

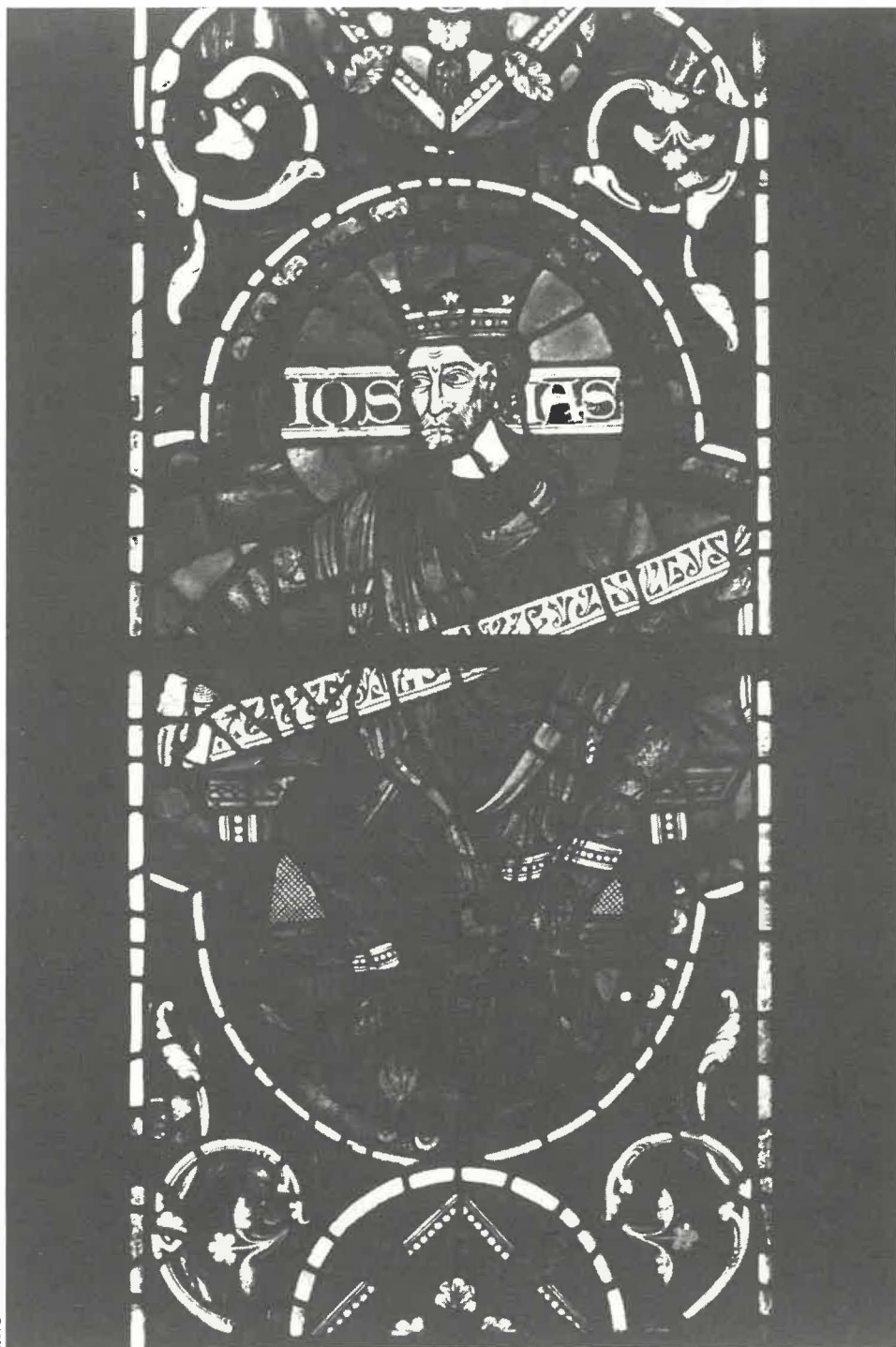
# THE LIVING CHURCH

## How Firm Are the Foundations?

• page 9

## The Idle Word Syndrome

• page 11



The two-paneled stained glass window, "Josias with the Scrolls of the Law," from England's Canterbury Cathedral is on display in New York City. There are 11 compositions consisting of as many as 16 separate panels in the U.S. showing of the stained glass.

# AROUND & ABOUT

With the Editor

# The Living Church

Volume 174 Established 1878 Number 12

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

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

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of photographs.

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## TO FATHER X:

For years I've been a self-appointed Committee of One for the Abolition of the Ungodly Proposition that the Road to Hell is Paved with Good Intentions. Now I welcome you to the committee. That makes two of us. You can be president, secretary, and treasurer; all I ask is that I be given a roving commission to mount my horse and ride rapidly in all directions.

When people read the statement of the Puritan Richard Baxter that "Hell is paved with infants' skulls" they think it's dreadful — and it is. But to any Christian who thinks about what an intention is, the stale old adage that Hell is paved with good intentions should be at least as odious. For it is to say that a person with his will fixed upon the loving obedience of God's will — that is, with a good intention, may go to Hell because God is for some reason displeased by his faithful servant's desire to obey him. A God who would deal with any well-meaning, good-intending person in that way would surely not be above paving Hell with infant's skulls.

It is discouraging as well as baffling to find some of God's elect speaking this vicious non-sense as if it were straight from the Sermon on the Mount. Here's St. Bernard of Clairvaux: "Hell is full of good intentions or desires." And here's our revered Dr. Johnson — *et tu, Samuel!* — "Sir, Hell is paved with good intentions."

William James, in *The Principles of Psychology*, recognized that the old adage could stand some qualifying, but he missed an opportunity to extirpate it as it deserves. "No matter how good one's *sentiments* may be," he wrote, "if one has not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved."

But what he calls "mere good intentions" are not good intentions at all — mere or otherwise. By proper definition, an "intention" that is a mere feeling that it would be nice to do some-

thing if only one were up to it, is not an intention.

Look at the Latin original: to *intend* (*intendere*) a weapon is to aim or direct it. The meaning in English as in Latin is to move, to direct towards; it is the mental motion which is the necessary first step of an action. When we intend something our mind and will have already gone into action toward the goal. Anything less than that is not an intention at all.

Only God, and perhaps the Devil, knows how much harm has been done to aspiring souls who formed genuinely good intentions, and tried unsuccessfully to carry out "the high that proved too high, the heroic for earth too hard," and then heeded this bad counsel and decided that henceforth they would form no more such good intentions lest they wind up in Hell.

I suppose our best strategy is that of reminding Christians that, on all the evidence God has given us, the one and only way we can get our steps on the path to *Heaven* is by forming good intentions and then calling upon the Lord for all the grace we can get to carry them out. The Bible should be our primary text in our campaign, with a dictionary ever at hand. Sometimes when people learn how to use words correctly it improves their theology, and also, in this present case, their chance of salvation in the end.

## John 1:3

High in the hills  
Under leaves and sod  
A clear, sweet spring  
Sprang up from the ground.  
Up from a secret place  
It flowed  
Under the eye of God.  
Great rocks stood guard;  
there was no sound,  
Except when a bird called  
Far above.  
Even the wind was still  
In this place,  
Attending the birth of love.

Jenny

### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged . . . . . \$3,070.65  
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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.

## Staying In

I am a former president of the Georgia chapter, American Church Union. Over 15 years ago, I formally told my ACU chapter to be prepared to support a Continuing Episcopal Church. This was because I foresaw a repudiation of our apostolic ministry through the then strong COCU. Since I was one of the first to publicly anticipate a continuing body to carry on our church, I feel a responsibility to speak out to other churchmen and say *now is not the time*.

The ordination of women to the priesthood is *not* a repudiation of our total priesthood. The new Prayer Book is a strong catholic document — do not be misled by the modern English. Read the total draft and make up your own mind.

I am staying with the General Convention and I have paid my ACU dues for the 28th year. I pray the ACU will preserve its traditional position as a conscience within the sometimes faulty system.

PRESTON STEVENS, JR.

Atlanta, Ga.

## Cathedral Report Corrected

The report on Washington Cathedral's current monetary crisis [TLC, Feb. 27], has a few inaccuracies which I hope you will be kind enough to correct.

