

# THE LIVING CHURCH



**The Clergy Hassle** • page 13



# The Living Church

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6. St. Nicholas
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16. Ember Day
17. Ember Day
18. Advent 4

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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The first chapter of the Bible puts before us the creation of all living things. Life is of astonishing variety, in the water, on land, and in the air. The shapes of animals, their habits, needs, and ways of meeting their needs, and the relation of animals to plants, represent an almost endless series of balanced combinations. In some ways, modern biological science has given us more knowledge of this than people ever had before. On the other hand, more primitive folk, living close to nature, had an intimate and firsthand awareness of it which we lack. Of course the 31 verses of chapter one do not undertake to describe the whole of animal or plant life: they seek rather to suggest it, to remind us of it, to bring before the eyes of our mind the wonder, the richness, and the beauty of living things.

Amidst all the animate creatures, so diverse in size, shape, color, and gait, one kind is different. The man and woman cannot run so fast as other long-legged animals. They are weaker than animals half their size. Their teeth and claws are pathetic as weapons. Unlike their furry neighbors, they are naked. Yet they alone, as they stand up conspicuously, with their eyes focused ahead, and their hands free to seize, shape, mold, and use what they encounter—they alone, the man and the woman, look like God.

That is indeed a conversation stopper. What can one say next? This amazing idea at the beginning of the Bible (Gen. 1:27) is one to ponder: we and our ancestors have been pondering it for thousands of years.

Of course people look like other things too. We are like animated pots, the second chapter of Genesis humorously suggests [TLC, Oct. 23]. We are rather closely related to apes, as anyone who has recently been to a zoo has probably noticed. People have been compared to trees, rocks, and so forth. But the serious thing is that in some sense or other we were made in the image and likeness of God. To understand about human beings, you have to know that.

One way to deal with this is to explore the abstract and theoretical senses of the words image and likeness. Perhaps image means one thing and likeness means something else. Perhaps they

refer to the creative powers which man, in some humble way, shares with God. Perhaps they refer to man's power over other animals. Perhaps they refer to our reason, our conceptualizing and rational minds, or our powers to make moral judgments and choices—in other words, our freedom. Philosophers and theologians have expounded all these possibilities.

To some extent no doubt all these interpretations contain truths, although let us not forget that our inner and outer selves are very closely related. Our minds developed as they did in part at least because we have stereoscopic vision, because our mouths (unimpaired by fangs) can articulate complicated audible signals, and because our hands can manipulate what is around us. Perhaps this is suggested and poetically alluded to in the brief lines of Genesis. Certainly the Hebrews had a very unified view of man as an animated creature, with body and soul closely tied together.

Yet we return to the story of creation and encounter the fact that in the first instance, at the simplest level, it means that the man and the woman somehow looked like God,—embarrassing, puzzling, or frightening as that may be. All animals reflect the Creator's power and wisdom. All in some way give evidence of his greatness and glory. Yet the man and woman alone have a personal similarity to him.

This is rather like those old-fashioned stories in which a ragged waif is suddenly recognized as looking like the king, and so is discovered to be the long lost prince. Or like Cinderella, the dirty girl who cleans the fireplace, who is recognized as the sweetheart of the great lord. Although we are covered with a dirt worse than ashes, although it will take many an ordeal to bring us back home, God calls you and me to the discovery that we, even we ourselves, are to be made heirs of the kingdom. He has recognized us even though we have not recognized ourselves or one another.

“Therefore it says ‘Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light’ ”

(Eph. 5:14)

Even so come, come to us now, Emmanuel!



# LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

## Bishops for Resurrection

TLC of Oct. 16th carries a brief account of the secession of St. Mark's, West Orange, from the Diocese of Newark, a decision largely made on the grounds of alleged "heretical statements made by the Bishop Coadjutor of Newark, the Rt. Rev. John Spong, concerning the resurrection of Jesus Christ." Since there is no question that the 45 communicants who voted for secession, with five dissenting, did so at the behest of the rector, the Rev. William Burns, and since it was I who ordained him and passed favorably upon the vestry's request to call him as their rector in 1966, I believe I am qualified to comment on this sorry event.

St. Mark's was listed in 1975 as having 82 communicants (Fr. Burns did not submit his 1976 statistics); hence 50 communicants in a vacation month in August can be considered a fair representation.

So now to the alleged "heretical statements" by Bishop Spong about the resurrection of our Lord. I have been in touch with Fr. Burns and have learned that he has based these accusations on Bishop Spong's three lectures on the resurrection at St. Paul's in Chatham, N.J. I too heard these same lectures, which, incidentally, rightly received at their conclusion a standing ovation by the clergy and laity present. As enthusiastically received as they were, Fr. Burns came away with quite a different opinion, and after the vote to secede he commented to a reporter in an ungrammatical and inelegant sentence, "Bishop Spong talks beautiful, but his theology stinks."

While I have no wish to denigrate Fr. Burns, I cannot help questioning his competence to judge what is heresy and what is enlightened modern thought such as is to be found, for example, in the book *The Resurrection of Christ* by the former Archbishop of Canterbury, A. Michael Ramsey, a book which I wish ev-

ery Christian would read. However, I heard these same lectures by Bishop Spong, and as a bishop in the apostolic succession I presume I have some theological credentials; and far from hearing any heresy, I learned much from these lectures, and among other things I learned that the resurrection is the keynote of Bishop Spong's theology as indeed it is mine also.

As Bishop Spong summarized his position, based in large measure on St. Paul's glorious 15th chapter of First Corinthians, particularly the great Apostle's exposition on the reality of the "spiritual body," Bishop Spong said, "I am convinced the resurrection is an event

which was experienced in objective history." I sorrow over the decision of the good people of St. Mark's, so many of whom I know personally, who are so grievously being misled in this critical time of our church's history.

(The Rt. Rev.) LELAND STARK  
Bishop of Newark, (ret.)

Verona, N.J.

## Human Nature

The Rev. John Kater in "Perils of This Night" [TLC, Oct. 16] raises interesting and valid points, but I feel there are other factors involved in the discussion to boot. Those factors speak more to

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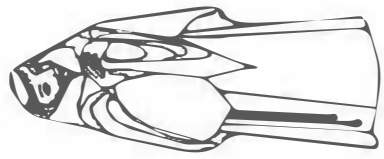
**THE ORDER OF THE HOLY FAMILY**

You only have one life  
to give. . . .  
Perhaps you should give it  
As a Familian monk. . . .



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human nature than the human condition. Most of the business executives convicted of illegal campaign contributions to the Committee to Reelect the President (Nixon), said they didn't expect to get caught. I would guess that many of the people in New York City who engaged in a night of lawless revelry didn't expect to be caught either.

I question Fr. Kater's assessment of cause. I do not question his asserting that we need to make the human family whole.

(The Rev.) JAMES S. MASSIE, JR.  
The Church of the Covenant  
Junction City, Kans.

**Holy Housekeeping**

Re "Housekeeping for the Altar" [TLC, Oct. 9]: I strongly disagree and take exception to the substance and wording of Mr. McAllister's letter. "Household chores"?? Does not he realize that, if we believe the words of the Book of Common Prayer (that the bread and wine are the outward and visible sign of the body and blood of our Lord,) what is left on the altar should be removed as reverently and as speedily as possible while the people are still quietly on their knees in prayer?

(Mrs.) T. WATERS  
New York City

**Sexist Language**

Just a note to thank Mr. Holbrook G. Botset [TLC, Sept. 11] for his intelligent handling of the real answer to Virginia Seminary's trouble with sexist language in their study material.

