

# THE LIVING CHURCH



Bishop Sorge with confirmation class at St. Andrew's Parish, Pereira Barreto, Sao Paulo: Japanese people constitute an important part of the Diocese of Central Brazil [see p. 10].

**A Different Portfolio • see page 10**

# The First Article

In considering T.S. Eliot's *Four Quartets*, we have tried to deal with only a few passages, and only a few of the ideas presented in this great poetic work. It has not been our purpose to unravel some of the most famous but most obscure lines which would require many pages of interpretation. It is hoped that some of our readers may be encouraged to delve further on their own, and that others will have enjoyed these discussions for whatever they may be worth.

The final poem is entitled *Little Gidding*. It is the name of a village in Huntingdonshire, a rural county in the northern part of central England. Here in the seventeenth century was a large residence and a chapel which was acquired by Nicholas Ferrar (1593-1637). He was the most notable perpetual deacon of this era of Anglican history. Together with his unmarried sisters and others, he established here a religious community which devoted itself to prayer, study, and good works. It was the only community of its sort in England at that time. The saintliness of Ferrar, and the devotion of this community, attracted many visitors, including King Charles I, who was later to be beheaded by the Puritans, partly at



Little Gidding—the Sanctuary.

least because of his own commitment to the catholic heritage of Anglicanism. The Ferrar residence no longer exists (apparently alluded to by Eliot as "the marred foundations we forgot") but the little church is maintained and has become a shrine commemorating Nicholas Ferrar (who is remembered in our calendar on December 1).

The poem opens with Eliot's reminiscences of a visit to Little Gidding in mid-winter, when the bushes beside the road were covered with snow.

... Now the hedgerow  
Is blanched for an hour with  
transitory blossom  
Of snow, a bloom more sudden  
Than that of summer, neither  
budding nor fading. . .

So the poet takes up the theme of times and seasons. Now the magic of Eliot's poetry rises to its zenith.

If you came this way,  
Taking the route you would be  
likely to take  
From the place you would be  
likely to come from,  
If you came this way in may time,  
you would find the hedges  
White again, in May, with  
voluptuary sweetness.

Little Gidding somehow stands outside of the normal round of the seasons, blooming alike in spring and winter. The road to the little village melts into that road from Jerusalem to Emmaus on Easter afternoon, or Paul's road to Damascus, or a thousand other roads on which men and women have set out to meet the God who at all times and in all places calls us to the fellowship of prophets, apostles, martyrs, and all those who have looked to him in hope.

It would be the same at the end of  
the journey,  
If you came at night like a broken  
king,  
If you came by day not knowing  
what you came for,  
It would be the same, when you  
leave the rough road  
And turn behind the pig-sty to the  
dull facade  
And the tombstone. And what you  
thought you came for  
Is only a shell, a husk of meaning

From which the purpose breaks  
only when it is fulfilled  
If at all. . . .  
. . . . There are other places  
Which also are the world's end,  
some at the sea jaws,  
Or over a dark lake, in a desert or  
a city—  
But this is the nearest. . .

This road is not for a geographic journey. Like Thomas Traherne's journey to the cross, "It is not by going with the feet, but by journey of the soul, that we travel thither" [See this column, Feb. 12, 1978].

. . . If you came this way,  
Taking any route, starting from  
anywhere,  
At any time or at any season,  
It would always be the same: you  
would have to put off  
Sense and notion. You are not  
here to verify,  
Instruct yourself, or inform  
curiosity  
Or carry report. You are here to  
kneel  
Where prayer has been valid.

The poem goes on to further reflections both about the poet's personal history, and about the history of England, as epitomized by Little Gidding, and the bitter quarrel between royalists and Puritans which left such scars, and yet produced the great literature which meant so much to Eliot. So, in one physical place at one specific time, many times and places are gathered up.

. . . So, while the light fails  
On a winter's afternoon, in a  
secluded chapel  
History is now and England.

The poet brings his masterpiece to an end with a final section which opens with a thought we have encountered before, which we will encounter again and again—the return to the beginning, the discovery of the end in the starting place, which, we would suggest, is at the heart of the Christian perception of the mystery of creation.

We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first  
time.  
Through the unknown, remem-  
bered gate. . .  
At the source of the longest river  
The voice of the hidden waterfall  
And the children in the apple-tree  
. . . in the stillness  
Between two waves of the sea.

The last part of *Little Gidding*, like the last chapter of the Bible, speaks of the river and the orchard (Revelation 22:1-2). Salvation, we keep discovering, is the fulfillment of those strange opening pages of Genesis. We "arrive where we started / And know the place for the first time."

THE EDITOR

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## CALENDAR

June

25. Sixth Sunday after Pentecost/Fifth Sunday after Trinity  
28. Irenaeus, B.  
29. SS. Peter and Paul, Apostles

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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# LETTERS

## Prayer Book of Edward VII

It was a delight to see an old familiar friend on the cover of THE LIVING CHURCH for May 28. I was given a copy of the Edward VII Book of Common Prayer upon my ordination to the priesthood in 1937, a gift from the family of the Rev. W. T. Cavell who had used it on special feast days for over 30 years. Continuing the practice, I have used it for over 40 years more.

With it is a paperbound "Key to the Principal Decorations in the Prayer Book of King Edward VII, designed and carried out by C.R. Ashbee." The key points out that, in the processional pictures decorating the Table of Contents, George Washington and Samuel Seabury appear "for the cleavage of the Anglo-Saxon people and the founding of the American Episcopalian Church (sic.)"

The copy I have bears the date, printed in gold on the spine, 1903, which seems to make it an earlier printing than the one in your write-up.

In any event, is there any wonder that for some of us who have actually used a

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book of such beauty, there is a real lump in the throat when we are called upon to use Rite II of the Proposed Book?

(The Rev.) BEN A. MEGINNISS  
Trinity Church

Mobile, Ala.

