

The Living CHURCH

**A Bishop
Visits
Cyprus**



In Kyrenia, Cyprus, an icon is removed for protection [p. 9].



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AROUND & ABOUT

— With the Editor —

This is a note to those readers who think that St. Paul was a misogynist because of some of the things he said about women speaking out in church, wearing hats in church, etc. Read that very personal and tantalizing chapter that closes his letter to the Romans, in which he expresses so many warm and grateful greetings from this person or to that person. I call it tantalizing because we would give anything to know more about these people.

He begins with Phebe "our sister." She was coming to Rome and he asked the Roman Christians to help her with whatever business she had there, reminding them that she had helped many people, Paul among them. Obviously quite a woman in her own right—and in Paul's eyes.

Priscilla and Aquila are wife and husband who together have risked their lives for the church. Notice the order in which he refers to them: Priscilla first, then her husband. Is this the way of the male chauvinist?

The reference to Rufus and his mother (Romans 16:13) is intriguing. Is this Rufus the one whose father was Simon of Cyrene who carried the cross of Jesus (Mark 15:21)? If so, was he of black African ancestry? And why does Paul speak of "his mother and mine"? Rufus and Paul are not siblings. The most human explanation is that he so loved Rufus's mother that he regarded her as his own mother.

We have to supply the personal details about these people from our own imaginations, but we don't have to guess about Paul's estimate of these women. It is an exalted one.

Before I became editor of TLC 11 years ago I used to think that right-wingers, taking their lead from Joseph McCarthy, were the world's best or worst in the art of "guilt by association" technique. I soon learned otherwise in this office.

I found that if, for example, I accepted an invitation to speak to such a group as the Foundation for Christian Theology I would lose subscribers and alienate people. No matter that the proscribed group did not prescribe what I should say at its meeting; no matter that the liberal protesters did not know what I said in my speech, and didn't inquire; the

FCT people were proscribed by the fastidious liberal elite because they dared to raise questions about such things as the diversion of United Thank Offering money, given by faithful women for the mission of Christ, to help finance a Saul Alinsky political project in Rochester, N.Y. The liberal clergy were told by their ideological pastors and masters that it was wicked for those people to say such things in that dreadful paper of theirs (*The Christian Challenge*). Some Colorado clergy even tried to get it banned from the mails as obscene material.

And so, when I accepted the invitation of the Foundation folk to sit at their convention banquet with them and to speak to them as if they were within the pale, I was guilty of association with them and was chastised for my sin.

Thus did I learn that Gene McCarthy's fellow travelers can play this game at least as well as Joe McCarthy's. And if I had forgotten my lesson as learned several years ago I should have relearned it more recently, after TLC of March 2 reached its readers. In that issue we printed "A Call to Anglican Integrity" which I was happy to sign, along with some other Episcopalians, among them—yup, there she is: Mrs. Dorothy Faber, the Dragon Lady who edits *The Christian Challenge*.

My liberal friends want me to shun evil companions when I sign my name as when I accept speaking engagements. They've nothing against Dotty's morals, which are as impeccable as Katisha's. (*The Mikado*: "My morals have been declared particularly correct/But they're nothing at all compared to those of my daughter-in-law elect.") It isn't her red hair, or her lusty laughter. It's that she's on the Index. If I want to be respectable I've got to be against whatever she's for, and if I'm for what she's for I'm guilty. The only criticism I'm getting is for signing the statement in the company of those black-listed people, not for anything in the statement itself.

I wonder what my friends make of all the testimony in the Gospels to the appalling carelessness of Jesus about the company he kept. Of course, if one has attended the right seminary he can always get rid of such evidence by attributing it to secondary sources. Luke 9:50—"He that is not against us is for us"—surely has to be a gnostic interpolation of the late second century.

McCarthyism with a seminary education is alive and well in PECUSA.

The Living Church

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April

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

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April 6, 1975

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.

And a Little Child . . .

In "Around and About" [TLC, Mar. 16], you requested the authorship of some lines of verse. I thought my seven year old daughter, Cheryl, would appreciate the poem. After I read it to her as something new and different, she dashed off to her bedroom and returned with a book from the shelf.

Cheryl showed me the same poem with the title "Three Guests." The author is Jessica Nelson North. You can find this on page 153 in Volume One of *Childcraft—The How and Why Library*, 1968 edition, published by Field Enterprises Educational Corporation.

I do wish that my very first letter to the editor of THE LIVING CHURCH could be on a more profound and weighty matter. But it may well be that as we live in times with so many items of heavy concern around us, such cute little lines of verse may help us all.

(The Rev.) WALTER A. COLLINS
St. Peter's Church

Rockland, Maine

Reply to Dr. Rightor

A basic inconsistency in Dr. Rightor's "Bishop White and the Philadelphia Ordinations" [TLC, Feb. 23] is his insistence that although dioceses are mere "geographical entities" reflecting "sectional selfishness" they still have sufficient sovereignty to interpret the Prayer Book for themselves, reject decisions of General Convention and make their own decisions as to the proper subjects of ordination.

Another inconsistency is his failure to recognize Bishop White's realism which led him to accept equal diocesan representation



in the House of Deputies as the price which had to be paid for the union of independent dioceses. As to equal diocesan representation, he is quoted by the eminent canonist Edwin A. White in *The Constitution and Canons of the Protestant Episcopal Church Annotated* (New York: Edwin S. Gorham 1924) as saying that "on no other ground would the diocese have consented to unite in a National Church" (Vol. I p. 23).

Dr. Rightor ignores the ecclesiastical principle that the diocese is the basic unit of the church, and would substitute the individual communicant therefor, making the number of communicants the criterion of diocesan representation in General Convention. He also ignores the collective wisdom of the framers of the church's constitution and the deputies to various conventions over the years who have considered and rejected such a proposal.

He is on extremely shaky ground when he speculates that a plurality of individual

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deputies may have voted for the ordination of women at Louisville, as individual votes are not recorded on a vote by orders.

And he is most inaccurate in calling the vote at Louisville only a "request" that women be not ordained. Evidently he refuses to consider that the 2,000 year old practice of the catholic church in refusing to ordain women has the force of canon law binding on the Episcopal Church, and that General Convention refused to rescind the same.

Certainly Hong Kong alone (and he cites no other instances) does not supply the Anglican Communion with a precedent for inclusive interpretation of generic words. And he fails to recognize that the Ordinal, not having been conceived in a vacuum, must be interpreted in the light of the conditions under which it developed.

The statement about 1,500 bishops, priests and lay people attending the service at Riverside Church is misleading, creating the impression that this many Episcopalians joined in the protest, whereas this number included people of many faiths and none. How many Episcopalians attended is not known.

(The Rev.) FRANCIS W. READ

Legal Committee, American Church Union
Oakland, Calif.

Correction?

Reading the news article "Female Ordination Advocates Gather Momentum" [TLC, Mar. 9] leaves me with the uneasy feeling that something has been omitted: i.e., Carter Heyward "said she could not remain a member of the board in order to follow the actions (?) of her conscience"; the "caveat" summarized in the penultimate paragraph: "It may be right to ordain women . . . but it may be expedient for those concerned." (What does this mean: Or is a word left out?)

(The Rev.) FRED C. WOLF, JR.

St. Paul's Church

Chillicothe, Ohio

We printed it the way it came to us, but we suspect that a word got dropped out somewhere along the line and that the speaker said: "It may be right to ordain women . . . but it may not be expedient for those concerned." Ed.

Chauvinism or Chivalry?

I am writing you in reference to the article, "Chauvinism or Chivalry" [TLC, Dec. 1]. Bishop Brown states, "There is a sense in which the priest, who understands, must die whenever he says, 'This is my body, this is my blood.'"