What a sad mess of double-talk experts they would like to be in Virginia Seminary. I wish I could thank Mr. Botset myself.

RUTH M. SHANZ  
Mount Vernon, N.Y.

**Saucy Clay**

"The First Article" [TLC, Oct. 23] is superb, and the clay vessel illustration particularly saucy and charming.

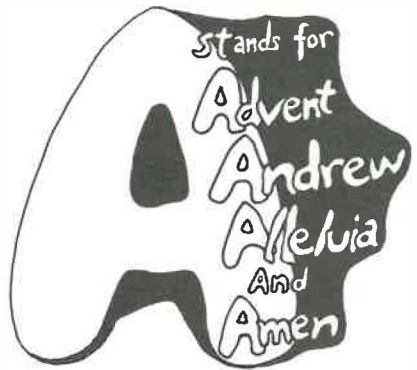
(The Rt. Rev.) CHILTON POWELL  
Bishop of Oklahoma  
Oklahoma City, Okla.

**Breadth, Wisdom, Humor**

May I share with you the following personal reflection.

As a boy I grew up in a small, frightfully "PE," totally introverted parish in Philadelphia. Through my father I learned something of what it meant to be an Anglican, but precious little of it was available for exploration and growth at St. Philodendron's. When I first approached the rector with vocational itches I was told that "anyone who thinks like you should go to see the priest at St. Leo's!"

I did not, of course, and one reason was the weekly ministry of TLC in the late '40s and '50s. In part, it ministered to needs that were superficial: great "doings" in Fond du Lac; in larger measure it was, in fact, a newspaper that kept horizons opened. But more important, it ministered to my need to think like an Anglican. It had breadth, wisdom, humor, lots of good lay theology, book reviews of note and value, and a correspondence column that was fresh and excit-



ing. TLC was then to me, (and I expect it was to many others) important.

Over the years TLC has ceased to be many of those good things. You know what I mean. But the need is surely with us for what TLC once was, and what it might become as an independent news-magazine reflecting the vigor and vitality of a contemporary catholic viewpoint. You have my prayers and best wishes.

*Ad multos annos!*  
(The Very Rev.) ROBERT B. HIBBS  
Dean, St. Andrew's  
Theological Seminary  
Manila, Philippines

**"Absolutely Important"**

I hope that everyone read George W. Wickersham's classic piece "What Must We Seek?" [TLC, Oct. 30] and marked his point in the category of "absolutely important."

As one who is ready to fight as hard as any for the current issues facing the Episcopal Church, I second Fr. Wickersham's theme and commend his clear and precise meaning with hearty pleasure. He is right on target and entirely perceptive in his insights.

A suggestion: republish this article at least once each quarter. We need this counsel badly and regularly.

(The Rev.) ROBERT A. SHACKLES  
St. Paul's Church  
Muskegon, Mich.

**Standing for Prayer**

I am enjoying the use of Rite I and the traditional offices in the PBCP. There are many fine innovative and restored elements. But *why* are we standing now for all the prayers save the Prayer of



Consecration? Many, many long years ago as a boy I was taught that we "stand for worship, kneel for prayer, and sit for instruction." I suspect many TLC readers have the same question, so how about enlightening us on the subject? Do continue your articles on liturgical matters.

Your prompt reporting, in person, on the sad doings at St. Louis must have been appreciated by all of your readers. Somehow the daily press (secular) never puts such things clearly or even accurately at times.

(The Rev.) LEONARD ELLINWOOD  
Washington, D.C.

*I would say several factors have encouraged more standing. It is the ancient posture for solemn corporate prayer: the Council of Nicea required the faithful to stand on Sundays. Anglicans generally have continued this practice for the prayers at baptisms and weddings. It was probably the evangelical revival of the 18th century that encouraged so much kneeling at the eucharist. For the first part of the service, it is awkward to kneel for private prayers, stand for opening hymn, kneel for the Collect for Purity, stand for Gloria, kneel for Collect for the Day, then sit for Old Testament or Epistle. Standing for the hymn and remaining on one's feet until the Old Testament or Epistle seems better. Ed.*

### Still in Communion?

I was emotionally moved by the St. Louis Congress that I attended as an observer, but there are still many fundamental questions that remain unanswered. These would deter me from considering separation from a church structure that has nurtured me for almost 40 years, and that I have dearly loved.

Chief of these questions is the problem of communion. The "Affirmation of St. Louis" states that the "continuing" church will maintain relations with the See of Canterbury. Since the Episcopal

### Fall Communion

Leaves touch  
turn to glory  
in their falling.  
Like bread  
when it is broken  
into food  
that flames  
the heart.

J. Barrie Shepherd

Church is also in communion with Canterbury, does not this indicate that intercommunion exists between the Episcopal Church and the Fellowship of Concerned Churchmen? If intercommunion actually exists, what is the point of separation? And how can either side venture to hurl the accusation of "schism" at the other?

I admit that canon law is not a particular forte of mine, but I should like to know your interpretation of this technical point.

(The Rev.) HENRY W. KAUFMANN  
Somerset, N.J.

*Your logic seems irrefutable: two churches both in communion with the Archbishop of Canterbury must be in communion with each other. Ed.*

### Lack of Leadership

Reports in the *New York Times* about the recent meeting of the House of Bishops were disheartening; disheartening because it all seemed so negative.

I was particularly struck by the vote of disapproval of homosexuality. Homosexuality has been around for centuries. It is mentioned in the Old Testament, was known in ancient Greece, and many figures in history and the arts were homosexuals. Was there no discussion of compassion or rehabilitation for those caught in this dilemma? And while rehabilitation is difficult, it is not impossible.

All this would seem to indicate a church-wide lack of leadership, though some bishops are showing signs of fight. No wonder there is widespread dissension in the church. If this is the best our reverend fathers in God could do, they might as well have stayed at home.

ELIZABETH B. LEONARD  
Falmouth, Mass.

### Conscience Cuts Both Ways

The House of Bishops, at its recent meeting, passed a "Statement on Conscience."

I know of at least one parish in Florida that would like to call a female priest as curate. Now they can, because to refuse to allow them to do so would be to penalize and make the parish and the called priest to suffer canonical disabilities. Now maybe we can get back to law and order.

GEORGE THOMAS  
Pinellas Park, Fla.

### Exile Supported

We are pleased to have publicity about Bishop Okoth, but would like to note that Bishop Okoth is in the Diocese of Virginia, but was actually given asylum by the churches of Region 13. We intend to support him for a year. The reason for pointing this out is to indicate what a

small rural region of a diocese can do to assist exiled bishops and clergy.

(The Very Rev.) DAVID J. GREER  
Dean, Region 13  
Diocese of Virginia  
Warrenton, Va.

*The Diocese of Virginia is divided into a number of Regions, each having a varying number of parishes within it. Ed.*

### Reader Enjoyment

Congratulations on your selection of a new editor. I am sure he will bring many creative ideas with him. I enjoy THE LIVING CHURCH and look forward to reading it on a regular basis.

(The Rev.) ROBERT W. MYERS, JR.  
Epiphany Church  
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## WASHINGTON

### Cathedral vs. VIM

The Rt. Rev. John T. Walker, Bishop of Washington, told the House of Bishops that his diocese had decided not to support the fund-raising aspect of the national church's Venture in Mission (VIM) program because of a commitment to the multi-million dollar drive to complete the National Cathedral.