• • •

The May 28 TLC with the reproduction of the title page of the 1904 commemorative edition of the English Book of Common Prayer on the cover was especially welcome this week. On Trinity Sunday I sang Evensong in the Church of the Nativity, Huntsville, Alabama, using a copy of this particular edition. The congregation was invited to inspect this beautiful book.

The choir from the Church of the Nativity is leaving in a few weeks to sing Evensong and give a number of concerts in England in several parish churches and the Cathedrals of Winchester, Salisbury, Ely, and Coventry. They wanted a trial run of Evensong from the English Prayer Book and invited me to be the officiant. I even sang, "O Lord, save the Queen." A large congregation attended as the choir also sang some of the anthems they will sing in England.

This particular copy belongs to the Diocesan Library in Alabama, and I have been including it in the large collection of Prayer Books I've used to illustrate a talk I have given in many parishes about Prayer Book revision. This edition commemorative of the crowning of King Edward VII and a copy of the 1928 Standard Book of Common Prayer (I have a personal copy) are examples of magnificent printing.

That was a fine interview with Flower Ross. I appreciate the kind word she spoke, and you printed, about me. The interview with Rufus Morgan touched me too. I have hiked many a mountain with him.

(The Rev.) EMMET GRIBBIN  
Birmingham, Ala.

• • •

I was delighted to see the cover of TLC illustrated with the title page of the calendar section of the 1904 English Book of Common Prayer, issued to mark the reign of Edward VII.

While it is by no means a matter of great moment, I must point out that your description of the page as depicting ". . . a simplified form of astrolabe, an ancient device intended to give visual representation to astronomical movement. . ." is wrong on two counts. First, what is illustrated is *not* an astrolabe. It is a depiction of a simplified celestial sphere, showing (among other things) the apparent path of the sun through the constellations of the Zodiac. Secondly, an astrolabe is *not* a device to give "visual representation. . ." It is, rather, a high-

ly sophisticated device for measuring positions of stars and planets, and could be used for navigation and time measurement. It was superseded by the sextant. Highly ornate versions became favorite gifts between rulers (Islamic and Christian) in the middle ages.

I trust you will eventually use as illustrations the great parade of worthies marching over the Table of Contents of the 1904 Book, a parade including Samuel Seabury and Isaac Newton.

(The Rev.) DAVID L. ANDERSON  
Professor of physics, Oberlin College  
Associate rector, Christ Church  
Oberlin, Ohio

*We thank our correspondent for interesting information. We are planning to use some of the "worthies" from time to time.*  
Ed.

### Paucity of Prayer I

Regarding your discussion on the Prayer of Consecration in "Feasts, Fasts, and Ferias" [TLC, April 2]: I would have added something on the theological limitations of Rite I, Prayer I in contrast to Rite I, Prayer II, and all the Rite II Prayers (A,B,C,D). Perhaps if priests and worship committees realized the paucity of Rite I, Prayer I, and why it is that way, maybe they would more bravely reach out to others. Call this either a hunch or a hope.

(The Rev.) C. W. SYDNOR  
Alexandria, Va.

### Mariavites in America

In response . . . to local inquiries into Robert Ronald Zaborowski whose article on American Mariavite Old Catholics appeared in *THE LIVING CHURCH* (TLC, April 9) we would like to present the following documented facts from our files:

There are a number of individuals in the United States and Canada who claim to be clergymen and prelates sent to or commissioned for work in this country by the Union of Old Catholic Churches of the Union of Utrecht. European Old Catholics together with the Polish National Catholic Church of America have since 1932 been in full communion with the Anglican Worldwide Communion which of course includes the Protestant Episcopal Church in the U.S.A.

According to Dr. Andreas Rinkel, Archbishop Emeritus of the historic See of Utrecht, these so called American Old Catholics although presenting themselves with misleading names such as Old Catholic, Old Roman Catholic, Mariavite Old Catholic, etc. have in no way any relationship with the Union of Utrecht or the Anglican Communion. Their claims to orders are recognized neither by Rome, Canterbury nor Utrecht. It is of interest to note that so called American Old Catholic "church-

es" are almost entirely made up of clergy with no active lay membership. Dr. Rinkele regards these individuals as *episcopi vagantes* or vagrant bishops and has issued a number of warnings to various offices of the Protestant Episcopal, Roman Catholic, and Polish National Catholic churches. . . .

Through our work with Police Sciences Center and the New York State Senate Select Committee on Crime we have begun developing material concerning the activities of several "vagantes" reportedly involved in illegal activities. We are also in consultation with Dr. Jonathan Rubinstein, Project Director for Police Sciences and a former member of the President's Task Force on Organized Crime. Hopefully we will be able to provide a better understanding into a most difficult and sensitive area of research.

D. E. SMITH, JR.  
M. B. B. INWOOD  
Investigative Researchers  
New York City

### How Others See Us

Three cheers for Princess Margaret of England! Why should she not have the privilege of divorce when this has become quite normative among Episcopal clergymen in the U.S.A.? There can hardly be any theological grounds in Anglicanism today against such dissolution of the marriage bonds, and after all was not Anglicanism itself founded because of a royal divorce? We've come full circle.

(The Rev.) H.S. HANE  
St. John Neumann Parish  
St. Charles, Ill.

### Seasonal Services

The Standing Liturgical Commission has asked a group of several persons to compile suggestions for special services at different seasons of the year. For this purpose, we would be very glad to consider forms of service that have already come into use in different parishes in different parts of the country. We are especially concerned with the following:

- An Advent or Christmas service of lessons and carols.
- A Vigil for the Christmas Eve midnight mass.
- A Vigil or Watch Night service for New Year's Eve.
- A Feast of Light for Epiphany.
- A Vigil for use on the eve of the Feast of Our Lord's Baptism.
- Observance of Candlemas.
- Rogationtide.
- Vigil for All Saints' Day or Sunday thereafter.
- Blessing of Homes.