Gifts, pledges and other income have not decreased, as stated in the article. They have increased but not as rapidly as have costs. Our annual fund drive last year exceeded its goal and gifts of all sorts from National Cathedral Association members and other friends have been correspondingly generous. The cathedral staff is working on economies in the cathedral's life in an attempt to bring the budget into balance. But we are also hard at work on a major national fund drive, for it is agreed that the cathedral's monetary problems cannot be solved by cutting alone.

Only 13 members of the staff have been let go, not 28 as stated in the article. With slowdown in building, the construction crew has been cut back from a maximum of 45 during the summer months to 19, but these people are not paid directly by the cathedral and are not considered staff.

Under no circumstances could the cathedral be considered the site of "con-

tinuing drastic liturgical experimentation and change," as reported. Before we started using the new Book of Common Prayer two weeks ago, the regular liturgy for the 11 a.m. service on Sunday was contained in a printed leaflet which we had used for nearly two years. Many of us were pleased with the ease at which we have moved into the new book's services — a tribute to months of planning and intelligent and sensitive use of trial services. The 10 o'clock folk mass and forum, while slightly more informal than the others, adheres to the rubrics in all ways. Evensong, a stately and beautiful service, is sung every Sunday and on two or three weekday afternoons. No one coming to the cathedral would be surprised by the services here. Many are quite traditional, although new to us, such as the Great Vigil of Easter Eve, to which hundreds flock to receive the Easter light at midnight.

In addition, general attendance and support have not declined. On the contrary the level of attendance at services during 1976, which we considered a banner year, has kept up during these first weeks of 1977. Close to 1,000 worshipers can be found in the nave on any Sunday morning at 11 — that number is exceeded frequently.

Of course the cathedral needs help. There is now in Washington a cathedral church in which all Episcopalians can take pride. The completed nave is in service to the glory of God every day of our lives. Naturally, that ministry costs money — for salaries, heat, light, music, flowers — every church in the country is aware of the problem. Some of our friends have already responded to the challenge contained in the financial report and others will do more as they realize the urgency of the need.

The cathedral may be darker these days, as we cut back on electricity, but its windows glow more brilliantly than ever. The Gothic beauty of the cathedral cannot be permitted to stand unused and we feel sure that the money will come to allow the cathedral's ministry to continue and to grow.

NANCY S. MONTGOMERY  
Communications Director  
Washington Cathedral

Washington, D.C.

## The John Mason Neale Window

I have read with deep interest the scholarly and deeply moving essay "John Mason Neale" [TLC, Feb. 6]. Especially interesting to me, as a communicant of Grace Parish, Hartford, is the illustration on page 11 of the John Mason Neale window in the church.

I believe that your readers will be interested in an explanation of the Neale window. The window, on the epistle side of the nave, is one of a series painted in



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## Clergy: Making Your Vacation Plans?

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the manner of stained glass, many years ago, by a long-time communicant of the parish, William W. Wright, M.D. Dr. Wright (Yale University, class of 1911) is now not far from 90 years of age, and is living in West Hartford.

The windows depict Christ the King, David the King, John Mason Neale, the Good Shepherd, Christ's Passion, Saint Paul, Our Lady of Walsingham, and Fr. James O. S. Huntington, founder of the Order of the Holy Cross.

These windows are enriched by much symbolism and their vivid colors shed a cheerful glow into the church, which was built as a small brick chapel in 1868, and was considerably enlarged in the 1960s.

The entire series of windows is intended to display and to teach the basic history and doctrines of the catholic Christian faith as revealed in the Old and New Testaments.

NELSON R. BURR  
West Hartford, Conn.

### One Vote Yea

My vote is for the new Book of Common Prayer 100%. I love the size, the binding, the print, the pages. I think the new version of the Lord's Prayer is great. The selection of services ought to be appealing to every branch of the Episcopal Church. I salute the members

of the Standing Liturgical Commission who worked so hard for so long. Their work is very rewarding to the whole church.

(The Rev.) RICHARD GUY BELLISS  
All Saints' Church  
Riverside, Calif.

### Appeal for Unity

In 1775, a crucial year of our nation's history, St. Michael's Church, Marblehead, Mass., was already 61 years young. Matters of grievous concern plagued the men and women of the new church. Ardent Tories, feisty patriots, fishermen who worried far less about the high tensions of the moment than they did about their catch; rich, poor, Harvard educated, illiterate, native sons and foreigners; farmers and artisans, made up the congregation called St. Michael's. The rector, a man of singular courage, was loyal to his sacred oath to support the king (hated King George). St. Michael's was torn apart, and in February, 1777, it and other Anglican churches were closed by order of the Provisional Congress, to reopen again only in 1780.

Over the years, we in Marblehead have come to prize what St. Michael's stands for; independence, honesty, integrity, and love for God and our church. The bitter disputes of the past lead us to

appreciate all the more the importance of unity today. We at St. Michael's therefore, at this time, wish to make a special plea for unity, to all our fellow Episcopal parishes throughout the United States. Let us not act in haste to diminish the strength of our Episcopal Church. It has something precious and unique to contribute to us and to this country.

We would pray with you "deliver us from the presumption of coming to this table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this holy communion make us one body, one spirit in Christ, that we may worthily serve the world in his Name."

GEORGE M. ALSBERG  
Senior Warden  
St. Michael's Church  
Marblehead, Mass.

### Cathedrals

The article "Eight Columns of Worship" by George W. Wickersham [TLC, Feb. 6] movingly presents the spiritual, social and cultural reasons for the construction of such a great cathedral as that of St. John the Divine in New York. He correctly argues that "in a city of the magnitude of New York certainly there should be buildings which by their quality say that worship is still of prime importance . . . Human beings need the spirit of worship every bit as much as they need bread."

However, it is not necessary to concede, as he does, "that when you put money into a cathedral, you do not get any back." From the purely materialistic view, who can say that over the centuries the great cathedrals of Canterbury, Chartres, Cologne and all the rest have not inspired gifts and donations from pilgrims and worshipers far in excess of their original costs — gifts, philanthropies and donations that have served the poor and the underprivileged in their material as well as spiritual needs?

It might also be added that these enduring buildings, like the church itself, long outlast the vagaries of individual bishops and General Conventions.

NASH K. BURGER  
Charlottesville, Va.

### The Amnesty Issue

I have often enjoyed your editorials, and usually agree with them. But not today.

I have just read your editorial, "Full Pardon For Draft Evaders?" [TLC, Jan. 23]. I find your attitude, which is not unique, disgusting.

There was no war in Vietnam. There was, rather, an *undeclared* war, an unlawful, executive military action. Congress, which alone has the power, ac-

## A SPECIAL OFFER FOR NEW SUBSCRIBERS

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cording to our then-ignored Constitution, to make war, cowered before the Johnson-Nixon tyranny, handing it weapons and supplies on demand.

The war, from the lie of the Gulf of Tonkin to the Christmas bombing of Hanoi, was immoral: a murderous, bloody, shameful part of American history. Like the sun and death, it seems many of your generation are still unable to look at this monstrosity without flinching. Those who opposed the war, including those who "evaded" and deserted for reasons of conscience, acted courageously and rightly. To draw an analogy between this horrible war and "the right of the nation to conscript its citizens for its own defense" (!) is baloney, and that is the only appropriate, printable word.

Each year on the feast of the Holy Innocents, I offer my mass for all the victims, living and dead, of this late terrible war. I am no lover of Communists, but their atrocities do not excuse our own. Perhaps some day at your own mass the ghosts of the hundreds of thousands of slaughtered will rise to question you.

(The Rev.) WILLIAM D. DUCHARME  
Christ and St. John's Parish  
Rouses Point, N.Y.

### Does God Change?

Your question (*Around and About*, Dec. 30) is based on a Platonic assumption common to classical philosophy as to catholic theology — that is, that God is already complete, final, finished, and that he is therefore unchangeable. The contribution of Chardin and the process theologians is to suggest that this is not necessarily so. In fact, my own understanding of classical incarnational theology would suggest that God is not above or beyond a "new" thing now and again — never inconsistent with his fundamental nature, but not always in keeping with the previous image. The incarnation seems to the Jew to split open the monotheism which the O. T. struggled so long and hard to win; but to the Christian it merely opens out the image of unity.

