

# The Living CHURCH



**Ending the Paschal  
Season**

*- H. Boone Porter, Jr.*

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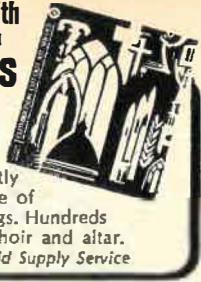
**Dealing with Death**

*- Charles U. Harris*

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# AROUND & ABOUT

— With the Editor —

Anne Sexton was a beautiful poet and, in her own way, a godly person. She had a powerful, original, almost obsessive awareness of God in people and in things. She committed suicide on October 4, 1974. Reading her posthumously published last book of verse (*The Awful Rowing Toward God*, Houghton Mifflin, \$5.95) I have wondered how anyone who found God so real could find human life so dreadful.

These few excerpts from her verses convey some sense of her God-awareness.

God owns heaven  
but He craves the earth,  
the earth with its sleepy little caves,  
its bird resting at the kitchen window,  
even its murders lined up like broken  
chairs,  
even its writers digging into their souls  
with jackhammers,  
even its hucksters selling their animals  
for gold,  
even its babies sniffing for their music,  
the farm house, white as a bone,  
sitting in the lap of its corn,  
even the statue holding up its widowed  
life,  
even the ocean with its cupful of  
students,  
but most of all He envies the bodies,  
He who has no body.

(from *The Earth*.)

There is joy  
in all:  
in the hair I brush each morning,  
in the Cannon towel, newly washed,  
that I rub my body with each morning,  
in the chapel of eggs I cook  
each morning,  
in the outcry from the kettle  
that heats my coffee  
each morning,  
in the spoon and the chair  
that cry "hello there, Anne"  
each morning,  
in the godhead of the table  
that I set my silver, plate, cup upon  
each morning.

(from *Welcome morning*.)

And God is filling me,  
though there are times of doubt  
as hollow as the Grand Canyon,  
still God is filling me.  
He is giving me the thoughts of dogs,  
the spider in its intricate web,  
the sun  
in all its amazement,  
and a slain ram

that is the glory,  
the mystery of great cost,  
and my heart,  
which is very big,  
I promise it is very large,  
a monster of sorts,  
takes it all in—  
all in comes the fury of love.

(from *The Big Heart*.)

But for some reason, and this we cannot learn from her writing, she found the human body loathsome; e.g.:

Man with his small pink toes,  
with his miraculous fingers  
is not a temple  
but an outhouse,  
I say aloud.

That is from a poem entitled *After Auschwitz*. She is expressing the horror and shame that the truly human being feels at the remembrance of such human atrocities as Auschwitz; but she blames the abomination not on the human spirit but on the body. Over and over again she voices this self-loathing that comes from a sense of defilement by residing in the house of flesh. She had a gnostic body-theology, according to which the spirit would be lovely and free if it were not enslaved and corrupted by its prison of vile flesh.

Anne Sexton, I can't help thinking, was on her way to becoming a poet of the Incarnation, a celebrant of the Word made flesh and dwelling among us and in us. I can't help feeling also that if somebody could have taught her a prayer from, of all people, Charles Baudelaire, it might have been the means of saving her from despair of life. It reads: "O Lord, give me the strength and the courage to look at my body and my heart without disgust."

It's too late to do anything for poor sister Anne except to pray that in paradise she finds existence more to her taste than she found it on earth. But it isn't too late for us still in the flesh to learn how to look at, and pray about, our body and our heart. If we find disgusting things in our heart they are of the spirit and not of the flesh. If we find weakness, ineptitude, aches, and increasing dilapidation in our flesh we should feel grateful love for this dear gift of God which St. Francis, who loved asses, tenderly called Brother Ass.

An old Latin verse, traditionally attributed to the emperor Hadrian, apostro-



phizes the soul as an "odd little comrade, comfortable guest." Christians should regard the body with the same affection: a funny old house, not growing any newer and fancier with the years, but homely, comfortable, the scene of all our happy times, and the source of none of our real sorrows.

In polite church circles nowadays, heresy hunting is accounted among the deadliest of sins. I'm not doing it now. Hunting involves getting off your chair and going out and looking for something, and that I don't have to do. If anybody in the present-day Episcopal Church will quietly sit where he is and read his mail he will not need to do any hunting.

From a neighboring diocese comes a parish newsletter, with this message:

"The question many Christians ask regarding the Easter story is, in my opinion, the wrong question. I regret that followers of Jesus leaned so much on the facts of the resurrection as part of the Jesus message, because it tends to cause endless confusion and skepticism among most of us. You are not in the minority of the faithful if you happen to believe that when you die you die, and that bodily resurrection for Jesus or anyone else is not part of God's plan. Many pastors preach, many scholars teach, and most Christians believe, if given the chance, that the New Testament accounts of Jesus being seen after the resurrection are simply not true. No one suggests that these writers were offering falsehoods to all who would follow Jesus, simply that they were trying to make the impact of his life a reality for new believers. Unfortunately the resurrection appearances of our Lord pose far more problems than they solve."

This cleric is wrong in thinking that most of "the faithful" believe that "when you die you die, and bodily resurrection for Jesus or anyone else is not part of God's plan." Is he confusing "bodily" with "physical"? If so, he hasn't been taught his theological semantics very well. He confuses his faithless friends with the majority of Christians. By no stretch of language can disbelievers in the bodily resurrection of Christ be numbered among "the faithful." Throughout 19 centuries of Christian speaking "the faithful" have been, by universally accepted definition, believers in the resurrection of Christ, and nobody has a right to take this term and try to make it mean anything other than what it has always meant. To be among the faithful is to believe precisely what this unbelieving clergyman denies.

Any church that regards with tolerance such teaching as one permissible point of view among others raises a nice question about its own corporate adherence to the Faith Once Delivered.

If you are a clergyman there's a good chance that the name of William Barclay means something to you. It means a good deal to me because over many years of sermon preparation I have found his books of biblical commentary and exposition an ever present help in time of need. He is a Scotsman, a Presbyterian I think, and has written his autobiography, published in England (Mowbray's) under the title *Testament of Faith*. I have before me only some excerpts, published in *Church Times* of London (Feb. 28). Here are a few goodies:

"I can and do work. Colin Brooks said, 'The art of writing is the art of applying the seat of the pants to the seat of the chair.' This I can do—and in this I am in good company."

"Nothing has done more harm to the pulpit than 'topical' preaching. If a man is constantly seeking ideas out of his own head, he will certainly be in trouble. If he pronounces on this, that and the next thing, he will be talking about things about which he knows nothing."

"Bishop Bertram Pollock has said that the problem of preaching is to speak *non nova sed nove*, not fresh things but in a fresh way. I may be only indulging in self-defense and self-justification, but I think that there is something to be said for the conviction that it is important to make the old truths live with a new life, to compel men to see the true meaning of that which they have always known, to stab them awake to the wonder of the great things which they have dully accepted. Discovery is important—but so is rediscovery."

#### NOTE TO R.H.

No, I'll have to stick to my cyclical theory of history. Non-biblical, you call it? Read Ecclesiastes some day. To be sure, history moves forward (not upward) on something of a line, a very tortuous, zig-zaggy line with a lot of back-tracking and meandering. I don't deny that, but you deny the complementary truth that there's something undulant in its movement, circular and cyclical. The Greeks have at least as much to teach us about this as the Hebrews. History never repeats itself, yet it never ceases to say the same old things over and over again in new patterns and configurations. As my friend Koheleth puts it: "The thing that hath been, it is that which shall be; and . . . there is no new thing under the sun" (Eccl. 1:9).

I have just learned of an enterprising fellow who has the good sense to share this view of history. He published this ad: FOR SALE. CHEAP. CARLOAD OF UNUSED 1935 CALENDARS. YOU CAN MAKE A REAL KILLING IF THIS YEAR EVER COMES BACK.

