

The Living CHURCH

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

—Collect for the Presentation of Christ in the Temple, from the Book of Common Prayer



Three Lions

"The Presentation in the Temple," by de Champaigne

AROUND & ABOUT

— With the Editor —

An interesting discussion of Christian morality and sex has been going on in the pages of *Church Times* of London, between columnist Monica Furlong and a number of people who are shocked by her views. I admire Miss Furlong very much, as a thinker and as a sister scribe. From this far outpost of the world-wide Anglican confusion I want to get into the discussion by simply asking her some questions.

Miss Furlong contends that when Christian morality assumes its traditional legalistic form and prohibits all sexual activity apart from the strictly marital and heterosexual it becomes inhuman; I think she would call it demonic, though the word is mine, not hers. In a letter to *Church Times* of November 29 she responds to her critics as follows:

"We (meaning us conventional Christians) would far rather men 'kept the rules' than that they should discover healing by way of homosexuality, extramarital sex or remarriage after divorce. But, whether we like it or not, whether the General Synod likes it or not, men *do* find healing by these paths; and it is our readiness to recognize healing when it takes place before our eyes that places us on the side either of the Pharisees or of their lonely opponent [Jesus].

"This is not to say that such behavior is always necessarily 'right,' any more than it was right to break the Sabbath.

The uncomfortable thing is that the Spirit bloweth where it listeth, and not always within our rules, our tidy structures or our limited understanding of right and wrong. What I am urging is not, as some of my correspondents seem to imagine, a wholesale stampede into 'permissiveness' (whatever that may be), but a cool and honest look at life and its relationships as they are and not as we would like them to be.

"As Harry Williams said long ago, 'Where there is healing there is Christ.' The question is: do we really *want* healing, either for ourselves or for our contemporaries, or do we extract too much pleasure from tutting about 'oncoming tides of moral anarchy'?"

Now that I've written out Miss Furlong's statement I find that I have two or three questions I want to put to her—or to anybody who can answer them.

She compares our Lord's healing of a cripple on the Sabbath with the "healing" which she suggests the same Christ may give to somebody today through homosexual or extramarital intercourse. My first question: Is not the healing of a bodily cripple a good deal more obviously and demonstrably a healing than is any kind of psychic healing, and if so isn't her analogy a poor one?

Next question: She refers to the rules forbidding those several kinds of unlawful sexual behavior as "our rules." Are they

our rules, or God's? Jesus, we may note, did not question that the "rules" concerning Sabbath observance were indeed God's rules, not man's; he justified his breaking one rule by invoking the higher "rule" of love for one's needy neighbor. If we are believing Christians for whom the biblical witness is authoritative must we not believe that there are such things as "God's rules" and that we know what they are?

And now my main question: What does Miss Furlong mean—what do any of us mean—by "healing"? Whether we like it or not, says she, men *do* find healing by these paths of homosexuality, fornication, and adultery; "and it is our readiness to recognize healing when it takes place that places us on the side either of the Pharisees or of their lonely opponent." Strong words. If they are true I must hang my head as a blind ignoramus, for I evidently lack that "readiness to recognize healing when it takes place." Are people healed simply by getting what they want? Or by having their emotional desires and biochemical urges satisfied, at least for the moment? Miss Furlong, and the Harry Williams she quotes, and many others today speak very confidently and self-assuredly about healing, with no doubt whatever that they know it when they see it.

"Where there is healing there is Christ," says Williams. I do not doubt it. All healing is from Christ, whether the healed ones know his Name or not. Where there is Christ there is healing. But can we say that we know healing when we see it—always? Some kinds of healing, yes: a man blind from birth who receives his sight. But if we take a total view of healing even this man is not totally healed; he remains a sinner, he remains a fool, like everybody else. Total healing can be only in heaven. Any healing we receive in our present life is partial because it is at most a temporary correction of some one thing in our life that had gone wrong. That you have been healed this week from the flu doesn't mean that you won't pick up another bug, or another sin, or another error, next week; and thus we half-gods struggle from cradle to grave, always sick, always needing to be healed in most of our being at any given moment.

I wish Miss Furlong, or somebody, would paint for me a word picture of a healed person just after that person has had a good healing sexual affair. Until that is done for me, with my eschatological view of healing I presumably cannot stand on the side of that lonely opponent of the Pharisees because I don't know a completely healed person when I see one. Though my citizenship is in heaven my residence is not, so how can I know what I have never seen?

I suspect that very many of us could use a good clarification of our blindness and confusion about this. Answers, anybody?

Send Me the Bill

So it was you all along, God.
Kind of sly there, weren't you?
Masquerading as a hypothetical psychoanalyst
I thought the child of my ingenious mind;
Listening patiently week after week, year after year,
When I brought you my shortsighted angers,
Confusions, and sometimes my joys.
You nodded quietly, kindly, pursing your lips,
And sometimes raised your hypothetical eyebrow,
Daring me to turn the corner
To see the other side and thus be cured
Of schizoid tangles of hate and despair.
Now if you're really there,
Not just in here,
How many sessions has it been, and what's your fee?
I'm not indigent, not anymore.
How much by now do I owe you, God?

Pat King

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- The Martyrs of Japan
- Quinquagesima/Last Sunday after the Epiphany

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Letters

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

General Council—or Convention?

Thank you for publishing "The Real Issue at Minneapolis" by the Rev. Francis W. Read [TLC, Jan. 12].

It is saddening to contemplate the mischief that can be done by people who have never really understood the fundamental principal he so clearly delineates. Those whose ignorance is so invincible that they cannot comprehend it are unfit to sit as members of General Convention.

F. P. NORMAN

Nevada, Mo.

In his article, Fr. Read argues that only a general council of the catholic church as a whole can authorize such a change as the admission of women to the catholic priesthood, so that "the real issue at Minneapolis" will be whether the General Convention of the Episcopal Church will presume to do what only a general (ecumenical) council can do. Ed.

Race in Liberia

Having recently returned from Liberia, I was naturally interested in the Rev. Lester Kinsolving's letter in TLC, Dec. 1.

It is true that the Liberian Constitution restricts ownership of property (and citizenship) to blacks. Any comparison of Liberia with South Africa, however, ought to take into account the fact that there is no segregation in Liberia and as far as I could tell the whole racial scene is very relaxed. There certainly is no exploitation of whites by blacks.

The abuses which Fr. Kinsolving cites in South Africa have been prevented in Liberia by the very constitutional provision he inveighs against. Whites are prevented from exploiting the natives by stealing their land. White individuals and corporations can and do rent or lease land on favorable terms.

For the time being, it is very sensible. Ultimately it probably will be changed.

ARTHUR BEN CHITTY
President, Association of
Episcopal Schools

New York City

Communication

I would like to make a few comments on a discussion of semantics in TLC [Jan. 5].

People will probably not understand each other no matter what words they use. Yet people do communicate without words, disproving the need for the vernacular, while if two people share any part of a common culture they can communicate on some level. It is like being able to dance, though our dancing be not always of Swan Lake quality.

Unfortunately the degeneration of words destroys the ethereal graciousness of word

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meanings which combine euphony and
vivaciousness. Human imagination can ex-
press what words cannot. But I for one regret
the passing of the gracious tongue and the
glamor of its very existence.

LEONARD O. HARTMANN

Evanston, Ill.

What to Say to Mormons

In your "Letters" section there was the
question asked, "Answer to Mormons?"
[TLC, Jan. 5]. Some years ago I received
some printed cards with answers by the Rev.
Canon Roland F. Palmer, S.S.J.E., D.D., to
various questions like "What to say to Mor-
mons at the Door." They come from the
Anglican Church of Canada, 600 Jarvis St.,
Toronto 5, Ontario.

Here's the canon's answer to the Mormons:
"I admire the zeal of you young men who
come at your own charges to try to win con-
verts. I cannot accept your religion.