You call attention to the Greek concept of the universal which lies someplace behind all the particulars. What you fail to mention is that the Greek concept of God, inherited by most Christians, is that God is a static Being. I do not believe that he is static or that he is unchanging. His nature is love and that is an eternal attribute of God, so to speak, but his creation is in process. All beauty does not yet exist else the meaning of our creation which is to really "be" rather than to imitate the universal principles which already are is violated. Keats, whether consciously Christian or no, in whatever way he en-

ters the creative process (all things were made by him; without him was nothing made that was made) shares in the creative work of God.

(The Rev.) THOMAS DAVIS  
The Church of the Holy Trinity  
Clemson, S.C.

### Apostasy

Re "Ordination and Jesus' Will" by Pierson Parker [TLC, Jan. 30]:

*The Oxford Dictionary of the Christian Church* defines apostasy as the abandonment of Christianity. If Christianity is defined as one's interpretation of the New Testament in isolation from the unwritten tradition of the church then Dr. Parker is right in saying that apostasy is not the word which describes the condition of the Episcopal Church.

However, I am one of those who studied at G.T.S., who has great love, respect and admiration for Dr. Parker, but who somewhere along the line became convinced that true Christianity was more than isolated, albeit scholarly interpretation of the New Testament. True Christianity is in essentials what has been believed everywhere, always, and by all: *quod ubique, quod semper, quod ab omnibus creditum est*.

By these criteria apostasy might be used to describe the condition of the Episcopal Church since September 16, 1976. Could it be that the word Episcopal as the church has always understood it no longer applies?

(The Rev.) H. M. DYE  
St. Aidan's Church  
Olathe, Kans.

### Clergy Marriages

While we can appreciate several of Bishop Lawrence's comments on clergy marriages [TLC, Jan. 23], the general tenor of his position is questionable. There is a tone in his article which recalls the so-called "Messiah complex," a clerical identity defined by self-deprecating role play and punctuated by persecution imagery. Two other points are more noteworthy, however.

First, Bishop Lawrence is naive in his comments about relocation. He refers to people leaving secular "jobs" without prior commitments. Such a generalization ignores the whole dimension of unordained Christian professionals. A physician, attorney, social worker or teacher does have definite commitments and cannot relocate in the conflict — free fashion the bishop describes in his remark: "Neither the wife nor the husband in the secular world have any prior commitment. Their own welfare will govern their decision. They can both leave their jobs with a clear conscience."

Both our spouses are attorneys. If we  
*Continued on page 13*

We believe that our future as Catholics of the Anglican tradition lies in Communion with the worldwide ORTHODOX CHURCH.

If you believe as we do, let us know who you are, in order to coordinate our efforts from the Anglican side. Please drop a line to

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We plan to get up a mailing list, and send out a periodic newsletter outlining pertinent events, both Anglican and Orthodox, in this regard.

### AGING MYTHS

People should retire at a certain age. Older people cannot do a decent job. . . .



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# THE LIVING CHURCH

March 20, 1977  
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## COALITION 14

### **More Independence Needed**

At the annual meeting of the board of Coalition 14 held at the Franciscan Renewal Center near Phoenix, members described the nature of, and goals for, their individual areas. They also learned of the aims of the Episcopal Church from the Rt. Rev. John Allin, Presiding Bishop, and the Rev. Samuel Van Culin, executive for national and world mission.

After requests, challenges, and appeals, the 1977 coalition budget was adopted and the 1978 budget was approved subject to the next annual meeting.

Allocations for each budget total \$1.6 million, with the amounts varying greatly between dioceses. Receiving over \$100,000 in both years are Alaska, Idaho, Navajoland Episcopal Church (formerly Navajo Episcopal Council), North Dakota, South Dakota, and Utah. The lowest grants go to Eau Claire and Western Kansas — \$35,000 to \$40,000. Other coalition members, Arizona, Eastern Oregon, Montana, Nevada, San Joaquin, and Wyoming, are somewhere between. Rio Grande remains self-sustaining.

Next year, each coalition member is to present plans for diminution of grants in the years ahead.

A review of the established goal for 1983, that each diocese receive 25% of its parish and mission income for its own programs, showed seven dioceses already over the 20% mark with North Dakota highest at 24.35%.

A document on principles and policies of the organization, presented by the Rt. Rev. Stanley Atkins of Eau Claire, was adopted as the Covenant of C-14.

Communications and evangelism reports were received along with the suggestion that February be named C-14 month. The Rt. Rev. Victor Rivera, Bishop of San Joaquin, discussed the science of church growth, a discipline in which the church can grow if you want it to grow.

The extension education program of the University of the South was presented by the Rev. W. Jackson Wilson. This type of theological education, currently being given in several parishes, requires four years and contains the

core of the seminary curriculum but it does not carry an academic degree.

Two programs, Partners in Mission (PIM) and Venture in Mission (VIM) were reviewed by Mr. Van Culin.

The Presiding Bishop related the pressures on him to comment on the ordination of the Rev. Ellen Barrett, a lesbian. He told C-14 he has refused to take a stand on the matter. But he also said he believes reflection gives perspective that develops vision; that we must respect each other's convictions; and that we must look at the ugly reality in the search for truth.

In discussing the operation of the church, Bishop Allin observed that the talents of its members are "astounding."

The Rt. Rev. William Davidson was re-elected as C-14 president and the Rev. Canon Vic Richer was elected secretary.

New members of the executive committee are the Rev. Steven Plummer, Mrs. Peter Snow, and Constantine Chumas. Incumbent members are Bishop Rivera, the Rt. Rev. George Masuda, and the Rev. Robert Herlocker.

## LONG ISLAND

### **Bishop Sherman Announces Retirement**

The Rt. Rev. Jonathan G. Sherman, fifth Bishop of Long Island since 1966, has announced plans to retire on his 70th birthday, June 13. Speaking to the 450 delegates to the 110th diocesan convention, held at the Cathedral House, Garden City, on February 19, Bishop Sherman indicated he intends to study, teach and possibly to write, ways in which his remaining years may best serve the church.

Bishop Sherman will be succeeded automatically by the Rt. Rev. Robert C. Witcher, consecrated Bishop Coadjutor of the Diocese in May, 1975.

Bishop Sherman's entire pastoral ministry has been exercised in the Diocese of Long Island — as priest-in-charge of Saint Thomas' Church, Farmingdale (1935-1938); as rector of Saint Thomas' Church, Bellerose (1938-1948); as suffragan bishop under Bishop DeWolfe (1949-1966); and as fifth bishop of the diocese since 1966. The bishop is chairman of the Sub-Committee on Re-

lations with the Eastern Churches of the Joint Commission on Ecumenical Relations since 1972, president of the American Church Building Fund since 1956, a member of the Board of General Theological Seminary, acting dean of the George Mercer, Jr. Memorial School of Theology, and was elected vice president of the House of Bishops at the 1973 General Convention.

## CAPITAL PUNISHMENT

### **American Bar Association Rejects Plea for Repeal**

The House of Delegates of the American Bar Association (ABA), meeting in Seattle, by a vote of 168-69, rejected a proposal that the ABA call for repeal of all capital punishment laws.

The action followed an hour of debate in which opponents of the death penalty held that such laws were "brutalizing" to society and supporters of capital punishment said there was need for a deterrent to crime.

Sponsoring the proposal was ABA's Section of Individual Rights and Responsibilities, a civil liberties-oriented division of the association.

State Sen. McNeill Smith of North Carolina, a member of the section, cited two major arguments against capital punishment: that it poses "enormous" financial cost and "is a brutalizing act for society as a whole."

Among opponents of the proposal was Le Roy Jeffers, a Texas lawyer, who said the American people have a right to expect that the "great American Bar Association" should have a greater preoccupation with "old people living in terror behind locked doors" and with the pain and suffering left in the trail of criminals than it has with a "peculiar preoccupation" with the suffering of the "rapist murderer, the robber murderer and the murderer for money."

Joe Stanners, an Oklahoma attorney, said the death penalty was justifiable as a deterrent against crime. "At least, it deters those who receive the penalty," he said.

Calvin A. Behle of Ogden, Utah, referred to the recent execution of Gary Mark Gilmore. He held that the people of Utah "feel a little safer" following Gilmore's execution.

