champaign
 The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
 Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 The Rev. Wm. D. White, r
 Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
 Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11

MINNESOTA

UNIVERSITY OF MINNESOTA
UNIVERSITY EPISCOPAL CENTER
 1701 University Ave., S.E.
 The Rev. James A. Diamond, chap.
 The Rev. B. Anderson McCarthy
 HC Sun 10; Ev 4:30; Wed 12:15

MISSOURI

UNIVERSITY OF MISSOURI-ROLLA
CHRIST CHURCH 1000 Main
 The Rev. Joseph W. Carlo, r
 H Eu Sun 7:30, 9

NEW HAMPSHIRE

COLBY COLLEGE New London
ST. ANDREW'S Gould Rd.
 The Rev. Francis B. Creamer, r & chap.
 Sun 8 & 10; Tues 5 Ev

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
 The Rev. Leon Plante
 Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
 The Rev. G. Butler-Nixon, r
 The Rev. Robert C. Franks, c
 Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL Livingston & Rutgers Colleges
 The Rev. Thomas A. Kerr, Jr., chap.
 Sun 10, 7; other services as anno

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect St. at Renshaw Ave.
 The Rev. Donald B. Baldwin, S.T.M., r
 Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
 The Rev. Alex Blair, chap.
 Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
 Anabel Taylor Hall
 The Rev. Gurdon Brewster, chap.
 HC Sun 9:30. Full-time active program

ROCKLAND COMMUNITY COLLEGE
CHRIST CHURCH OF RAMAPO Suffern
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
 Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
 The Rev. William J. Hadden Jr., chap.
 Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
 The Rev. Philip E. McNairy
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8:30 & 10:30. Canterbury (College Calendar)

YORK COLLEGE OF PA.; YORK ACADEMY OF ART; PENN STATE, YORK CAMPUS; YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S 140 N. Beaver St., York
 The Rev. George A. Kemp, r
 Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 796 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap & v
 Sun 10, Wed 5:30

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
 The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
 Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
 Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. David W. Pittman, ass't
 Sun 8 HC, 11 MP (ex 1st HC); Wkdy HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. E. N. Stillings, r
 Sun 8, 10:30 HC; H Eu daily

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10

The Directory is published
 in all

January and September issues.

If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

DEATH'S SINGLE PRIVACY: Grieving and Personal Growth. By Joyce Phipps. A Continuum Book/The Seabury Press. Pp. 143. \$5.95.

Joyce Phipps found herself widowed at an early age with two children (aged five and one-half and six). The many problems and situations which had to be met with are openly and frankly dealt with by Mrs. Phipps in her effort to come up with some answers that might be helpful to her readers.

Perhaps the greatest need in our age is to face the fact of death as a part of life rather than seeking to cover up its finality by the euphemisms and circumlocutions now much in vogue in our American society.

Mrs. Phipps has to deal with making her husband's death real to the children, and she tries to be honest with them as they find themselves in this new and traumatic situation. There are also the attitudes of relatives and friends as well as the various groups of co-workers and students of the deceased husband to be dealt with.

A young widow finds herself being given all kinds of advice and misguided sympathy. She has to express herself strongly at times to maintain her integrity and independence.

One doesn't "get over" or "cope" easily with the loneliness after some years of togetherness. This is something which only the bereaved can understand. They can often help one another in easing the pain of separation by openly discussing their problems.

The whole book is an indictment of the American effort to soften the blow of death and the loneliness that follows. But the greatest indictment in the book is the failure of many clergy to be of help. The divinity schools are partly at fault, she believes, since they give students little or no help in dealing with death; and the days (especially the nights), weeks, and months of loneliness that follow.

Why do we all shy away from the fact of death? Why do we think it will go away? To these questions Mrs. Phipps seeks to find some helpful and meaningful answers.

Despite her need for understanding and love during her first year of bereavement, she succeeded in finding some ways that the reader might find helpful. I think the clergy should read this book—and especially Chapter 8 (The Business That God Has Given) as it deals with clergy reaction (or lack of it) to the death and the period following.

Hopefully we (clergy and laity) may be more helpful and understanding after reading this book; and, although to many the subject may seem unpleasant, the au-

thor has a style and intimate air about her writing that makes the book quite readable. It is a real contribution to the all too sparse literature on the problems surrounding the fact of death.

(The Rev.) DONALD O. WEATHERBEE
Springfield, Mass.

THOREAU: MYSTIC, PROPHET, ECOLOGIST. By William J. Wolf. Pilgrim Press. Pp. 223. \$5.95.

William J. Wolf is a great admirer of Henry David Thoreau, and his admiration is evident throughout *Thoreau: Mystic, Prophet, Ecologist*. He believes that Thoreau must be recognized as one of the great American mystics and creative thinkers. It is his contention that on such themes as redemption and eschatology, Thoreau is a far more adequate theologian than many who are more orthodox than he. He maintains that Thoreau has the ability to help readers discover and take joy in the wonder of life.

The author emphasizes Thoreau's role as a social reformer and attempts to show that many of the ideas which are in the process of coming to fruition in the 1970s are ideas whose seeds Thoreau planted more than a century ago. Wolf believes that "Thoreau's relevance goes well beyond the divisions between those who stress personal conversion and those who stress social action. It extends to the very understanding of the teaching of Christ himself." He maintains that "Thoreau is really a strong advocate of basic Christian values which became real for him as he discarded the religious establishment of his day and lived freshly from certain religious insights."