The diocese, he said, did not want to be "out of step" with the rest of the church and that it had never taken care of local needs first in the past.

He alluded to the Presiding Bishop's statement that he could not accept women in the priesthood by saying that he was "deeply distressed about much that has happened here [the House of Bishops' meeting in Port St. Lucie]."

"I need your help because the diocese [of Washington] feels abandoned. We are committed to the ordination of women and to the new Prayer Book. The Diocese of Washington has serious questions about the leadership of the church and about the conscience clause [adopted earlier by the bishops]."

"I must engage in the fund-raising effort for the cathedral whether I want to or not," Bishop Walker added.

"If you can't, you can't," replied the Rt. Rev. John Allin, Presiding Bishop, concerning the fund raising side of VIM. "You can share in the year of study."

Bishop Allin reaffirmed his support of the financial drive on behalf of the cathedral.

## DEATH AND DYING

### Hospice Opens

On November 1, a hospice for the terminally ill opened its doors in Oconomowoc, Wis. The Rev. Michael J. Stolpman, chaplain to the Bishop of Milwaukee and Vicar to Institutions, was the leader of a community movement to develop the new facility, located at Rogers Memorial Hospital. Several hundred people were involved in planning the hospice, many of whom are local Episcopal laypeople and clergy. The hospice has been granted approval by the State Department of Health and Social Services, and is considered to be a pilot program that may lead to the development of more hospices.

The hospice program focuses upon symptom control (usually the relief of pain), and offers an emotional and spiritual support for terminally ill patients and their families. It seeks to stabilize patients physically and psychologically so that they can return home.

Fr. Stolpman has worked closely with Elizabeth Kubler-Ross, whose book, *Death and Dying*, published eight years ago, has been a major factor in the change of attitude in the care of dying patients. Fr. Stolpman has studied the Palliative Care Service at the Royal Victoria Hospital in Montreal, after which the hospice at Rogers Memorial was modeled. The best known hospice is that of St. Christopher's in London.

## AUSTRALIA

### Naming Ceremony Draws Comment

A civil naming ceremony which closely resembles Christian baptism, has caused mixed feelings among church leaders in Australia.

Numerous couples have used the service and many more have inquired about the ceremony introduced by the Association of Civil Marriage Celebrants (ACMC).

The suggested fee for "naming" is \$30. There are vows by parents and their guests to guard and train the child and safeguard it from evil. There are also provisions for the same responsibilities for the mentors as for godparents in Christian baptism.

The ACMC says the service is a natural progression from the civil marriages and funerals already offered by its members.

The dean of Sydney's St. Andrew's Cathedral, the Very Rev. Lance Shilton, said: "Moves to ape the services of the church are a subtle form of flattery but challenge us to communicate more effectively the spiritual meaning and practical value of the Christian originals of which the secular substitutes are counterfeit copies.

"A naming ceremony in the presence of friends and relatives is in itself meaningless, but a naming service in the presence of God emphasizes the need for God's help in bringing up the child in the grace of Christ."

The director of information for the

Diocese of Sydney said the existence of a civil naming ceremony would reduce the number of instances in which parents seek their child's baptism for social reasons—"to have little Johnny done."

In a pluralist society, the Rev. Alan Nichols continued, "I suppose we cannot really complain. People can celebrate the birth, have a party, but avoid facing up to the problem of whether they are Christian or not."

He regretted that the new ceremony, if it became popular, could result in a loss to the church of "that network of people who, although not regular churchgoers, look to us for the important occasions in their lives."

This "network," he said, was particularly important since it provided contacts with the clergy in areas such as weddings, funerals, marriage guidance, and Sunday schools, which often led to deeper Christian commitment.

## ATLANTA

### Suffragan Elected

Until mid-October, the Diocese of Atlanta had been without a suffragan bishop since 1974, when the Rt. Rev. Milton L. Wood left to join the national Episcopal Church staff in New York.

Elected to the office of suffragan on October 15, was the Rev. Canon Charles Judson Child, canon pastor of St. Philip's Cathedral, Atlanta.

Canon Child, 54, was rector of St. Bartholomew's Church, Hohokus, N.J., for 16 years prior to going to Atlanta in 1967.

He is a graduate of the University of the South and the university's School of Theology. He was ordained to the priesthood in 1948.

No date has been set for the consecration.

## ANGLICAN COMMUNION

### U.S. Women's Ordination Felt Overseas

At about the same time that a woman priest of the Episcopal Church in the U.S. was celebrating holy communion in Britain, a priest of the Church of England was deploring the "schism" already present in the American branch of the Anglican Communion.

The Rev. Alison Palmer of the Diocese



# BRIEFLY . . .

of Washington went to England as a guest of the Rev. Alfred Willetts, rector of the Church of the Apostles in Manchester, and his wife, Phoebe, a licensed deaconess, to officiate at a eucharist in the parish church. She then went on to Newcastle-on-Tyne where she celebrated in St. Thomas the Martyr University Church.

The Willetts wrote both to the Archbishop of Canterbury and the Archbishop of York informing them that "we both take full responsibility for having invited the Rev. Alison Palmer."

Miss Palmer had celebrated holy communion about a year earlier in a London Unitarian church.

Meanwhile, at St. Matthew's Church, London, the Rev. E.W. Trueman Dicken, preaching at a mass for the preservation of catholic faith and order in the Church of England, commented that the Congress for Concerned Churchmen held in St. Louis in September could well be a turning point in the history of the "universal catholic church."

Besides the ordination of women, Dr. Dicken said there were other matters upsetting to many Episcopalians, but the ordination of women to the priesthood had become the main issue in the United States, as elsewhere, he declared. Dr. Dicken said it is a "quite clear-cut doctrinal issue."

The events in America affect churchmen in England, where there is precisely the same risk of heresy and schism, he said. "Our job is not to plot and scheme and negotiate and debate; our job is to stand firm in the ranks, to be available in God's service as and when he wills, and above all to pray."

## Canterbury and York Speak on Palmer Service

The Archbishop of Canterbury and the Archbishop of York have warned clergy in their provinces against permitting women priests from abroad to officiate at holy communion in England.

The primates were reacting to the services held in Newcastle-on-Tyne and Manchester by the Rev. Alison Palmer of the Episcopal Church in the U.S.

Their warning, through a letter to the *Church Times*, said in part: "... We do not doubt the sincerity of those who were involved, but we deeply regret that the incumbents (vicar, rector) concerned have seen fit not only to disregard the laws, to which by virtue of their office they have assented, and to override the synodical procedure by which the practice of the Church of England in such matters is determined.

"We very much hope the clergy of our two provinces will not permit any actions which would prejudice the procession of discussions which are to be resumed in

Dr. Fredrica H. Thompsett of Seabury-Western Seminary in Evanston, Ill., has been granted a year's leave of absence to become the executive of the Board for Theological Education. She will live in New York City. Currently on sabbatical leave from the seminary, Dr. Thompsett is also a member of the editorial board for the church's New Teaching Series on history and the board of the Episcopal Women's Caucus.

Dr. V. Nelle Bellamy, archivist of the Episcopal Church, received the Sister M. Claude Lane Award of the Society of American Archivists during the organization's 41st annual meeting in Salt Lake City. Named in memory of the nun who indexed and catalogued the papers and archives of the Roman Catholic Church in Texas, the annual award is given to a professional archivist for distinguished work in religious archives. The Society of Southwest Archivists has made it possible for the national professional society to make the award.