# BRIEFLY. . .

"We all respect the Archbishop of Canterbury as a symbol of tradition," Bishop **William Sanders** of Tennessee told *Common Sense*, a Roman Catholic paper, "and we respect his moral leadership. But we are not bound by his decision. So you can see that it would follow that we couldn't accept the authority of a pope, must less the infallibility of a pope." He emphasized that he spoke only for himself as he talked with a reporter after the Anglican-Roman Catholic International Commission released its statement on Authority in the Church.

The founder and long-time headmaster of St. Peter's School, Peekskill, N.Y., **Fr. Frank C. Leeming**, 77, died suddenly Feb. 5, in his home in Crosswicks, N.J. He founded the school during his rectorship of St. Peter's Church, which he served from 1935-41. He was also chaplain at the British Consulate in Istanbul in 1966-67, where he represented the Archbishop of Canterbury in associations with the Ecumenical Patriarch. Services and burial were at Christ Church, Bordentown, N.J.

The **Church of Scientology** has bought the Cedars of Lebanon Hospital property in Hollywood for use as its national seminary. It is large enough to allow entire families to enroll and complete their own courses before returning home, a spokesman said. The selling price of more than \$5 million was met with one cash payment to avoid interest charges.

A funeral home in **New Roads, La.**, has a "drive-in and look" window for those who wish to "pay their respects" to the deceased but do not have time to "dress formally for a funeral," explained Alvin Verette, president. A 7 x 5 foot window allows full view of the open coffin. Drive-in funeral parlors have been tried in Florida and Arizona but failed, according to *Mortuary Management*, a trade publication.

Groceries on Wheels, a non-profit service operated from **Redeemer Lutheran Church, St. Paul**, is run by Lutheran volunteers and supported by Lutheran agencies. It serves low income house bound people in the Summit-University area without regard to religious affiliations.

## LUTHERANS

### Revival of Private Confession Urged

A Lutheran theologian speaking at a liturgical conference at Valparaiso University said that Lutheran parishes should work toward restoration of private confession and absolution.

The Rev. Kenneth F. Korby pointed out that private confession is assumed by 16th century Lutheran confessional documents, but is a practice not generally followed today.

He linked "the office of the keys" to "sustained renewal of the church." "Office of the keys" is a Lutheran term for confession and absolution.

Dr. Korby, who teaches at Valparaiso, a Lutheran school, said that the power of contrition and absolution is too often watered down. Contrition which leads to confession often is merely "feeling sorry" for something, he suggested, while absolution often is taken to mean that "God approves my wickedness."

"Quit messing around with junky, tinny stuff," he advised, with regard to weak concepts of confession and absolution.

Pastor Korby also recalled that biblical references associated with confession and absolution speak of retaining as well as remitting sin. "Not everyone who desires absolution should receive it," he said. "Much loosening of sin will develop a loose people," he observed, if confessors are "trigger happy with absolution."

## LOS ANGELES

### Parishes Amend Charters

Controversy over the ordination of women to the priesthood in the Episcopal Church has been centered most recently in the Diocese of Los Angeles when three parishes took steps to amend their articles of incorporation removing all references to the diocese, the bishop, and PECUSA.

Diocesan reaction was swift. The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, immediately called for the rescinding of the severance motions taken by the Church of St. Mary of the Angels, Hollywood, St. Matthias' Church, Sun Valley, and Church of Our Savior, Los Angeles.

Bishop Rusack also inhibited the four priests — the Rev. Frs. John D. Barker and Elwood B. Trigg of St. Mary's, William T. St. John Brown of St. Matthias', and Forrest O. Miller of Our Savior — "from exercising their priestly functions."

In a letter to all diocesan clergy, the bishop said he was "deeply grieved" to have to take the action and "shocked"

that the priests had not "consulted with their bishop before . . . abandoning the ministry of the Episcopal Church."

One observer publicly expressed surprise over the suspensions since the issue of altering the articles of incorporation, he said, was "entirely different" from "abandoning the ministry."

The Standing Committee chairman admitted during the annual diocesan convention (which came on the heels of the parishes' actions) that the committee had not met with any of the four priests before taking action against them.

Canon Nicholas Kouletsis said the four priests were "certified as having abandoned the ministry of the Episcopal Church" during a Standing Committee meeting on Jan. 27, a few days after the bishop learned that the parishes had acted on their legal status.

The congregation of St. Mary of the Angels and Fr. Barker retained temporary control of their church but were restrained from selling the property or spending money except for "current ordinary and necessary operating expenses of the church," according to Superior Judge Charles S. Vogel in Los Angeles.

A civil suit to contest the parish's right to assume control of the building and other property had been filed by the Diocese of Los Angeles.

Judge Vogel granted a partial temporary restraining order requested by Bishop Rusack and the diocese but refused to give the bishop immediate control over the church.

Defying the orders of its bishop, the Church of the Holy Apostles in Glendale became the fourth parish in the Diocese of Los Angeles to sever all connections with the Episcopal Church.

Voting 115 to 0, with two abstentions, members of the parish adopted a resolution which disassociated the 333-member parish from all "canonical, ecclesiastical, moral or spiritual" authority of Bishop Robert C. Rusack, of the diocese, and of the Episcopal Church since its last General Convention.

The parish had already changed its incorporation papers to give the congregation control over church property, but until Sunday Feb. 13 it had not seceded from the denomination, as had the other three parishes.

Bishop Rusack had notified the Rev. Robert H. Clendenin, rector of Holy Apostles, that unless the parish "recognize the church's authority and the bishop's spiritual jurisdiction over the parish and its property by returning to the communion of the Protestant Episcopal Church or by surrendering control of the parish corporation and . . . property to the bishop . . ." by 5 p.m., Feb. 14, he would take court action.

Suits seeking preliminary injunction

# CONVENTIONS

tions allowing the bishop to take full control of St. Matthias Church in Sun Valley and Our Saviour Church in Los Angeles were filed in Superior Court by the bishop's attorneys. Hearings in those cases have also been set.

The action by the Glendale parish followed more than an hour of discussion at a congregational meeting. It clearly places the church in the same category with the other three that have cut all ties to PECUSA and are seeking a relationship with some other Anglo-Catholic body.

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Responding to Bishop Rusack's resort to legal action against the dissident clergy and congregations, the American Church Union has issued the following statement: "The American Church Union deplors the action of the Bishop of Los Angeles in 'going to law' against his brother clergy and laity contrary to the teachings of Holy Scripture. This extreme step is an example of the persecution which traditionalists in the Episcopal Church have had to face for many years while at the same time the ruling bishops have permitted and encouraged doctrinal and canonical deviations amongst themselves. The only true authority a bishop has in this country is spiritual and moral. When a bishop has lost this authority over his flock, the last place for him to try to regain it, as St. Paul reminds us, is in the state courtroom."

## HOMOSEXUALITY

### **Couple Refused Ministerial Standing in UCC Group**

The Rev. Edward Hougen and his wife, the Rev. Margaret Hougen, have been refused ministerial standing in the Metropolitan Boston Association of the United Church of Christ.

Both ordained ministers of the UCC, they made headlines in 1975 when Mr. Hougen told his parishioners at Central Congregational Church in Orange, Mass., that he is a homosexual, and his wife acknowledged that she has had extramarital sexual relations.

As a result of the controversy stirred by these disclosures, the Hougens moved from Orange to Boston, where he is now pastor of the city's Metropolitan Community Church, a gay congregation.

When the couple applied for membership as ministers in the UCC's Metropolitan Boston Association they were refused. The association noted that neither applicant is serving a congregation in the association or is employed by a UCC agency. It also cited what it considered questionable moral and professional qualifications for ministry.

An address by Presiding Bishop Allin, a question and answer period during which divisions in the church were discussed, and the formation of a coalition of 16 mission churches were the main events of the 93rd convention of the Diocese of **East Carolina** held at Nag's Head.

The Presiding Bishop called for unity but not uniformity in the church. He urged people not to become so preoccupied with crisis as to forget the strong points of our faith and its obligation to respond to God. He declared that reports of the decline of the church were exaggerated. "Anyone who can fight with the exultation we do has to be healthy," he said.