"First of all, although there seems to be
nothing in the Book of Mormon which is
evil in itself, I cannot believe the story of its
supposed origin. Nor can I find in it any
teaching about God not already clearly read
in the Bible. So it seems to me an unnecessary
book. If it was written in reformed Egyptian
on gold plates which Joseph Smith found
buried in a hill in New York State why were
the plates not left as a proof? How does it
come that when Joseph Smith looked at the
writing through the crystal Urim and Thum-
mim the Egyptian appeared translated into
English, not of his day or of the state of
New York, but the old-fashioned English of
the King James Version of the Bible trans-
lated in 1611?

"The peculiar doctrines of Mormonism are
not found in the Book of Mormon, but in the
later revelations put forth from time to time
by the authorities of the Mormon church.
Polygamy was one of these which was later
contradicted. That Adam is the only God
with which we have to do is another. I could
never be sure when some other new doctrine
would be put forth.

"In my religion we have the faith once
delivered to the saints (Jude 3). It never
changes for our Master never changes. 'Jesus
Christ is the same, yesterday, today, and
forever.'

"Thirdly, you can only tell people of part
of your religion. There is much that is secret
such as the rites that go on in the Temple. I
would never join an organization which ex-
pected me to wait until after I joined to find
out many of the teachings and practices. If
all is good and beautiful there is no need for
secrecy. To join your church would be like
signing a blank check."

(The Rev. Canon) GEORGE A. WILSON, ret.
Springfield, Mo.

A Married Priest's Priorities

The "Meditation on the Wedding Day of
a Young Clergyman" [TLC, Jan. 12], by the
Rev. Hunsdon Cary, Jr., contains some
sound and appropriate thoughts regarding
holy matrimony, but in my concept of the
priesthood the "personal word" addressed to
the young priest is woefully lacking as re-
gards a sound, historic concept of the sacred
priesthood. Fr. Cary writes: ". . . let me
caution you not to allow your ministry to
take precedence over the life of your family."

The priesthood must come first in the life

of any man so called and ordered by God;
it must take precedence over all other areas
of life regardless of whether the man be
celibate or married. This is the implicit
direction of the question addressed to the
ordinand in the BCP rite of priestly ordina-
tion: "Will you be diligent to frame and
fashion your own self, and your family, ac-
cording to the doctrine of Christ . . . ?"

I shall always remember telling my wife
prior to our marriage: "You will always be
my *second* love; my first love must always
be God and his church." Many times since,
in our 27 years of marriage, she has also
remembered these words with the observa-
tion: "I always knew that you meant what
you said at that time, but I didn't know it
would be as rough as this!" But regardless of
how rough it is (and what marriage isn't
"rough"), we have lived 27 years—good
years—together and I am sure our marriage
will last "until death us do part."

If a man truly follows the dedication of
total self to God in the sacred priesthood, all
other elements of his life will properly and
joyfully fit into their proper place and
perspective. And in stating this primary im-
perative, I would in no measure denigrate
the priest's duty to his wife and children;
these indeed must be met, but the basic *élan
vital* of every priest's life must be his striving
to fulfill his primary commitment to the love
and service of almighty God.

(The Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

Touché

I write to urge you to continue your cam-
paign for the use of the correct gender for
the names of workers in various occupations.
We must never let down our guard, for the
danger to the language is ever present.

I once aspired to be a writeress, but since
I work full-time as a librarianess, and cannot
find or afford a full-time housekeeperess, I
have never been able to manage it. Prior
to being a librarianess, I was a teacheress.
You know how that is with all those papers
to correct. So you see why I cannot offer
you a full-length article on the necessity of
keeping consistency in the English language.

Since I never became an expert typistess,
I hope that your secretaryess will kindly
correct my mistakes.

DOROTHY H. BURNS

Joliet, Ill.

Raising Women's Image

You may have heard that "the Pastoral
Care Committee of the House of Bishops is
expected to engage a staff person to raise the
image of women in the ministry throughout
the church" [Minnesota *Word*, Dec., 1974].

The same paper says that Bishop McNairy
has written to suggest the name of Alla
Bozarth-Campbell as "an ideal person to fill
this function."

Mrs. Bozarth-Campbell is one of the 11.
Her appointment, or the appointment of
any other known feminist leader, would con-
vince some of us of the bad faith of our
leadership. I think we deserve better than
this.

(The Rt. Rev.) STANLEY ATKINS
Bishop of Eau Claire

Eau Claire, Wis.

IF CHRIST IS THE ANSWER WHAT ARE THE QUESTIONS? By Tom Skinner. Zondervan. Pp. 217. \$2.95, paper.

When the word "black" precedes words like "power," "panther," "theology," "militant," "church," "revolution," "reparations," most people, including a large number of middle class Blacks get hung up on the word "black" and are thereby rendered incapable of dealing with such concepts in any logical way.

Tom Skinner defines these terms in simple and lucid language.

Black power: "Complete emancipation of Black people from white oppression by whatever means black people deem necessary! . . . the control of institutions in the black community" (p. 138).

Black theology: "An attempt to strip the New Testament and to strip Jesus of the cultural trappings that we have placed on him (which) oppress people further. . . . An attempt to save Jesus from Christianity . . . and a docile and subjective . . . Christ . . . as contrasted with a gutsy, contemporary, radical revolutionary (who is interested) in the liberation of the oppressed" (p. 112).

"The questions being asked in the black community today are different from questions being raised . . . in middle white America. We need to know what God's answers are to the questions black folk are raising out of the black experience. To that extent all cultures have a theology" (pp. 109-110).

The author supplies answers to 79 questions covering a plethora of random subjects from: "How can I know the will of God?" to "How can we teach our children to live with blacks and yet not marry them?"

The questions have been put to the evangelist by largely white audiences in the course of crusades in churches and on campuses.

In questions of faith and doctrine, Skinner often displays a simplistic and fundamentalist theology. "Christ has arisen from the dead to live his life in me. I don't have to make any effort to get him to live in me. I have eternal life that nobody can take away and I have learned to relax" (p. 25).

The author shows surprising maturity,

scholarship and depth as he deals with the church, society and the corporate structures in terms of civil religion and the relationship of church and state.

In spite of some repetition and some capsuled answers in patent medicine "cure all" style, the book is well worth the price and time of church people, lay and clerical, as we approach the bicentennial of our nation.

(The Rt. Rev.) RICHARD B. MARTIN
Executive for Ministries, Executive Council
New York City

AT TIMES I SEE: Reflections, Prayers, Poems and Songs. By Huub Oosterhuis. Seabury/Crossroad. Pp. 166. \$6.95.

Seabury adds to its Crossroad series with this translation from the Dutch by Redmond McGoldrick of a slender volume originally entitled *Zien Soms Even*. It is a book that would be difficult to read alone—it seems to demand reading aloud to someone else.

Even a reviewer cannot resist quoting: "He loves people, obviously; he is always with people, he seeks them out. And they seek him out. Who are they? Army officers, tax collectors, mothers with their children, widows, single women, fishermen, beggars, blind men, money-lenders, people at a party, and scribes. He avoids no one who seeks his company, does not refuse a single human contact, gives up on nobody in advance. He's not particular; he belongs to everybody, is always free for whomever he runs into. He wins people by the open-minded way he walks up to them. And he lets himself be won and disarmed—for example, by the woman beyond the confines of Israel who urges her case so long that he does what she asks—just a small miracle—the cure of her little girl."

What is the purpose of the book? The author writes this: "About this book. A workbook. Made for one or another, to do something with. No one excluded. . . . To be read slowly, better aloud, still better with ten or a thousand together. Don't just skim over the lines, please. Written to hold fast to something, to discover anew. A book like a ritual. A book to pray—one man's ecstasy written down, his delirium observed. This is what I wanted to do, have tried to do; what, between laughter and tears, I have heard and seen."