A ruling prohibiting "religious worship" and "religious teaching" at the University of Missouri has spurred a law suit filed in district court, Kansas City, by Cornerstone, an independent Christian campus church. Defendants are the Board of Curators, who made the ruling in 1972, and Gary Widmar, dean of students at the UM campus in Kansas City, who began enforcing the rule early this year.

The secret key to diaries kept in code by John Wesley, founder of Methodism, was discovered by Dr. Richard P. Heitzenrater, who was doing research last summer in the British Methodist Archives. There he found that a mislabelled book actually contained the key to the strange hieroglyphs used by the 18th century churchman.

Bishop Allan Pyatt and Roman Catholic Bishop Brian Ashby of Christchurch, have objected publicly to the Security Intelligence Service Amendment now before New Zealand's Parliament. The measure would give the Prime Minister the right to issue warrants for the interception of mail or tapping of telephones, and would intensify the secrecy covering

security service operations. A more neutral person than the P.M. should be responsible for the issuing of warrants, the prelates said.

The volunteer Fire Department of La Plata, Md., has named Fr. Samuel F. Gouldthorpe, Jr., rector of Christ Church, as their chaplain. Called "Friar Tuck" by the firemen, the priest has been honorary chaplain for several years.

Ida Nudel, "guardian angel" of the Soviet Jewry movement, recently defied authorities while she was under house arrest during meetings of the Presidium of the Supreme Soviet, by hanging a bedsheet emblazoned with a Star of David from her window. She has given help to Soviet Jews who have been denied visas, imprisoned in labor camps, or followed by secret police. Last year British churches observed Ida Nudel Week in honor of her work.

A 120-bed hostel to shelter battered women and their children has been opened by the New York City Human Resources Administration. A spokesman said the hostel is "probably a step of almost national significance. It shows that regular established agencies recognize the beaten wife as a serious problem and are starting to explore remedies for it." The hostel is in the Times Square area of New York City.

Salisbury's great Anglican Cathedral of St. Mary the Virgin was packed to standing room only when Roman Catholics attended a concelebrated mass with 11 priests. The service was the climax of a three-week mission and it was held in the cathedral because no Roman Catholic church in the area was large enough.

Assistant Bishop Robert Dann, 63, of Melbourne, has been elected Archbishop of the jurisdiction and will be enthroned Dec. 7. He is the first Australian born prelate to hold the office. He left school at 12, was, in his words, a "no-hoper" often unemployed during the depression years, at 20 attended night school and "devoured" books; astonished his bishop and friends by entering college at 22, where he became an honor student in history and philosophy. "Unemployment devalues the personality and I have every sympathy for those caught in the present crisis," he said.

*Continued on page 14*



*In our complex modern world  
of computerized responses, are we  
still able to leave our  
comfortable motorized boats  
and follow him?*

# THE NET OF TRUE FAITH

By ENRICO MOLNAR

*"The foolishness of God is wiser than men" (1 Corinthians 1:25).*

The Gospel appointed for Saint Andrew's Day, the first major feast of the Advent Season and of the new liturgical year, is revolutionary and radical, providing a thoughtful person with very solid food for every day of the year; in fact it is food so solid as to seem indigestible to those who have been brought up on a diet of pabulum. The reading is taken from the Gospel according to Saint Matthew, chapter 4, verses 18-22:

"Jesus was walking by the Sea of Galilee when he saw two brothers, Simon called Peter and his brother Andrew, casting a net into the lake; for they were fishermen. Jesus said to them, 'Come with me, and I will make you fishers of men.' They left their nets at once and followed him.

"Going on from there he saw another pair of brothers, James son of Zebedee, and his brother John; they were in the boat with their father Zebedee, mending their nets. He called them, and at once they left the boat and their father, and followed him."

This is a marvelous story in its brevity,

*The Rev. Enrico Molnar, OAR, is canon prior of St. Michael's Forest Valley Priory, Tajique, N.M.*

and I wonder how much the author left unsaid. But the amazing thing is the utter simplicity of the call of Jesus, and the astounding, almost naive, response of the first four apostles. No second thought, no rational alibis, no prudential caveats. Let us reconstruct the story as it might have happened, had Simon Peter, Andrew, James and John reacted as "responsible citizens" would:

"Jesus was walking by the Sea of Galilee when he saw two brothers, Simon called Peter and his brother Andrew, casting a net into the lake; for they were fishermen. Jesus said to them: 'Come with me, and I will make you fishers of men.'

"Peter raised his bushy eyebrows, hesitated, then said: 'Sir, please, don't rock the boat—I have a wife and must provide for her as well as for our children. Besides, we have a family reunion: sisters and cousins and aunts and their grandchildren will be coming from all over Galilee, yes, even from Judea and the region across Jordan. We take pride in our family. So, I can't leave a certain job for an uncertain future. A bird in hand is better than two in a bush.'

"His partner in the fishing business, Andrew, scratched his head and said: 'Look, Sir, I might go, but let me ask you a few questions first: Is there any future in what you are offering us? True, I don't make much money in the fishing business, but I have a little nest-egg saved up for old age. Can you assure us of a good pension system? Or of a minimum wage? And what about accident in-

surance—for you know as well as I that preaching against the grain of our society is risky business. People might want to stone us. Can you guarantee us any security?'

"Jesus left in silence and, going up from there he saw another pair of brothers, James son of Zebedee, and his brother John; they were in the boat with their father Zebedee, mending their nets. He called them, too.

"James looked up and said, 'Gladly would I go!' Then, pointing sadly at the net and at his father, he continued: 'Look at this net, though: it is all torn. It needs badly to be overhauled. We could not make a living with a torn net. It is our only guarantee of getting our daily ration of fishes and bread. And look at my old father Zebedee! He is no spring chicken. Who will provide for him? I was converted by John the Baptist together with Andrew. We are satisfied with our religion. I don't want to be called a fanatic! By the way, is your venture on a solid basis, with a certified scribe recording your income and approving your expenditures? Has a Pharisee drawn up the by-laws according to the rules of the Sanhedrin, and a lawyer a constitution to agree with the laws of the Romans? If your venture can show such a solid and proven basis, I might come.'

"At this John, the younger brother, with bright blue eyes, dropped the net he was mending and said, 'Master, I will come!'

"James growled: 'Oh, John, you're always such an impractical dreamer, so



unrealistic. Always dreaming impossible dreams. There's no future in that venture. Mark my words: a few months later you'll come back and I will then say to you, 'I told you so!' But I'll be fair to you and to your inexperienced youth; we'll take you back. Our family business needs you. Charity begins at home; we can always use a few extra shekels. It was only good luck yesterday that caught us a few more fishes than usual. So today your mother can go and have her hair hennaed. To please your old dad.' And he winked mischievously at father Zebedee.

"All at once John got up and followed Jesus. Both walked away and soon disappeared among a cluster of white-washed houses of Capernaum."

"Yes, such might have been the revised version of the call of the four apostles," said St. Francis, turning over the manuscript. "It might have been entitled 'Three Wise Men and One Fool.' But no. The apostles rejected the wisdom of men and chose the foolishness of God. Therein is real happiness."

"I can see that," replied Bishop Guido of Assisi. "You chose that foolishness on the day that you stripped yourself of your clothes, throwing them at the feet of your father, Ser Pietro, and when you cried out, 'I have called Pietro Bernardone my father . . . Now I will say our Father who art in heaven and not Pietro Bernardone.' And I had to get you out of trouble and cover up your nakedness with my cope. There's a limit to divine foolishness, Francis."