Is there a woman alive who has not lain down in childbirth knowing she may never arise? The priest who "understands" has usually not walked hand in hand with death, in such a willed and fruitful sacrifice. And the symbolism of the water and wine mingled in the chalice, the water and blood which sprang from the wounded side of Christ on the cross, is echoed in the water and blood that issue from the body of a mother to mark the birth of a new life into the world.

In other words, a woman giving birth performs in the natural order the closest analogue to the sacrifice Christ performed in the spiritual order, when he gave his life to bring a new birth to the world of sin.

Primitive societies, with their high mater-

nal and infant death rates, must indeed put "women and children first." Surely a truly civilized society is one which can cease to impose the patronizing bar of "chivalry" between adult women and the work they feel called to do.

MOLLY BUSHROE

Phoenix, Ariz.

The Sunday Obligation

I have a problem to which you and/or the readership of TLC might wish to address observations and opinions:

None is unaware of the ever-increasing tendency of parishioners to leave town from Friday afternoon to Sunday night to enjoy a leisure weekend. Urging them to seek out churches in resort areas in order to worship on Sundays is probably ineffectual, though many conscientious church people do just that.

Therefore, despite the Fourth Commandment and the injunctions of the Prayer Book, I suggest the possibility of commending to those vacationing church people their attendance upon weekday services, not so much in addition to, but in substitution of, attendance on Sundays.

I offer for modest debate the following resolve:

"Resolved, that the obligation of weekly attendance at the church's worship can be sufficiently discharged by attendance at worship on days other than Sundays."

We might find ourselves, sooner or later, offering "full" services (i.e. choir, sermon, etc.) on Friday afternoons and plainer services on Sundays for the few still in town???

(The Rev.) MICHAEL T. MALONE

Church of the Advent

Spartanburg, S.C.

Distracting Issues

I fear you are in your editorial quite right in stating that the issue at the Minnesota Convention will be "whether it will retain its historic catholic ministry or will replace it with a merely denominational ministry" [TLC, Feb. 23].

I myself am tired and find boring the issues of liturgical experimentation and the problem of "priestesses": they may be issues, but while we rattle on (all the while spending a good bit of money on printing) our light does not shine forth to those "who know not the Lord Jesus."

DAVID PIZARRO

The Cathedral Church of St. John the Divine
New York City

Plebiscites in Church

The idea of an "All-Episcopal Plebiscite" [TLC, Feb. 23] is a great one! How could it be begun?

And why limit it to the one question of ordination of females? Why not have a poll taken of the entire communicant body of the church with regard to the Book of Common Prayer?

Those "questionnaires" that the Standing Liturgical Commission put out a few years back were a farce, so far as obtaining any real idea of the opinion of the main body of communicants was concerned. No opportunity was given to the "silent majority" to

express any real sentiment in the matter. All they requested was opinion about parts of the material offered. No fundamental questions were asked about replacing the majesty and devotion of the Book of Common Prayer with the Pelagian, inelegant stuff that is being foisted on the church. This they will steamroll through General Convention if nothing hinders.

One question remains: How many bishops in the church have the humility and courage to learn the honest opinions of their constituents?

(The Rev.) RALPH J. SPINNER
Cherokee Village, Ark.

Your two editorials in TLC of Feb. 23 appear to be (at least in part) contradictory one to the other.

In the first, you openly disagree with Dr. Rightor's thesis regarding the polity of our church (Huzzah! I say), and you question the right (power?) of either General Convention or the individual diocese to alter the nature of the ministry by vote or any other method.

Then, in the second editorial, you back a certain priest in his idea of having a plebiscite in his diocese on the ordination matter, and suggest it be done by every diocese. Though the vote, if taken, would be more representative than the one taken at General Convention, would it therefore be acceptable to you? Are the ordinary cleric and layman prepared to make, at this point, an intelligent, informed judgment? I doubt it, except on the social and gut level. Don't get me wrong—at least your referendum idea is an improvement.

(The Rev.) SHELDON B. FOOTE
St. Philip's Church
Palatine, Ill.

It is a very rare occasion when I find cause to disagree with anything you say, but I do wish you would reconsider your endorsement of an all-Episcopal plebiscite on the subject of the ordination of women. I read and reread your editorial and could scarcely believe my eyes. How many times have I heard you say that the holy catholic church is not a democracy in the world's sense of that term? How many times have I heard you say that the world's idea of counting heads and proceeding by majority decision is not the way God's church, including the Episcopal Church, can function?

Surely your mind was on something else when you wrote that editorial? I know your clear-cut theological objections to the ordination of women, and mine are exactly the same. I know your clear-cut reasoning that the Episcopal Church is simply not competent by itself to change a dominical and traditional teaching of male priesthood, and mine is exactly the same. If we begin to take a plebiscite on this matter, where will we end? Change the Creed by plebiscite? Use coca-cola and pumpernickel in the eucharist by plebiscite? Abolish bishops and confirmation by plebiscite? Scrap the deity of Christ by plebiscite?

Can theological doctrine, dogma, and belief, and matters of the faith be truly subjected to the political processes of the plebiscite, of counting the heads of the knowledgeable and the unknowledgeable, the devout and the indifferent, of prophets and

taggers-along, of saints and heretics, of the Fathers and the faddists? I don't think so and I don't think you do, either. *Please* take a second look at that editorial.

PERRY LAUKHUFF
Norwalk, Conn.

I have taken a second look at that editorial, and I entirely agree with Mr. Laukhuff against myself. When he suggests that my mind was on something else when I wrote that editorial he's right on target. My mind was on the fact that the General Convention of the Episcopal Church is not nearly as representative of the church membership as it ought to be, and if the dioceses engaged their people in plebiscites on the issues that GC must deal with, the members of GC would then know what the prevailing mind of their constituents actually is. Okay, I stand by that. But what I said in effect in the editorial, unwittingly, is that the question of women and priesthood can be resolved by plebiscite. That's about the last thing I want to say. There's a dark mystery about this: I couldn't say it, but I did. Yes, Virginia, there are gremlins. Ed.

Who Sang Vespers

I wonder if you would help us out of a little embarrassment in connection with the recent celebration of my 80th birthday [TLC, Feb. 16]. I was in Europe when the organizing committee prepared the invitation, in which it said that the student choir of St. Vladimir's Orthodox Theological Seminary should sing at the vesper service at St. Thomas' Church. When I returned I checked and learned that St. Vladimir's would be on vacation. Meanwhile the invitations had been printed and issued.

So then I had to get busy to find a choir. Fortunately my good friend Walter Chanas, who was formerly a trustee of St. Vladimir's and who is also the organizer and director of the Orthodox A Capella Male Chorus of 24 voices, came to the rescue. He brought this group to sing, just as gesture of friendship for me and in recognition of our work together in Orthodox-Anglican relations. The music was excellent and made the vesper service a very moving experience.

So it was not the student choir of St. Vladimir's who did the singing at St. Thomas' Orthodox Vespers on Jan. 21, in connection with the Paul B. Anderson birthday celebration, but it was the A Capella Male Chorus, directed by Mr. Walter Chanas.

PAUL B. ANDERSON
White Plains, N.Y.

Centrality of the Eucharist

I appreciate greatly the letter written by the Rev. Paul W. Pritchart in reply to the article by Fr. Rayburn, "Worship—A Moral Question" [TLC, Jan. 19]. As one employed by an organization which has long advocated the centrality of the eucharist as the Sunday service, I wish to add my "Amen" to Fr. Pritchart's letter and to add a few words of my own.