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**The Living  
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Volume 170      Established 1878      Number 18

*An independent weekly record  
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and the views of Episcopalians.*

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**THE KALENDAR**

May

4. Rogation Sunday/Easter 6
5. Rogation Day
6. Rogation Day
7. Rogation Day
8. Ascension Day
9. Gregory of Nazianzus, B.
11. Sunday after Ascension Day/Easter 7
18. Pentecost (Whitsunday)
19. Monday in Whitsun Week
20. Tuesday in Whitsun Week/Alcuin, D.
21. Ember Day

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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.*

**Letting Rome Catch Up**

We are all too quickly approaching what may well be the most historic General Convention of the Episcopal Church, when the problem of ordination of women to the priesthood will be resolved one way or the other. One of the more logical reasons for not ordaining women to the priesthood has been that it is a sacred order unique to the historic catholic churches. It therefore necessarily follows that a change of this magnitude requires a common acceptance by all communions claiming the historic three-fold ministry.

I suspect that this line of reasoning in many instances may be influenced, albeit subjectively, by the desire not to rock the boat now that we seem to be near to some degree of recognition of Anglican holy orders by the Roman and perhaps Orthodox communions.

I also suspect that 400 years ago Cranmer *et al.* wrestled with the reverse of this argument, that is, loss of the true catholic nature of the Anglican Church by permitting priests to marry, using the vernacular, rejecting papal authority, etc. Similarly, if equal access to holy orders regardless of sex is a just move and reflects the will of the Holy Spirit in this time and age, then it would seem to me that we can well afford to wait another 400 years for Rome and others to catch up with us again.

NORMAN A. HULME

Delmar, N.Y.

It has recently been objected on several occasions, even in THE LIVING CHURCH, that the ordination of women in a licit way would be a precedent of such grave importance that only a universal Christian council could ever legitimate it. Meanwhile, pleas continue to come in from those who urge that Anglicans should not act unilaterally lest relations with the Roman Catholics be impaired.

Apart from the fact that there is indeed a growing feeling within the Roman Catholic Church that women's ordination should also be admitted in the church catholic (though admittedly this is a minority feeling), one could also say that the Roman Catholic Church has also acted unilaterally in the past by adding to the deposit of faith that which extends beyond the bounds of scriptural and traditional doctrine. And without consulting the rest of the church! For example, the promulgation of the bodily assumption of the Blessed Virgin Mary in 1950. And despite the urgent plea of the Lambeth bishops when they met for the first time in 1867 that the Roman Catholic Church should guard against the "practical exaltation of the Blessed Virgin Mary as mediator in place of her divine son . . ."

Fortunately, this particular precedent has not proved to be an entirely insuperable ecumenical obstacle. What reasons are there,



therefore, for the assumption that the ordination of women in the Anglican Church would be an insuperable ecumenical obstacle? If that unity which we seek is going to be based upon an essential minimum of doctrine, a consensus on necessary practice, plus the acceptance of a certain degree of pluriformity in order to accommodate others, then I can see no reason why either the Roman Marian dogmas or the ordination of women should turn out to be insuperable obstacles. After all, there is much to be said for the view that women should share Christ's ministry. Some express this by promulgating dogmas which assert that in belief woman shares the Son of God's reconciliation; others express this in practice by sharing the Son of God's priestly ministry of reconciliation with women. If eventually catholics come to see that both are related, there will be no ecumenical problem from that direction if and when Anglicans do decide to allow women to share in Christ's priestly ministry. If the notion still seems to be incongruous because of the sex problem, then the onus is upon them to show why the sex of the Mother of God was no problem when it comes to sharing the ministry of God's Son.

(The Rev.) PETER STAPLES  
Stateuniversity of Utrecht  
Utrecht, Netherlands

### The Changeability of Symbols

One of the sound theological arguments against women's ordination is that Jesus himself never chose women to be among the apostles. This action may have been a conscious selection that should concern his church for all time, but it may also have been a very practical selection. It would indeed seem strange (and perhaps even immoral) for a sexually mixed group to travel together as people had to travel in Jesus' day, sleeping only where they could find a place, changing garments, bathing, and concerning themselves with the other necessities of life. The church may have simply carried on the tradition even after the apostles and their successors became more settled and established merely because the tradition had been established over two or three hundred years.

To me, however, the most convincing theological argument against women's ordination is that it changes drastically the symbolism of the church as the bride of Christ. Considering that the church as an organism is symbolically female and that the individual members are its children, and considering the fact that the priest in celebrating the eucharist is the representative of the Great High Priest in that action, it would appear that the priesthood would necessarily have to be male in order to preserve that symbolism. Otherwise the symbolism might appear to become a homosexual one.

On the other hand, however, the church has never objected to changing the form of an outward symbol for legitimate reason as long as its inner meaning is preserved. For example, no church historian or theologian worth his salt would not agree that baptism was originally by immersion. The symbolism is explained by St. Paul when he points out that we are *buried* with Christ in baptism. Nevertheless, the church saw fit under certain circumstances to utilize another form of baptism, and pouring became the rule rather than the exception through the processes of

time. As far as I know, moreover, no council was ever called to specify the change; it just simply evolved. Just as it is possible to continue to recall the inner meaning of the outwardly changed sacrament, so it may be possible to continue to recall the inner meaning of the relationship between Christ or his representative and the church.

Perhaps the most important argument against women's ordination is a practical one: the impairment of relations between the Episcopal Church and other branches of the catholic faith. Perhaps if a truly ecumenical council (and I don't mean COCU—Lord, deliver us from that) would make the decision for change, there could be little question as to the mind of the Holy Spirit in the church. I don't foresee such a council in the near future, however, and in the meantime the Episcopal Church has an important decision to make.

Either direction the Episcopal Church takes concerning the issue will undoubtedly leave many unanswered questions in my own mind.

DALE O. RAINS

Baton Rouge, La.

### Bishop Welles's Statement

In the March 14 issue of the *National Catholic Reporter* there is printed a statement by the Rt. Rev. Edward R. Welles, retired Bishop of West Missouri, with regard to his action in the ordination of 11 women to the priesthood in Philadelphia. I find it both surprising and uncomfortable that we must read important statements with regard to our own family in publications of other branches of the church.

(The Rev.) EDWARD C. CHALFANT  
St. Mark's Church

Columbus, Ohio

### Capital Punishment

Your report of Dr. Coggan's statement on capital punishment [TLC, Jan. 19] shows that he has begged the question. He said, "But leave the final judgment of death in the hands where final judgment rests and where forgiveness can alone be found." This statement is based on the false premise that God will execute the guilty one.

JOHN HULING, JR.

Elkhorn, Wis.

### Churches and IBM

I am writing to express my agreement with your editorial [TLC, Feb. 9] entitled "Churches, IBM and South Africa."

It will be most interesting to see what kind of reply you get to your offer of the pages of the magazine for a statement of the "rationale for this action."

As a businessman I believe the position being taken by the people of this opinion is really illogical as is pointed out in the editorial because they are singling out one circumstance which probably cannot logically be isolated in this way.

However, as a Christian, I am more concerned to see the church going off on tangents such as this in a world so in need of keeping our faith and priorities in order and remembering life is really about love and charity.

WILLIAM E. KIMBERLY

Milsons Point, N.S.W., Australia

## Prayer Book Revision

For many years I have been a subscriber to TLC, and have usually admired, or at least respected, its editorial position. Lately, however, I have become increasingly disturbed as to your apparent attitude toward Prayer Book revision. The latest thing to bother me is the editorial note commending the resolution of North Carolina, even while you say you report it "without comment."

I have used the Green Book "First Service" eucharist for some time. It contains almost identical language with the 1928 Prayer Book, merely simplifying a few clauses, and of course changing the order, which I think a tremendous improvement. There is no occasion in this service for a charge of deserting the traditional language of the church. Even "And with thy spirit" is still intact! Certainly it gives conservatives like myself, who love the Prayer Book language, an acceptable service, without the necessity of the divisive motion to continue the 1928 Book after the 1979 one becomes official.