Speaking of the issue of women priests, he said that he remains unconvinced that women in the priesthood is the best thing for the church, but that he is keeping an open mind. "I was not convinced by the arguments", he said, "but I am willing to learn and develop."

In the major convention action, Bishop Hunley A. Elebash installed a full staff for the 16 missions, including Archdeacon Webster L. Simons, the Rev. Charles Shulhafer, and Mrs. Wendy Raynor, who is in deacon's orders and expects to be priested in April. To assist these professionals will be five retired priests and 30 laymen. Their task is to provide services and educational programs for these churches, known collectively as "Coalition Sixteen."

The question and answer period drew many participants and exchanges of views were frank and lively. One person was heard to say: "When I observed the courtesy and frankness with which the questions were handled, I thanked God that I am a part of this church."

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Adoption of a budget and consideration of resolutions marked the final day of the 161st annual convention of the Diocese of **North Carolina**, held in Roanoke Rapids.

The convention approved budget outlays for maintenance and program totaling \$786,814 for 1977. Included in this amount was \$209,540 for support of the national church.

The 400 lay and clergy delegates voted to refer to the diocese's Commission on Ministry a resolution which would forbid the ordination of homosexuals to the priesthood. The resolution directs the commission to report to the 1978 convention.

In his address which opened the convention the Rt. Rev. Thomas A. Fraser, bishop of the diocese, said a Christian marriage "is a union of a man and a

woman." He added that "any arrangement between members of the same sex . . . cannot be solemnized and blessed as a Christian marriage."

The convention delegates also approved a resolution which encourages the governor, attorney general and the courts of North Carolina to "actively pursue" the so-called case of the "Wilmington 10." The trial and conviction of 10 defendants grew out of racial disorders in that city. The purpose of the resolution is "to see that justice is truly being rendered to all those accused."

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Because "various individuals of openly declared homosexual orientation are currently seeking ordination" in the Episcopal Church, a resolution presented to the third annual convention of the Diocese of **San Diego**, calls on the [national] Joint Commission on the Church on Human Affairs "to study the matter of such ordination . . ." and requests the commission "to make the distinction between involuntary homosexual orientation and deliberate homosexual behavior; to seek out and listen to individuals who desire or have found release from a homosexual behavior pattern as an essential element of their study; to make recommendations which are in conformity with Holy Scripture and its teaching on Christian living rather than any which simply acquiesce to the demands of homophile groups." A large majority of delegates favored the resolution.

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Tribute was paid to Bishop William F. Creighton at the 82nd annual convention of the diocese of **Washington** for his "imaginative leadership and constant awareness of the wider church." The bishop, who plans to retire in June, and Mrs. Creighton received a silver tray from convention. In business sessions, delegates adopted two budgets totalling \$1,387,700 and voted to reactivate the diocesan interracial task force. They approved resolutions opposing the death penalty and the B-1 bomber program; supporting a hospice for the dying; and establishing a task force on revision of disciplinary canons; and they defeated a resolution calling for comparative study on the Book of Common Prayer and the Proposed Book in all parishes in order to give the 1979 General convention deputies a consensus of the diocese. A committee on mission recommended that a new metropolitan church be provided in the Gaithersburg (Md.) area, which has grown from 4,000 to 50,000 residents since 1960.



# HOW FIRM ARE THE FOUNDATIONS?

*Christians, now and always,*

*are called to perceive*

*God's will*

*and then to obey it.*

By ANTHONY P. TREASURE

Show me the way to go home!" has been the cry of suffering humanity all down the hallways of history. It is reflected in such legends as Shangri-La and Camelot, while in the Christian tradition the sense of Paradise Lost is echoed again and again. It seems that there has always been in our human condition a desperate need, a searching for a refuge where we shall find assurance, an end to conflict and doubt, and therefore peace. So each generation talks of "the good old days when things were better," and views itself as beset with a torrent of uncertainty and anxiety. Yet in fact this is the normal condition of human existence, and the Christian would say that this is as God wills it, for else the gift of freedom and the responsibilities that this brings would be lost.

We are set by God in the midst of many difficulties and dangers because in those circumstances we are called to

discern his will, and to follow it steadfastly in the face of those who disagree and even actively oppose us. We are called to do more even than this. We are called to love those who seek to destroy what matters most to us, because we know them to be like us, perplexed and uncertain and following the way they understand.

Christians, now and always, are called to perceive God's will and then to obey it. The way and the means to do this are quite straightforward. They include consideration of the Christian tradition, which includes the holy scriptures; all the facts of the present situation as they can be known by us; consultation with others who have some special spiritual or technical gift; and prayer. Today, of course, the Christian is assailed with doubts from those who strongly believe that there are no features in the Christian tradition which can be properly described as "fundamental." This does not, however, absolve us from seeking to know and to do the will of God. It only makes the task harder! It may be some comfort if we

remind ourselves that this is no new predicament. More than 400 years ago there was Hamlet's famous complaint, "The time is out of joint, O wretched spite, that ever I was born to set it right!". And centuries before Christ the Psalmist lamented "all the foundations of the earth are out of course."

What then is fundamental? To begin with, the word itself has the connotation of "essential"; "basic"; or "indispensable." It is obviously and closely related to the word "foundation." The concepts, or ideas, which orbit around this word are indeed important and may be crucial to the future direction of Christian thinking. To many in our modern culture the idea that there could be anything which can be described as "given" and therefore incapable of being changed in the light of modern thought is abhorrent. Those whose mind-set goes this way are therefore inclined to describe their opposition as "fundamentalists," and they do not intend that as a compliment!

Yet the fact remains that the Christian religion is built upon foundations which have been given by the living God and not discovered by human intelligence. That these foundations must be dealt with as they are is an inescapable element in the tradition. Thoughtful people who are genuinely repelled by the attitude which they would regard as fundamentalism attempt to deal with this by minimising this element as much as possible, even to the point that in some cases it disappears altogether. Still, an objective observer who tries to avoid the extremes of ultra fundamentalism and ultra ra-

tionalism must conclude that there are features in the Christian tradition which in fact are fundamental and must be preserved unless Christianity is to be so altered as to be unrecognisable. The difficulty is to decide which they are. This difficulty is not overcome by a simple repetition of the words in the Prayer Book Preface "what cannot be clearly determined to belong to Doctrine must be referred to Discipline," since the distinction between the two must still be made and that is not always easy.

Our search for the resolution of these difficulties may lead us into an even more perplexing predicament. Could it ever be possible that a world wide ecumenical council of the entire catholic community (assuming for the moment that such an event was possible), could claim to have the authority and right to make radical alterations in anything and everything — even those that have been fundamental to the heart of Christianity itself? And if we can succeed in scaling that rocky ascent then there opens before us an even more dizzying prospect. For is there anything left of the stored up articles in the church's treasuries which can any longer be labelled by us as "doctrine"? Should they not now be consigned to the area marked "discipline," there to be disposed of according to the exigency of the occasion? Even including such venerable and cherished antiques as the church's belief in the unique character of our Lord's incarnation and his bodily resurrection?

Unfortunately for us poor mortals, the issues are almost never so clearly defined. Instead we have to work them out in connection with other controversies where the way ahead is often difficult to see. For example, consider the use of bread and wine as the "matter" of the sacrament of holy communion. The catholic churches of both East and West require this as an essential for a valid

mass. They support this rule by an appeal to the normal practice of the primitive church and the evidence of holy scripture. Their argument would perhaps go like this: "We must, in a matter as fundamental as this, follow the example of the Savior and the practice of the early church." But let us suppose that this rule were to be challenged, as many fundamentals are and have been in recent years. We might imagine that the challengers would retort: "So far as the evidence of holy scripture is concerned, you cannot be that definite. Although the word *bread* is used in the narrative of the Upper Room, there is nothing to say what kind of bread it was. And there is no clear reference to the use of wine at all. The only thing that is mentioned is the cup. And in fact certain sects in the early days of Christianity used water in the cup in place of wine. Also there is good evidence that in the 15th century the pope gave permission to the Norwegians to celebrate without wine. Perhaps it is time for the church to abandon this antique and unhistorical rule and allow for a good deal more freedom. We are sure that Jesus is not hung up on the difference between wheat in cookies and bread or water, wine or coffee. The church should have more important things on its mind like freedom and justice."