Leading people to accept the eucharist as the primary service every Sunday must be done through an effective pastoral and teaching ministry rather than by depending on

"support from the powers that be." As a matter of fact the "powers" have given us in recent years a great amount of support by proposing a revised Prayer Book which (if accepted) would state for the first time in any version of the BCP in the Episcopal Church that "the eucharist is the principle act of Christian worship on the Lord's Day." The proposed Prayer Book would also provide a far richer lectionary which includes Old Testament lessons and Psalms and more clearly provide for the use of canticles so that the ministry of the Word at the eucharist can be at least as full and rich as at morning prayer. If anything, the proposed book would more strongly than ever emphasize the preaching of sermons at the eucharist as well as at baptisms, weddings and even funerals. The old excuse that morning prayer lends itself more to preaching than does the eucharist would thereby be rendered less convincing. Finally, the proposed revision would allow morning prayer with the second lesson being the gospel for the day to be used as the ministry of the Word with the eucharist then beginning with the offertory. What more support Fr. Rayburn might wish I cannot imagine.

Anglo-catholics as well as "morning prayer churchmen" have known for a long time that the BCP eucharistic rite was less than it ought to be or than the church needs. Branding as immoral those who seek to find in the ministry of the Word more than just a preparation for receiving communion will not advance the cause of every-Sunday eucharists. The Trial Services can help good pastors and teachers to do so.

(The Rev.) MICHAEL W. MERRIMAN
Consultant in Liturgical Education
for Associated Parishes, Inc.
Washington, D.C.

The Pre-Lenten Season

I note with regret that, after some 96 years of "serving the Episcopal Church," your usually very fine magazine no longer seems to observe the official Episcopal Church calendar. Is not the Book of Common Prayer still the official prayer book of this church? You know very well it is. By what right, other than a trial use, can you use in such bold letters, *Epiphany 4* [TLC, Feb. 2]. You, sir, as well as all the rest, know that it is the Sunday called *Sexagesima*. This year, according to the Book of Common Prayer, had but two Sundays after the Epiphany, not five as you would suggest. The Pre-Lenten season has been kept in the church for over 900 years, and for a few "learned men" to feel that they speak for the entire Episcopal Church and simply drop these three Sundays from the church calendar is wrong. The hymns, lessons, and propers from these three Sundays are among the most beautiful and meaningful in the calendar.

Please, let's be fair. Until such time as the next two General Conventions of this church give us a "new" Prayer Book, let's stop playing games with the one we have.

EVERETT COURTLAND MARTIN
Alexandria, Va.

We think reader Martin is right, and until the "gesima" Sundays are no longer in the church's only official calendar they should be observed. For our part, however, the Pre-Lenten season has always seemed anomalous and superfluous. Ed.

The Living Church

April 6, 1975
Easter 1

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WORLD HUNGER

Farmers Question Value of Fasting

A group of farmers meeting to discuss world hunger agreed that U.S. farmers are willing to help feed the needy but that the added costs of producing excess food must be borne by all citizens.

The consultation, convened at Waverly, Iowa, by the American Lutheran Church and Wartburg College, was attended by 130 farmers from 13 states and a number of church leaders, specialists in agriculture, and college students.

While advocating gradual changes in American eating habits, the farmers were critical of the current emphasis being placed on fasting and eliminating meat as a means of alleviating the world hunger crisis.

The consultation said in a prepared statement: "... we question whether any saving in food actually gets to hungry people as a result of fasting—it is certainly not an automatic transfer."

"We would stress," the statement continued, "that fasting is saving in order to allow giving. The second step of sharing money for overseas aid and support to self-help development programs is essential if the 'faster' is to affect more than his own self-awareness." The consultation cited the need for world food reserves for "insurance against disasters and famine, and for the chronically hungry in early stages of a nation's development."

Farmers urged the curbing of energy and fertilizer use for non-agricultural purposes, reducing consumption of grain-based alcoholic beverages, and developing

food packaging methods which are "less demanding of products made from petroleum and paper."

Church agencies and government were urged to "give major attention, except in time of emergency needs, to self-help development approaches rather than to direct relief."

The consultation agreed that an international system of commodity and monetary reserves is needed as insurance against disasters and famine and to resist "national political goals or international power bloc games."

NCC

Full Civil Rights Urged for All

A resolution urging that all people regardless of sexual orientation be accorded full civil rights and "pastoral concern" was adopted by the governing board of the National Council of Churches on an 84-17 vote. There were six abstentions.

The NCC board is now on record as affirming "the Christian conviction that all persons are entitled to their full civil rights and equal protection and to the pastoral concern of the church."

The board urged member churches and their constituents "to work to ensure the enactment of legislation at the national, state, and local levels that would guarantee the civil rights of all persons without regard to their affectional or sexual preference."

There was reticence about adoption of a phrase which some feared might imply support for the ordination of homosexuals.

Debate centered on a sentence which, in the final text, said that many persons, "including some of the members and pastors of some of our churches, have been and are being deprived of their civil rights and full and equal protection of the law because of their affectional or sexual preference."

An attempt to delete the phrase, "and pastors," was defeated by approximately 20 votes.

A phrase specifying discrimination in "employment and housing" was removed, partly on the argument that civil rights cover more than jobs and housing and partly because of the implications of the word "employment" on ordination.

The Rev. Samuel Wiley of the Presbyterian Church in the U.S. (Southern) warned that the statement might "suggest tacit approval of a life style I couldn't approve."

Dr. Robert J. Marshall, president of the Lutheran Church in America, specifically cautioned against anything that would appear to condone the ordination of homosexuals.

The Rev. Paul Washington, rector of the Church of the Advocate, Philadelphia, said, "We are talking of basic rights of citizenship."

Dr. Peter Day, chief ecumenical officer of the Episcopal Church, replied, "It is not a civil right to be a pastor of a church."

Among those stressing the importance of the adopted resolution were the Rev. Robert Herrick of the National Gay Task Force and the Rev. William Johnson, a declared homosexual in the ministry of the United Church of Christ.

SALVATION ARMY

Archbishop Hails "Order"

"You can't tell a nun" and "you can't always tell a priest either," but "you can always tell a member of the Salvation Army in the world today," Archbishop Fulton J. Sheen said in praising the Army for its spiritual and social service "visibility."

The Roman Catholic prelate told the 1,200 people attending the 17th Salvation Army dinner in Phoenix that he loved the Army because it has always been able to combine the love of God with ministering to the needs of society's poorest.

He also lauded the organization "because it helps everyone and because Army members are visible in their uniforms," and because of its "spiritual, strong-minded universal approach" to helping the forsaken of the world.

Archbishop Sheen said "we are losing in this world a spirit of sacrifice and discipline" and he noted that the Salvation Army maintains a "rather rigid" discipline in carrying out its work.

In a broad sense, he added, the Army could be called a "religious order."

"I wonder," he said, "if it is one of the very few religious orders in America today that have kept their spirit and principles."

He warned that America has lost discipline in every facet of life, except per-

THINGS TO COME

April

30—May 1, 2: Anglican Fellowship of Prayer Conference, Atlantic City, N.J. For information consult Mrs. R. C. Belleville, 1150 River Road, Trenton, N.J. 08628.

May

17: Nationwide service of witness, "One Nation, Under God," will begin at noon, EDT, at the Church of the Ascension and St. Agnes, Washington, D.C., with simultaneous services to be held in all other time zones. Sponsor is the American Church Union.

30—June 1: Retreat on Prayer (Practice of Prayer in Solitude . . .), Adelynrood, Byfield, Mass., conducted by John Yungbluth of Pendle Hill Quaker Study Center.

haps, at the military academies and on the professional football field.

He stressed that strength of purpose and resolve are moving away from the U.S. toward the Communist nations of the Soviet Union and the People's Republic of China.

"Somehow or other, we have to put together Christ and the cross once more," he said, and he saw the Salvation Army as one group that is trying to do this.

Only the discipline of the cross will lead to a "strong and vital America," he said.

ANGLICAN COMMUNION

Welsh Churches Pledge Work Toward Union

Four Welsh churches entered into a covenant to work for one visible church when they took part in a National Covenant Service in Sello Presbyterian Church, Aberystwyth.

Involved are the Anglican Church in Wales, and the Presbyterian, Methodist, and United Reformed Churches. The Archbishop of Wales, Dr. Gwilym Owen Williams, preached.