The same is largely true of morning and evening prayer, although I have not yet used them in parish worship. But I have extensively used the First Service Burial and find it excellent. I have had two requiems in the past few months, with fairly full congregations, and have used both the burial and requiem in their Green Book First Service forms, the traditional language ones.

The people were delighted with it. They fit together beautifully and provided an excellent intercession that is most fitting for a burial, without having to pray that all Christian rulers will "punish wickedness and vice"—at a burial??

May I point out that the only *legal* way to conduct a 1928 Prayer Book requiem is to read the *entire* burial office, then the *entire* holy communion, for "Christian rulers" and all, two back-to-back services, with much repetition and redundancy. There are those who shorten it, of course, by violating rubrics, but I cannot approve of that either.

Especially noteworthy is the new lectionary for the eucharist, where *much more of the Bible* is read over 156 Sundays of three years, and where *three* lessons are provided, and I normally read all three. The Old Testament lesson usually fits the Gospel beautifully, without the clumsy provision of reading a part of morning prayer first, which very few do anyway. The scripture reading alone highly commends the new revision. Surely THE LIVING CHURCH is not opposed to the reading of the Bible in church, in a tongue *understood* by the people, such as the RSV, which is really an updating and correcting of the KJV, but keeps the same beauty of language. I, too, like the traditional language and the beauty of traditional forms, but surely we do not have to make a *fetish* of it, by allowing difficult words to be misunderstood. The most important thing is that the people hear the Word of God *read* and *taught*. (I also insist on having the sermon at the early service Sunday, too, as the Prayer Book rubric requires.)

The Holy Spirit is moving the church to re-think its worship. Of course new liturgies are not the only things we need today, but they are a part of the total picture. The sad part is that so many are opposed to any reform, or to any new insights, just as the Pharisees of old were. Constructive criticism

*Continued on page 15*



# The Living Church

May 4, 1975  
Rogation Day / Easter 5

For 96 Years  
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## EPISCOPATE

### A Coadjutor for Long Island

The consecration of the Rev. Robert C. Witcher was held in the Cathedral of the Incarnation, Garden City, Long Island, with the Rt. Rev. John M. Allin as chief consecrator.

Co-consecrators were the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, and the Rt. Rev. Iveson B. Noland, Bishop of Louisiana.

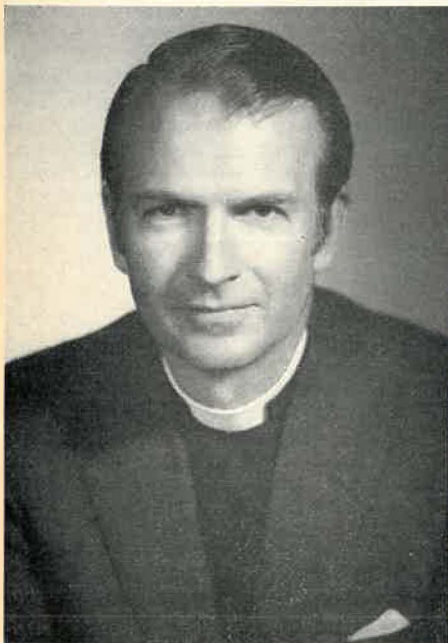
The Rt. Rev. Heber Gooden, Assistant Bishop of Louisiana, read the salutation. The Rt. Rev. James W. Montgomery, Bishop of Chicago, preached.

Bishop Witcher, 48, had been in the Diocese of Louisiana since his ordination to the priesthood in 1953.

The offertory procession preceding the eucharist, celebrated by the new bishop, included Mrs. Witcher and their two children, Elizabeth and Robert, Jr.

### A Suffragan for New Jersey

Trinity Cathedral, Trenton, was the scene for the consecration of the Rev. Canon G. P. Mellick Belshaw to serve as Suffragan Bishop of the Diocese of New Jersey.



The Rt. Rev. G. P. M. Belshaw, newly consecrated Suffragan Bishop of New Jersey.

Bishop Belshaw, a graduate of the University of the South and General Seminary, was ordained to the priesthood in 1954. His ministry has included seminary teaching, mission work in Hawaii, and urban city parishes.

At the time of his election to the episcopate, he had been rector of St. George by-the-River, Rumson, N.J., since 1965.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop. Co-consecrators were the Rt. Rev. Albert W. Van Duzer of New Jersey and the Rt. Rev. Harry S. Kennedy, retired Bishop of Hawaii.

## WCC

### Leader Criticizes Orphan Airlift

A senior officer of the World Council of Churches criticized the orphan airlift from South Vietnam and said that while there may be limited cases where there is justification for it, most children should remain in their homeland.

Muriel Webb, an Episcopalian and director of the WCC commission on refugee and world service, said in an interview in Toronto that the main priority should be on improving the child welfare services in Vietnam.

"Apart from other risks, it costs \$3,000-\$5,000 each to fly the children out for adoption overseas and only a very few are involved," she said.

"They are only a drop in the bucket," she noted, compared to the thousands who could be helped by using the money for resettlement and other longer range programs.

Mrs. Webb said several agencies of the WCC, staffed mainly by Vietnamese, were working around the clock in all areas of the war-torn land.

The WCC recently asked for \$1 million from member churches to meet the crisis.

## GEORGIA

### Council Acts on Board of Inquiry Decision

At a meeting of Bishop and Council of the Diocese of Georgia, the following resolution was adopted: "Whereas Bishops Daniel Corrigan, Robert DeWitt, and Edward Welles have admitted that their action in attempting to ordain certain

women to the priesthood was in violation of the canons of the Episcopal Church; and

"Whereas the Board of Inquiry appointed by the Presiding Bishop to determine whether the aforesaid bishops should stand trial for their admitted offenses; and

"Whereas the Board of Inquiry in its majority report alleges that the matter is essentially doctrinal, that they are incompetent to act upon it, and that it should be judged by the House of Bishops;

"Now therefore,

Be it resolved that the Bishop and the Council of Georgia, in regular meeting . . . go on record as condemning as irresponsible this evasion of proper responsibility, and further respectfully urge the Presiding Bishop to return to the Board of Inquiry its decision as being unacceptable, directing it to bring a presentment or dismiss the charges, or to declare its inability to reach a decision and resign."

## CHURCH AND STATE

### Gideon Bible Distribution in Question

The Minnesota Civil Liberties Union (MCLU) protested to the state's education commissioner asking that he start proceedings to cut off state aid to the Prior Lake School District. Gideon Bibles were given to fifth graders at Five Hawks Elementary School despite a warning against doing so last year by Howard B. Casmeay, the commissioner.

John Schmidt, the local school superintendent, said Gideon representatives visited the school, gave a "low key" talk to students and then gave Bibles to all students who wanted them. He said the same thing has been done for at least six years.

The Prior Lake School Board agreed informally to allow the distribution. The board was aware of the commissioner's position on the matter last year but "did not wish to support the position," Mr. Schmidt said.

He added that he had recommended to the board last summer that Bible distribution be stopped but the board rejected the proposal.

According to the MCLU attorney, Bible distribution violates state and federal constitutional provisions on separation of church and state.



## York Favors Female Priests

The Synod of York has voted in favor of the ordination of women to the priesthood.

It first approved a motion that there are no fundamental objections to female priests, by a clerical vote of 64-25 and a lay vote of 69-22.

The Synod then approved a motion calling on the church to remove legal and other barriers to the ordination of women by a clerical vote of 56-32 and a lay vote of 63-25.

An amendment that said it would be inexpedient to take any action now was defeated.

The new Archbishop of York, the Most Rev. Stuart Blanch, voted with the majority on all three measures.

So far the diocesan voting on the ordination issue in the Church of England has been fairly even. The final figures will be presented to the General Synod at its next meeting in London.

### MORALS

## "Public Morality" Tied to "Private Morality"

Despite evidence disclosed in the Watergate scandals, some "public morality" in the United States may actually be higher than the average in the so-called "private domain," Dr. Mulford Q. Sibley told a public forum at Augsburg College.