Oosterhuis succeeds in this purpose, with his potpourri of poems, prayers, meditations, and songs. It is a book to be read more than once—to be slowly savored, to be shared, to be sung.

And just in time for Lent, too.

(The Rev.) BEN A. MEGINNISS
Trinity Church
Mobile, Ala.

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Bishops Lashed on Women's Ordination Stand

A former member of the House of Deputies accused bishops of the Episcopal Church of "cowardice" and "abuse" in their reactions to the illegal ordinations of 11 women to the priesthood in Philadelphia, last summer.

The charge was made by Dr. Charles Willie, of Harvard University faculty, who resigned as vice-chairman of the House of Deputies, when the House of Bishops declared the ordinations invalid.

"The actions of the bishops have been cowardice on the one hand and abusive power on the other," he said in a sermon at Christ Church, Cambridge.

"In my judgment," he continued, "the bishops of the church have forgotten the purpose of Christian ministry—the enhancement of personhood—and become distracted by procedures and practices."

Dr. Willie preached at the Philadelphia service which had been conducted by three retired bishops and one diocesan bishop.

The House of Bishops referred the matter of women being ordained to the priesthood to the Minnesota General Convention which will be held in 1976. The women were asked not to perform any priestly functions in the meantime. Several of them have not honored that request.

Dr. Willie criticized the Presiding Bishop for refusing to accept for the Fund for World Relief, the money taken at a communion service where three of the 11 women took the part of priests. He said only "the devil" could have caused the refusal.

[The Presiding Bishop gave an equal sum to relief from another source and the original sum reached the relief program through another route.]

Dr. Willie also wondered whether the devil was at work when the Bishop of Kansas, the Rt. Rev. Edward Turner, barred the Rev. Marie Moorefield, one of the Philadelphia 11, from "any public gathering or meeting." He called the action "arbitrary, capricious, and abusive."

"Who else but the devil could cause a bishop in the church to be so abusive to a young woman who is caring for the sick in her priestly vocation?" Dr. Willie asked.

Miss Moorefield is a chaplain at

Topeka State Hospital. Dr. Willie held that she was, in effect, "excommunicated" by Bishop Turner.

"When the church focuses more on principles than on persons, it is in a state of pathology," said Dr. Willie. "This is where we are today, and I am thankful to the women for pushing us to a realization of the state of sin in which the Episcopal Church finds itself."

He predicted that the next General Convention will endorse women priests. "If women are not approved then," he said, "I say God have mercy on the soul of the Episcopal Church."

[Miss Moorefield, canonically resident in the Diocese of New York, was licensed to function as a visiting deacon in the Diocese of Kansas by the Bishop of Kansas. After her participation in the Philadelphia service, that license was lifted. She has been serving a Methodist congregation in the Topeka area in addition to her work as an institutional chaplain.]

ENGLAND

Author Urges Monarch's Tie to Anglicanism Be Abolished

The British monarchy should no longer be tied exclusively to the Church of England, according to an article in the *New Humanist*, a journal of independent opinion.

Author Hugh V. McLachlan said the disestablishment of the church is "long overdue. Just as the monarchy is rightly above party politics, so it should surely be free from any sectarian affiliation."

The present political climate, Mr. McLachlan said, is "so drastically different from that prevailing in the 17th or 18th century that . . . justifications for discriminating against catholicism no longer hold.

"It is intolerable," he said, "that we should, without good reason, try to dictate or even try to influence the choice of religion or spouse of any human being whether they be commoner or prince. It is not merely insolent, it is immoral to place any unnecessary impediment in the way of anyone's free choice in these matters. . . ."

"Any member of the Royal Family might conceivably wish to become or marry a Roman Catholic. . . . Any member of the Royal Family might wish to totally dissociate himself from religious

beliefs and practices. We treat the members of the Royal Family unfairly when we arbitrarily try to restrict their freedom in this way."

NORTHERN MICHIGAN

Bishop Elected at Second Special Convention

The Rev. William A. Dimmick, 55, was elected Bishop of Northern Michigan at the second special convention held for the purpose of naming a successor to the late Rt. Rev. Samuel J. Wylie.

Fr. Dimmick, rector of Trinity Church, Southport, Conn., received a majority of the clerical votes and more than two-thirds of the lay votes on the fifth ballot. A simple majority of the votes of the two orders is all that is required for election to take place.

At the first convention called for the purpose of electing a bishop, Fr. Dimmick was one of the nominees along with the Rev. Frs. James G. Birney, William J. Greer II, and Hobart H. Heistand. The election ended deadlocked with the clergy favoring Fr. Greer and the laity favoring Fr. Heistand. The same slate was considered at the second convention.

Fr. Dimmick was ordained in 1955, after several years in the ministry of the Methodist Church. He has degrees from Berea College, Yale, and George Peabody College. Before going to Southport, he was dean of St. Mary's Cathedral, Memphis.

METHODISTS

Bishops Urged to Accept Philadelphia 11

Between 150 and 260 United Methodist women ministers have called on their church, and especially their bishops, to recognize and support the 11 women who took part in the illegal service of ordination to the priesthood of the Episcopal Church last summer.

United Methodist bishops were urged to invite the 11 women to become full ministers in their church.

A petition on the action was circulated at a National Consultation on Ordained Women in the United Methodist Church, held at Scarritt College, Nashville. The meeting brought together 300 of the 500 ordained women in the 10 million-member church.

The Methodist women called on their

church to affirm the 11 Episcopal women with prayers, presence, and money. Funds are needed, it was reported, for expenses incurred in attempts to win recognition of the "Philadelphia orders."

An offering was taken at the Methodist meeting for the Philadelphia 11.

One bishop attending the meeting thought the petition was misdirected to the bishops because the transfer of clergy from other religious bodies is in the hands of annual (regional) conference boards of ministry.

In transferring ministers, Bishop Paul Washburn of Chicago said, "the assumption always is that the person transferred in has valid credentials in his own church."

A unit of the United Church of Christ in Massachusetts has indicated that the Philadelphia 11 would be welcome to apply for church standing.

There is no indication that any of the Philadelphia 11 wish to become Methodists or Congregationalists. Transfer to another church—one which already ordains women—would not accomplish the goal of the group which is recognition of women priests in the Episcopal Church.

NCC

Goals: "Planned Response," Not "Crisis Reactions"

Mrs. Claire Randall, general secretary of the National Council of Churches, said at a recent press interview that one of the goals of that organization is to develop "planned responses" to problems, rather than "crisis reactions."

She contrasted this approach with that commonly used in the 1960s when, she said, "our people worked out of the assumptions without articulating their assumptions."

By developing planned responses, Mrs. Randall said, the NCC and other organizations hope to begin meeting the demands of hunger and malnutrition.

She defended such an activist approach against criticisms from church people who would prefer to "wait for all the people to be changed" in their hearts. This approach, she said, contrasts with the "eagerness" such people sometimes display in urging government to restrict individual behavior in such areas as drinking, sex, reading matter, and Sunday sales.

A national organization like the NCC, Mrs. Randall said, is helpful in providing opportunities for church people to talk about "tough questions" without being constrained by "local pressures." Another advantage, she said, is that there is an exchange of information and insights among national church leaders.

In trying to realize a "vision" of what God wants and to meet his requirements, Mrs. Randall commented, the NCC becomes "a symbol for a lot of people for a lot of things they don't like." But that

in a quieter way, she added, it is a symbol of church unity for others.

Asked about the danger of isolation from "Middle America" with a headquarters staff in New York City, the NCC leader said there is more contact with other parts of the nation than is commonly believed.

New York is an "ideal" place for NCC headquarters, she stated, because it is "the place where it happens first, not where it happens only," and the NCC can tell Americans what is coming before the "weight of change" overwhelms them.