The service climaxed discussions which have gone on among the churches for years. The last stage as far as the Anglicans were concerned was last May when the governing body of the church in Wales voted in favor of a bill for covenanting.

An unexpected feature of the service came when representatives of the South Wales Baptist area requested that 10 of their churches who desired to join in the covenant should be allowed to do so as soon as possible. Owing to legal requirements, the request could not be granted immediately.

Representatives of other bodies not in favor of covenanting expressed their good wishes. They included Congregationalists, Roman Catholics, Quakers, and officers of the Salvation Army.

This year promises to be a memorable religious one in Wales. Covenanting coincided with the opening of the "Wales for Christ" evangelistic project in which all churches are engaged. On St. David's Day, the New Testament was published in Welsh. And a great nationwide service of thanksgiving will be held at the ancient Anglican Cathedral Church of St. Deiniol, Bangor.

Bishops Win; Public Floggings to Stop

Two bishops have won a long drawn-out legal battle to end, permanently, public floggings of political militants by tribal courts in Ovamboland.

Ovamboland is a black homeland district in northern Namibia (South West Africa), a sparsely populated area administered by South Africa in defiance of the

United Nations and the International Court of Justice.

The Appellate Division of the Supreme Court in Windhoek, in a unanimous decision, upheld an appeal from the Rt. Rev. Richard Wood, Suffragan Bishop of Damalaland, and Bishop Leonard Aula of the United Evangelical Church in South West Africa.

The bishops had appealed a lower court ruling of March, 1974, which refused to make permanent an injunction against the public floggings. A temporary injunction had been issued by the Windhoek Supreme Court at the behest of the bishops in November, 1973.

The Appeals Court in its recent ruling ordered that tribal authorities be prohibited from detaining and inflicting punishment on "any person suspected of being a member of the South West Africa People's Organization (SWAPO) or of the Democratic Cooperative Development Party (DEMKP)."

Both groups are opposed to South African rule over Namibia.

Ovamboland tribal authorities were also ordered to pay the costs of the bishops' appeal.

English Vicars Accept B&B Guests

Anglican vicars who live in large and old rectories are turning to the bed and breakfast (B&B) rooming business to help in their fight against inflation.

At least several have announced they are doing so to supplement their average \$4,800 yearly stipend. They are the Rev. George Hayden of Colbourne, the Rev. George Anthony, who cares for five churches in the Broughton-in-Furness area of northwest England, and the Rev. Victor Harper of Lowick, also in northwest England.

Mrs. Anthony said the money received from paying guests covered the amount which she and her husband had paid out of their own funds to meet parish expenses.

Sir Ronald Harris, chief of the Church Commissioners who manage church assets, said there was no objection to the "casual acceptance" of paying guests in rectories.

Black Priest Named Dean for Johannesburg

The Rev. Desmond Mpilo Tutu, 44, has been elected dean of the Cathedral of St. Mary the Virgin, Johannesburg, South Africa's largest city.

Dean Tutu, the first black to hold the position, succeeds the Rt. Rev. Timothy J. Bavin, who was dean until his election as Bishop of Johannesburg last September.

Bishop Bavin's predecessor as dean was the Very Rev. Gonville French-Beytagh, an outspoken opponent of apartheid, who resigned and returned to England in 1972,

following his successful appeal of his conviction on charges of violating South Africa's Terrorism Act.

Dean Tutu, who has degrees from the University of South Africa and the University of London, was ordained to the priesthood in 1961.

ECUMENICAL RELATIONS

Forecast Cloudy, but May Clear, if Church Ordains Women Priests

The Episcopal Church's Joint Commission on Ecumenical Relations (JCER) said that it does "not feel able to forecast exactly what the result would be" with regard to its ecumenical relations if the Episcopal Church were to approve the ordination of women to the priesthood and the episcopate.

JCER also said that "in all probability" discussions with the Orthodox would not be terminated if this step were taken by the Episcopal Church. The commission said that while "Roman Catholic opinion can be found on both sides of the question," it is unlikely that the church will change its policy in the near future.

On the other hand, JCER continued, "our failure to admit women to these orders is at present an obstacle to unity" in relations with churches in non-episcopal traditions.

The commission said that it believes the Episcopal Church "must make its decision as the Lambeth Conference of 1968 anticipated, acting as a province of the Anglican Communion and on the basis of a widely shared conviction about the meaning and significance of scripture, tradition, and theological reflection."

COCU

The commission approved unanimously the proposed Consultation on Church Union (COCU) affirmation, "Toward the Mutual Recognition of Members."

However, approval was qualified by three footnotes and a preface with a preamble addressed to Episcopalians.

The affirmation will be recommended to General Convention.

CHURCH OF ENGLAND

York: Gospel, World's Only Hope

Whatever form society may take in the future, there is no hope for it without the gospel, the new Archbishop of York declared in his enthronement sermon.

"I believe that our nation is more sensitive to the attractions of the gospel than perhaps it has been for a hundred years," said the Most Rev. Stuart Blanch.

"We've had our fill of easy recipes and quick solutions and comprehensive cures

and we know now that there's nothing we can do to save ourselves," the former RAF navigator said.

Archbishop Blanch, 56, who was installed as successor to Dr. Donald Coggan, now Archbishop of Canterbury, devoted most of his sermon to the importance of the gospel.

The archbishop, 94th in the list of York prelates, said the gospel offers a way of life "which we either accept or deny" and which "either we live by it or we die in the absence of it.

"If there is one thing which is noticeably absent from our communal life, at least in the west, it is hope for the future," he said.

"We have been tried in the balance and found wanting, and at last this is evident to us all. And with that conviction," he said, "has come a deep despair about human affairs.

"Violence, vandalism, vagrancy, drugs all spring out of this all-pervading sense of despair," he said. "We are without God and without hope.

"We must look to the gospel rather than to the church or to the world," the archbishop declared.

CANTERBURY

Dr. Coggan Schedules Visit to Ireland

The Most Rev. Donald Coggan, Archbishop of Canterbury, plans to visit Northern Ireland and the Republic of Ireland beginning April 8. It will be his first visit there since becoming Primate of All England.

He will be in Belfast April 8, then will go to Londonderry for several engagements. The next stop will be Portrush to lecture at the annual Church of Ireland Clergy Refresher Course.

Archbishop Coggan will return to Belfast for a day and then go to Armagh to meet with Dr. George Simms, Primate of All Ireland, and other church officials.

Before returning to London, he will have several days in Dublin where he will preach in St. Patrick's Cathedral.

ORTHODOX

Group Pleads for State Recognition

A dissident Greek Orthodox group which follows the Old (Julian) Calendar has petitioned the Greek government for legal recognition.

Members of the group, numbering 1.5 million, asked for designation as the "Community of the Genuine Orthodox Christians."

"In view of the revision of the Greek Constitution," the petition said, "we request that the freedom of religious conscience and the exercise of their religious

Continued on page 15

BRIEFLY...

■ Jeannie Willis, visitor to many mission stations around the world and editor of *Mission Information*, recently wrote of the 3 month world cruise of the liner, Queen Elizabeth, with every stateroom booked which means, she said, that "a couple of thousand people shelled out up to \$100,000 each to get away." In contrast, she quoted Louise Goldthorpe, a retired missionary, who said, "I remember the last Christmas we spent in internment camp in the Philippines [WW II]. All the children were calling out: 'Have you heard the good news? Everybody is going to get two whole scoops of rice for dinner today.'"

■ The 71-year old Bishop of Brechin has announced his pending retirement, saying there is a need for young leadership in the church. The Rt. Rev. John C. Sprott, oldest active bishop in the Church of Scotland, began his career as a locomotive engineer. He was consecrated in 1959, in St. Paul's Cathedral, Dundee.