We would be very grateful for any information we could receive about parochial experience with any of these, including comments as to what has worked well, what has not worked well,

and why. Such material can be mailed to me at Nashotah House, Nashotah, Wis. 53058.

(The Rev. Prof.) LOUIS WEIL  
Nashotah House  
Nashotah, Wis.

### Spiritual Pain

That I disagree with Bishop John Howe's assessment of the four ACNA bishops [TLC, April 23] should not surprise anybody who knows either him or me, and I do not write to take issue with his position. But at this moment I am feeling a very sharp stab of spiritual pain as I read his words: "What they are, I don't know, but it doesn't mean anything much." I'm afraid that tells us more about Bishop Howe than it does about them. It tells me, as I read it, that there is little or nothing of the mind of Christ in Bishop Howe, because nobody with that mind in him could say of even the lowest reprobate in God's creation: What he is doesn't mean anything much!

Bishop Howe is evidently standing not only in the need of prayer but in the need for some elementary instruction in the Christian truth that what matters is not what people mean to us but what they may mean to God.

(The Rev.) CARROLL E. SIMCOX  
Lexington, Ky.

### Church Thefts

I appreciate the thoughtful and well-prepared article on church thefts [TLC, March 12] with suggestions for overcoming this problem. . . . The rector of St. John's, Newport, R.I., saw the article and it led to that parish's taking action to protect the church from thefts. I am sure your article has helped prevent some theft tragedies.

(The Rev.) ELLISON F. MARVIN  
St. Martin's Church  
New Bedford, Mass.

### Seabury's Consecrators

Regarding the Rev. James Brice Clark's inquiry concerning the consecration of Samuel Seabury in 1784 by the Scottish Non-Jurors [TLC, April 9]:

While it is true that in 1784 the Penal Laws were still on the books and therefore the Scottish Episcopalians were technically Non-Jurors, and not officially in communion with the Church of England, they were informally recognized as Anglicans and there was no question as to the legitimacy of their episcopal succession (having been derived ultimately from the Church of England in 1661, at the time of the Restoration). Indeed, as early as the reign of Queen Anne, great favor was shown toward the Scottish Non-Juring Episcopalians, and a bill for their relief passed Parliament in 1712. Large numbers of English Prayer Books were at that time sent by pious English church

people to the Episcopalians in Scotland.

When Samuel Seabury first arrived in England, he applied for consecration to the Archbishop of York, the See of Canterbury being at that time (1783) vacant. Later that year, Bishop Moore of Bangor was translated to Canterbury, and the two primates, while having no further objection to the proposed consecration, could not proceed to it without a special act of Parliament dispensing the legal requirement of civil oaths of allegiance and supremacy on the part of the ordinand to the Crown, a requirement which Samuel Seabury, as an American citizen, could not fulfill. As it was inconvenient to wait for the next session of Parliament, Dr. Seabury was advised to apply to the Scottish Bishops, who were not encumbered by any connection with the state.

The Scottish bishops, also willing on their own part to consecrate Dr. Seabury, would not do so until they had ascertained the position of the English hierarchy. They corresponded with Archbishop Moore, who assured them that by consecrating Dr. Seabury, "they would not only give no offence, but, on the contrary, would excite a more favorable opinion of their principles, than was generally held by those to whom their history was unknown" (M. Russell, *History of the Church in Scotland*, Vol. 2, p. 407). Accordingly, Samuel Seabury was ordained to the episcopate on 14 November 1784.

Furthermore, a concordat was signed by Bishop Seabury and his consecrators, among the provisions of which was an agreement that the Episcopal Church in Connecticut was to be in full communion with the Episcopal Church in Scotland. Shortly afterward the necessary legal action was taken by Parliament, and William White was ordained bishop by English bishops in 1787, and then James Madison in 1790. From these three together is derived the succession of the American episcopate, and therefore our succession derives from both the English and Scottish episcopates.

The careful consideration given throughout this episode to legal and ecclesiastical requirements, as well as propriety and inter-communion, stands as a tribute to those involved. It is also in stark contrast to the events surrounding the recent consecrations in Denver.

(The Rev.) T. DEWEY SCHWARTZENBURG  
University of Notre Dame  
South Bend, Ind.

### Charity and Conscience

Mr. Stephen D. Clarke's letter [TLC, May 21] concerning ordination of women in the Diocese of Chicago, and the Standing Committee's refusal to endorse the Rev. Pamela Mylet for ordination to the priesthood includes the following statement: "Those members of the Standing

Committee of the Diocese of Chicago who voted against Deacon Mylet, on record, because of her sex were not only uncharitable in the extreme, but acting contrary to the legally enacted canons of the Episcopal Church."

I would share two points:

1. It is harshly judgmental to claim that those members of the Standing Committee who voted against ordination of Deacon Mylet were "uncharitable in the extreme." Would Mr. Clarke have them violate their consciences? If one is convinced that our Lord Jesus not only established an all male priesthood but intends it to continue for all time, how could such a one support the ordination of a woman? It is a sin to violate conscience.

2. Mr. Clarke's statement to the effect that the same members of the Standing Committee were "acting contrary to the legally enacted canons of the Episcopal Church" is factually in error. The interpretive canon authorizing the ordination of women is itself illegal. That canon *changed* with the Book of Common Prayer and the Constitution of the Episcopal Church *unlawfully*.

Article X sets forth the procedure required to alter or make additions to the Book of Common Prayer while Article XI prescribes the procedures necessary to alter or amend the Constitution. Adoption of the interpretive canon ignored the provisions of Articles X and XI, subverting the same. Episcopalians are now subjected to a plethora of appeals to give obedience to an illegal canon that would be set aside if we but had a Court of Appeals.

In the name of the charity to which Mr. Clarke appeals, let us heed the statement on conscience issued by the House of Bishops.

(The Rev.) FERDINAND D. SAUNDERS  
All Saints' Church

San Leandro, Calif.