Speaking on the theme, "Private Faith and Public Policy," the University of Minnesota professor said, "We can frequently delude ourselves into believing that our private motivations and conduct are better than those of public figures whose weaknesses have been exposed."

Dr. Sibley, one of several speakers at the forum, said Americans, in judging statesmen and political leaders "often emphasize relatively minor infractions and neglect what ought to be more serious offenses."

He said President Franklin Roosevelt's ordering the internment of 100,000 Americans and Japanese Americans to desert camps without trial and solely because of their race was "far, far more heinous from a moral point of view" than former Vice President Agnew's accepting rake-offs in matters involving public contracts.

And yet, Dr. Sibley observed, "Agnew probably will go down in history as a disgraced public official while Roosevelt will remain something of an untarnished hero."

The professor said that moral education, or "sensitizing ourselves to the ethical implications of our decisions, is a task for the law, the family, schools and the public media, and churches and synagogues."

The "great problem" for churches and synagogues, he said, "is and has been that

a religion which may have begun as prophetic, with ultimate concerns in justice and mercy and worship only of the unseen and awesome Creator, tends to become idolatrous, where the object of ultimate concern becomes in practice the perpetuity of the organization, or of the national state or the preservation of an unjust status quo."

When religions become corrupt and turn into the opposite of prophetic, Dr. Sibley said, they "bless all wars, often support some of the most brutal of tyrannies, not infrequently sanction highly exploitative economic systems, and become exercised by the trivial rather than the weightier matters of the law."

Dr. James P. Shannon, executive director of the Minneapolis Foundation, spoke on the "Distinction between Public and Private Morality."

Public morality, he suggested, is merely an extension of private morality.

Government officials implicated in the Watergate scandals, he said, were guilty of failure first in private morality.

Dr. Shannon, a former Roman Catholic bishop, said Americans too often have raised their children with a narrow view of morality. "We have not instructed them as strongly in the code of public morality and its tie to private morality as we have instructed them in private morality."

The forum was sponsored by the Minnesota Council of Churches; the Augsburg College Political Science Department; the Augsburg College Religious Life Commission; and Bethany Lutheran Church, Minneapolis.

### CRIME AND PUNISHMENT

## "No Good Reason" for Death Penalty

Capital punishment does not deter crime and serves to impede the search for creative and innovative ways of dealing effectively with crime, according to those who attended a conference sponsored by the National Council of (Roman) Catholic Laity held at Notre Dame, Ind.

Dr. Karl Menninger, psychiatrist and founder of the Menninger Foundation, Topeka, summarized a consensus when he said he could find no good reason for capital punishment and expressed his amazement at the "mad rush" of many state legislatures to bring back the death penalty.

While 36 states have reinstated capital punishment, said Elmer Gertz, who argued the case for setting aside Jack Ruby's death penalty, "the future of abolition looks good." He predicted that the U.S. Supreme Court would rule against the constitutionality of capital punishment.

He said that since 1900, the trend has been away from capital punishment and he doubted that the court would attempt to buck the trend. He noted that the central issue is whether the mandatory

penalty for specific crimes is constitutional.

Dr. Menninger, in rejecting the deterrent factor, said that "because people engaged in desperate acts such as murder do not govern their actions with cognitive reasoning" the threat of a death penalty has no meaning to them.

Prof. James Kane, chairman of the University of Nebraska's department of criminology, said the states with the highest numbers of executions also have the highest homicide rates.

He agreed with other participants that rather than capital punishment the real need is for strategies that deal with the causes of crime.

### THE VATICAN

## Cardinal Newman a "Beacon"

Pope Paul hailed John Cardinal Newman, the famed 19th century English convert to Rome, as a man who all his life and "with all his heart" had been devoted to "the light of truth."

"Today," the pontiff said, "Cardinal Newman has become an even brighter beacon for all who are seeking sure guidance amid the uncertainties of the modern world, a world which he himself prophetically foresaw."

Speaking to a group of some 150 people attending the Newman Congress in Rome, Pope Paul said that many of the problems which Cardinal Newman "treated with wisdom," although he was frequently misunderstood and misinterpreted in his own time—were the subjects of discussion and study by the fathers of the Second Vatican Council.

Among these problems, the pope noted, were "ecumenism, the relationships between Christianity and the world, the role of the laity in the church, and relations between the church and non-Christian religions."

## World Investments Only \$120 Million

The Vatican's investments throughout the world amount to less than \$120 million, Egidio Cardinal Vagnozzi said in an interview for *Europa*, a monthly economic supplement issued by four European papers.

The revenue producing funds, the financial officer explained, were used for the upkeep of the Vatican and for financing its administrative machinery, and its world-wide activities.

The figure given on the investments does not include art treasures or its own real estate, which, the cardinal said, "includes mainly buildings housing church offices which cost us money and make no profit."

In response to a reporter's suggestion that the Vatican's holdings might be in the



neighborhood of 300 billion lira (\$480 billion), the cardinal replied, "I'll tell you that the productive assets of the Holy See in Italy and throughout the world are less than a quarter of the sum named by you . . . I am not authorized to specify the figure . . ."

As for the Vatican's portfolio of stocks and bonds, Cardinal Vagnozzi declared:

"Precise instructions have been given not to invest in fields that may be in conflict with Christian morals—for instance, in pharmaceutical companies that produce contraceptives, and in anything else that might be in conflict with peace policies inherent in the mission of the church." The implication was that the Vatican owned no stock in armaments industries.

The cardinal, who is familiar with American management and accounting methods, is president of the Prefecture of Economic Affairs of the Holy See.

## **HOMOSEXUALS**

### **FCC Guidelines Asked**

The director of a Christian counseling center in Arlington, Va., for homosexuals desiring to change their life style has asked the Federal Communications Commission to establish guidelines for commercial broadcasting and television networks presenting the "gay liberation" side of the homosexual and lesbian question.

Guy Charles, a former gay activist who founded Sanctuary House, after he experienced what he terms divine "deliverance" from homosexuality, protested in a letter to FCC chairman Richard E. Wiley the failure of the networks to present the "other side of the life of a homosexual, the life which is filled with loneliness when the body and looks of youth disappear, the rejection, the despair."

"The homosexual minority, under the unrepresentative banner of 'Gay Liberation' groups," he asserted, "assail the media in protests and demands which the same media are beginning to accept to avoid confrontation." The "continuous presentation of homosexuality as a valid, healthy, happy life style" on the network television talk shows is "biased because of the pressures of an activist group," Mr. Charles said.

Based on his own experience as an "active homosexual" for over 37 years and whose sexuality is now re-oriented through desire to change, he said he refutes the "same old Gay Liberation cry that (homosexuals) 'who are unhappy are made so through the pressures of society.'"

There are "many" (homosexual) individuals in the American public "who want to hear a message of hope, or at least help, and who do not need a continuing flow of 'gay is good' from a few 'out of the closet' gay liberationists . . .," Mr. Charles declared.

To counter what he termed the "acquiescence" of the networks and local stations in presenting only the gay liberation position, he advised the FCC that his organization will establish its own telephone alert network, "Operation Truth," through which it hopes to enlist religious groups in protesting programs felt to be "biased and not in the interest of the general public."

### **Bishops Oppose Ordination for "Practicing Homosexuals"**

Bishops of the United Methodist Church declared that they "do not advocate or support ordination for practicing homosexuals."

The statement was approved unanimously at a semi-annual meeting of the Council of Bishops.

There is debate within the church on the issue of ordaining homosexuals and the matter is expected to be on the agenda of the 1976 General Conference.

Last year a Council on Youth Ministries petitioned the General Conference to endorse the ordination of avowed homosexuals.

Wording of the bishops' statement, particularly the phrase "practicing homosexuals," suggested that the church leaders are opposed to the ordination of either publicly avowed or private homosexuals.

There is, however, an apparent reluctance in the church to get into the question of homosexuality that might already exist within the clergy ranks, and several people have warned against any efforts to expose non-publicly avowed homosexuals.