■ Anne Sloane, a Protestant, and Sean Cooney, a Roman Catholic—she is a housewife and he is a construction worker—from Belfast, visited the U.S. to "sensitize" Americans to the situation in Northern Ireland. In their three week visit they pointed out that 98% of the people in Ulster abhor violence and that the various churches have worked very hard to bring peace to their country. Community groups across Northern Ireland, Mrs. Sloane said, resisting military, para-military, and political pressures, are developing "constructive and positive" projects.

■ A sum of \$500,000 is being sought for the establishment of a new chair of Anglican studies at Berkeley Divinity School, an institution that merged with Yale Divinity School in 1970. The chair will be named for the late Walter Henry Gray, ninth Bishop of Connecticut, and a leader in the Pan-Anglican movement.

■ Speaker on this year's Episcopal series of the Protestant Hour is Dean David B. Collins of St. Philip's Cathedral, Atlanta. For almost 30 years, the series has been produced, distributed, and promoted by the Parish of the Air of the Episcopal Radio-TV Foundation. All expenses of the program are met by voluntary gifts to the foundation. The 1975 series began Mar. 2 to run for 15 weeks.

■ Holy Trinity School, Port-au-Prince, Haiti, is now an accredited vocational training school with 300 students in home economics, carpentry, mechanics, and

welding classes. The school has little equipment and the \$5 monthly tuition charge does not go far toward modest essentials. Counting the Head Start group of orphanage children, Holy Trinity School is responsible for educating 1,500 children.

■ Despite a slight decrease in baptisms, Southern Baptist membership continued to rise in 1974, reaching a total of 12,505,842, an increase of 218,496 members. Total receipts for the church last year increased by 11.4% to reach \$1,342,997,051, according to statistics released by the church's Sunday School Board. The annual report also showed increases in total number of churches, Sunday school enrollment, church music program enrollment, Woman's Missionary Union enrollment and mission gifts.

■ Writers from 20 states and 13 foreign countries are represented in the 40th anniversary issue of *The Upper Room*, the daily devotional guide published in Nashville. At least five contributors wrote for the first edition four decades ago. The guide is published in 49 editions and 40 languages for international use.

■ Episcopalians in the five-county Diocese of Pennsylvania may dial the "Bishop's Code-a-Phone" (LOcust 7-4022) to hear a recorded message by their bishop, the Rt. Rev. Lyman C. Ogilby. He addresses himself to a different subject each week. Listeners are invited, at the end of each message, to respond to that subject, or to make other observations, all of which Bishop Ogilby personally considers. The object is to provide a direct means of communication between the people of the diocese and their bishop.

■ A commission on racial injustice for the Diocese of Ohio has prepared a 14-point proposal designed to correct what it calls "a lack of significant racial minority presence in staff and volunteer positions of power and influence at both diocesan and parish levels." The commission recommended, among other things, that three black curates and three black rectors be placed in six white churches by 1978, and that white parishes seek some black people, even if non-Episcopalians, to serve on parish committees.

■ The 38-year-old director of the National Council of Churches' new office on Christian-Jewish relations sees his job as "educating our Christian constituency to recognize Judaism as a living religion." In an interview, the Rev. William L. Weiler, an Episcopal priest, said his role is in fostering human encounters between Christians and Jews in parishes, synagogues, and community events. Judaism, he said, is a "vibrant community of faith" today just as it was in biblical times.

A VISIT TO CYPRUS



Greek women protest loss after displacement.

*In spite of the response
of Christian people to the refugees,
the need is great*

By LEONARD ASHTON

We approached Kyrenia through the mountain pass from Nicosia. The indomitable chaplain of St. Andrew's Church, the Rev. Basil Pitt, drove cautiously along the winding road and our Turkish escort sat silent in the back seat. The road was largely deserted, in striking contrast to my earlier visits when the cars noisily converged towards the lovely harbor and holiday town. In those days this Mediterranean gem of a resort was lively and fresh and beautiful in the glorious sunshine, the colorful cafés

crowded with happy people, the harbor bustling with activity, the picturesque narrow streets bursting with little shops and bright with oleander and bougainvillia, while above and beyond, the pine clad mountains brooding in their beauty reached down to embrace this fragment of Paradise.

But we now approached through mountains scarred and scorched, with large areas of dead trees, brown and withered and torn. Morning sunshine laid bare the fiery destruction of man's pitiless and pathetic rage. The charred ruins of a lovely house crowned a funeral pyre of dead trees and shrubs. As we dropped into Kyrenia, lines of Turkish soldiers on

exercises were moving upwards in single files on either side of the hill. Then we entered the town where the bleak sad streets were largely deserted, most of the shops shuttered or looted, all adding to the sense of desolation. Only a few shops were open, having been taken over by Turkish shopkeepers. Turkish signs proliferated; Turkish soldiers patrolled to and fro like sentries.

We arrived at the Dorana Hotel, now run by the Turks, and we were offered every facility within their limited resources. The Turkish Cypriot waiters were very friendly indeed and were anxious to please, as indeed were most Turkish Cypriots, including the local police. One almost got the impression that some of them seemed uncomfortably embarrassed and apologetic at the magnitude of the calamity which the Turkish Army had imposed upon the Greeks.

On that first afternoon I walked alone around the harbor. A café on the corner was open, and one restaurant "The Red Shark" where five people sat quietly drink-

The Rt. Rev. Leonard Ashton is Assistant Bishop in Jerusalem.

ing. The other buildings were derelict with signs of looting. The painted boats were still idle on the dead waters of the harbor but bore little sign of damage. A few boys flung their lines into the sea where the castle walls, pink in the light of the setting sun, brooded under the Turkish flag. The little narrow Venetian streets beyond the harbor were lifeless, the houses open and abandoned, the contents looted or scattered. The Mosque was under repair, and the minaret supported the limp red flag of Turkey.

I sauntered back along the sea front where the melancholy waves lapped sadly against the rocks. At the Dome Hotel I saw some of the Greek refugees there confined, who are allowed out for one hour every morning and every afternoon. The sun had now fallen behind the peak of St. Hilarian and the jagged mountains stood stark like broken teeth against the opalescent sky. The light breeze felt chill in the fast fading evening light, and slowly I made my way through the debris of the darkening streets towards the hotel, oppressed with the tragedy of this wounded city.

During the next two or three days I met many of the members of the British community, and a more courageous bunch of people would be hard to find. In spite of the difficulties, the looting and the deprivations, they will stay, and it was only in their houses that I caught again a little of the laughter which Kyrenia has lost. Even if their problems continue to multiply they are determined to maintain their traditional pattern of life, with all its British eccentricities — without which Cyprus would be so much the poorer.

The little church of St. Andrew, damaged in the battle and subsequently looted six times, is one of the focal points of the community. On that November Sunday morning nearly 40 people met together and it was an inspiration to join with them in their worship.

So I returned to Nicosia and the Greek sector where the church with its diminished congregation is nobly facing the new and difficult situation, tackling its problems with determination and vigor under the leadership of Archdeacon Nicholls.

The work among refugees cannot be told in a single paragraph, but in spite of a tremendous response by Christian people, the need continues to be great. The children in a tented camp near Nicosia clustered around me to have their photographs taken, while the Rev. Peter Cowan, fulltime chaplain in refugee work, collected an enthusiastic teenage team of footballers to play on the dusty wasteland, and the older people sat and gossiped at their tents. The great need is now educational, cultural and social, and in this work the church is very much involved.

Please continue to pray for Cyprus.

This Darkest Of All Mission Fields

By H. J. SUTCLIFFE

In the General Thanksgiving in Morning and Evening Prayer, the faithful declare: "We bless thee for our creation, preservation, and all the blessings of this life." But do we, really? How thankful are we for the gift of physical sight—the privilege of beholding the face of a loved one, the beauty of a painting, the serenity of a sunrise and sunset, the grandeur and majesty of a mountain range, the rich treasures of great literature? Approximately 400,000 residents of the United States, and millions throughout the world are deprived, at least to some degree, of these priceless opportunities.