WALES

New Marriage Service Offers "Partnership"

Women's lib gained an ecclesiastical victory in Wales when a new form of wedding service which does not provide for a bride to be given away was introduced by the Anglican Church.

In the new service, the bride no longer will vow to obey her husband and there is provision for the bride and groom to exchange rings "in token of love and faithfulness."

In brief, the new service is designed to abolish the idea that women are subservient to their husbands and the chattels of their families and emphasizes the partnership of men and women in marriage.

Brides can still be given away if they prefer a traditional approach to marriage.

But the study of the wedding services which has been going on in Wales for more than a decade, has shown that many women favor the changes.

The new service has been approved by the church's governing body.

ARMED FORCES

Inter-Service Hymnal, a "Landmark" Publication

For the first time since 1959, military service people and their families attending religious services at U.S. installations, domestic and overseas, are singing from a new hymnal.

Described as a "landmark in hymnal publication," the *Book of Worship for U.S. Forces* is being distributed to Army, Navy, and Air Force posts, ships, and bases. The book contains 611 hymns and responses, 200 of which are chanted for guitar or other instrumentation. It also includes material not found in the 1959 hymnal: gospel songs, folk hymns, and spirituals.

Ten criteria were used in the selection of hymns for the new book: scriptural fidelity; spiritual reality and wholeness; simplicity and beauty (of both music and words); scriptural soundness; anticipated acceptability of hymns to churches and chapels; appropriateness to seasons of

the church year, civil year, etc.; sound music structure (within range of male voices); significant number of hymns written in today's thought forms and styles; multiple purpose test; and representative of type test.

The Rev. Edward Swanson, Episcopal priest and editor of *The Chaplain*, quarterly journal published in Washington, D.C., described the new hymnal a "landmark publication."

"As a book of worship," he said, "it reflects American religious pluralism to a high degree—much more so than the hymnal it supersedes. It sets a standard civilian churches might well emulate."

"Ironically," Fr. Swanson added, "the hymnal comes from the government."

The first hymnal for service people was compiled by Army and Navy chaplains and published in 1920. It was revised in 1925. A new hymnal, published in 1941, was used until the 1959 edition came out.

The present hymnal has a very important distinction from its predecessor in that it does not have the hymns divided into Jewish, Protestant, and Roman Catholic sections.

MINNESOTA

Religious Discrimination Ruled Out in Naming University President

Religious discrimination was not involved in the University of Minnesota Regents' selection of C. Peter Magrath, an Episcopalian, over David Saxon, a Jew, for the university presidency, a state senate subcommittee found.

But "the inappropriate topic of religion" was raised repeatedly during the selection process, the subcommittee said in its final report.

The subcommittee of the Senate Education Committee was named in September to investigate charges that anti-Semitism on the part of one or more regents had been a factor in the search for a university president.

The raising of religion as an issue, the subcommittee said, led some persons involved in the selection process to believe that religious discrimination was permissible. Even the appearance of such discrimination should be closely guarded against and condemned, the report said.

The subcommittee approved a move by Sen. Joseph O'Neill recommending that the legislature "scrutinize very closely the qualifications of regents who raised the religious-belief questions condemned by the report."

Sen. Jerome Hughes, Senate Education Committee chairman, predicted that the report "will make a difference" when the legislature selects regents this year.

Elmer L. Andersen, chairman of the Board of Regents and a former governor

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The Parochial Ministry And The Alcoholic

Are some Episcopal priests

reluctant to recognize alcoholism in others

because they are afraid to see it in themselves?

By DAVID M. MOSS III

Over a decade ago the World Health Organization found that the United States had surpassed France as the nation with the highest incidence of alcoholism. Current statistics indicate a marked increase in this addictive trend. Presently there are over six and one-half million alcoholics in North America. Conservative estimates claim that 6% or one in 18 of all beginning drinkers will eventually suffer from some form of alcohol addiction.

Episcopalians have not paid close enough attention to these statistics and there is a definite need for them to do so. In *American Drinking Practices*, Calahan, Cisin and Crossley note that the Episcopal Church has a larger proportion of drinkers than any other non-Roman denomination. As a result, there is a greater probability of dealing with the alcoholic in Episcopal parishes and missions. It is surprising, therefore, to find that this church seems to be normatively indifferent to a disease that may affect as many as 190,000 of its baptized members.

In an effort to investigate this indifference, the author conducted a three year study of clerical perspectives on alcoholism. The Diocese of Chicago served as the source for an experimental population. The method of investigation was a ten-item questionnaire which was randomly mailed to parochial ministers. Between mailings a five-phase treatment

program was enacted. Each phase was evenly distributed in time:

- (1) a mailing of current alcohol literature.
- (2) the publication of a diocesan referral manual which included special recommendations for alcoholic clergy.
- (3) a number of small-scale workshops on treating the alcoholic and his family.
- (4) an obligatory gathering of all diocesan priests in alcohol education.
- (5) a three-day lecture series for the clergy concerned with alcohol-related problems.

In 1970, 100 parish priests were chosen to receive the questionnaire. This instrument was an improved version of a pilot test which contained several extraneous variables—features not directly related to alcoholism. One of these variables was identified as “churchmanship” or “ritual preoccupation.” Because less than fifty percent returned their questionnaires, it was necessary to change the study’s design. A telephone canvass was conducted to find out why the response was low. This survey revealed that a majority of the ministers had misplaced their questionnaires and generally paid little attention to such polls. Several subjects implied that socially oriented issues were not integral to their concept of priestcraft. These responses encouraged a comparative review of the questionnaires that were returned.

When perspectives on alcoholism were compared with attitudes toward churchmanship an inverse correlation revealed a trend: the greater a priest’s concern with

ritual observances and liturgical behavior, the less interested he was in involving himself with the alcoholic. This discovery led to a number of speculations as to why the clergy were disinterested in completing the questionnaire. One possible reason was that they did not see alcoholic consultation or rehabilitation as an important part of their ministry. Instead of a pastoral emphasis, their model of priesthood was primarily concerned with sacerdotalism. As a consequence of this emphasis they might have resented an instrument which stressed a form of consultation.

A second possibility is that the questionnaire dealt with a topic which some clergymen found personally problematic. There is a growing number of priests who claim that this is not unusual. For instance, the Rt. Rev. David E. Richards, Director of the Office of Pastoral Development, Coral Gables, estimates that there are at least 750 to 1,000 alcoholic priests in the Episcopal Church. This is a conservative estimation, especially when one considers that there are over 14,000 Anglican ministers in the United States. “At any rate, Bishop Richards makes a clear point,” says James T. Golder, President of RACA (Recovered Alcoholic Clergy Association), San Francisco. Father Golder asserts that many Episcopal priests may be reluctant to recognize alcoholism in others because they are afraid to see it in themselves. He adds:

Where alcoholism is concerned there is defensiveness in the church. . . . There is a fear on the part of our clergy to deal with it among themselves as well as among their parishioners. This fear is grounded in the national church’s refusal to recognize the problem as a serious illness. Our last General Convention (Fall 1973) made that evident. Of over 200 booths displaying literature, RACA had the only one which dealt with a specific health problem—the addictions. This unhealthy

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omission became more acute when the Program and Budget Committee decided not to allocate funds for a ministry to alcoholic priests or laymen.

Keeping this reluctance in mind and returning to the present study, six other points can be noted. All of them emerged from the telephone canvass which followed the first questionnaire. It was found that many Episcopal priests in the Diocese of Chicago:

- (1) had never counseled an alcoholic.
- (2) were not sure that they have an alcoholic in their congregation.
- (3) had never attended an "open meeting" of Alcoholics Anonymous, Alanon or Alateen.
- (4) had not read any recent book-length publications specifically devoted to alcohol addiction and its treatment.
- (5) had never been part of a seminar or conference on alcoholism.
- (6) felt that the church was "not very successful" in its ministry to alcoholics.