"No, there's no limit to it," exclaimed St. Francis. "The trouble is people are too much tied down to the nets they have woven. They keep mending them. The nets own them. They seek profit and believe in it. They seek comfort and think it indispensable. They seek security and find it in material possessions."

Francis and his bishop chatted seated on a stone bench in front of Assisi's cathedral of San Rufino. The square was bathed in the afternoon sunlight. Suddenly the attention of the two men was distracted by a noisy knight sitting on a brown charger and talking with a young boy obviously in awe of the tall knight in his glistening armor and doublet of bright red. St. Francis sighed. He remembered his fascination at the knights who rode through the narrow twisting streets of Assisi with the clatter of horses and the ring of metal clanging in the air. The knight represented everything he had been before Christ spoke to him from the crucifix at San Damiano. Pointing to the knight, St. Francis spoke again: "That knight, under the guise of chivalry and romance stands for the misery of war and the squalor and bitter fruit of hatred." "Ah, but that knight," objected the bishop, "represents the security and peace of Assisi. Otherwise we would be overrun by Perugia." St.

Francis did not seem to listen. Softly, he chanted, "Blessed are the peace makers . . . Where there is hatred, let me sow love; where there is injury, pardon. . . ." Then he straightened himself up and stared the bishop squarely in the face: "But you don't understand, your grace: now that I am a fool for Christ, the same virtues are still there; courage and courtesy, chivalry and adventure, honor, and singleness of purpose. But we are not warring against flesh and the princelings of city states, but in the battle inside the human heart. The kingdom of Christ is not of this world. His kingdom is within." "Brother Francis," interpolated Bishop Guido, "you are a dreamer." "No," answered Francis of the brown habit. "I am a knight of my liege lord Jesus. I have heard him call me and I have left my net. Jesus has given me a new net of faith, and one day the whole world will be within that net. That poor knight over there, near the Temple of Minerva, is still tied to his old net—and it is full of holes. I shall pray for his soul when I return to San Damiano." The bishop shrugged his shoulders and looked pensively into the distant green plains of Umbria.

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In a brightly colored church of a small village of Zarcero in Costa Rica I saw a small statue of the Infant of Prague. I often wondered about its popularity in Latin America. Years ago, I saw the orig-

inal statue in the Carmelite Church of our Lady of Victory in the Little Quarter of Prague. As I was contemplating its replica in Zarcero, a thought occurred to me: yes, it makes sense. Christ is King. We celebrate this fact in the majestic liturgies of the glorious Feast of Christ the King. But Jesus Christ is the king not only of power and might; he is the king not alone of terrible love, ruling from his Cross, the Pantokrator of a Byzantine church in Greece, the conquering monarch entering into the glory of his heavenly kingdom.

This cosmic Christ is also the Infant King, the King of Bethlehem and the nursery in Nazareth—a king too small to defend himself except by a flight into Egypt—the King small enough to hide in the holy eucharist or in a human heart. "A little child shall lead them. . . ." "Unless you become as little children. . . ."

Peter and Andrew and James and John were busy with their nets. Jesus was walking near them and said, "Come with me, and I will make you fishers of men." In childlike simplicity all four of them responded, followed him, and became part of the holy tradition. The Lord of the Living still calls every day, "Come with me. . . ." In our complex modern world of computerized responses, are we still able to leave our comfortable motorized boats, get up and follow him—or are we tied down, trapped by a net woven around us by a world that knows him not?

### The First Sunday in Advent

*"Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold thy king cometh unto thee: he is just and having salvation; lowly, and riding upon an ass" (Zechariah 9:9).*

*"Behold thy King!" It is as prophesied.  
The Man bestride a colt rides in to die  
Upon a lonely tree; while crowds still cry  
"Hosanna!" to the One sin crucified.  
Divinity goes by them unespied.  
Despite the tossing palms across the sky.  
Another dawn it will be "Crucify!"  
From those same lips that hail him—"Zion's Pride!"  
"Behold thy King!" It is the trumpet call  
With which the church's Christian Year begins;  
The silver note to signal us from all  
The works of darkness, and from haunting sins.  
And once again I hear his firm footfall  
Above the world's confusions and its dins.*

Joseph Forster Hogben





# A GEOLOGIST-PRIEST

**T**he Rev. Neilson Rudd, of Mount Vernon, Illinois, in the Diocese of Springfield, is vicar of a small-town congregation and also a geologist specializing in natural gas, such as is used for domestic heating, and was recently President of the American Institute of Professional Geologists. He has been interviewed by our editor, the Rev. H. Boone Porter, Jr., at Fr. Rudd's home in Southern Illinois.

*It is a very great pleasure, Neil, to interview you in behalf of THE LIVING CHURCH. I believe our readers will be interested in what you have to say on a wide variety of topics. Let's begin with your ministry in the church. Tell us about the church of which you are vicar.*

For the past five years, I have been vicar of St. James' Church, in McLeansboro, Illinois. That is a town of twenty-six hundred people, 30 miles from here. The surrounding area is rural. When I began there as a recently ordained deacon, no one knew quite what to do with a locally trained self-supporting clergyman, and I had to develop my own position. St. James was then about to be closed as only half a dozen communicants remained, and the average Sunday congregation was down to three or four persons. Happily, the time was right. Working together we have been able to prove that small congregations can be assets rather than liabilities. We have grown in size, we have grown in the Spirit, we have grown in service.

*Has your whole experience, first as a deacon and then as a priest, been confined to this one congregation?*

I have been assigned, for periods from three months to a year, to serve other congregations in addition to St. James. At one time or another, I have served most of the churches in this hundred-mile-wide deanery.

*This must be difficult when your time is limited. Has it simply been to "carry on the routine" when a small church had no priest?*

No, it has often been when the church had internal problems. Apparently a

non-stipendiary priest or deacon [one not receiving a "stipend" or salary from the church] can tackle some problems more directly, since he is not dependent on the congregation for job security. He can't be viewed as a "hired Christian."

*But won't a small congregation become "spoiled" by having a non-stipendiary vicar like you? I mean, won't they lose the idea of contributing financially to support a clergyman?*

St. James formerly contributed almost nothing to the support of the ministry. Now we budget more than a thousand dollars a year for this purpose. It goes to the diocese to support priests in other mission congregations.

*This may be a rather sensitive question, but at a time when many other congregations are shrinking and yours is growing, have you encountered any resentment?*

I try to make it very clear that I am not interested in taking anyone else's job away from him. Other clergy in this area have been very supportive and I have enjoyed working with them.

*How did you get into all of this in the first place?*

My religious interests developed very slowly after I left graduate school, and I was influenced by my wife's active participation in the Episcopal Church. Twenty-two years ago we were sent here to Mount Vernon by the large petroleum company for which I then worked and I met the remarkable priest here, Fr. Ralph Markey. He finally prepared me for confirmation. Gradually I became more caught up in church affairs. I studied to become a deacon. At that time there was little understanding of the role of the non-stipendiary. People had conflicting ideas about standards of competency, examinations, and so forth. It was terribly frustrating. I am grateful to our bishop [the Rt. Rev. Albert Hillestad] for his support during this period. I was ordained a priest in 1973.