It is to minister to the spiritual needs of at least a small segment of this darkest of all mission fields that the American Church Union and the Diocese of Long Island established the Episcopal Guild for the Blind, and called me as director. I have been blind since birth. This ministry

The Rev. H. J. Sutcliffe is Director of the Episcopal Guild for the Blind, 157 Montague St., Brooklyn, N.Y. 11201.

has been able, by God's grace, to serve many since its inception and would like to do more. I urge that you read the following paragraphs carefully and prayerfully as a descriptive overview of the program. I earnestly commend this ministry to your fervent prayers and consecrated giving to the end that he, who gave sight to the blind, may become a living reality in the hearts and lives of blind persons everywhere.

Myrna is a brilliant young woman who teaches music. She was doing graduate work in preparation for the receipt of a master's degree in the field of music. Much of this work and study was done during the summer since she held a full-time teaching position during the regular school year. To fulfill the requirements, extensive reading was absolutely necessary. The problem: where to find persons qualified not only as readers but also individuals conversant with the varied technicalities of music theory, composition and other special pedagogical skills. The large agencies were unable to help. Myrna came to the Episcopal Guild for the Blind and I was able to enlist the aid

How grateful and how thankful are we for the physical gift of sight?

of the necessary qualified personnel. The Episcopal Guild for the Blind was there!

Helen lived with her husband and granddaughter in a two-family house in Brooklyn. She was blind and bedridden. A wheel chair would be of help in facilitating her mobility, insuring periodic fresh air and sunshine as well as occasional visits with friends and attendance at church services. A friend of the family contacted the Episcopal Guild for the Blind. Through the cooperation of the rector of a nearby parish a wheel chair was provided. Helen and her family were grateful. The Episcopal Guild for the Blind was there!

These are but two of the many and varied calls for services which regularly reach the Guild. In each instance, every effort is made to provide prompt and understanding response. In these, and in all other situations where service is provided, it is done as an act of gospel proclamation in work as well as word, in deed as well as creed. In each of these cases and in countless others which daily reach the desk at 157 Montague Street, in Brooklyn, the Episcopal Guild for the Blind is there—to proclaim the love of Christ; there to minister in his name; there to bring comfort, courage, care and understanding; there to provide the teaching and devotional materials of the Episcopal Church in Braille, large type, cassette and disc recording. It is there to offer pastoral counseling to blind persons, their families and friends; there to help (when requested) in the initiation of referrals to appropriate community, state and federal resources for rehabilitation, education and vocational guidance, and subsequent follow-up.

The Guild's work can be truly thought of as the church in microcosm, since it is concerned with every aspect of the church's spiritual and social outreach. The Guild's work is interracial since its clients come from all races; it is ecumenical since all faiths have been and are being served; it is urban since many of the Guild's clients live in cities; it is rural since many

also live in the country; it is a youth work since many of the counselees and clients are young people in high school and college; it is geriatric since some of the Guild's clients are aged. Thus it can be seen that the program and ministry of the Episcopal Guild for the Blind is all encompassing.

The Guild's work, and indeed its survival is truly a miracle in itself. From the above agenda of activities it might be supposed that vast financial sums are available to implement the work. Nothing could be further from the truth! My stipend is \$2,600 per year. This is paid by the American Church Union, and this is all that the Union can afford. Bishop Sherman has most graciously contributed the sum of \$3,900 per year for the stipend of the Guild's secretary, Sister Gretchen Kightlinger (Church Army). Again, Bishop Sherman is doing all he can, since the money for secretarial assistance comes

from The Bishop's Call, which is already strained by many and varied demands upon its resources. Bishop Sherman, has, in addition, provided rent free space and residence facilities for Sister Gretchen, a most generous act for which the Guild expresses deep appreciation.

It can be seen from the above that adequate and sustained support is needed if this work is to continue and expand. How about a Thanksgiving for Sight Sunday on which, in gratitude to God for the precious gift of sight, an offering could be taken throughout the church for its mission and ministry to the blind through the Episcopal Guild for the Blind?

The Guild commends its program to your prayerful consideration and pledges that it will do all within its power (as God enables) to prove worthy of its stewardship to the glory of God and to the salvation of those who are deprived of the priceless gift of sight.

What God?

Say, can it be You are an empty name?
A myth by which the reason is betrayed?
Have we indeed no cause to be afraid
That in the end we'll face Your praise or blame?
Is life then just by chance—an empty game
In which the moves with human beings are played
And one by one unconsciously are made,
And when the end is nothing all the same?
Or does the real lie solely in Your mind,
And are we but the figments of Your thought?
Dear God, is there no answer I can find?
Is there no way in which truth can be bought?

My son, I gave my Son to save mankind.
Love Him, and you will find what you have sought.

John Ford

EDITORIALS

We Defend An Ordination

On March 1, 1975, the Rev. Vaughan Booker was made a deacon in the Episcopal Church [TLC, Mar. 30]. He is serving a life term in prison in Pennsylvania for the murder of his wife.

Undoubtedly the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, his standing committee, and other associates are getting severe criticism for their action, and undoubtedly among the objections is the charge that the law of the church has been violated. In the form for the ordering of deacons, in the Book of Common Prayer (p. 530), it is provided that if anybody knows of any "notable crime" in a prospective ordinand he must declare it, and in that event "the bishop shall cease from ordering that person, until such time as the party accused shall be found clear of that crime."

That is the clear law of the church. But here we must avoid confusing legality with legalism. The church's law seems to have two purposes: one, to forbid the willful concealment of any crime committed by an ordinand, and the other, that whatever the crime is it shall not continue.

Mr. Booker's crime was well known, and he is not a continuing criminal. If his crime committed in the past bars him forever from holy orders, what are we to make of Christ's calling that notorious killer of Christians, Saul of Tarsus, to his apostolic ministry?

All of the canonical requirements for admission to holy orders were fully and carefully complied with in Mr. Booker's case. He has given ample evidence of repentance, vocation, faith, and that zeal to serve which characterizes the true deacon. The Bishop of Pennsylvania has done rightly and well in this matter, and we pray that God will abundantly bless his servant Vaughan Booker's ministry to souls in prison.

Where Are We Headed?

I heard a man preach a sermon the other day about Jesus casting a demon out of a man and he recalled how the demon went into a herd of pigs who were grazing peacefully on the Galilean slopes. And he suggested that suddenly that herd of pigs, who had been indifferent to all around them, blissfully feeding, suddenly started moving frantically downhill, as if they were going somewhere important.

He went on to ask what would have happened if in the middle of that mad plunge towards the abyss of nothing, one little pig had stopped and asked his brother pigs "Hey, brother pigs where are we all headed?"

A rather senior brother pig would probably have told him to shut up because the important thing was to keep moving with the crowd.

And maybe that's what we're doing today. Maybe we can't stop the avalanche all by ourselves but at least we can ask the question of the one little pig "Hey, any idea where we're all headed?"

Perhaps to ask that question is the beginning of real evangelization, of real theological thinking.

This year, unless some unheard of miracle takes place, anywhere between 25 and 75 million people will perish from starvation.

This year another 300 to 500 million children will be so undernourished that even if they survive their brains and bodies will never develop fully.

This year the average per capita income in much of the world will be \$100-a-year while the prices of food, fertilizer and petroleum will skyrocket.

So this is the year we must ask, like the little pig, "where are we going?" And we, as Christians, must be the ones to ask it.

We must ask where is Jesus in the midst of this? Where is the Holy Spirit? Where is the church?

I think we know where Jesus is and where the Spirit is. I think they are where they've always been—with the poor and oppressed as their friends.

And that's where we, the church, should be. With the poor and the oppressed as their friends in their struggle for freedom, for dignity, for justice, for meaning. That's where the church and the world meet.