In other words, the average priest was relatively uninformed about alcoholism and not sufficiently interested to change that condition.

A month after this information was compiled the treatment program was initiated to change the unresponsive trend. Each of the projects or activities described earlier was enacted in six month intervals. At the end of three years a new population of priests was randomly selected and asked to fill out the questionnaire. In order to avoid what might have been a threat, liturgical inferences were deleted. Nevertheless, the clergy were slow to respond. After two mailings (nearly three weeks apart) the following information was gathered from 100 parish priests—all of whom had been exposed to the treatment. These findings emerged via several statistical procedures; however, with regard to Ockham's Law of Parsimony, percentages yielded the greatest clarity.

- (1) An overwhelming majority (91%) of clergy felt that the Episcopal Church has not been effective in treating alcoholism.
- (2) Nearly 50% of the clergy were unable to decide whether or not the Episcopal Church should be actively involved in the rehabilitation of alcoholics.
- (3) A great percentage of these same priests (45%) felt that the Diocese of Chicago ought to concentrate its attention on special training for parish ministers interested in counseling the alcoholic. A very small minority (6%) supported the improvement and/or expansion of the Cathedral Shelter (a half-way house and emergency



"... the potential of addiction cannot be overlooked."

rehabilitation center for the "high-risk" or "revolving door" alcoholic).

- (4) While 56% of the sample believed that sermons on addiction and intemperance were appropriate, 44% were not in favor of such socially oriented messages coming from the pulpit.
- (5) 60% of the clergy were aware that alcoholism is a more serious problem than drug addiction.
- (6) 63% of the clergy sampled strongly disagreed with the statement: "The parish priest often avoids contact with the alcoholic because the needs of the latter are similar to the kind which motivate men to enter the ministry." 10% of the sample agreed, and when cross-tabulated, these individuals reflected the strongest interest and the greatest knowledge on the subject.
- (7) 43% of the population did not have and/or were not interested in dispensing literature on alcoholism from their tract racks.

- (8) 24% of the population said that they were not concerned with expanding their knowledge in the area of alcohol studies. 40% replied, "I do not really care, one way or the other."
- (9) 57% said that they believed Alcoholics Anonymous to be a "good to excellent" referral source. 43% said that they "did not know."
- (10) 66% supported the view that "a parish library ought to include books on alcoholism." The remaining 34% either strongly disagreed or refused to take a position.

In a stark sense the results of the second questionnaire were similar to those of the first. The diocesan projects, programs and publications produced little change in an essentially apathetic tenor.

To see if this was a national trend, pastoral psychologists were consulted about other large dioceses. Although none of these priests had conducted an organized study, the impression was that the Diocese of Chicago's attitudes were not

unusual. Responding to this project's raw data, Armen Jorjorian, the late dean of Seabury-Western Theological Seminary, wrote:

These results are neither surprising nor, I would guess, unusual. . . . They may represent a reaction to further training. . . . Any specialized education (beyond seminary) requires time and the parish priest usually feels that is at a premium. This ultimately means he could have serious difficulties if someone brings him a crisis which necessitates some specific pastoral skills. It may even mean that he will hesitate to recognize such a problem when it stands directly before him.

Dr. Jorjorian's reply was basically reiterated by six other Episcopal priests from different parts of the country. Each was a member of the American Association of Pastoral Counselors, had a minimum of five years experience in the parish and was active in his diocese. Their responses, along with the results of the study, are unfortunate because most alcoholics who enter rehabilitation programs have received some sort of pastoral attention prior to their admittance. In the Southwest, for instance, an estimated 72% of the people in Alcoholics Anonymous or other therapeutic institutions first sought help from a clergyman.

A number of current studies indicate that ministers and physicians are more apt to be contacted by people with problems-in-living than psychiatrists and other mental health professionals. However, in a recent issue of *The Journal of Pastoral Care* (Sept., 1973) Dr. Ronald Lee shows that even referrals seem to constitute a problem for the parish priest. It can be asked, then: If the alcoholic is not seen or identified, what is the Episcopal Church doing in this area of ministry?

When the prevalence of alcohol use in the Episcopal Church is seriously considered, the potential of addiction cannot be overlooked. A three-year study in a large diocese reflects a tenor of inattentiveness, resistance and naiveté. One is reminded of the apathetic priest in the Parable of the Good Samaritan (Luke 10:31). Thomas Shipp, in his book *Helping the Alcoholic and His Family*, has a dramatic way of doing this:

Priest: "Have *you* ever felt the way this man did?"

Samaritan: "Certainly. I know what it's like to have people pass you by—looking at you. It's living hell. How lonely, how rejected, to be left to die, wishing you could. But it never seems to happen. You never feel good enough, clean enough, to ask for help. Take it from me, don't ever pass by on the other side and leave a man to die; because your passing by may take from him his last hope."

SIX WEEKS IN PRISON

By W. HAMILTON AULENBACH

As chaplain to 200 "girls"—residents—of the Civil Addict Branch of the California Institute for Women (700 prisoners in America's largest prison for women) for six weeks I had the opportunity to carry out the challenge Jesus made in his "judgment parable" when he said, "Inasmuch as you have done it unto one of the least of—in this instance—our sisters (prisoners) you have done it unto me." The 200 "residents" ages 16 to 26 years were drug addicts in prison serving "short term" sentences for forgery and unarmed robbery. These "girls" could have been my very own granddaughters. I found them friendly, kind and understanding. Seldom bitter or cynical. Always cooperative. The one thing they talked about and thought about most was "freedom." Yet often free after serving their sentences too many of them had to be returned to prison for repeating outside what caused them previously to be incarcerated. The percentage of recidivism is much too high.

The prison, which looks more like a college campus, is one of the most progressive in the country. The inmates have their own individual rooms which are never locked. The "count downs" several times daily and the four dormitories locked each night at 10 o'clock (midnight Friday and Saturday), of course, were constant reminders they were prisoners.

The Rev. W. Hamilton Aulenbach, rector emeritus of Christ Church and St. Michael's, Germantown, Pa., makes his home in Claremont, Calif.

Also the high heavy iron wire fences. But cancelling out this was the well kept green grass covered campus. The beautiful swimming pool. The well equipped gymnasium. The brightly lighted, spotlessly clean dining room where the residents ate together informally reasonably good institutional food they prepared themselves. Every inmate has a job. The chapel with its cross at the top—unique in a state institution—was most "come onish." Regrettably because of state regulations it was locked except for services—same as outside the prison. The "girls" held group sessions in which they seemed always to be taunting each other with what was wrong with each other. The staff disagreed as to its therapeutic value. Excellent vocational training with a broad base was given to prepare them for life outside the prison. Those who were returned insisted it did no good for with excellent training they were *not* accepted on the outside once it was learned they were prisoners. So true. We who are "free" actually resent the prisoner. Believe he or she deserves to be incarcerated—and forgotten. Never again to be trusted.