### Unbelievability

I was utterly shocked at your printing "Vessel of All Creation" [TLC, April 23] in your fine publication.

It is one thing to print or publish in your magazine varying degrees of thought about church matters in general, or in particular, but to actually accept for inclusion an article that denies the divinity of our Lord is completely unbelievable.

We are Anglicans *because* of our belief in Jesus Christ being the Second Person of the Blessed Trinity; anything less than that is too awful a thought to even contemplate.

THEO WATERS

New York City

*The item in question was not an article. THE LIVING CHURCH assumes no responsibility for the various views held by the writers of letters. Ed.*

# BOOKS

## Meat, Not Milk

**I WANT TO BE A CHRISTIAN.** By J.I. Packer. Tyndale. Pp. 316. \$3.95.

Here is an excellent handbook for an adult confirmation class, or for the adult program on Sunday mornings. In 64 brief, tightly organized chapters Packer offers a guide to what Richard Baxter and C.S. Lewis called "mere Christianity," the essentials of the faith. Packer's exposition moves logically through the Apostles' Creed to a section on baptism and Christian commitment, and then through the Lord's Prayer (communion with God) to the Ten Commandments (Christian living). Each of the short chapters—"sprints" as Packer calls them—comes with homework assignments in the Bible, and with questions for discussion. The material is tough and challenging. Packer offers meat, not milk. One chapter a week would easily stimulate an hour's discussion. So using *I Want to Be a Christian* in a parish would mean a substantial commitment, of time (perhaps a two-year series) and of interest on the parishioners' part.

The investment would be well worth it. Packer's is the foremost theological mind among Anglican evangelicals today—and he can write clearly. *I Want to Be a Christian* lacks the height and depth, perhaps, of his much-read *Knowing God*, but as a discussion handbook the former deliberately means to be terse and suggestive. I found the chapters on the Lord's Prayer (especially on "Lead us not into temptation. . .") and on the Law particularly helpful. *I Want to Be a Christian* would be a first-rate guide for a serious and committed adult group. I recommend it wholeheartedly.

LESLIE P. FAIRFIELD

Trinity Episcopal School for Ministry  
Ambridge, Pa.

## Modern Anglican Classic

**THE DESERT A CITY: An Introduction to the Study of Egyptian and Palestinian Monasticism Under the Christian Empire.** By Derwas J. Chitty. St. Vladimir's Seminary Press (Crestwood, New York, 10707). Pp xvi, 222, n.p.

St. Vladimir's Press is to be warmly congratulated for providing an American reprint of a work which appeared in England a dozen years ago, and which has quickly won its place as a classic of Anglican patristic scholarship and of Christian spirituality. The book deals with that golden age of Christian monasticism extending from the time of St. Anthony in the late third century un-

til the fall of Egypt and Palestine to the Mohammedans in the seventh century. In this period so many men and women sought the monastic life in the desert wastes of the Middle East that they made "the desert a city." The narrative deals with healers and wonder working saints, with brilliant theologians and with illiterate peasant monks who saw deeply into the hearts of all who came to consult them, with extraordinary ascetics and with recluses who shared their caves with lions. Meticulous scholarship is combined with the author's warm veneration for the ancient saints and their spiritual teaching. The account is made more vivid by maps and photographs showing the deserts, cliffs, and caves where the monastic fathers lived.

Derwas Chitty was one of the last of a long line of English country parsons who



attained international distinction as scholars. He read Coptic and Syriac as easily as some of us read French or Spanish, and he read Greek almost as easily as English. For many years, Fr. Chitty lived in Upton, a village in Berkshire, with his wife, the archeologist Mary Kitson Clark, their daughter Anna Georgina, their faithful retainer Harry, and some cats. Their rectory was filled with books, maps, photos, icons, archeological fragments, and so forth. Casual conversation at meals drifted around such topics as the dating of unexcavated neolithic mounds in Berkshire or the significance of some newly discovered Hellenistic papyrus, all punctuated with erudite jokes and gales of Fr. Chitty's contagious laughter. To enter the little stone church and recite the evening office with him was to experience what the poet T. S. Eliot said in another context:

So, while the light fails

On a winter's afternoon, in a secluded chapel

History is now and England.

(*Little Gidding*, V).

Fr. Chitty's many friends and admirers, both in the Anglican and the Eastern Orthodox Churches, were grateful that he could live to see the publication in England of this brilliant volume which embodied a lifetime of study. To quote Eliot again.—

. . . not the lifetime of one man only

But of old stones that cannot be deciphered. (*East Coker*, V).

H.B.P.

# THE LIVING CHURCH

June 25, 1978  
Pentecost 6/Trinity 5

For 99 Years  
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## DISSIDENTS

### Bishop Chambers Refuses to Resign

Declaring, "I neither have nor will renounce my orders; I have no intention of withdrawing from the Episcopal Church," the Rt. Rev. Albert A. Chambers has denied the Presiding Bishop's request that the retired Bishop of Springfield resign his membership in the House of Bishops, and no longer "be counted as a bishop or a communicant of this church" [TLC, May 14].

Bishop Chambers told Religious News Service that the request for his resignation "could very well go to a trial." An Episcopal Church trial would be an extremely costly and time-consuming process.

On June 18, THE LIVING CHURCH reported the resignation from the House of Bishops of the Rt. Rev. Charles F. Boynton, retired Suffragan Bishop of New York, and printed the text of his letter to the Rt. Rev. John M. Allin, Presiding Bishop.

Bishop Chambers' complete letter follows. It is dated May 23, from his home in Barnstable, Mass.

I have not received a reply to my letter of April 11, 1978, in which I asked for the names of the bishops who signed the "draft letter" which you said was a "large majority of the House." However, since the text of your letter and "draft letter" have been released and have had wide coverage in both the secular and religious press, I feel that I must reply even though I lack the information I am entitled to and requested. I wonder—is this trial by mail? If so, it is highly irregular and indeed unprecedented.