It won't stop the avalanche dead in its tracks but it is the beginning when, with the Spirit of God in our midst, we ask the question:

"Hey, brother and sister, where are we all headed?"

HUGH McCULLUM
Editor, *Canadian Churchman*

Is Ordination Anybody's Right?

We are talking of basic rights of citizenship," said the Rev. Paul Washington, rector of the Church of the Advocate in Philadelphia, as the question of ordination of homosexuals was being discussed (story on page 6, under NCC).

"It is not a civil right to be a pastor of a church," replied the Episcopal Church's ecumenical officer Dr. Peter Day.

We hear much talk nowadays about the right of some people to be ordained. Christians must be concerned for the rights of all people, once they are convinced that somebody's rights are being violated, threatened, or denied. But to place ordination to the church's ministry within the category of civil rights is to imply that the state has the right to prescribe the terms of eligibility for that ministry—a concession which no Christian should be willing to consider for a moment.

Altogether apart from the question of whether the state can prescribe the church's ordination requirements there is the fact that neither scripturally nor historically is there any basis for regarding ordination as a matter of right. Correction: God has a right to call, the person has a right to accept the call, the church has a right to ordain or not to ordain. But nobody has a right to say to God or to the church "You must ordain me because, regardless of what you want, it's what I want—and it's my right and I demand it!"

Living with the Easter Season

By the Rev. H. BOONE PORTER, JR.

Over 25 years ago, I can remember the late Fr. Truman Heminway sitting in his farmhouse in Vermont, stroking his gray beard, and pronouncing in his powerful voice that the trouble with the Episcopal Church was that it had failed to revive the Great Fifty Days.

I had just learned in seminary what the Great Fifty Days were (i.e. the 50 day period from Easter through Whitsunday) so I agreed dutifully, although I had no idea how one was supposed to "revive" them. It seemed to me then that the Episcopal Church had many greater problems. (Back in those days, the big issue was whether or not there should be a special bishop to serve the Armed Forces.) After 25 years, I am not so sure that there are "many greater problems."

The Great Fifty Days celebrate the proclamation of the resurrection, the hope of life eternal, the knowledge that Christ has triumphed over sin and suffering and death, the faith that the ascended Lord is our high priest ever interceding for us, and the awareness of the living presence of his Holy Spirit in the church. All of this is precisely the good news of the Gospel. This is the "paschal mystery" which is the heart of Christianity. To communicate this mystery, to enable people to experience the reality of it, to help the lives of individuals and communities be transformed by it—all of this is indeed central to the purpose of the Christian church. If we are not addressing ourselves to this, then this is indeed "the trouble with the Episcopal Church."

The significance of Easter is such that we really do need an extended period to express it. It includes the meaning of the Old Testament Passover which itself involves a celebration of spring-time with the eating of bitter herbs from the garden and the sacrifice of a lamb, and the historical commemoration of the escape from slavery in Egypt, the passage through the Red Sea, and the journey toward the promised land. This is united with the specifically New Testament Passover celebrating the resurrection, the ascension and glorification of Jesus, and the sending of the Holy Spirit to his followers. This feast occurs at the time when the passage through the Red Sea and the resurrection of our Lord happened and also the time

when, at least in the Northern Hemisphere, physical nature itself proclaims the power of God to bring new life to birth and to manifest his glory and his beauty in all that he has made. When theologians and liturgists use the expression "paschal mystery," they are referring specifically to this dramatic unity of different themes at different levels of spiritual, human, historical, and even natural experience.

One aspect of the paschal mystery which is sometimes forgotten is its dynamic presentation of the doctrine of creation. The Easter vigil begins, as does the Bible itself and the creed, by affirming God as Creator. When Christians see



spring flowers, hear the songs of birds, or relish the first radishes and scallions from the garden ("bitter herbs"), we do so with a perception far beyond the sentimental pleasure of the secular world. We are enjoying the harbingers of a renewed creation, the signs of the God who is himself, as St. Augustine says:

Ever old, ever new, yet making all things new.

The doctrine of creation has great urgency today with the crisis of world food production, the exhaustion of natural resources, and the widespread reluctance to enforce strict environmental controls. All these issues involve most difficult questions deserving the most serious thought and prayer. The Christian conviction as to the goodness of the natural world and its place in the providence of God are major considerations which are important for the church to affirm.

The place of creation in the paschal mystery is liturgically expressed not only in the Easter vigil, but also on the three days preceding the feast of the Ascension of our Lord. These three days, known as rogation days, deserve attention. The Standing Liturgical Commission is now considering giving greater expression to the theme of creation in the eucharistic

proper of the previous Sunday—something which both the Green Book and the 1928 Prayer Book fail to do. Meanwhile, the secular world has long since adopted our rogation days for what is variously called Soil Stewardship Week, Natural Resources Week, etc. The principle organization encouraging this observance is the National Association of Conservation Districts (NACD) which publishes a variety of printed materials each year available at a nominal price for churches, schools, clubs, etc. For this year, there is an attractive booklet, "Test of Strength," intended as a resource for clergy. It discusses soil conservation questions and agricultural issues as viewed in a broadly Christian context. There also are bookmarks, church bulletin folders, paper place mats, and posters all printed in color with this year's picture: a southwestern landscape scene painted by the famous American artist, Peter Hurd. Mr. Hurd himself worked for many years as supervisor of a local conservation district in New Mexico. The "church program blank" containing this picture on the front, can be very suitably used by Episcopal churches for mimeographing their weekly program folder. The use of such material from a "secular" source may serve to remind parishioners that the message of the church sometimes reaches far beyond her own borders. All these items can be ordered from NACD Service Dept., P.O. Box 855, League City, Texas 77573.

I love what the first chapter of the Epistle to the Colossians does with the story of creation. It tells us what the first chapter of Genesis is really all about. The church is indeed the body of Christ, but it is also his garden. When the body image is over emphasized, things can become too regimented, too organized, too boxed-in. A garden is to be planted and watered. A multitude of plants come up bearing different flowers, different fruits, and different seeds. Should we not spend more time thinking of the church in precisely these terms? The parables of our Lord strongly recommend it! When Mary Magdalene saw Jesus on that first Easter morning, she supposed him to be the gardener (St. John 20:15). Will we be fortunate enough to see him through the same eyes?

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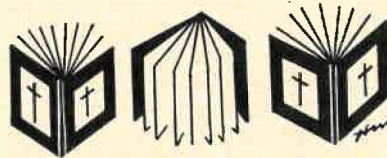
THE LIVING CHURCH
407 E. Michigan St.
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Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

Many of us feel that if the General Convention authorizes the ordination of women to priesthood and episcopacy we shall not be able to stay in a church that has abandoned the apostolic ministry. But where can we go? Our bishop says that this decision is inevitable. Please, sir, have you any counsel or comfort for those of us who can't live with that?
Mrs. F.L.W.

Your bishop speaks as a heretic. Nothing is inevitable except the will of God. Conceivably, the GC (which is not infallible) may authorize the priesting of women; conceivably, this is counter to the will of God; conceivably, as a result of flouting the will of God this church will split into two—the church of the loyalists and the church of the deviationists. You must then choose which of these two represents the one holy catholic and apostolic



church of Christ. If you choose to stay and not be moved you may be sure that you will not stand alone. The burden of demonstration falls upon those who move, not those who stay; and it is those who would abandon the order of ministry that has been in the church from the beginning who will be the deviationists.

This talk about inevitability is of course a pressure-tactic. It assumes that Episcopalians are people of the plastic sort who, once sold on the proposition that something is sure to come whether they like it or not, docilely resign themselves to it and start learning to live with it before it happens. Now is the time to give notice that some Episcopalians think for themselves, have moral backbone, and cannot be manipulated by any such propaganda. If this can be clearly established now, who knows what wonders the Lord will bring to pass at GC 76?