I treated the residents as persons. Did *not* emphasize their guilt. I counseled with them. Played with them. Sang with them. Watched TV programs with them. Ate in their dining room with them. Attended their picnics. Talked to their visitors. Served strictly as a volunteer. Received absolutely no compensation. The staff often told me the girls really appreciated my driving 30 miles there and back from where I lived to daily minister unto them. And I mean daily. Six

***Does the church get
so involved in its institutional
survival that it forgets
the least of the Lord's sisters?***

and seven days a week. Said one of the "girls": "We've prayed for someone like you to be our chaplain. And you're here!!" There had been no Protestant services in the chapel for months. No one attended the first service I held. The prison staff arranged that Sunday to serve "brunch" at chapel time so that Sundays the residents might sleep in. At the second service there were four. I made them a "Church Committee." And what a job they did. At the next service we had a choir of 20 or more. They really sang. It was evident they rehearsed. Somewhere, somehow they obtained second hand vestments. Mothers Day 54 were present. At the next service 65. At the last service more than 100. Emotions ran high as they affectionately expressed—in some instances tearful—regret I was leaving. The "girls" counted on my remaining longer. Engagements made previously back East regrettably prevented this. It is amazing how soon residents in prison build up "all out" loyalties for those who serve them and care for them. I occasionally sat and ate with them in the large dining room. One day the man in charge of the meals asked me, "Are you a paid worker—if so you must pay for each meal. If a volunteer, be our guest. Eat as much as you wish at any meal served." When I told him I was a volunteer, he beamed saying "beautiful." He had scarcely left when one of the "girls" said, "The God damn cheap skate. He had no business asking you such a question." "He's only doing his duty," I explained. It did no good. She again repeated her protest. What profane loyalty!!

I taught the residents to respond "Joy! Joy! Joy!" when I greeted them with "It's great to be alive." They always responded with real gusto. Then sometimes followed

a facetious groan. They were *alive* but *not* free. One day I greeted a young inmate with "It's great to be alive." She responded enthusiastically "Joy! Joy! Joy!" Then laughingly said, "Say it again. I get out tomorrow." I did. She noisily yelled "Joy! Joy! Joy!" I never had to show my ID card to get through the prison gates. As I neared the tower I called up "It's great to be *alive!*" Sure enough the gates were always mechanically opened with "Joy! Joy! Joy!" from the tower so that I could go without any delay into the prison to work with the "girls." When I played baseball with them as I took my turn at the bat the "girls on the sidelines" supported my efforts with "Hit it out, Joy! Hit it out!" When the Chaplain Joy did make a hit they sent down to first base a replacement runner because of my 76 years. I refused the runner. Finally made all bases as I touched home plate. They expected me to drop dead as soon as I scored. I didn't and showed up O.K. for the services the next day, Sunday.

On the day of national prayer whenever I found them in groups I said, "Let us pray for our nation." And reverently they prayed. One day I announced, "This is the day for personal prayer. Bow your head." Each inmate responded. When I missed some they came to me afterwards asking "Say a prayer with me." I always did. Another day I shared a Bible text with each inmate. I gave them one I learned as a boy. "Be not weary in well doing for in due season if you faint not you'll reap." I told them when I asked my mother what it meant she said, "Son, it means *never* get tired of doing good."

At one service I had each resident come forward to the altar rail to receive

a "quarter size" medal of the head of Christ. I asked each "girl" as she came forward to receive it to give me her first name. I labeled this silver "Jesus medal" the "forgiveness medal." Reminded her. God was a forgiving God. That he forgave the past to those who were penitent. Only the "here and now" of life was important. Never to forget "every moment is an unrepeatable miracle." I blessed the medal in the palm of the recipient with the words, "Bless Jean (or whatever was the first name) as she wears this medal and bless the medal with her with the realization she is the forgiven child of God." Occasionally a "girl" would ask me for another medal for a son or daughter. These children often were kept from knowing their mother was in prison. Thought they were on vacation or working some distance from home. The residents were always hungry for human affection. I one day patted an inmate on the head as she sat waiting for a nurse. She looked up smiling and said, "You'll never know what that means to me. Especially today." The prison guards who worked with the residents were most of the time affectionate and sympathetic. Except when the rules were broken. Then they figured they had to be "tough."

I really worked at getting the girls to church. During the week put up placards announcing the time of church. Emphasizing the choir would sing. That really was an attraction. In the dining room Sunday I would announce "Church 10:30 today. Spend an hour with God." Then after brunch I would go through the dormitories making a similar announcement. Five or 10 minutes before worship I stood outside the chapel pretending I was a church bell crying out, "Ding dong! Ding dong! come to church. Spend an hour with God." And from all four dormitories they came. What an exciting sight to see them coming from every direction. Some dressed in their Sunday clothes. Even wearing hats. They really enjoyed worshipping together. Laughed, sang, prayed, listened, even clapped their hands to some of the music. Once to make sure they got to the Sunday "count down" on time I said I would shorten the service. "No. Don't. We have plenty of time to get back to the dormitory." So we continued on another quarter of an hour.

For me it was a "mountain top" spiritual experience to work with and serve these 200 young women prisoners who so decidedly needed the love, the guidance, the challenge, *the spiritual uplift* only the church could give them—can give them. I knew Jesus was so right when he insisted that when we visited the least of these—the prisoners—we actually visited him in jail. Too often the church gets so involved in its institutional survival it almost would seem it intentionally forgets the least of these the Lord's sisters. How sad. And when in the name of Jesus how much sadder.

EDITORIALS

A Suggestion to Gallup

When Gallup conducts its annual "most admired people" poll at the end of each year it would be helpful if pollees were asked not only whom they most admire but why. In the poll taken at the end of 1974 Richard M. Nixon placed seventh among the ten men most admired by Americans. It would be tremendously valuable to the rest of us to know why. (*N.B.*: We are talking here about admiration, not compassion or anything else.) The fact of Mr. Nixon's high rating, minus the explanation, raises several questions.

What does a person have to do to convince some people that he's not at all the man they voted for? Is there an element of sheer vanity here, refusing to admit that one has been fooled? How P. T. Barnum loved such people!

Are there still many Americans who believe that Nixon was the innocent victim of a plot by political enemies, and/or the Kremlin, and/or the press? But no, that's impossible. Nobody is that crazy.

Are there many Americans who know all about Watergate, admit its criminality, accept the tapes as genuine evidence, but who believe that the moral standards and conduct of the president of the United States don't matter so long as he serves the nation well, or what they consider well? That, we fear, is a real and substantial factor, because throughout the past year we have heard a good deal from "good Americans"—among them "good churchmen"—expressing this immoral brand of patriotism without shame and in fact with a good deal of that certitude that comes from a clear conscience.

Next year, dear Gallup and Company, please ask people not only whom but why. That information we sorely need for our self-understanding as a people.

Albert Schweitzer — In Memoriam

We join our contemporary, *Christianity Today*, in commemorating the 100th anniversary of the birth of Albert Schweitzer, but we recall him with a good deal more of gratitude than apparently do our editorial colleagues of *CT* [Jan. 3]. They seem to damn him with praise both faint and grudging. The best and the most they can say for Schweitzer is that he "deserves continuing esteem for many achievements," his life "can serve as a model against materialism," he was also "a great organist and a master organ builder" and an authority on Bach.

It seems not only ungenerous but imperceptive to dismiss his 50 years of Christ-like service of God's poor in Lambarene as simply an effort on Schweitzer's part "to pull all his expertise and insight together in a reverence-for-life ethic around which he felt that all else properly revolves." The editorialist complains that Schweitzer's "Christology was defective, and he misunderstood the true nature of scriptural redemption." He then adds this strange final sentence to his summing up: "Perhaps he had too many gifts to bridle."

We, too, find Schweitzer's Christology defective as

long as we are looking only at the logic of it. But when we find that our own Christology needs refocusing and our own Christian commitment needs refreshing we often turn to the last paragraph in Schweitzer's *The Quest of the Historical Jesus*. Somebody—we think it is the Holy Spirit—speaks to us through Schweitzer's testimony and our faith is made whole again. There Schweitzer speaks of how Christ comes to us as One Unknown, as of old he came to his first disciple; but to us as to them he speaks the same imperious word, "Follow me!" And as we obey him we are shown Who He Is.

That, we submit, is very sound Christology, because it is the central secret of Christianity: Christ reveals himself to us in our obedient following.