*I'm not surprised that you experienced conflicting ideas about qualifications, curricula, and the like. That seems to exist throughout the church. Can you give me a brief summary of what your training included?*

I suppose it is natural that, since I am already a member of one scholarly discipline, my gradually increasing interest in the church gave rise to informal study of its history, liturgics, and theology. This started long before I recognized any call to the ordained ministry. Further, because I was increasingly involved in both local and diocesan activities, I had frequent contact with a number of clergy. Very often, the long trip from Mount Vernon to Springfield and return became a five hour "tutorial" session with one of the priests from the southern part of the state. Simultaneously, I was also involved with various elements of lay ministry, youth work, lay reader, etc. So by the time I was accepted as a candidate, a good many years of study and experience were behind me. My initial formal study was under the direction of the local vicar and subsequently I read under the direction of a number of other priests prior to being ordained deacon. I read under three more priests before the Commission on Ministry approved my ordination to the priesthood.

*You have been actively engaged in the ordained ministry for almost six years now. Do you feel that this kind of preparation has proved adequate?*

Yes and no. Yes in the sense that I think I have been able to provide for the pastoral and spiritual needs of a small, rural congregation reasonably well. No in the sense that I keep finding areas in which I need to or would like to study further . . . but of course that's also true in my secular field of geology even after graduate school and almost 25 years of experience. And in ministry as in geology, the real learning comes with experience.

*You obviously feel that the work of the church in small communities is valuable. Have you already found opportunities to communicate your learnings to other sectors of the church?*

The year before last, Jay Lowery [the Rev. James L. Lowery, Jr.] invited me to contribute to his book, *Case Histories of Tentmakers* [Morehouse-Barlow, 1976]. Here in this diocese, I am chairman of the department of General Mission Strategy. Both my wife, Marge, and I

The photo on page 10 shows Fr. Rudd checking results in the geological laboratory.

have also served on the Commission on Ministry. But my greatest joy remains working with the people of the rural and small town churches.

*What is it about the smaller congregations which you so much enjoy?*

The intimacy, the community, the intense degree of involvement with Christ and his work in the world. In the smaller congregation, our mutual dependency is very evident. There is very little to sustain us other than the love of our Lord and our love for each other in him. You preached at St. James this morning. What I think you saw, what I hope you saw, was an extended family deeply committed to Christ, to each other, and to his service. You yourself remarked about the knowledge and active interest in the church which they displayed. I suspect that I've learned more Christianity from my people than they have learned from me.

*But does your priesthood also extend into your professional contacts outside this area?*

Yes, I find I often have opportunities to help and counsel with business and professional colleagues, and of course I am glad to do so. That too is part of the non-stipendiary picture.

*How do you yourself really feel about the non-stipendiary priesthood?*

You have to be a little bit crazy . . . While the merging of the sacred and the secular, the bringing of the priesthood to ordinary work in this world, and vice versa, is exciting and full of opportunities, it is demanding and carries with it many frustrations. I have thought of giving up my secular career, but then I would be dependent on the church to support my family and myself, and that will not help in these rural areas where funds are already short.

*Do you wish to say more about these frustrations?*

The demands and frustrations which

the non-stipendiary experiences differ only in degree, if at all, from those which are experienced by all committed Christian people. We're all involved in two lives, the worldly and the eternal. We are torn between the service of our Lord and the need to meet our worldly responsibilities and obligations. This is as much true of those who teach Sunday school, serve on the vestry, or participate in guild activities as it is of the non-stipendiary priest. One of the great things about being non-stipendiary is that it puts us all on equal ground. Perhaps I do commit more of my time to the work of the church, but it is "my time" offered in the same sense as the people's offering of their time. There can be no suggestion that I am the "paid professional" who does it for them.

*What do you think about the future of this kind of ministry?*

I don't see any realistic alternative to the non-stipendiary ministry unless we are prepared to close many of our smaller churches, in effect saying that the Anglican Tradition and the Episcopal Church have nothing to offer the smaller community. In most dioceses, we simply do not have the financial resources to provide a sufficient number of stipendiary clergy and, even if we had greater resources, it probably would have to go to areas of even greater need.

*Let's shift now to your secular work. Can you describe it?*

As a geologist I do consulting work, mostly for utility companies, all over the U.S. I specialize in the underground storage of natural gas, the kind of gas you may use for cooking or for heating your home.

*You mean your field is the construction of big tanks for gas underground?*

No. It is possible to store gas in the rock itself. When old gas wells have been exhausted, it has been found that you can pump gas from elsewhere down into

the well, and then take it out later when you need it.

*So you find old wells near large cities and use them to store gas piped in from other areas?*

Sometimes, but unfortunately, many large cities, such as Chicago and Minneapolis, don't have old wells nearby. We have found, however, that certain kinds of rock and sand can hold gas if we pump it down, and that we can get most of it back out again later. We search for porous material, often many thousands of feet beneath the surface, capped by a layer of non-porous rock. The latter keeps the gas from escaping.

*This is fascinating. What bearing does this have on the increasing shortage of natural gas that we hear about?*

Many northern cities now use gas in the winter far more rapidly than it can be brought in from distant gas fields. Hence we must use the warmer months to bring gas in and store it for use in the winter. Underground storage is an increasingly important means of doing so.

*What about the price of gas?*

In the past it has been extremely inexpensive because many gas fields had been discovered by oil companies in their search for oil. To them it was just a bonus. Today we have to search and drill specifically for gas in order to find enough. New fields are further away and harder to find. It just costs more money, although gas remains comparatively inexpensive.

*Will homeowners continue to be able to get gas?*

The present trend of legislation is to discourage large-scale industrial use so that gas will be available for domestic use.

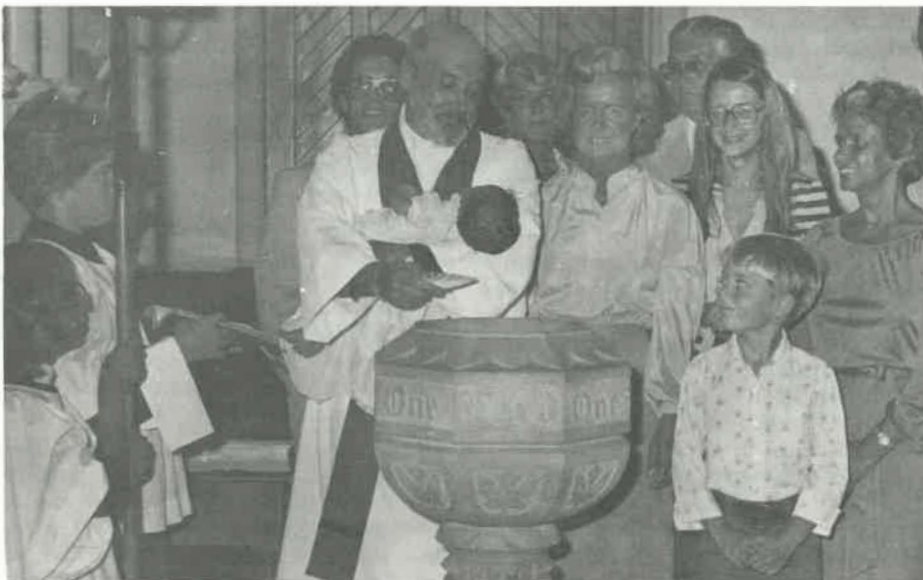
*Will you share any predictions with readers of THE LIVING CHURCH about the availability of gas this winter?*

Yes. Local shortages may occur for short periods in some areas this winter.

*Do you have any other activities in this industry?*

Well, I have a geological laboratory here in Mount Vernon where we test geological samples, or "cores," both for large and small companies, and carry out other procedures too. We also carry out research projects under various sponsorships, currently of the American Gas Association.