I have been advised to reply to your letter of March 29, 1978 as follows:

The sternness of the responses you say you have received to the letter sent to the bishops by the Bishops Committee on Church Relations and Reconciliation are of no more weight with me than the irresponsible actions the co-called "majority" of the House of Bishops have taken the last few years.

What did they all do when Bishop Pike preached heresy? Nothing. Was the House of Bishops afraid of a trial because they don't know what they believed? What did they do when those retired bishops violated the provisions of the Constitution and Canons a few years

ago by purporting to ordain women to the priesthood? Nothing. Why? For several reasons. Some didn't have the theological education to know it was wrong. Some lacked the courage of their convictions, if they had any. And, finally, the purported "ordinations" did not attack their basic hierarchical and *financial* structure.

What do they do when an avowed lesbian was ordained again purportedly to the sacred priesthood? Nothing of significance to prevent her being licensed in another diocese by another bishop.

What has been or is being done about the 200-page "Study/Action Guide,"



published by *The Witness*, edited by bishops and others in good standing in the church, which is titled "Struggling with the System, Probing Alternatives"—a radical, one-sided indictment of our American way of life and a frank and enthusiastic support for and an "apologetic" for Marxism? Nothing, so far as I know.

There is so much more to disturb and confuse which deletes the faith and spirit of the Christian Gospel. But all this has been spoken of before. However, now I come along and by my actions, validly (even if, as you say, irregularly) consecrate bishops which action *does* sap the House of Bishops very foundations and weaken its financial security. Of course *now* they band bravely together to take a strong stand to keep this *new* enemy (*me*) out.

And yet how much worse have they done than I ever have done. I, you say, violated the canon—I lacked your consent. You and the bishops, in the strength of your majority, ruthlessly denying the minority sufficient opportunity to be heard, have emasculated and destroyed the Constitution and Canons under the subterfuge of forcing

through by a majority vote a modification or interpretation of the Canons. Your majority can well say "he" means "he" and/or "she." You can declare by a majority (perhaps the House of Bishops might even be unanimous) that  $2 + 2 = 5$ . But it doesn't and never will. You can, indeed you are well on the way, fill the ranks of the clergy with declared, practicing lesbians and homosexuals, and with a little more finesse you can eliminate sin.

The fact that only one member of the House of Bishops came forward to support the faith once delivered to the saints, to preserve the form as well as the substance of our worship and liturgy, is ample proof that the House as a body is composed of confused men, adapting the Gospel to the spirit (mores) of the times. They appear to be wolves, dressed in sheeps' clothing, who waste the widow's mite in lawsuits to prevent faithful priests from ministering to their flocks.

You are not thinking of me when you say you are praying that there may be some way I could be reconciled to you. Are you thinking of yourselves? Rest assured that there is no way to reconciliation with such a body. The House of Bishops represents and apparently purports to speak for an overwhelming majority of the bishops. They are brave in their majority alone. They, and you (as their representative) have no control over me. Of course you can, with your brave majority, fuss and fume and pass resolutions and amend Canons and Constitutions and fulminate anathemas, but I will continue to do what I was called to do when I was ordained and consecrated.

However, now that I have consecrated four strong and dedicated bishops who will maintain through their growing dioceses the faith and order which we have inherited, I intend to return to my "fully retired" status. Certainly I will, if need requires it, administer any of the sacraments to those entitled to receive them. I will preach the Word—God's Word—not that of recent General Conventions, as God gives me grace to do so.

These are strong words, John, but you and the House of Bishops have played me false. You may distribute an unexpurgated copy of this letter to the members of the House of Bishops and you have my permission to do so—in whole or not at all. However, I must send it to the press.

One further comment. The "draft let-

ter" urges me to inform you that I am not to be counted "as a bishop or as a communicant of this church." I neither have nor will renounce my orders; I have no intention of withdrawing from the Episcopal Church.

Sincerely yours,

ALBERT A. CHAMBERS  
VII Bishop of Springfield

P.S. I have had a great many letters of support which give me courage and strength to persevere in what I believe is right. I hope that I will always be faithful to my consecration vows, so solemnly made.

## ANGLICAN COMMUNION

### Bishop Edmondson: No Ideal Political System

The Rt. Rev. Herbert da Costa Edmondson, Bishop of Jamaica, speaking at the 108th Synod of the Church in the Province of the West Indies, said that the church commends any political system which seeks to create a sound socio-economic system. Such a system, said the bishop, would solve the problems of ignorance, unemployment, and poor housing, among others, "so that every citizen might be given an opportunity to live the full life."

Various political processes had been developed to solve inequalities among and within nations, Bishop Edmondson said. "No one of these systems guarantees all of the values of order, justice and freedom in all its dimensions which we should seek to conserve," he said. Adding that the church could not back any particular political system nor endorse "any 'ism'" as an absolute and ideal to be given divine sanction, he said that Christians should study and test all political institutions.

Social injustice is rampant in society, he said, and it is a shame to think that the world cannot feed adequately its present population without "half of the world's population suffering from starvation, malnutrition, or hunger."

Capitalism's flaw, said the bishop, is the outlet it provides for undisciplined self-interest, enhancing the acquisitiveness of men and making room for the addition of another commandment—"thou man look out for thyself."

Communism and Christianity share concern for the welfare of the masses, he said, but the repudiation by the communist ideal of the existence of God was untenable.

"So often we Christians forget we are our brother's keeper, and so communism offers to the exploited, neglected masses of the world what has been denied to them by a civilization often regarded as Christian, and offers to clean up some of the mess of immorality in which we

wallow, and which could become fodder on which communism could thrive and does flourish."

### CNI Needs More Lay Involvement

The Rt. Rev. D.C. Gorai, Bishop of Barrackpore (W. Bengal), said on a recent visit to London that the Church of North India must shift from its dependence on a fulltime stipendiary ministry, and place more emphasis on the involvement of laypeople.