The bishops said they support a statement adopted by the 1972 quadrennial General Conference as part of the United Methodist Social Principles.

The principles, contained in the church's Book of Discipline, state that homosexuals are upheld but homosexuality is said to be "incompatible with Christian teaching."

Statements by the Council of Bishops are not binding in the United Methodist Church which permits only the lay and clerical delegates to General Conference to legislate.

Bishops have no votes in the General Conference.

## **SOUTH AFRICA**

### **Experimental Prayer Book "Reconciling"**

The Bishop of Natal, the Rt. Rev. P. W. R. Russell, has predicted that the new experimental Prayer Book will have a "reconciling and unifying" effect on Anglicans in South Africa.

Bishop Russell is chairman of the church's liturgical commission.

Three alternative forms for the eucharistic prayer of consecration typify the

diverse forms for worship in the new Prayer Book.

The first is a revision of the 1969 Experimental Liturgy of South Africa, intended to show that the Anglican Church in this country is both indigenous and autonomous in matters of worship.

By taking the second form from Series III (trial use worship) approved in England, the South African Prayer Book preserves its links with the Church of England.

Finally, the third form is taken directly from the Roman Catholic Missal. This borrowing, which was done with permission, indicates that ecumenical thinking in South Africa extends beyond a pan-Protestantism to include closer cooperation with Rome.

Publication of the Prayer Book was delayed for more than a year after it had been approved, to allow for its translation into Afrikaans and the major Bantu dialects. One of the alternative prayers for the church in the liturgy is entirely African in origin and style.

The Anglican Church in South Africa is not planning a further Prayer Book revision for at least a decade. Use of the 1662 Prayer Book is still permitted as an alternative to the new book.

## **WALES**

### **Anglicans and R.C.s: Share Resources**

Anglicans and Roman Catholics in Wales have been urged to share buildings and other resources following a study by a joint committee of 24 churchmen.

The committee's report, authorized by the Most Rev. Gwilym Williams, Archbishop of Wales, and Roman Catholic Archbishop John A. Murphy of Cardiff, said:

"It is obviously true that the Church in Wales and the Roman Catholic Church in Wales have a similar ethos and a similar approach to worship, to the Christian year, and to liturgical forms.

"A shared church has a sign value that should not be underestimated."

Accordingly, the report recommended that where the need arises the churches should be encouraged to offer the use of their churches to each other for the purpose of worship.

It also recommended consultation on the possibility of sharing when either church undertakes the construction of new buildings.

Besides church sharing, the report also dealt with belief and authority, scripture and tradition, the eucharist, and the ministry.

On doctrine, it recommended "continuing theological development, by placing the recently-defined Roman Catholic doctrines in a more scriptural and less isolated context."

*Continued on page 14*



# Dealing with

# DEATH



By CHARLES U. HARRIS

**F**r. Andrew Greeley of the National Catholic Opinion and Research Center was quoted in the national press recently as saying that there are four great basic issues of our day: how to secure order and justice; how to resolve the conflict between good and evil; how to relate the sexual revolution to the Christian faith; and how to deal with the question of life after death.

It is this latter question which draws our attention today. It is not an easy

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question to deal with nor a popular one. In a small dynamic country church, the death of a young woman member prompted the minister to prepare a series of thoughtful sermons on death. But the obvious discomfort and anxiety that the sermons produced caused him to terminate the series prematurely. Death is not a question we like to face, as so many of us know when our lawyers suggest that we draw or up-date our wills.

Yet it is a question that lurks always in the background. "In the midst of life, we are in death." It must be dealt with and it is better to do it in the context of normal life than to be compelled to do it in the context of bereavement when we are often unprepared to do so.

What is death? Despite the necessary attention given this question in the Journal of the American Medical Association

and the press, death can be defined in simple terms. It is the termination of physical existence, nothing more, nothing less.

The old truism that there are only two certain things in life, death and taxation, is, for the Christian, only half true. The termination of physical existence is not the termination of life. Death for us is a "rite of passage" to use Margaret Mead's term. While it is manifestly true, and undeniable that our existence in physical form ends, it is also equally true that we do not cease to exist. Instead, we move from one state of being to another state of being.

When I was a child in confirmation class, a time when street cars were a familiar sight on the city streets, the minister likened death to changing street cars, as we did when we transferred from

## Death for us is a "rite of passage"

one car to another to reach our destination. It was a simplistic explanation, perhaps, but descriptively adequate for a child's mind.

But almost anything else we might say about death would be a generalization to be viewed with suspicion. To have meaning death must be considered in the concrete situation. Death is a very different thing to you if you are the person who is dying; or if it is your father or mother; or your son or daughter; or a casual acquaintance; or three hundred people killed in the crash of an airplane in a foreign country, none of whom you know.

But three things are common to most of us. Each one of us must make the final "rite of passage." Each one of us has, or must have at some time, to face the death of a loved person. And we must all face the painful, overwhelming, sometimes devastating fact of loss in every death which has reality for us.

Loss is the way death is experienced, loss for the person who dies and loss for those who loved him or her. The loss is real. It is undeniable. It is a fact we cannot run away from or hide from. Not all the Bible texts or polite, compassionate euphemisms in the world can take away its hurt. If they could, then the love which bound the living and the dead would have been unreal and have had no meaning. But it is real and has meaning.

One of the comforting discoveries of our time, a discovery which thoughtful people have always known, is that loss is best assuaged by grief. That may sound foreign to a person brought up in a society which admires the stiff upper lip, the tearless eye, the business-as-usual approach to loss. But as wise men have always known, grief is not a bad thing to be repressed or held back or hidden deep within ourselves. At least one great religious tradition prescribes for its followers a specified time for mourning, a time when the work of grief is to be done.

It is necessary work, a time when it is good to shed tears, to live with the hurt and melancholy of the soul, to think and speak of the beloved departed, of the times of joy past, of days of laughter and sunshine, of battles fought together, of

suffering experienced together, of all the moments which united two lives as one.

The work of grief is made easier for us when it is met with the loving, quiet, compassionate support of our family and friends. Most comforting of all is the presence in prayers and sacrament of Christ, a presence which seems to break through all mundane concerns to comfort and to assure and to encourage in times of grief.

So is the work of grief done until we are able slowly to rejoin the living in the concerns of the living, remembering with the most constant affection the departed, but having assimilated into our experience their loss creatively and constructively as the Lord would have us do.

But how will you or I respond to the news of our own impending death? W. C. Fields, the famous comedian of another era lay dying in a hospital. He was not known to have any religious affiliation or sentiments. When his friend and drinking companion, John Barrymore, equally famous as an actor, came to see Fields in the hospital, he found him reading the Bible. Barrymore expressed surprise. In explanation, Fields said to his old friend, "When the fellow in the yellow night shirt comes, I want all my bets covered."

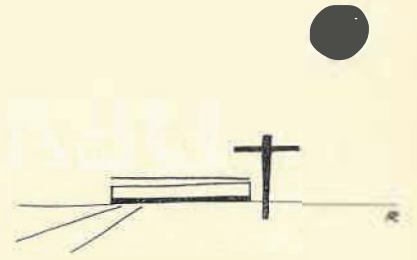
Only a vivid imagination would characterize death as "the fellow in a yellow nightshirt." But when we learn that he is not far from us, we may, as my aged mother did, welcome him as a friend, as the relief from pain and suffering. Or we may respond in fear and dread.

On the purely human level, research at the University of Chicago's Billings Hospital has shown a pattern of reaction which to many people provides a source of solace and which may help us face the end. When the approach of death is sensed or learnt, the first reaction is to deny it, to say, it can't happen to me. Then as its certainty becomes more apparent, resentment and anger follow as one wrestles with the question, why me? Then, at last, comes an acceptance of the fact and a withdrawal, slow but actual, as one anticipates the loss of loved one, home, friends, possessions, and life itself until, at the end, fear has vanished and, in many ways, the world has been shut out. The great Pope John XXIII, on his deathbed, wearied by the attentions of well-meaning people, said, "Please let me be. A pope must die with dignity." And a friend, a doctor who spent his internship and residency at New York's great Bellevue Hospital, said that in all his experience there he had seen only one person die with a fear of death and he was a young person with an incurable disease.