Only God knows how many people of our time have seen in Schweitzer a disclosure and a demonstration of the grace of the Lord Jesus Christ. Their number surely is legion. How many "candles of the Lord" have burnt more brightly, and to the illumination of more gropers in the darkness, than he?

For our part, we thank God for the life and witness of Albert Schweitzer, and we gratefully testify that he is among those who have passed our way who make it impossible for us to doubt that the Lord lives and reigns and hastens his kingdom.

Look Again, Andrew Greeley

Andrew M. Greeley, well known Roman Catholic sociologist and writer, warmly admires Episcopalians but can't figure out what's happening to them. "Of all the great non-issues about which silly and frivolous people waste their time debating, the ordination of women is far and away the first on the list," he avers. "Of course, they should be ordained and that ought to be that."

He can understand why his own church with its "frequently only semi-literate leadership" keeps fumbling on this issue. "But the Episcopalians, so civilized, so open, so candid, so skillful at compromise—how come they blew it?"

Has Fr. Greeley been so busy reading sociology, and writing it, that he has neglected theology and the Bible? Was the Lord Jesus skillful at compromise? Were his apostles, upon whom he founded his church, eminent in that skill? Has it a necessary place, or an important place, or even a tolerable place in any theology that would claim to be Dominical, biblical, catholic, and apostolic?

We fear that what was said of another who found theology merely irritating must also be said of Fr. Greeley and all who share his view. "And Gallio cared for none of these things" (Acts 18:17). The contemptuous dismissal of all who think seriously about the ordination of women as "silly and frivolous" is uncalled for, unhelpful, and very disappointing. The question of women and priesthood is a theological question and it needs to be theologically discussed and resolved. Fr. Greeley's tirade reveals an extraordinary failure to see the issue's nature. We hope he will take another good look at it.

A Parade for Our King

By the Rev. H. BOONE PORTER, JR.

As Lent begins, those concerned with planning worship will already be looking ahead to Holy Week and Easter. This is as it should be, for the whole season of Lent is intended to be (among other things) a preparation for our sacramental and spiritual participation in the dying and rising of our blessed Lord. As clergy meet with leaders of choir, altar guild, acolytes, ushers, and others involved in planning and discussion, they may wish to open their meetings to all other interested persons in the parish. At this time of the year, they need all the help they can get. The services of Holy Week are so rich, so dramatic, and so filled with meaning that their potential cannot be fulfilled unless many persons work together in preparation. Some parishes may wish to set up separate "task forces," one to plan for Palm Sunday, another for Maundy Thursday, another for Good Friday, and so forth. If they plan well in advance, it is amazing what a congregation can do—and small churches with limited resources can observe Holy Week just as effectively as larger churches with larger staffs.

In any case, the first target for Holy Week planning is Palm Sunday. This day is generally loved and appreciated, and a large congregation can be expected. Here is the day to gather up the meaning of Lent, and to communicate it to a large number of people. Palm Sunday celebrates the kingship of Jesus Christ. Let us never lose sight of this. How do you acclaim and honor a king? By a parade, of course. This is precisely what the palm procession is intended to be. It is *not* simply a procession for the choir to enter the church. Nor is it simply a convenient way of distributing palms to worshipers. It is a parade for Jesus our King. Once this is understood, the liturgy of the day can be planned accordingly. Weather permitting, the procession can best start somewhere apart from the church. Large churches usually have a hall in the parish house where worshipers can gather for the opening prayer and the Palm Gospel. Small congregations may use their Sunday school area, the front porch of the rectory, or the front yard of a parishioner who lives nearby. The palms are blessed and distributed without undue delay. Each person should receive a long sliver of palm leaf, not a little folded-up cross. The purpose of this whole exercise is the parade, and the strip of palm is something to carry while marching. (Other kinds of boughs can be used also. Willow shoots were traditionally so used in England and other

parts of Northern Europe.) After all have their palms, the procession can proceed out-of-doors and up the sidewalk and into the main entrance of the church. Everyone can be given a mimeograph sheet with the words of the hymn, "All glory, laud, and honor." For accompaniment during the procession, two or three brass instruments from the high school band do very well. For many Episcopalians such a procession will be the first time in their lives that they have marched out-of-doors for their church. This procession is an act of worship offered to Christ, an act of witness offered to our community, and an act of devotion strengthening our own faith.

Where churches are close together, a joint procession may be undertaken. In Topeka, Kansas, during the past four years the clergy and people of St. David's Church have taken a leading role in an ecumenical palm procession. Members of several congregations assemble for an out-of-doors blessing and distribution of



palms. They then proceed up one of the principal streets of the city, several hundred strong, with the choirs, musicians, clergy, and crucifers of the different denominations. At designated streets, the different congregations branch off to their own churches. Could not something like this be done in many other cities and towns?

After the service begins within the church, the most distinctive item is of course the lengthy Gospel, which presents the real mystery of Christ's kingship: he reigns from the cross. This is the one Sunday of the year in which the "passion," the account of our Lord's suffering and death, is read. Hence one of the traditional titles for this day is "the Sunday of the Passion," a title revived in the Green Book.

In the Middle Ages the custom developed of chanting the passion dramatically, with three deacons dividing between them the parts for Jesus, Pilate, Herod, etc. The choir spoke for the crowd. (Directions for all this can be found in the American Missal and elsewhere.) The traditional music for the passion is hauntingly beauti-

ful. Congregations accustomed to plain-song will find this a musical high point of the year. Few parishes are fortunate enough to have three deacons, but custom allows priests or lay cantors to serve as "deacons of the passion" in Holy Week. The dividing of the passion between different readers, including lay persons, is authorized for the Episcopal Church by the Green Book, pages 507 and 512. (In the interest of honesty it must be recognized that no such authorization exists in the present Book of Common Prayer. Neither the blessing of palms nor any other such special Holy Week ceremony is provided for in the 1928 Prayer Book.)

Instead of chanting the passion in the traditional manner, many congregations nowadays have it read in a spoken voice by different readers, with the whole congregation serving as the crowd. If desired, it is possible to include a great many people in special roles: one group of men can be the soldiers, another group the chief priests, a woman can be Pilate's wife, someone else can read the quotations from the Old Testament, and so forth. This also provides a very vivid liturgical experience, and as an ordinary worshiper you will not fail to be gripped when you find yourself shouting "Crucify him."

The dramatic rendering of St. John's Passion is traditional on Good Friday. This can, if desired, be used within the Three Hours. In any case, whether the passion be chanted or spoken, careful rehearsal is essential for all except the crowd.

Continuing with Palm Sunday, after the procession and the passion, most priests will be willing to restrict their sermon to a few well-chosen sentences, and most organists will be willing to use short hymns. The liturgy should go on to its conclusion with dignity and suitable austerity. At the end, the choir and clergy may walk out of the church in total silence. A "choir recessional" with crosses and flags is not appropriate. In any case, the service is rather long, but on this special occasion congregations can and will make this very rewarding special effort to honor Christ as King and Savior.

In view of what has been said above regarding the necessity of the long boughs to carry in procession, let it not be supposed that the present writer is opposed to the practice of folding strips of palm into crosses. This is something people can enjoy doing at home, with their own palms, after Sunday dinner. Some families of European background fold palms into various unusual and interesting designs. Folded or unfolded, palms (or willow boughs) may be subsequently used to decorate religious pictures or crosses in the home. Palm crosses may also be given to sick people visited during Holy Week. Those who are confined to hospital rooms will appreciate receiving them from clergy or lay visitors.

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NEWS

Continued from page 7

of Minnesota, said that "the report seems to be very fair."

The regents first decided to hire Dr. Saxon in a split vote, but changed their minds in a vote "conducted in closed manner, over the telephone, on a one to one basis," the report said. Dr. Magrath was named president.

There was no opportunity for a free exchange of ideas among the regents or for proponents of any one candidate to speak, the report continued.