*There is much talk nowadays about new forms of ministry, but you have given us a wonderful and moving inside picture. Talking with you, Neil, and meeting some of your people encourages me and strengthens my hope for what the church can do in a variety of situations today. Thank you very much for sharing both your convictions and your experiences with THE LIVING CHURCH. I also wish to thank your wife, Marge, who has worked with you both in the church and in the laboratory, and who has helped make this visit to Mount Vernon so interesting and pleasant.*



Fr. Rudd officiates at baptism in St. James' Church, McLeansboro.



# EDITORIALS

## The Clergy Hassle

The most obvious problems facing the Episcopal Church relate in one way or another to the church's ministry. A greater concern for the ministry of lay people is going to engage our attention on many occasions in the future. So too, will the distinctive ministries of bishops, priests, and deacons. At this point, we would like to address ourselves to one of the most flagrant problems: the "system" (if it can be imaginatively so described) for providing clergy to serve in our congregations.

Prior to the middle of this century, the Episcopal Church did not have enough clergy to staff all of its churches. Some were served (and some very well served) by lay readers, Church Army evangelists, or deaconesses. Priests came in to celebrate the eucharist every so often. Some priests had to rotate about in half a dozen congregations. Following World War II, both an



improved economy and an ever-increasing number of aspirants for ordination changed the scene. By the early 1960s, in most areas, staffs were generally filled. Yet it was still considered desirable to encourage devout men to prepare for ordination. Seminaries were recruiting students and expanding both their faculties and their physical facilities, and bishops were proud of the number of their candidates.

By the mid '60s, the burgeoning number of priests and deacons was leading to subtle changes not always noticed. Ordained musicians were being hired as organists in some parishes. Priests with academic experience were being hired by colleges. Those with business experience were filling administrative posts for dioceses or the national church. Often the result of these placements was good, yet slowly but surely clergy were being crammed into every corner that could hold them. In the field of Christian education, the develop-

ments were tragic. The new availability of young priests led large parishes to hire them in place of professional directors of Christian education, to supervise the Sunday school and related activities. In a few short years an experienced and well qualified DRE could hardly find a job. An important profession, which had served the church so well, found itself largely unemployed. It was a tragic day when the two distinguished women's training schools, St. Margaret's House in Berkeley, California, and Windham House in New York, had to shut their doors. Quite apart from the implications of this for the subsequent women's movement in the church, there is reason to believe that in many areas the quality of religious education in the Episcopal Church has never recovered.

Meanwhile, although available national statistics plainly indicated the danger signal, year after year new clergy were being ordained to serve as employees of the church. The small number who had secular occupations and were ordained with the intention of supporting themselves were regarded with suspicion and considered as disloyal to the system. Seminaries could easily place most of their new graduates since the newly ordained often did not have families, could work at the minimum salary, and would temporarily undertake unfulfilling positions. In a church heavily overstocked with employed staff, it took very little inflation to precipitate a grave situation. During the 1970s many Episcopal clergy have found themselves without church employment, even though they desire it. Some barely survive on substandard salaries, augmented by their wives' salaries. Others battle it out year after year in positions that are uncongenial to them and to their parishioners, because no other job is available, even though the Clergy Deployment Office is in fact offering more national placement assistance than was ever provided in the past.

The study of the episcopate recently undertaken by the House of Bishops [TLC, Oct. 30] indicates that some candidates accept election in quite uncongenial dioceses. This is hardly surprising. Even for the successful rector of a large parish, a call to the episcopate may be the only opportunity of change he will ever have in the remainder of his working life! For some, priests and bishops alike, the price of professional immobility is frustration, stagnation, and declining competence; for a few, it is alcoholism, broken homes, and mental or physical malady.

It is easy to say that the survival of the fittest will prevail. But fittest for what? Some of the most competent clergy have, in fact, taken their talents to other better equipped employers during the past ten or twelve years, although many of these still offer their ministry to the church on a part time basis where it is desired. Some of the most creative and sensitive clergy have been broken by discouragement and frustration. Some of the very intelligent have lost their faith. On the whole, this does not seem to be the best of all possible ways to operate a church.

Yet there are signs of hope. Some dioceses are dis-

covering ways of circumnavigating the impossibilities of the present system. Some are finding new ways of constituting the positions of priests, deacons, and lay workers. Some rural areas, or areas not at all rural, are utilizing the concepts of "New Directions for Churches in Small Communities" [TLC, Nov. 20]. Some congregations are demonstrating new ways to carry out ministry. During the months ahead we will often be returning to these questions. Beginning with this issue, we will give our readers information about new and effective ministries that are in fact emerging.

## We Introduce a New Feature

At intervals of approximately one month, we will share with our readers a prolonged and searching conversation with some man or woman, lay or ordained, who is doing unusual, creative, and constructive things in the church. In many cases, these will not be well-known names, but will be people who, without undue publicity,

**W**ith this issue, we are glad to introduce a new feature, "Living Church Interviews."

are pointing the way ahead for the church in this final quarter of the twentieth century. We are proud to begin this feature with an interview of Neilson Rudd (page 10), priest, scientist, recent graduate of the Leadership Academy for New Directions [TLC, Nov. 20], and planner for missions in his diocese. The current energy crisis will make some of his remarks of special interest at this time.

## Advent Sunday

**T**his is a time to wish each other "Happy New Year," as we begin a new Christian year and a

new cycle of the church calendar of special seasons, feasts, and fasts. We hope all of our readers will make it a year of prayer, of discipleship, and charity.

Lest there be any doubt, congregations and individuals following the three-year lectionary for Sundays should at this time begin Year A., which will provide gospel readings primarily from St. Matthew. Those reading morning and evening prayer through the week according to the new two-year cycle should begin Year Two.

## NEWS

*Continued from page 7*

General Synod after the Lambeth Conference next year.

"The ordination of women is a serious subject and deserves to be treated seriously."

Legal authorities of the Church of England said that there was no disciplinary penalty available for the priests who allowed Miss Palmer to use parish altars.

These authorities considered, however, that a bishop could bring a charge through the church courts alleging that an incumbent's behavior amounted to "conduct unbecoming a clergyman."

### CALIFORNIA

#### Ugandan Speaks of Amin

An Anglican bishop who fled from his own country after the mysterious death of his archbishop has been on a speaking tour in the Diocese of California.

In an interview with reporters, the Rt. Rev. Festo Kivengere, Bishop of Kigezi, said that the church in Uganda has always known persecution "and I believe the church is going to come out as usual, stronger than ever."

Although President Idi Amin is a Moslem, the bishop does not believe the persecution of the church has been due to a basic religious conflict between Moslems and Christians. Instead, he said, the persecution has come as a result of the church's influence and the church's stand against the brutality of the present regime.

He also believes, he said, that Christians are persecuted because they have spoken out "gently, lovingly, but clearly"

against the government's atrocities.

While in the Diocese of California, the visitor spoke at the annual convention, preached in Grace Cathedral, San Francisco, and had speaking engagements in Oakland, Salinas, Saratoga, Carmel, and at Stanford University.

### UPPER SOUTH CAROLINA

#### Parish Severs Ties

Members of the Church of the Good Shepherd, Columbia, S.C., voted 104-48 to sever all ties with the Diocese of Upper South Carolina over the issue of ordination of women to the priesthood.