This sermon is cast against the backdrop of the Christian religion. One summation of its teaching about death is found in the Easter Communion Preface of the Book of Common Prayer which tells us that Christ "was offered up for

us and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life."

Christ's resurrection from the dead has destroyed the power of death and has given back to us our ancient birthright, everlasting life. On one occasion he said, "I am come that they may have life and have it more abundantly." His meaning was clear. Life is not, as the pagans believed, a gift bestowed at birth and relinquished when their span of earthly life was ended. Life continues after the physical dissolution of the body. The ego, the person signified when you say "I," the thinking, willing, remembering self, continues to exist with such opportunities of fuller growth and life as lie beyond the powers of imagination.



Paul wrote in his first letter to the Corinthians, "Now if this is what we proclaim, that Christ was raised from the dead, how can some of you say there is no resurrection of the dead? . . . If Christ was not raised, then our gospel is null and void, and so is your faith." He then adds this clinching argument, "If it is for this life only that Christ has given us hope, we of all men are most to be pitied." But Christ has abolished death and the "dead shall rise immortal." "Death is swallowed up," he cries out, "victory is won" (1 Cor. 15: 12-58).

Thus in the greatest and most solemn moment of life, the moment when the fellow in the yellow nightshirt reaches out for us, when earth's small victories pass away, when the pain of loss becomes unbearable and the fear of the unknown blackens the mind with anxiety, when the body's pain becomes more than drugs can contain, and loneliness and physical decay intolerable, when the lightning shaft of personal disaster takes away the beloved youth in his prime or the revered citizen, let us look once again to the roots of our Christian belief. Here we find the incomparable assurance of a love that will not let us go, in the person whose earthly life in the flesh was poured out on Calvary's cross and who was given life again by the Father. In the victory of his dying and in his resurrection, we share. This is our hope and surety. This love will never let us go, in this life or in the life to come. So with the pilgrim folk of all the ages we proclaim with confident faith, "Thanks be to God for the victory which overcometh death."



# EDITORIALS

## The Right Issue of the Arms Business

The business of the “merchants of death” is the theme of a forceful editorial plea by *Commonweal* (April 11) for the reduction or abolition of this nation’s arms trade. Like our contemporary we too have long felt that Americans with any kind of concern for people who may become the targets of American-made arms must recognize that this is our business—not just the business of munitions makers and governments.

But as *Commonweal* presents its case we note that its indictment is restricted to the sale of American military hardware to the Persian Gulf states and other Arab nations, and to the U.S. government’s recent lifting of its arms embargo on Pakistan. It endorses Senator Edward M. Kennedy’s proposal that the U.S. should impose a six-months’ moratorium on arms sales to the Persian Gulf states so that our government can reassess its arms policies for that region.

All of this sounds good to us except for one thing: Why the discrimination? Why not a moratorium on arms sales to *all* countries, Israel included? For unless this policy of ending the business of merchandising death is applied across the boards to everybody, indiscriminately, it will seem to the world at large that our only real concern is to see that some nations can get what they want from us to conquer some other nations who can’t get what they want from us. And in that event the world at large would be right.

If the international arms business is a dirty one it is not made any cleaner by restricting it to buyers who, because they are our friends, may do our killing for us. There is a moral issue here, but we all need to be sure that we are looking at the right one.

## How Superior Is “Private” Morality?

To most Americans, the suggestion that “public” morality in this country is often superior to “private” morality may come as a shocker, and possibly as an insult. For is it not a commonplace among us that the ordinary individual citizen is a pretty good guy, but if ever he gets into politics and becomes a “public servant” you had better not have him for dinner unless you count your spoons before he leaves? The average citizen has not read Reinhold Niebuhr’s *Moral Man and Immoral Society*, but he accepts its thesis that man as an individual is more amenable to moral persuasion than man in the collective.

Recently there was a conference at Augsburg College in Minnesota at which this conventional belief was subjected to some tough-minded analytical treatment (story on page 7). Dr. Mulford Sibley of the University of Minnesota attacked it as a popular delusion. One of the ominous signs of weakness in individual morality, he contended, is to be found in judgments by supposedly “moral” individuals upon the actions of statesmen and

political leaders. As an example he cited the fact that the average citizen is not especially censorious of Franklin D. Roosevelt’s crime against Nisei Americans in ordering them interned, but the same citizen is likely to be a veritable Jehovah in his wrath against Spiro Agnew for accepting rake-offs on public contracts. An illuminating example, that, and a sound one. Roosevelt’s offense by any sound moral standard was far worse than Agnew’s (which was bad enough).

We remain convinced of the truth of Niebuhr’s central thesis, and think he would agree with Sibley that one of the moral weaknesses of the average citizen is his failure to hold his nation, his government, his class, his group, to the same moral standards he applies to himself and to his individual neighbors. If it is wrong for a strong man to bully his weak neighbor, it is no less wrong for a strong nation to bully weak nations. If it is wrong for a rich citizen to oppress economically a poor citizen it is no less wrong for a president of the United States to place thousands of American citizens in internment camps because of their race.

As is so often remarked—and correctly: A nation gets the leaders it wants, and deserves, and if it does not expect its leaders to be good publicly as well as privately it will assuredly not get them.

## Sonnet: On Empowerment

You might have ruled us as a haughty King,  
Aloof, disdainful, from Your marble tower,  
Exhibiting the arrogance of power;  
Bidding your vassals kiss Your signet ring,  
And gold and precious stones as tribute bring;  
Enlisting all of Israel’s finest flower,  
And sending them the nations to devour,  
And, as Your slaves, the captive aliens bring.

Instead, You came as servant, washed the feet  
Of humble men, and “Give to Caesar,” said,  
“What things are his,” nor did You ever seek,  
By force of arms, with this world to compete.  
So may I follow where Your steps have led—  
Empower me not, dear Savior. Keep me meek!

Walter K. Belt

## Ending the Paschal Season

By the Rev. H. BOONE PORTER

The two great liturgical events at the end of the Great Fifty Days are the feast of the Ascension (May 8 this year) and Whitsunday or Pentecost (May 18 this year). The first of these certainly does not receive the attention it deserves. In some parishes I have visited, the rector does not even mention it in the announcements on the preceding Sunday. The fact that it is the only major feast of the year which invariably comes in the middle of the week no doubt has affected its observance. Yet one also hears it said that Sunday church attendance declines in the spring because many people go away on weekends. If this is true, then there is also something positive in the fact that the feast is in the mid-week.

Of course Thursday is a customary day for a mid-week eucharist in many congregations (often at 10:00 a.m.) and a small but faithful congregation can be counted on. This does not do justice to the great feast, however. Nor does it really help to have the clergy endlessly complain that the laity do not come to church enough. A full-fledged celebration of our Lord's ascension requires thought and planning.

Looked at non-theologically, Ascension Day has three potential assets. First, as said, it is unique in that it is always in the middle of the week. Secondly it has some of the best hymns in the hymnal. Thirdly, it comes at a time when beautiful weather prevails all over the United States. In terms of planning, these three characteristics add up to an *evening service with a strong musical program*.

In a recent workshop here at Roanridge, participants pointed out that it can be made clear to the choir that this is one of those several special feasts each

year when attendance is highly important. In fact, many choirs practice on Thursday night anyhow: this week the service can replace the practice. They can be given a part in the service which they will find gratifying and enjoyable. Besides (or instead of) the usual organ accompaniment, on this occasion two or three other instruments can be secured. In the warm southern states, an out-of-door eucharist may be planned on a lawn, terrace, or courtyard adjacent to the church, and brass accompaniment will be helpful. The presence of choir and musicians immediately establishes the importance of this feast in the mind of the congregation. It becomes a "real" feast. Great Ascension Day hymns in the Episcopal hymnal include not only numbers 102, 103, and 104, but also 347, 351, 352, 355, 356, and 357, and others. Several of this group were certainly written to be ascension hymns, and among them are some of the finest and best loved of all our hymns.