You are a warm admirer of St. Paul, even suggesting recently that in some ways he was gentler than Jesus. Perhaps you can explain how I Corinthians 5:4-5 fits your case.
H.G.

Paul is writing to a congregation among whom is one who cohabits with his step-mother. The brethren seem to take the matter very lightly. Paul gives this instruction: "You all being assembled in the name of the Lord Jesus, and I with you in spirit, with the power of the Lord Jesus over us, this man is to be consigned to Satan for the destruction of the body, so that his spirit may be saved in the Day of the Lord" (*New English Bible*).

What this "consignment to Satan" consisted of, as an act, is not known. Was it excommunication? Or was it the invocation of a curse that would destroy the offender's body? The world outside the church was Satan's realm, so that to cast a Christian out into that world was to consign him to Satan. Or possibly Paul was using a colloquial term, a slang expression of the day, which the Corinthians understood perfectly well but whose exact sense is hopelessly beyond our recovery. After all, he had no idea that he was writing "Bible" for Christians of 19 centuries later.

We can, however, apprehend the intent and purpose behind Paul's enigmatic expression. About this there are two important points to note. First, the brethren are to assemble *in the name and with the power of the Lord Jesus* as they decide what to do with the offender. The excommunication of an unrepentant offender is not contrary to the mind of Jesus as that is expressed in Matthew 18:15-17. The judgment is that of the merciful Lord himself.

Secondly, the purpose toward the offender is not retribution but *that his spirit may be saved in the Day of the Lord*. The consignment to Satan is not consignment to hell; its purpose is entirely salvific. There are some people who cannot or will not receive the gift of repentance, which makes possible their reception of saving grace, until the hour of their death. Evidently Paul reasoned that such was this man, and who are we to say that he was wrong?

He did not mean anything like turning the man over to the "secular arm" for destruction. It was left for later generations of Christians to arrive at that disciplinary refinement, which raises a nice question about progress, doesn't it?

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.

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ST. LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

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 2420 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

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
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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 H Eu 8 & 10; Daily as announced

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

OMAHA, NEB.

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Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

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The Rev. John M. Crothers, c
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NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
The Rev. Richard W. McIlveen, v
Sun HC 11:30; EP 1st Sun 3:30

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

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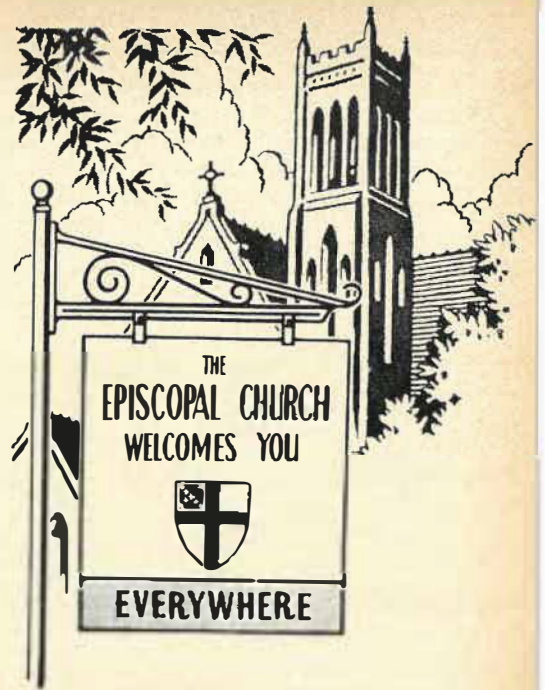
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RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 & 12:15 H Eu; 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley

Sun HC 8, 9, 11 (1S) MP 11. Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15; HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

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NEWS

Continued from page 8

duties and worship be in force for believers who follow the Julian Calendar."

The Orthodox Church of Greece follows the Gregorian Calendar, the common western calendar issued in 1582 to correct the method of counting days instituted by Julius Caesar. The Julian Calendar was about 10 days off when Pope Gregory XIII instituted his reform.

WEST VIRGINIA

Priest Requests Arrest of Two for "Harassment" in Textbook Feud

The Rev. James Lewis of Charleston, W.Va., who defends the English textbooks that are the center of months-long school feud, swore out a warrant for the arrest of a man and his wife whom he charges with "harassment" by telephone calls.

The rector of St. John's Church took the legal step against Robert McCune and his wife.

Mr. McCune was arrested at an anti-textbook protest in the Board of Education auditorium and later released on \$500 bail. He was charged with making threatening telephone calls.

Fr. Lewis said he received a number of calls on two evenings—during the broadcast of a two-part television program on the Ku Klux Klan. He charged that Mr. McCune identified himself when he called.

THEOLOGY

Liberals, Conservatives Ignored Chardin "Impact"

The controversial Jesuit philosopher and paleontologist, Pierre Teilhard de Chardin, died in relative obscurity in New York 20 years ago after four years of being "occupationally dissatisfied," according to a recently published article.

"Teilhard de Chardin lived and died an outsider, and remains a stranger," commented John Deedy, editor of *Commonweal*, writing in *The Critic*.

Yet, shortly before his death, according to Mr. Deedy, "Teilhard was in excellent spirits" and was happily visiting a friend with whom he had shared expeditions in Asia years before.

Noting that the priest had long prayed that Easter Day would be the date of his "escape from life," the editor reported that the death of the Jesuit on Easter, April 10, 1955, had little impact on the Catholic community.

"By and large the diocesan press passed it by for weightier stuff, . . . *Commonweal* took no notice. Nor did Donald McDonald in the syndicated column that was the liberal Catholic press's touchstone of respectability. *America* (the Jesuit re-

view) handled the death in one cautiously worded paragraph in a column of notices."

He added that "only a handful" of people turned out for the funeral service in St. Ignatius Loyola Church, including the French ambassador and a few Jesuits.

From 1951-55 the priest lived in New York where he was a research associate for the Wenner-Gren Foundation for Anthropological Research. "Some have spoken of him in the same breath as Aristotle and Aquinas" and regard him as a "giant of the 20th century," the editor observed.

"The fact is that Teilhard appears to have been occupationally dissatisfied much of the time in New York," said Mr. Deedy, quoting a letter from the Jesuit written some four months before his death which said, "Time goes by, and for six months there has been nothing of real importance in my existence . . ."

Pointing out that a "depression set in" which prompted Fr. Teilhard to ask a friend to pray for him "that I may not die embittered," Dr. Deedy commented that the priest could hardly be blamed since the Vatican had kept a wary eye on him since 1922 and forbade publication of his works.

Mr. Deedy noted that on the day of his death, Fr. Teilhard arose early and celebrated mass, feeling a "little tired." He then went to St. Patrick's Cathedral for a pontifical high mass for while, according to a biographer, "he was no lover of ecclesiastical pomp . . . it seemed as if he could not have enough of the resurrection."

In the afternoon, the Jesuit strolled through Central Park, enjoyed the twin production of *Pagliacci* and *Cavalleria Rusticana* at New York City Opera and stopped for tea with a friend of bygone days. He spoke of the "magnificent day," but suddenly toppled to the floor. He had suffered a heart attack and soon died. He was 73 years old.

Mr. Deedy related that the Rev. Pierre Leroy, Teilhard's friend from his second Peking (expedition to China) period, and the pastor of the St. Ignatius community, accompanied the body to its burial place—after a low requiem mass—in the Jesuit cemetery of St. Andrew-on-Hudson, 60 miles north of New York City.

The ground was too hard for burial and the coffin was placed in a temporary vault until spring. When burial did take place, neither friend nor minister was present. Even the headstone was incorrectly carved.

Mr. Deedy wrote that "a radically evolved world of religion left the departed Teilhard further isolated in the church he had hung in with. St. Andrew's was closed down, and the buildings sold to the Culinary Institute of America. The cemetery remains but the odors that waft over it are not those of sanctity but of food."

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