Although he has no wish to see the end of the stipendiary ministry, Bishop Gorai said that one does not need "a lot of highly qualified, expensive people" for the effective supervision of the sacramental ministry. Very often, he said, the sacraments were neglected, and, to fill this need, "Let there be some dedicated, committed Christians with some theological training and preparation in pastoral concern, and let them be responsible for small congregations, to continue Christian work and worship."

Bishop Gorai said that he had no intention of "rushing through a great many radical changes" and said there would always be a need for "properly qualified ordained ministers whose job it is to teach, train, and supervise theological studies."

The bishop also suggested that the dioceses of CNI should realize that its resources are finite, and he questioned the wisdom of the church maintaining hospitals, homes, and schools. "Many of these institutions should be handed over to the government, completed, or closed," he said.

After many years of preparation, the CNI was begun in 1970. Six churches joined the united church: the Church of India, Pakistan and Ceylon (Anglican), the United Church of Northern India (Presbyterian and Congregational), the Council of the Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, and the Methodist Church (British and Australian Conferences).

## ENGLAND

### Bishop Treacy Dies

The Rt. Rev. Eric Treacy, Bishop of Wakefield from 1968-76, and one of the Church of England's most popular and outspoken prelates, died suddenly on May 13 in Keswick, England. He was 70.

Bishop Treacy, who was known as the "railway bishop" because of his love of trains and the number of books he wrote on railroads, died after collapsing while photographing a train.

In his priesthood of 43 years, Bishop Treacy spent all of his ministry in England's north, first in slum parishes in central Liverpool, and later in Keighley

and Halifax. By the time he became Suffragan Bishop of Pontefract in 1961, he possessed an unrivalled knowledge of the day-to-day concerns of the people of the West Riding (Yorkshire), according to the *Church Times*.

In 1975, Bishop Treacy banned all rites of exorcism within his diocese after a brutal murder resulted from one such attempt at casting out demons in Gawber (South Yorkshire). However, the bishop supported the parish priest involved, declaring him to be a "sincere and conscientious clergyman."

It has been said that few people in Britain could declare themselves ignorant of the bishop's position on any issue. He bluntly spoke out against critics of marriage as an institution, Britain's liberal abortion law, parish wine-and-cheese parties ("unwise"), what he saw as blasphemous vulgarity on television, and those who said that the Christian unity movement had gone "sour."

### Majority Backs Church Remarriage

The majority of members of the so-called "Lichfield Commission" of the Church of England has recommended, 13-4, that, in certain circumstances, a divorced person should be permitted to remarry in the church during the lifetime of the former spouse. It was con-



RNS

Roger Morigi, master carver at Washington Cathedral, will retire when this sculpture of Adam, to be installed in the cathedral's west entrance, is completed. Mr. Morigi, a native of Bisuchio, Italy, has been at the cathedral since 1956.



sidered significant that the commission was unable to muster a unanimous vote on this, its key recommendation.

The 17-member commission was appointed in October, 1975, under the chairmanship of the Rt. Rev. Kenneth Skelton, Bishop of Lichfield. Its 7,000 word report, available from the Church Information Office, is entitled "Marriage and the Church's Task."

Less than four years ago, another commission rejected a proposal to relax the church's divorce rules, which are considered to be the strictest of all non-Roman Catholic churches in Britain.

The Lichfield commission made its recommendation with a solemn warning to the church that, if it changes its rule, "it should do so in full awareness of the gravity of the step. The door once opened could not thereafter be closed; there would be no possibility of a return to the church's existing marriage discipline.

"The changes in that discipline which have been proposed are in essence only a variant of the Root proposals which were rejected by the General Synod and if now adopted would prove deeply divisive of the church's unity."

The Root proposals referred to above were the recommendations of the first commission on marriage, chaired by the Rev. Canon Howard Root. They were debated before General Synod three times, and generally unfavorably received.

The old regulations have been difficult for the clergy, the report implies, speaking of "the present crisis of conscience which many clergymen experience between obedience to the bishop and the Convocation regulations on one hand, and the desire to do what seems pastorally required on the other. . . ."

"Our society is increasingly treating divorce as normal and acceptable," the report commented. While as a commission, we would readily acknowledge that there will be circumstances which on occasion make it necessary that a marriage should be dissolved, we do not think that divorce should be regarded as other than a highly exceptional response to strain and stress within marriage."

If the main proposal is adopted by the General Synod, which meets next in July, church marriages of divorced persons would be solemnized according to one of the existing orders of service, with the addition of an appropriate preface.

Regulations which bar remarried divorced people from the eucharist until permission has been granted by the bishop would be eliminated.

Other proposals would remove the clergy's obligation to marry unbaptized people, and provide for legislation to give diocesan bishops authority to decide whether or not to ordain or re-institute a cleric who remarries during the lifetime of his first wife, or who marries a divorced woman during the lifetime of her former husband.

## BRIEFLY . . .

The Interfaith Center on Corporate Responsibility (ICCR), reported in New York that two shareholder resolutions concerning the purchase of **Ugandan coffee** have become unnecessary and will soon be withdrawn. General Foods, Nestle, and Proctor & Gamble have suspended, or will soon suspend, trade with Uganda. The third resolution, involving Proctor & Gamble's Folger Coffee, was to have been filed by the Episcopal Church and New York's Riverside Church. The three firms announced their ban when the House International Relations Committee recommended a trade embargo on Uganda to the House of Representatives.

The Rev. George W. Rutler, president of the American Church Union (ACU), has resigned as rector of the **Church of the Good Shepherd, Rosemont, Pa.**, to become national evangelization officer of the Anglican Church of North America (ACNA). The Rev. Paul C. Hewett has resigned as curate of this parish to become rector of an ACNA church being formed in the New York area.