In ecclesiastical tradition, Whitsunday, rather than Ascension Day, is the preferable date for holy baptism at this time of year. Yet some congregations may prefer baptisms on Ascension. To administer this sacrament after hearing the ascension epistle certainly provides a striking sequence. One church in the diocese can also be fortunate enough to secure the bishop on this evening and have confirmation as well as baptism. The new combined rite of baptism, confirmation, and eucharist, together with sermon and hymns, can be carried out in an hour.

One option is to have the service at seven o'clock, and have a pot-luck supper at eight. Episcopalians used to joke about

parish suppers, but in the experience of this writer, pot-luck meals are usually delicious. On this occasion many congregations will find it appropriate to have wine served. After the meal, the musicians could lead some singing for a few minutes, or play for half an hour of dancing.

Another option after supper is to have a good contemporary missionary film, such as *One in the Spirit* depicting the work of the church in Alaska. This is colorful, interesting, and highly appropriate to this time of the church year. (We have it for rental here at Roanridge; it can also be secured through Capt. Tom Tull of the Church Army, and the office of the Diocese of Alaska.) In any case, however the supper is concluded, the kind of ascension observance we are proposing will be a significant and memorable observance of a major item in the history of our salvation.

We have not mentioned the paschal candle. In some places the extinguishing of it during the reading of the ascension gospel has been emphasized. In some larger parishes, it is ceremonially extinguished at two or three different services on Ascension Day, and again at every service on the following Sunday! To many churchmen, this seems like a ceremonial rejection of what the candle symbolizes. At the ascension, our Lord withdrew his visible presence from a particular time and place in Palestine, so that he could be invisibly present with his followers everywhere, and at all times. Hence, many congregations are now adopting the ancient custom of keeping the paschal candle burning through Whitsunday. It is not ceremonially extinguished on that day, but instead it may be moved to a position near the font where it may be appropriately relighted whenever baptism is administered. During the past 20 years, this custom of using the paschal candle at baptism has become widespread both in Europe and America.

Last year in this column we suggested that on Whitsunday the gospel may be fittingly read in several different languages. Reports from readers all over the country indicate wide and happy acceptance of this usage. Some reported other adaptations, such as having the epistle, or a hymn or two, or something else in one or more languages. Some congregations which have been very pleased with the Easter vigil are also experimenting with a Pentecost vigil. Trinity Church in New York City is doing so, and in planning for this as a great parish occasion, they have wisely made use of the services of the Rev. Michael Merriman of the Associated Parishes. Fr. Merriman is available to help parishes, groups of parishes, or dioceses, in this kind of work. Certainly many are finding that the Great Fifty Days can end with the force, dignity, and beauty this unique season deserves.



# 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.

- (1) What can communicants do who oppose any ministry of priestesses in our church if these find that a priestess is chosen to serve as a minister of the parish?
- (2) Do you think these communicants should attend services conducted by her?
- (3) If not, where can they go?
- (4) Should they stay away?
- (5) Should they attend another parish (Roman, Orthodox)?
- (6) Should they continue to pledge money week by week?

H.J.M.

There are six questions here, and I have inserted the numbers to facilitate reference. All depends upon the answer given to the first question, specifically the reason for opposing "any ministry of priestesses in our church." I'm going to assume that the questioner believes it is impossible for a woman to receive the order of priesthood, regardless of what General Convention says or does about it. In that event, the following questions may, and I think must, be answered thus: (2) No. (3) I don't know. (4) Yes. (5) That would fulfil their obligation to worship God every Sunday in his church. (6) No.

?

I heard recently about a woman complaining to her rector about the new trial text of the Lord's Prayer which they were using in church. She asked if they could return to the "original text." He replied: "Which one do you mean -- the Hebrew, the Aramaic, or the Greek?" Do you think such cleverness becomes a minister of the Gospel? W.T.

Certainly not. Even as cleverness it wasn't very good. But what is appalling is the lack of loving concern for a Christian soul. That is one pity. Another is that the man had a good point to make and was too smart to make it. Everybody needs to understand that what this lady

called the "original text"—meaning the familiar English text—is not exactly what came directly from the lips of the Lord; it is a translation of a translation. Smarting-off as he did he muffed an opportunity to teach her this. Worse, he hurt her for being a good parishioner and bringing her question to him. It would be easy to blame whoever was supposed to teach him pastoral theology in seminary, for not having done a good job. But seminary professors cannot create that loving and understanding heart which makes a true pastor. This priest was old enough to know better, but not mature enough in Christ. May God give him true repentance and a better mind.

?

For Easter I the Gospel concerns a statement made by the risen Lord to his disciples after he had breathed on them: "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:22-23). If Christ gave the apostles power by the Holy Ghost to retain sins, do the apostolic successors have that power to retain them also?

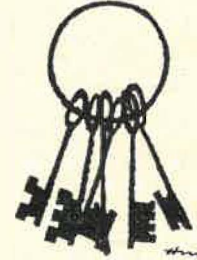
M.B.A.

This is a toughie. We are tempted to oversimplify it either by interpreting our

Lord's words at the Insufflation too narrowly or by rejecting them as unauthentic.

Note first that it is not just the chosen apostles to whom he commits this authority but the whole company of disciples present, the church in its primal nucleus. When the "power of the keys" is exercised by the apostolic ministry it is done in the name of the church as a whole. Christ did not commit it to the ordained ministry independently of the rest of the body.

Since no temporal term is set upon it, the commission to the church is for as



long as the church continues, so we infer that it is in force now.

The commission actually belongs to "Holy Spirit" (our familiar English text wrongly inserts "the") as he resides in and works through the church. Only God can forgive or retain sins; but when the church, in Holy Spirit, through its organ of communication the apostolic ministry, deals with sinful people as individuals or as collectivities, it is to declare God's forgiveness to the penitent and his non-forgiveness to the impenitent, as directed by the Lord himself.

This may seem a very involved answer to a very simple question, but the question itself is anything but simple.

## THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only \$6.20 a month for a four-week month, and \$7.75 a month for a five-week month, but the purchaser pays 35 cents a copy. Additional copies cost only 31 cents each. Send orders to:

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

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

**THE LIVING CHURCH  
407 East Michigan Street  
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## NEWS

Continued from page 8

This, it said, may make them more comprehensible if not necessarily acceptable to non-Roman Catholics.

The committee was a top level unit which included bishops.

## EDUCATION

### Racial Policies May Be Tied to Tax Exemption

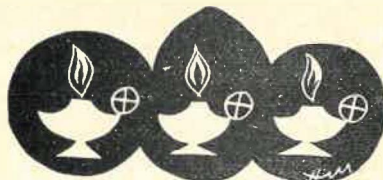
Private schools (the large majority being religiously-operated) would be required to submit annual proof of racial non-discrimination to qualify for federal income tax exemption under an Internal Revenue Service proposal now being considered.

IRS rules would require an annual public statement by each private school—including parochial schools—concerning its open admissions policy. Annual reports and three year retention of all applications, scholarships, and employment files, with notations about the actions taken and reasons for each rejection would also be required.

The Council for American Private Education noted that while the proposed procedures concentrate on admissions and treatment of students, "they also could affect the racial composition of faculty and staff of private elementary and secondary schools."

With a total of 12,000 schools covering the religious spectrum, the nine member groups of the council "support non-discriminatory admissions policies," a council spokesman said.

The National Association of Episcopal Schools belongs to the council.



## COLLEGES

### Cuttington \$3.1 Million Development Fund Launched

Marvin C. Josephson has been named director of the Cuttington College development campaign that has just been launched.

Founded in 1889 as part of the Episcopal Church's missionary work in Liberia, the college is seeking to raise \$3.1 million over the next three years for increased endowment and capital improvements.