Several members of the board, the report added, view their service on the board as solely representative of regional or provincial interest. This position, it held, should be reexamined because decisions of the board have broad implications for the welfare of the entire state.

ISRAEL

Religious Affairs Minister: Vatican Document "Disappointing"

Israel's Minister of Religious Affairs, Yitzhak-Raphael, in an official statement, criticized the Vatican document on Roman Catholic-Jewish relations for failing to go far enough to mark a significant change in the historic attitude of the church toward Jerusalem.

The Vatican's "Guidelines and Suggestions," made public in January, re-emphasized major points outlined in the 1965 Vatican II declaration *Nostra Aetate* (In Our Time) on the relationship of the church to Judaism. The declaration denounced anti-Semitism as un-Christian and rejected the concept that Jews as a people were responsible for the death of Christ.

The guidelines, aimed at implementing the 1965 declaration, called for "real dialogue," theological encounters, scholarly research, and joint prayer and efforts toward justice and peace among Roman Catholics and Jews.

Mr. Yitzhak said that "unfortunately," he could not find "an extended hand to the Jews" in the Vatican's guidelines. He rejected the document's suggestion of joint prayer to bridge the gap between the faiths, and expressed disappointment at the document's failure to mention "the state of Israel."

This failure, he said, proves that the church is "still far from recognizing the religious and historical connection between the people of Israel, the land of Israel, and their right to it."

(Earlier at a press conference at the Vatican, the Rev. Pierre-Marie de Contenson, O.P., secretary of the Commission for Religious Relations with Judaism which released the guidelines, said it was not in the "competence" of the

church to comment on the Jewish conception of Judaism, particularly the relationship of the Jewish people to Israel.)

Mr. Yitzhak described as "positive" the Vatican document's renewed condemnation of claims that Jews, as a people, are historically responsible for crucifying Jesus.

But, he said, "this expression remains without practical conclusions because the heads of the church remain loyal to the contention that casts guilt for crucifying Christ upon the Jewish spiritual leaders of his time."

BAPTISTS

Presbyterian to Succeed Martin Luther King, Sr.

The Rev. Martin Luther King, Sr., 75, father of the slain civil rights leader, will retire in August after 44 years as pastor of Ebenezer Baptist Church, Atlanta.

He will be succeeded by the Rev. Joseph L. Roberts, Jr., 39, one of six top executives of the Presbyterian Church, U.S. (Southern).

While it was necessary under Baptist polity for Mr. Roberts to be baptized by immersion, his Presbyterian ministerial credentials were accepted by Ebenezer Church.

Dr. Martin Luther King, Jr., was co-pastor with his father before his death in 1968. Then the Rev. A. D. Williams King, a second son, became co-pastor. He died by drowning.

The senior King followed his father-in-law in the Ebenezer pulpit. His wife, Alberta Williams King, was killed last year by an assassin as she played the organ for a Sunday service.

After retirement, Mr. King plans to complete an autobiography started years ago.

CANADA

Traditional Urban Ministry Reported Failing in Toronto

The traditional form of ministry in urban centers is failing, according to a professional study of 13 Anglican parishes in Toronto's eastern section.

Now being studied by the Rt. Rev. Lewis Garnsworthy, Bishop of Toronto, the report reveals that membership has declined at an alarming rate.

"Unless new strategies are effected," the report emphasizes, "the downward trend may become totally irreversible."

"Too often the church has contented itself with . . . apologies," say the report's four authors—all Anglican priests. They say the church, despite challenging speeches and slogans to the contrary, appears to be committed to a holding action.

The study revealed the average age of worshipers in the 13 churches was 53.7 years. In two parishes, on a Sunday

morning last May, more than 60% of the congregations were 60 years old or older. Women make up the majority in membership at 11 of the 13 churches.

The Anglican population itself declined over a 20-year span, from about 30% of the total population in 1951, to about 18% in 1971, the study disclosed.

However, the number of Anglicans on parish rolls declined even more quickly from 34,280 in 1951 to 20,401 in 1961. The next 10 years showed a more startling drop—by 1971, the figure had dropped to 10,538.

In conclusion, the report states the Anglican Church is losing the urban battle and becoming less and less relevant to the majority of the population.

The authors call for a national and local campaign to attack the problem. Mission in Toronto, they say, must be given the same priority as mission in the north or overseas.

ADVENTISTS

Publication Endorses Male Pronoun for God

A Seventh-Day Adventist general church publication has opposed the suggestion that religious groups stop using masculine pronouns to refer to God.

"To do this would destroy the impact of the strong imagery and symbolism of the Scriptures," editor Kenneth H. Wood said in an issue of *Review and Herald*.

"While we believe that women should be accorded equal dignity with men (since

all human beings are equal under God), and we favor equality for women in job opportunities and pay," the editorial said, "we do not favor the suggestion in the *Journal of Ecumenical Studies* that we cease using masculine pronouns to refer to God, and feminine pronouns to refer to the church."

Mr. Wood said it is important "for us to keep in step with the times. It is important for us to avoid giving unnecessary offense to any group.

"But let us not become so relevant that we become irrelevant. In our efforts to do justice to the feminist movement or any other contemporary movement, let us not do injustice to the Word of God."

The editor said that "Jesus was born into this world as a man, not a woman. The Prophet Isaiah declared, 'Unto us a son is given' (Isa. 9:6). If we are to treat the Bible and the plan of salvation with integrity, we must use the masculine pronouns to refer to Jesus."

Throughout his earthly ministry, Christ referred to God as his Father, the editorial said.

WORLD HUNGER

Canada Chided on Response to Promised Aid

Canada is not following up on the promises it made at the recent world conference on food held in Rome, the Bishop of Huron has charged.

The Rt. Rev. David Ragg, who attended the conference with a team of

church and non-governmental observers, said that Canada is slow in providing food aid.

The country, he declared, had promised that it would spend \$50 million immediately and provide a million tons of grain annually for three years to help feed the world's hungry.

Bishop Ragg, whose diocese covers a large farming area, criticized the government for allowing rich farmlands to be used for highways, sprawling subdivisions, and corridors for electric power lines. He charged that good grade agricultural land is being encroached upon at the rate of 26 acres per hour by development.

The Diocese of Huron contains more than half of Ontario's prime agricultural land—"land that God has given to our safekeeping," Bishop Ragg stressed.



William F. Buckley's talk show, *Firing Line*, featuring a discussion between the Rev. Leo Malania, coordinator of Prayer Book revision, and Dr. Harold Weatherby, a leader of the Society for the Preservation of the Book of Common Prayer, will be officially aired by PBS on February 2.

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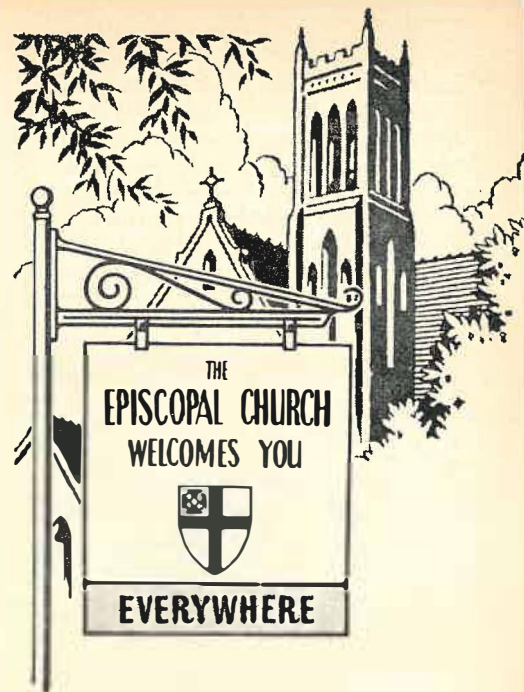
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