And at this stage of our imaginary debate the question would have to be asked and answered: How essential and fundamental is the use of bread and wine for Christianity, and what is the basis of the church's authority to require its exclusive use?

But this is not the only "foundation stone" which is in danger of being displaced today. There is at present much discussion going on about the role of the priest in tomorrow's church. In place of a primarily sacramental, that is, a Godward orientation, the priest of the future, some now assert, should be more

of an "enabler," directed more towards people.

One of the strongest and most emotional currents running through our world today is the cry for more and more participation and self-determination. This current is being felt very strongly in the area of the church's tradition that only a priest or a bishop may be the celebrant at a "valid" mass. There can be no question but that the catholic church has normally followed this rule from the earliest times. Yet voices are being raised in many places to criticise this ancient and until now unquestioned discipline. The critics' argument goes something like this: "What is your authority for this restrictive habit? This is the era of freedom, of participation and of breaking down the artificial barriers which for too long have divided us. The church should be a part of this movement and so we must get rid of the out-dated divisions within the church itself such as this ridiculous rule. So far as scripture is concerned we can find no evidence that Jesus was ever ordained; and as for Paul, he was clearly a layman. And church history records many instances when a layman celebrated communion. Even one of the earliest church fathers — Tertullian — speaks of a layman celebrating the eucharist. The time has come for the church to get out of the Middle Ages and into the twentieth century!"

In 1972 a significant book was published in London, written by John V. Taylor who was then the General Secretary of the Church Missionary Society. In this book Dr. Taylor, now the Bishop of Winchester, writes: "The old denominational barriers are being widely ignored in the small group celebrations, and this openness is increasingly endorsed post facto by the churches' authorities. More and more the necessity of the celebrant being an ordained minister is being questioned . . . something is on the move in the life of the church which may not be held back much longer by *technicalities*. We need a new look at the meaning of orders and authorizations." When this "new look" comes upon us shall we strive to retain this practice of the church catholic as a fundamental? For, if the church has indeed been right to require this in order to guarantee a valid sacrament, then to abandon it could mean the abandonment of something clearly fundamental in the Christian religion. Of course these are both, at least for the present, theoretical questions. What is no longer theoretical is the issue of women's ordination. That has been legally settled at the General Convention. Now those who have strongly opposed this change must decide what their response will be.

I am inclined to believe that those who continue to oppose the ordination

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of women because the issue has not yet been settled by world-wide catholic consent, are clinging to an increasingly indefensible position. For as the Prayer Book Preface carefully distinguishes between "doctrine" and "discipline" so it goes on to assert that the latter may be "altered, abridged, amended as may seem most convenient." If an element as fundamental as the ministry can be altered and amended in a manner clean contrary to the apostolic foundation then there seems to be no other logical alternative but to refer the issue to discipline "there to be disposed of according to the various exigency of times and occasion."

Perhaps the only benefit of all the debate and controversy which this has aroused is that now, particularly since the decision at Minneapolis, the line of contention can be more sharply drawn. For the world at large will quite sensibly think that if this question is capable of being resolved by a world-wide ecumenical council, then there is no real reason to wait any longer; especially since it is practically impossible to expect such an event to happen in the foreseeable future. In fact the general opinion will almost certainly discredit this position as merely obscurantist, springing from personal, subjective, aesthetic or psychological prejudice. Those who will continue to resist this decision should now seek to commend their opposition in the only way that the community will find credible, and which is in fact more truly theological: that the ordination of women is, in Kenneth Kirk's illuminative phrase: (although used by him in a different context) as "a thing wrong in itself" and therefore incapable of legislative alteration even by an ecumenical council. For out of the fires of controversy has come the unalloyed perception that either this is the Lord Christ's will for his church, which makes it impossible for women to enter the sacred ministry — and this places the matter in the area of "doctrine," or it is simply and solely a disciplinary question in which case, for Anglicans, it really does lie within the power of a national church to make its own decision.

If we now remain convinced that it is in fact a fundamental buttress of the catholic religion that only men can be admitted to holy orders, then our duty to try to overthrow this decision of General Convention becomes all the more pressing, because unless we do so then not only will we have lost the foundation stone of the true apostolic ministry of bishop, priest and deacon, but the very survival of our church as a true part of the catholic and apostolic church will be at risk — that church which, as Christ stated, he "founded upon a rock." Nothing could be more fundamental than that.

# THE IDLE WORD SYNDROME

By SUE POLITELLA

Two committed Christians were discussing some difficult projects which had to be done. "How is yours coming along?" asked the first. "Are you still working on it?"

"Yes and no. I am, but I'm not making any progress. Every time I get into it something happens; yet, I'm sure it's entirely psychological."

"I know just what you mean," replied the other sympathetically. "I'm having the same trouble with mine. But I'm going to do it, damn it!"

His companion laughed. "Do you know, I find that I'm far more likely to do a hard job if I say *damn it!* than if I say *bless it!*"

Of course he is. When he says "damn" he is being forceful, and backs it up with action. All too often, however, when he says "bless it" he is expressing something which he really doesn't feel. Instead of being positive (as opposed to the negative "damn") he is merely passive, lukewarm — the kind of person referred to by Jesus when he said, "Because thou art neither cold nor hot I will spue thee out of my mouth!" (Rev. 3:15, Matt. 12:36).

There is also a strong statement in the gospels that we shall be judged for every idle word. Most of us tend to think of idle words as gossip, profanity, and the like. Of course these are part of the category. But I suspect that passivity and its words should also be included in the condemnation, and the judgment is less likely to be hellfire and brimstone later than it is mediocrity now. Judgment is not some faraway process, but goes on constantly. Idle prayers are also judged, and their punishment is wasted time.

Does this mean that we should stop saying positive words when we don't mean them? Yes and no. There is a psychological law that if we want to develop a characteristic we should act as

though we already had it — in other words, if we play the part seriously enough we will find ourselves fitting permanently into that role. If it is merely an act, however, and we make no attempt to become the character we play, then we rightly deserve the opprobrium "hypocrite!" — for that is the Greek word for actor, one who plays a part.

How then can one get away from the "idle word syndrome," which seems to reflect fecklessness?

There are several ways, as different as the people who embrace them.

Many involved in the charismatic movement have discovered that enthusiastic praise seems to bring about near-miracles in their lives. Is this so surprising? If one could say sincerely, *Praise God!* for every single thing in his life, isn't it logical that he would be released from the psychological hangups which hamper growth or achievement? Or if one is truly searching for a grateful spirit, he may say *Thank God!* when he is less than thankful — but he keeps working on the attitude behind the phrase until the day comes when he really means it, and he too is free.

A very different group has also been lifted out of the "idle word" category. The flood of eastern religions and philosophy in this country has had an impact on many serious Christians who have no desire to become converts, but who have asked themselves what they could learn in these disciplines to make them better Christians. Meditation, yoga, and Zen Buddhism have one thing in common: they all stress awareness, and employ physical and/or mental exercises to develop it. Of course this is also emphasized in our own tradition — most saints were proficient in meditation, and stressed awareness — but not too many people are immersed in the saints these days, and some are more likely to come in by the back door of eastern thought than the front door of church tradition.

Awareness, praise, thanksgiving, even force: all of these are means to escape the passive expressions and actions which condemn us.

*Sue Politella, of Orrville, Ohio, is a freelance writer and teacher of history.*

# EDITORIALS

## "Bionic Boom" — Symptom, not Cure

Any man who can write a book entitled *Is There Life After High School?* must have something interesting and intelligent to say, and Mr. Ralph Keyes did — and has. In *Newsweek* of Feb. 7 he discusses "The Bionic Boom."

"'Bionic' is the word of the hour," he says, "perhaps because so many of us would like to be bionic. Then we'd really be wired, completely plugged in and on the right frequency for beeping back at the combine in our own language."

In his essay Keyes develops the simple thesis — and sound, in itself, as a description and explanation



of why people want to be so plugged in that they can talk back, as in citizens-band radio. Radio talk shows in which the auditor can pick up the phone and talk to the experts or celebrities are immensely popular because they give some satisfaction to this need. It may seem crazy, but is it? "Or are we just feeling the need for a little . . . amplification — the better to establish our presence?" Mr. Keyes suggests.