Mr. Josephson, 64, a retired banker, was with the Executive Council staff as personnel officer and assistant treasurer for several years beginning in 1955. In 1960, he became director of the American

Church Institute, a former church corporation. Through ACI, he sought to improve educational opportunities for blacks. He retired in 1973, as an officer of Manufacturers Hanover Trust Co., New York City.

Mr. Josephson will have an office at the Episcopal Church Center in New York.

## BRIEFLY...

■ The theme of the 73d international convention of the Religious Education Association of the U.S. and Canada to be held in November in Philadelphia, is "Patriotism, Piety, and Pedagogy: Confronting Civil Religion." Some 1,500 people are expected to attend. The association was formed in 1903 with the intended purpose "to promote religious and moral education."

■ Clara Rorex, county clerk in Boulder, Colo., issued a marriage license to two males, both 27, from Colorado Springs (El Paso County). They had tried to get the license at home and failed, but were directed to try Boulder County. Miss Rorex issued the license after consultation with the Boulder district attorney who then wrote a two-page opinion on the decision. There is no Colorado law that prevents persons of the same sex from marrying. Last year Boulder voters recalled a city councilman after he sponsored legislation protecting homosexuals from employment discrimination.

■ Between 2,000 and 3,000 people marched through downtown Memphis to mark the seventh anniversary of the death of Dr. Martin Luther King, Jr. The civil rights leader was assassinated in Memphis April 4, 1968. The Rev. Jesse Jackson, a former aide to Dr. King, told the marchers that there should be an investigation of "who financed the bullet" that killed Dr. King.

■ The Diocese of the Central Gulf Coast having only six-tenths of 1% of the Episcopal Church membership gave 10% of the total sum contributed to the P.B.'s Fund for World Relief over a two and a half-month period, according to fund figures for December to mid-February.

■ The first of two training conferences on world hunger was held in Denver and drew people from Provinces V-IX of the Episcopal Church. Part of the four-day meeting was devoted to the planning of training sessions for dioceses "with the expressed hope of raising the consciousness of parishioners within their boundaries to the realization of the dimensions of domestic and world hunger today." The second of the inter-provincial conferences was held in Louisville, with people attending from Provinces I-IV, and IX.



## LETTERS

Continued from page 5

is welcome, and I have myself made many suggestions as to what changes need to be made in the Green Book, and there have been many, but an obstinate refusal to have any responsible part in the revision process is not constructive criticism.

God pity us if we are so smug that we refuse to use both our heads and our hearts in better understanding the things of his church, including its means of worship. There are, I am sure, many priests like myself, in the last third of their ministry, who have waited and longed for this revision to come for many years, the new Book of Common Prayer of 1979.

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

Baltimore, Md.

I personally do not know anybody — repeat, anybody — “opposed to any reform, or to any insights, just as the Pharisees of old were.” With most of what Fr. Sutton says we have no quarrel. But there is a great deal in Green/Zebra he does not touch upon and that does trouble Prayer Book loyalists: e.g. Second Service, ICET text of the Creed, Ordinal. Ed.

Recently, we sent out a questionnaire to our entire parish list to gain a representative reaction to the celebration of the holy communion by two trial rites as opposed to the 1928 Prayer Book rite. Also, we asked a response to the ordination of women to the priesthood in the Episcopal Church.

To date, 146 have responded; 116 stated their preference for the Prayer Book holy

communion; 9 preferred the No. 2 trial rite; 5 for No. 1 trial rite; 13 had no preference. 51 favored the ordination of women; 76 were opposed; 19 were undecided.

I might add, that in accordance with the wishes of our bishop, we have used the trial rites faithfully over the past three years, together with a number of instructional sessions in their use, so our people have been exposed to them.

It would be helpful if such polls could be used throughout the church before the 1976 Convention; then the elected deputies would be aware of the views of the man in the pew; the man who, ultimately, is the church and who is paying the bills.

(The Rev.) JOHN S. CUTHBERT  
St. Peter's Church

Ashtabula, Ohio

### On to Methodism?

When the General Convention in 1976 votes to abolish the 1928 edition of the Book of Common Prayer and authorizes a modern, completely re-written book using the common vernacular, eliminating basic and vital scriptural excerpts and moral laws with topics and phraseology to parallel the undisciplined, permissive society of today, there will be a very large group of Christians who will feel as if their church was abolished. Some of these abandoned Christians may resort to secession or revolution and attempt to establish a new church to continue the American branch of true Anglican worship services as established over 400 years ago in England.

Perhaps it would be good news for these abandoned Christians to reflect on the historical fact that corruption in the Anglican Church many years ago resulted in the secession of a group of the faithful to follow John Wesley and others when the Methodist Epis-

copal Church was formed. Those churchmen took with them most of the basic doctrine and much of the exact texts of the Book of Common Prayer of that day and still use this as a basis for their worship services today. Many of today's American Episcopalians can move over to the Methodist Church and feel fairly satisfied with that church's worship services.

It may be possible soon that the leaders of the Methodist Church will become aware of this opportunity to gain a million or so new members and do something about it to make it easier for us to join their ranks.

WILLIAM A. DOBBS

Pascagoula, Miss.

### Blessed Fol-de-rol

The question from W.R.Y. ["Our Readers Ask," TLC, Mar. 23] was interesting, and your reply was adequate. Yet you seemed to assume truth of the suggestion that the Lord might be unconcerned with things like: "apostolic succession, creeds, sacraments, ritual, all that blessed fol-de-rol."

Why not remind the writer that insistence on "apostolic succession" is only the determination to continue the ministry instituted by Christ; that "creeds" are no more than continued assertion of belief in God; that we celebrate the "sacraments" by express direction? If these are "nothing in the eyes of the Lord," we have been sadly deceived for 20 centuries. Even "ritual" is essentially a symbolic teaching and expression of the faith.

On the other hand, one can certainly agree with W.R.Y. that God may not be displeased if we dispense with "blessed fol-de-rol."

DONALD H. SITZ

Davenport, Iowa

| A good point, and thanks. Ed.

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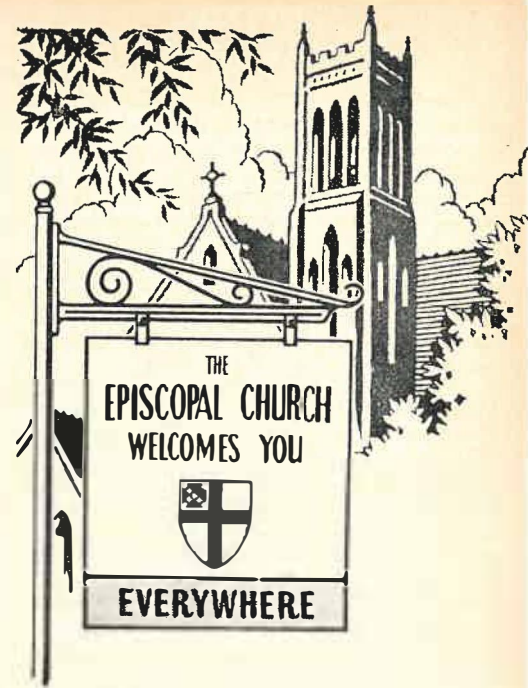
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**THE LIVING CHURCH**



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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.



## BIRMINGHAM, ALA.

**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  
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Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45; EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## 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.

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## FLOSSMOOR, ILL.

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

## BOSTON, MASS.

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

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
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The Rev. John M. Crothers, c  
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## NEW YORK, N.Y. (Cont'd)

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Franklin E. Vilas, p-i-c  
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

**ST. AUGUSTINE'S** 333 Madison St.  
The Rev. Harry Vann Nevels, v  
Sun HC 8:30, 10:30, 12:30 (Spanish)

**INTERCESSION** Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

**ST. LUKE'S** 487 Hudson St.  
The Rev. Ledlie I. Laughlin, v  
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

**ST. PAUL'S** Broadway at Fulton  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow  
The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## PARIS, FRANCE

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

## GENEVA, SWITZERLAND

**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent  
Sun HC 9:30, ChS and Adult Study 10, MP 11

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