The Rev. William L. Gatling, Jr., rector of the church, has renounced his allegiance to the diocese and has been inhibited by the Rt. Rev. George M. Alexander, Bishop of Upper South Carolina. The first services of the seceding group, Good Shepherd Anglo-Catholic Parish, were held in the YWCA facility across the street from the church building.

### ALCOHOLISM

#### Bill for Recovered Alcoholics Considered

New York's City Council has been asked to consider a bill which would bar discrimination against "recovered alcoholics" as a violation of human rights in such areas as jobs and housing.

"Recovered alcoholic" is defined in the bill as "a person with a history of alcoholism whose course of conduct over a sufficient period of time reasonably justifies a determination that the person's capacity to function normally with-

in his social and economic environment is not, and is not likely to be, destroyed or impaired by alcohol."

Council President Paul O'Dwyer, one of the principal sponsors of the bill, said he had reservations about the definition—which he considers too broad. He favors, he said, the more restrictive approach of Alcoholics Anonymous which stresses total abstinence for recovering alcoholics.

Alan Luks, associated with the New York affiliate of the National Council on Alcoholism, said a survey had indicated a "dramatic denial of rights" for recovered alcoholics "not only in employment, but in welfare, insurance, and child custody."

### ENGLAND

#### Tablet in Abbey Honors Martyrs

One of the most significant services to take place in any British church for almost 400 years was held in Westminster Abbey when a tablet was unveiled to the memory of Christians who suffered martyrdom for their convictions during the turmoil of the Reformation.

The memorial—a tablet commemorating both Roman Catholics and Protestants—was inserted into the floor of the Chapel of Queen Elizabeth I, near the tomb in which she and her half-sister, Mary, are buried.

Mary, a Roman Catholic, reigned as queen from 1555-58, while Elizabeth, an Anglican, reigned as queen from 1558-1603. Hundreds of Protestants and Roman Catholics were martyred during their reigns.

The memorial was unveiled by Lady Fisher, widow of Lord Fisher, the 99th Archbishop of Canterbury. The capacity



congregation was led by the present archbishop, Dr. Donald Coggan, and leaders of all other major churches in England.

The inscription reads:

Near the tomb of Mary and Elizabeth  
Remember before God all those who Divided at the Reformation  
By different convictions  
Laid down their lives for Christ and conscience' sake.

The Dean and Chapter of the Abbey decided to provide the memorial on the recommendation of Dean Edward Carpenter, who is writing a biography of Lord Fisher. He found the following in a letter written by Dr. Fisher in 1959:

"I have sometimes said to myself how glorious it would be to combine in a joint memorial all those who lost their lives fighting for or against the Reformation. Some day, we shall get it but it may still be a long way out of sight."

On the Feast of St. Edward the Confessor, founder of the Abbey, what Lord Fisher hoped for came about.

The ceremony recalled remarks made by Basil Cardinal Hume in the Abbey in March, 1976, on the day of his ordination as Roman Catholic Archbishop of Westminster.

During a service of shared vespers, the cardinal referred to the two churches as "like two sisters estranged, not on speaking terms, quarrelsome, misunderstanding each other."

One tomb in the Abbey "speaks, if we

would listen, with a poignant, indeed tragic, eloquence," he said. "It is the tomb which contains the remains of two sisters, Elizabeth and Mary." Of the inscription on the tomb, Cardinal Hume asked that the last words be remembered: "where we rest two sisters, Elizabeth and Mary, in the hope of one Resurrection."

## NAMIBIA

### Indigenous Bishop Elected

The Rev. James Hamupanda Kauluma, 45, has been elected the first indigenous Anglican bishop in the territory of Namibia, receiving more than the required two-thirds vote of both lay and clerical delegates representing 60,000 Anglicans in the country. The election was held in Windhoek.

The House of Bishops of the Anglican Church of South Africa is expected to confirm the election. The consecration is planned for sometime in January.

Fr. Kauluma will serve as Suffragan Bishop of the Diocese of Damaraland which encompasses all of Namibia.

However, the Bishop of Damaraland is still the Rt. Rev. Colin Winter, though he has not been in the territory since he was exiled in 1972. He makes his home in England. Also living in England in exile from Namibia is the Rt. Rev. Richard Wood, Suffragan Bishop, who was expelled in 1975.

The Namibian priest came to the

United States in 1965 to study at Church Army headquarters in New York. He was ordained to the priesthood earlier this year by the Bishop of New York.

Fr. Kauluma learned printing at the Manhattan School of Printing. He also has a B.A. from Trinity College, University of Toronto, and an M.A. from New York University. At present he is studying for an M.Div. from Union Seminary in New York.

## ORTHODOX

### Turkey Refuses Visas for Prelates

The official newspaper of the Church of Greece said that passports have been refused to several Metropolitans of the Ecumenical Patriarchate by the Turkish government.

It accused the Turkish government of holding the hierarchs as "hostages as long as the tension of relations between Greece and Turkey continues."

The most recent incident, the paper said, was the denial of a visa to Metropolitan Maximos, dean of the Theological Schools at Halki, to attend his mother's funeral in Athens.

Turkish authorities have denied, for the third time, a visa to Metropolitan Meliton of Chalcedon. He has long been considered by Orthodox observers to be a possible future candidate for the post of Ecumenical Patriarchate. Turkey's government enjoys veto power over such elections.

# CLASSIFIED

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

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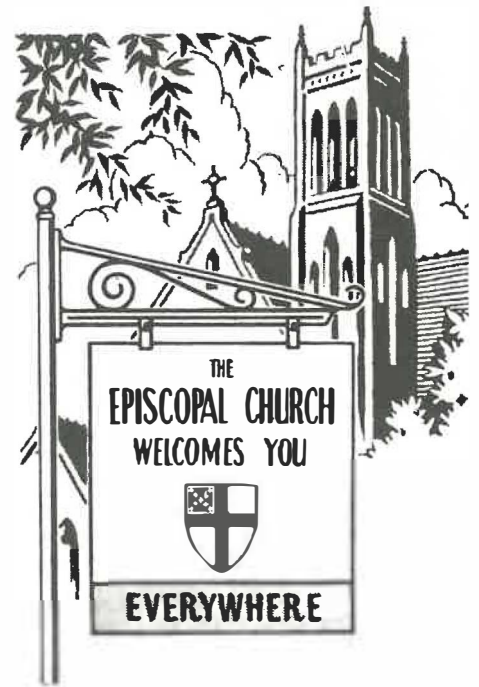
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## LA MESA, CALIF. (near San Diego)

**ST. ANDREW'S** Lemon Ave. and Glen St.  
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't  
Sun 8 HC 10 MP & Ser (HC 1S & 3S). Wed & Saints Day 10 HC

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 — 30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP 12S, 4S). Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

## 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) 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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. 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.

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
Marlin L. Bowman, v; Glenn Duffy, Dan Riley  
Sun 8 MP—Eu. 10 Sol Eu; Sat 5 Vigil—Eu

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser. 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

## ST. BARTHOLOMEW'S

Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S), 4 Ev, Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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Sun HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S). 10 Adult Forum & SS. 11 HC (2S & 4S MP); Daily MP 9. HC Wed 6, Thurs 12:15

## ST. MARY THE VIRGIN

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

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4: Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

## TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9: Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third & State Streets  
The Rev. Robert H. Pursel, Th.D., r  
Sun HC 8; 10:30 (1S); MP 10:30; Ch S. 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

## PITTSBURGH, PA.

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## DALLAS, TEXAS

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Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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