In fine, if we have this bionic impulse, or longing, or hunger, it's because we don't want just to be talked to, we want to talk back — not necessarily disputatiously; we want to be participants in a conversation; we want to rap. All sorts of electronic gadgets already available to us, or on the way to us, give promise of enablement toward that end.

Considering the matter theologically, we ought to recognize in this bionic "craze" a contemporary manifestation of the age-old, universal, human desire for communion and fellowship with other rational beings. It is the cry of the lonely soul protesting that its loneliness and isolation are not a normal state and cannot therefore be its proper mode of being and its end.

Whether the "typical" contemporary man (if it is permissible to speak even hypothetically of such a one), is more lonely and isolated than were his ancestors in other times when life was simpler — if ever it was, is a question to which Mr. Keyes does not address himself, since it isn't his subject; and neither do we. But what can be said, and for Christians needs to be said, is that no human soul needs to be isolated and lonely when he has God, and the angels and archangels and all the company of heaven, and whatever he has in the line of friends and neighbors and enemies on this earth. If he is, perhaps what he needs is not CB or radio talk-back programs but some lessons in prayer, meditation, talking to other people, listening to other people, and also the very healthy and sane practice of talking to himself. Why on earth must anybody have somebody else to talk back to when he's already got himself for that purpose? If he will read and ponder the story of Job he may learn that one can talk back to God, and be heard, and answered.

The need is a basic one, as it always has been; but no merely "bionic" answer to it will ever be nearly sufficient. True religion is communion; and communion is communication; and there is no limit to its joyful and fulfilling possibilities which are immediately available to those who are as little children in the Father's household in heaven and on earth.

## News and Views — An Explanation

Some readers have asked for an explanation of our practice of reporting ordinations of women to the priesthood along with the ordinations of men. They are puzzled by the fact that this magazine editorially maintains that women cannot receive the order of priests and they wonder how we can consistently report as actual events happenings which, on our editorial reasoning, simply cannot happen.

Ordinations in the church are official data — like baptisms, confirmations, marriages, burials, and depositions. As such, they are church news; and we are a church news organ. To refuse to publish any such data would be to deny to our readers the news service to which they are entitled.

What we think about the ordination of women, or about anything else, is a proper subject for editorial comment in the right way and the right place. We try to keep news and views absolutely separate from each other. When you read official data or any other news in our pages, clearly presented to you as news, you might do so with this understanding: "The news you are about to read does not necessarily express the views of the management or give to it pleasure and peace. But you pay us to tell you what's happening, and here it is."

## LETTERS

Continued from page 5

were called to another diocese we would definitely consider their professional responsibilities. If we did not, the mutuality of our Christian marriages would be superficial, to say the least.

Second, Bishop Lawrence states: "When a parish calls a rector it does not expect to employ his wife." He goes on to say: "This is obviously wrong and, we hope, rare." We agree with this in principle but, again, this is a naive statement. Apparently he is unfamiliar with the literature. We, in turn, have mailed him a reprint of a study we did for *The Journal of Religion and Health*, "Self-Perceptive Dispositions of Episcopal Clergy Wives."

More could be said about the responsibilities which ought to be shared in marriage: "family errands," "baby sitting" and other domestic responsibilities. Priests should not be exempt from such realities even though parochial schedules are frequently flexible or not rigidly structured. Hopefully, the minister is the center of his or her own initiative. That means he or she ought to be able to decisively arrange professional and personal priorities in "the absence of supervision" by another. The opposite perspective is demeaning and, with all due respects to the bishop, unduly paternalistic.

(The Rev.) DAVID M. MOSS, III  
St. Thomas a Becket, Evanston  
(The Rev.) NANCY G. PLATT

Bishop Anderson House

Chicago, Ill.

### For the Record

Our church has suffered overly long from the views and activities of the retired Bishop of West Missouri, Edward Randolph Welles II. I pray it will serve to completely discredit his most recent harassment [TLC, Feb. 20] of the present Bishop of West Missouri if you inform your readers (and Bishop Welles studiously avoided doing so) that the advocacy of the "advancement" of Katrina Swanson is the advocacy of the advancement of his own daughter.

JOHN OVERTON

Janesville, Wis.

### A Question of Morality

In the article "Lesbian Ordained" [TLC, Feb. 6] Bishop Moore is quoted as saying, "I believe this openness is a healthy development in our culture and in our church. Homosexuality is a condition which one does not choose; it is not a question of morality." I thought we were all born with some sinful tendencies that we have not chosen, but that this does not absolve us from respon-

sibility for them. We do not have to fight the battle against these tendencies alone, but have the great strengthening support of our Redeemer, Lord Jesus Christ. Suppose some one is over-sexed and has a strong tendency toward promiscuity (another form of sexual aberration), or suppose he has a great tendency to alcoholism; he has not chosen it. Is there no question of immorality? I do not see how openness or acknowledgement improves matters. I gather this is not penitence and amendment of life, which would be quite a different matter. It is a kind of defiance, as though one should say that he is practicing homosexuality; and intends to keep right on doing it.

Homosexuality and alcoholism have many parallels. In both the person is afflicted with a congenital defect. Each should receive our compassion and understanding. The offender should be forgiven, but the fault should not be condoned. We should not confuse love of the sinner, which Jesus Christ expressed again and again, with acceptance of the sin, which he never approved. Alcoholics Anonymous is a movement for the rehabilitation of the sufferer, and this requires the greatest virtues, such as acknowledgment of fault, great exertion of will, denial of self-pity, acceptance of help, etc. As a result alcoholics who have achieved sobriety are among the most admirable of people.

But perhaps Bishop Moore thinks that homosexual behavior is fully acceptable to God, and in accordance with his plan for mankind. If such is the case, I doubt that this represents the weight of theological opinion. It would seem better to postpone such revolutionary steps as the ordination of an acknowledged homosexual until theological opinion is more clearly determined.

F. BRUCE GERHARD

Summit, N. J.

### Corrections

I wish to make two corrections to the news story [TLC, Feb. 20] concerning the action of our vestry with regards to Bishop Moore and the ordination of Miss Ellen Barrett to the priesthood.

The vestry of the Church of the Good Shepherd, Maitland, did not condemn Bishop Moore, but condemned the act of ordination.

The \$11,626.00 that goes to diocesan and general church program is being put in escrow until we have worked out a plan with the bishop. The money is not being withheld in the sense that it will not be spent. We will use the money and pay even greater than this amount to programs and places we believe the Gospel to be truly preached.

(The Rev.) PHILIP E. WEEKS

Church of the Good Shepherd  
Maitland, Fla.



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### THE LIVING CHURCH FOUNDATION

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# AS OTHERS SEE IT

Our Episcopal brethren are really in a messy situation. The ladies and their supporters have been intransigent and merciless. They cracked the resistance of their hierarchy, which they are careful not to call a hierarchy, and stomped all opponents into the bargain. That is messy. Its messiness was not helped by some of ours, who are getting nowhere with our hierarchy, joining the pulsating crusaders of our sister denomination. Meanwhile the opponents of women priests in Episcopal land are just beginning their counterattack, and they will make many a mess before the dust settles.

We Romans may learn from this that the time is not ripe to proceed in the direction of women priests. As a religion of the masses we have a tougher problem than the elite Episcopalians with their lesser numbers and smaller congregations.

Our ladies are making a din, but that is nothing to the din, if we give in, and they win. The din itself one could live with, even if the Blue Army marched again, as it would; what one would hate

to have to live with would be the quiet defections, which probably would be heavy in number. On the other hand, we may have lost all we are going to lose through reaction against change; not likely.

Unfortunately many of those who are attracted to the idea of women priests and see it as a big issue, are the sort who might not be satisfied by any change, like some of the early liturgy freaks, who smashed things around, upset apple carts, wanted more and were among the first over the side.

A big question is: if we had a cohort of women priests in the American Catholic Church, would they be able to function normally and interchangeably with the rest of us? The answer is no, and not merely because of us male priests, although we would be difficult, but, and mainly, because of the congregations. Few Catholic parishes would accept women priests. Some specialty shops would, but the ordinary regular Catholic parish would not. Then, why ordain people as a gesture, why ordain them if we cannot real-

istically expect them to see normal use?