Prof. Wolf attempts to reduce the hostility of most "orthodox Christians" towards Thoreau and to bring to light some of the ideas which Thoreau presented. He believes they need to be studied by modern Christians and appreciated more than they seem to have been heretofore. It will remain for readers of the book to decide whether or not Prof. Wolf may in some instances be "stretching a point" or two.

(The Rev.) W. J. BARNDIS
St. Timothy's Church
Gering, Neb.

Books Received

KIERKEGAARD AND FAULKNER: MODALITIES OF EXISTENCE. George C. Bedell. Louisiana State U. Press. Pp. 261. \$8.95.

THE GOOD SHEPHERD, a novel, by Thomas Fleming. Doubleday. Pp. 416. \$7.95.

SPEAKING OF GOD TODAY—JEWS AND LUTHERANS IN CONVERSATION, Ed. by Paul D. Opsahl and Marc H. Tanenbaum. Fortress Press. Pp. 178. \$6.95.

CLASSIFIED

BOOKS

BOOK of Forty Bible Sonnets by eighteen poets. One dollar. Badger Poetry House, 213 W. Mackie St., Beaver Dam, Wis. 53916.

FOR SALE

EXCEPTIONAL 5-ACRE RANCH. Lake Conchas, New Mexico. Only \$995 per acre. Vacation paradise. Good long-term investment. Easy terms. Free brochure. Ranchos, Box 2004LC, Alameda, Calif. 94501.

POSITIONS OFFERED

WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

WANTED: Sunday and part-time assistant, retired or working priest for Chicago suburban Catholic parish in exchange for small house, utilities, and honorarium. Reply Box H-145.*

POSITIONS WANTED

MATURE, experienced priest desires rectorship of eucharist-centered, concerned parish. The Rev. Benjamin Harrison, 6630 Nall Avenue, Mission, Kan. 66202.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-144.*

RETIREMENT COMMUNITY

NEW RETIREMENT COMMUNITY, St. Peter's Villas in Fernandina Beach, Fla. 60 one-bedroom apartments all on ground level—reasonable rents—great climate. Inquire 1200 South 15th St., Fernandina Beach, Fla. 32034 or 904-261-6600.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

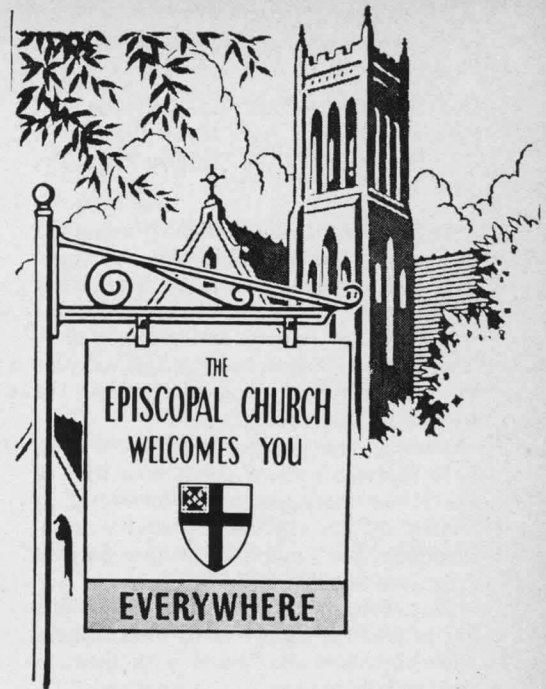
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.

Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

PINELLAS PARK, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

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

BOSTON, MASS.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

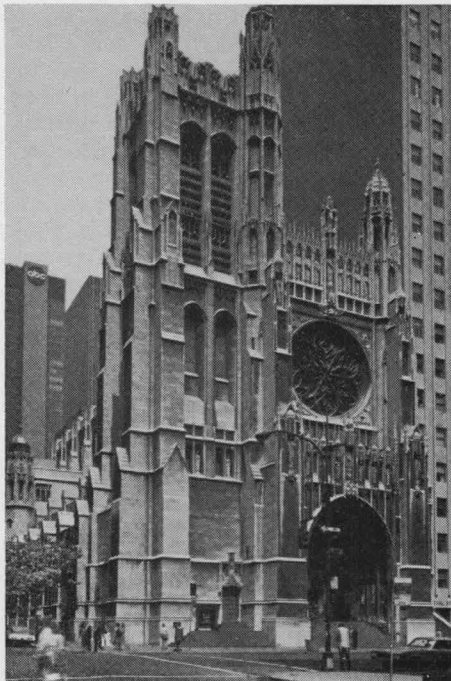
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

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

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

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

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



SAINT THOMAS CHURCH
NEW YORK, N.Y.

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

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th Street
The Rev. Frederick B. Williams, v

Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat 6; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.

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

ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas 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

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.

The Rev. Frederick R. Isackson, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

MYRTLE BEACH, S.C.

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

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow

The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

ST. LUKE'S

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm

Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

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.