At its 118th commencement, 144 seniors were graduated from **Bard College, Annandale-on-Hudson, N.Y.** Honorary degrees were awarded to the commencement speaker, Dr. John G. Kemeny, who is president of Dartmouth College; Ralph G. Ellison, noted writer and Albert Schweitzer Professor of Humanities at New York University; Helen Hayes, whose work spans seventy years of American theatre; the Rev. Leslie J.A. Lang, president of the Board of Religious Education for the Diocese of New York; and Dr. Soia Mentschikoff, distinguished legal theorist and teacher, who is currently dean of the University of Miami Law School.

Fr. Guido J. Carcich, in a plea-bargaining arrangement, pled guilty to one amended count of an original 61-count indictment in Baltimore, Md., recently, and received a suspended sentence. He was accused of misappropriating \$2.2 million of charitable contributions made to the **Pallotine Fathers**, a Roman Catholic order. Judge David Ross of the Maryland Criminal Court ordered Fr. Carcich placed on 18 months probation with the stipulation that the 58-

year-old priest work full-time for one year "ministering to the needs of prisoners" in the state's penal system. Last year, the Pallotines reported that they sent more than \$2 million to their missions in 1976, an amount greater than their total disbursement for the missions from 1970-75, when Fr. Carcich was controlling allocations. He was indicted on January 6, following a year-long investigation.

According to the *Church Times* (England), the **Cross of the Order of St. Augustine of Canterbury** has been presented for the first time to a married couple. They are Prof. Lucien and Madame Helene Morren, both Belgians and Roman Catholics. The award—presented by the Most Rev. Donald Coggan, Archbishop of Canterbury, at a ceremony in the chapel of Lambeth Palace—was given to the Morrens for the care they have given to Anglican theological students over many years at their international hostel at Louvain University.

"**Come Receive the Light**," a special edition of the New Testament, has been prepared for the Greek Orthodox Archdiocese of North and South America. Written in today's English, the book contains a section on Orthodox Bible study, and a compilation of selected admonitions from the early church fathers. The special material was prepared under the direction of Archbishop Iakovos. The archdiocese, in commenting on the special edition, said, "The New Testament is not simply a book to be placed on our bookshelf to show that we have it. Our duty is to study it, daily and systematically. Our souls need frequent nourishment and strengthening."

In Grass Valley, California, in the Diocese of Northern California, **Emmanuel Church**, the oldest Episcopal church in California, is in serious financial straits. Emmanuel's rector, the Rev. Francis O'Reilly, says that the parish needs \$100,000 to restore the rotting beams, wood framing, and crumbling mortar of the old church, and to cope with termites and dry rot. The parish was incorporated in April, 1855, and its members rode on horseback to solicit the \$6,800 needed to build the church. In the 1860 parish register, a liability of \$1,628 is noted, and a comment, "the people have fallen upon dark days." The phrase is perhaps applicable today as well, because Fr. O'Reilly, who came here six years ago from Ireland, says that \$100,000 is far beyond the capabilities of his congregation.

# A BISHOP WITH A DIFFERENT PORTFOLIO

## *A Living Church Interview*

*with the Rt. Rev. Elliott L. Sorge*

**A**n important newly created post in the Episcopal Church is occupied by Bishop Elliott Sorge (rhymes with George). He brings to it the vision and zeal of a missionary. Our editor and Bishop Sorge have been able to spend time together when attending recent meetings.

*I am delighted to have this chance to talk with you, Bishop Sorge. I am sure our readers will be glad to learn of you, of the unusual work you have done in Brazil, and the work you are now undertaking. Will you first tell us precisely the name of your present position.*

I am very happy to talk with you also and to have the opportunity to make myself known to more members of the church. Since May of 1977 I have been Field Officer for the Development of Ministry. I serve as the staff executive for the Council for the Development of Ministry of the Episcopal Church.

*Before we go any further, please tell us what this council is.*

This body is made up of representatives of different agencies concerned with ministry, such as the seminaries, the Clergy Deployment Office, the General Board of Examining Chaplains, and so forth. It also has a representative of diocesan commissions on ministry from each of the nine provinces of our church and four members at large. There are about two dozen people in all. They meet two or three times a year. The present chairman is the Rt. Rev. Lloyd Gressle.

*How does this relate to the Board for Theological Education?*

The board is represented on the council. The board is increasingly limiting itself to the more specific concerns of theological education, whereas the council is

concerned with many other matters.

*What exactly then is your own work?*

I am concerned with all aspects of the ministry of the church. Particular bodies and agencies are working with theological education, clergy placement, and so forth, but I am trying to work with the whole picture.

*This is obviously a big job. How are you going about doing it?*

First by setting up channels of communication. Right now, no one knows everything that is going on. I especially want to develop strong links with diocesan commissions on ministry. I have met with a number of these commissions separately, but the only manageable way to contact them all is to have provincial conferences at which representatives of a number of different diocesan commissions can meet together.

*I myself think diocesan commissions on ministry will have a tremendous influence on the church in the years ahead, since they have a key role in selecting the personnel who will be with us in the future. Yet I feel many of these commissions are now only beginning to fulfill the many responsibilities given to them by canon law.*

Yes, most of the commissions have concentrated on the screening of persons to be ordained. The other areas are not yet fully explored. These commissions will indeed be very important in the future.

*What are some of the ways in which you can help them?*

As they begin to take up new approaches and methods, I am finding I can put them in touch with others who have knowledge and experience in the area.

*Say something about these new approaches.*

As I have said, I am interested in the whole field, including team ministries, non-stipendiary ministry, the perpetual diaconate, and so forth. I am strongly interested in forms of preparation that will equip people for various kinds of ministry. At present, we do not have enough different kinds of training. For instance, if you are preparing people for shared leadership in a team, you do not convey this with a domineering teacher upon whom students become dependent. As another example, with certain ethnic groups, when training programs go beyond a certain point, they are no longer constructive. The programs we set up must not take leadership away from their own leaders. We must learn to work with those who are already in leading positions.