Remember the secular courts can, and should, impose women firemen and policemen, since they work for the state and are paid public money. When women are imposed on public jobs, they have to be accepted, and rightly so. Our case is different, our folks can take a walk, and a lot of them might.

Back to the Episcopalians: my favorite religious group, other than my own. After all a grandfather of mine was intended for the Church of Ireland ministry (he never made it — came to America instead). I hope that I live to see the day when we will have intercommunion.

Should they have held off ordination of women to please us? Not at all, any more than we should shelve Our Blessed Mother to please them or anyone else. We all have to act according to our tradition and inspiration and let ecumenicity look after itself. Ecumenicity is desirable but not at any price.

Finally, I wonder how much influence the wives of Episcopal bishops and priests had on the outcome of the issue. Trollope in Barchester Towers tells of wifely power. Among us, not a factor . . . yet. **Msgr. Charles Owen Rice**, from *The Pittsburgh Catholic*.

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# As Others Say It

The word joy has been so carelessly used and confused with happiness that another word should be found for joy.

Happiness is to be desired, of course, but it cannot be sustained for it is subject to the here and now and to the vicissitudes of life. Happiness is like a kiss, it gives momentary pleasure but unless it is based on something stronger and more enduring will last only a short time and may degenerate into sadness.

Joy on the other hand is that which encompasses and transcends both happiness and sadness. Once endowed with joy a person is not likely to lose it and in fact it grows with awareness of it. Joy is

like the sun, always shining even when night falls or clouds cover it. Happiness is like the moon, waxing and waning. Happiness is a kiss, joy a golden wedding anniversary. Happiness is frequently shared but not always — joy is always. Happiness is born in the mind, joy in the heart. Happiness comes from humans, joy from God. Happiness is exchanging Christmas gifts — joy is awareness of what Christmas is all about.

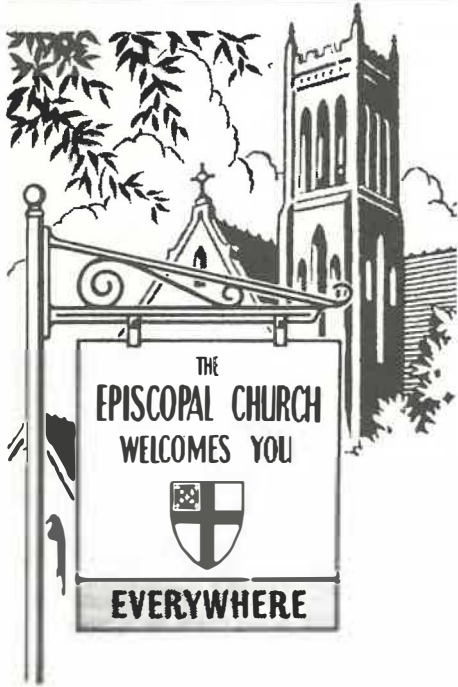
Sorrow is sympathy, joy is empathy. Happiness is sleighing down a snow-covered hill, sadness is pulling the sled back up; joy is ice skating, gliding and racing. Sorrow is falling.

Faith can be equated with Good Fri-

day, joy with Easter. Without Good Friday there would be no Easter. True Joy must be preceded by a strong faith. Faith is the strong, deep roots of a tall and stately tree. Joy is that tree. Happiness is the bird that nestles momentarily in its branches.

There are strong rock-splitting roots with only a scrub oak tree above. People with this combination go through life with a hell-fire-and-brimstone attitude. There are roots shallow and narrow with a tall lovely tree, like a pine, above. These people are joyful until a windstorm in their lives topple them. Finally there are those with strong and ever growing roots with a tall and stately tree above — redwood. These people are secure in their faith and are truly joyful despite the ups and downs of life.

F. E. ARN  
Birmingham, Ala.



## LENT CHURCH SERVICES

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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 15 & 35). Wed & Saints Days 10 HC

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. Fr. John D. Barker, S.S.C., r  
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);  
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH  
1st Sat 9

### SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 — 30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 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 15) 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

### COCOA, FLA.

**ST. MARK'S** River Dr. & Church St.  
Th Rev. Arthur Dasher, r  
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs  
10 (LOH)

### 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

### WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serv-  
ing the Palm Beaches.

### 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.

**CATHEDRAL OF ST. JAMES** Wabash & Huron  
The Very Rev. James E. Carroll, dean; the Rev. David N.  
Harris, canon pastor  
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 4:30

### ASCENSION

1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Holleman  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily  
Office 6:40 and 6; C Sat 5-6

### GRACE

33 W. Jackson Blvd. — 5th Floor  
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### BALTIMORE, MD.

**GRACE & ST. PETER'S** Park & Monument Sts.  
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Chapel 8:40 (ex Thurs); HC Tues 11:30, Wed 6; Fri 8:40

### BOSTON, MASS.

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

### 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

### ST. MATTHEW'S

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The Rev. R. L. Frew, v; the Sisters of Charity  
Sun Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House  
Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

### CORTE MADERA, CALIF. (Marin Co.)

**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.  
Charismatic.

### GARDEN GROVE, CALIF.

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Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten

Program. Wed 6 & 9:30 H Eu, 7 H Eu and Lenten Program

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.

# LENT CHURCH SERVICES

(Continued from previous page)

## SEA GIRT, N.J.

### ST. URIEL THE ARCHANGEL

The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.  
Sun Eu 8, 22:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex  
Tues & Fri 9:30. C by appt.

## 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

## DOUGLASTON, L.I., N. Y.

### ZION

243-01 Northern Blvd.  
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BCP, HC 8, 9 & 11 (1S & Great Festivals), MP at 11 all others

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

### ST. JAMES OF JERUSALEM

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### ST. ANDREW'S

Richmondtown, Staten Island  
The Rev. Geoffrey R. M. Skrinar, r  
Chaplain William Robinson, c  
Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

### ST. BARTHOLOMEW'S

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

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### 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, Ev & 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. Thomas Greene; the Rev. Samuel Bird; the Rev. Douglas Ousley; the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed SM 12:10; Thurs OR 12:10; Church open daily to 6

### TRINITY PARISH

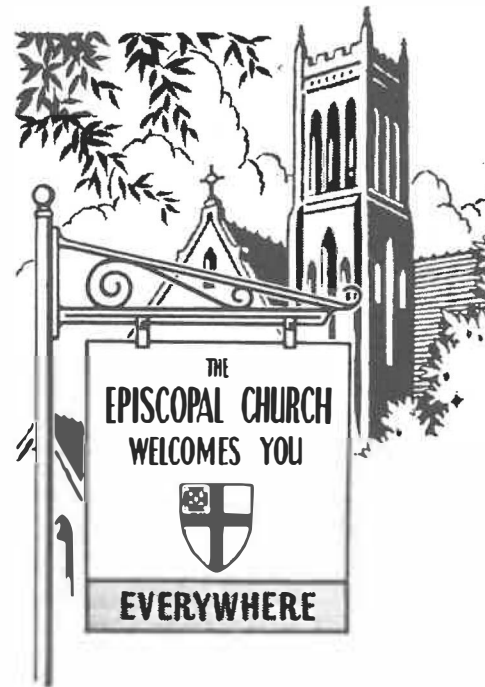
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The Rev. Bertram N. Herlang, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

### ST. PAUL'S

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

## ESSINGTON, PA. (2 mi West/Phila. Int'l Airport)

ST. JOHN THE EVANGELIST 3rd & Wanamaker  
Sun HC 8, HC 10 (1S & 3S), MP (2S, 4S, 5S), SS 11:15. Wed HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10



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## FORT WORTH, TEXAS

### ALL SAINTS

5001 Crestline Rd.  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eucharists 7:45, 9:15, 11 & 5

## MIDLAND, TEXAS

### HOLY TRINITY

1412 W. Illinois  
The Rev. Bob J. Currie, r; the Rev. Ray Pawell, c; the Rev. Earl Sheffield, c  
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

## HOT SPRINGS, VA.

### ST. LUKE'S

The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (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  
Wed 12:10; Thurs 10

## HAYWARD, WIS.

### ASCENSION

216 California St.  
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