*Would the school for Spanish speaking people in the Diocese of Connecticut be the sort of thing you are interested in?*

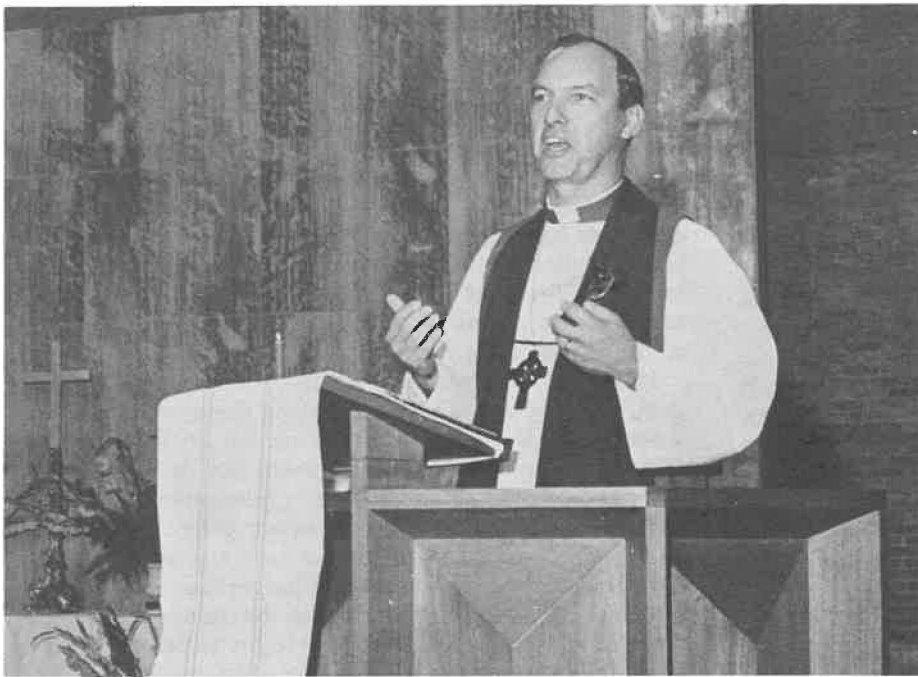
Yes. There are between eighteen and twenty million Hispanics in the United States. This is a very large number of people. They come from many different geographic regions. Our traditional type of seminary training will not meet their major needs in the field of religious leadership at the present time. Many do not have the usual North American kind of educational background. In some cases, literacy is a major need. In many cases, Theological Education by Extension will be very important for them.

*How can the church determine what they should have?*

When you are training adult leadership, it is the other way around. You start with the students. The question is: what do they want? Programs have to be designed around them. The active Christian is already in some sense exercising a ministry. That is what you build on. One may build in many directions. The opportunities for lay theological education are tremendous.

*Do you see our Episcopal seminaries being involved in this, and if so how?*

I am not approaching this with any preconceived idea. I want to build a trust relationship between my office and the seminaries and see what we can do.



Bishop Sorge preaching at Holy Trinity Church, Sao Paulo.

*What is some specific project that you are now engaged in?*

The first extensive research project which the Council for the Development of Ministry has sponsored is that which is now being undertaken on the diaconate, on the order of deacons as a distinct vocation. I convened the committee of which you are a member to address itself to this [TLC, Jan. 15] and I will serve as the staff person to coordinate the study and communicate its findings and recommendations. I anticipate other particular projects of this sort in the years ahead.

*Do you feel that this kind of project is vulnerable to the criticism that national staff persons, such as yourself, ought not to be trying to do all the things which independent agencies could be carrying out?*

No, we are not displacing the work of independent organizations in the church. In this particular committee dealing with the diaconate, Frances Zielinski represents the National Center for Deacons, you represent the Associated Parishes, and so forth. I have tried to bring you together to get the job done. It will require at least a year. When it is completed, the findings must be conveyed to the House of Bishops and others.

*I suspect you have been exploring some new options in the field of ministry which would blow the minds of many of us. What sort of ministries have you yourself been carrying out during the past few years?*

In 1964 I left North Dakota where I had been serving as a parish priest. In response to the MRI Program (Mutual Responsibility and Interdependence within the Body of Christ), my wife, Marge, and our three children and I went to Brazil. We learned Portuguese when

we got there. I started doing experimental work in the building of Christian community. In a place called Nova Marambaia, I worked with the development of local leadership, religious education, literacy programs, cooperative purchasing, and other things coming out of the needs of the people there. The work there continues, I may add, under a Brazilian priest.

*And you started in a new locality?*

We went to Santos early in 1970. Later that year I was elected Bishop of the newly-formed Diocese of South Central Brazil. There are now five dioceses in the Igreja Episcopal do Brasil (The Brazilian Episcopal Church).

*Was the election of a North American surprising in 1970?*

Well, I was the last North American bishop to be consecrated in the Brazilian Church, but the first North American to be actually elected by Brazilians. The earlier missionary bishops had of course been chosen by the House of Bishops up here.

*How did your diocese operate? Was it like our North American ones?*

Not exactly. We had 35 congregations served by 22 clergy, including myself. I and three of the priests had no other work, except our work for the church. All of the others supported themselves at least in part by secular work.

*Do you really mean to say that 18 out of 22 were to a greater or lesser extent priest-workers?*

Yes, indeed.

*What sort of secular occupations did they have?*

Their jobs ranged from business positions to manual labor. Several were teachers or government employees.

*Could they effectively manage a con-*

*gregation while engaged in full-time secular positions?*

Some were responsible for two or even three congregations. This was and is possible because of the dedication of our lay people. The people themselves carried out many aspects of the church's work. Some small congregations have a resident lay pastor, who, of course, is also in full-time secular work.

*How are the clergy trained?*

There is a Brazilian Board of Theological Education, of which I was chairman, which sponsors training programs all over the Brazilian Episcopal Church. We developed texts for Theological Education by Extension, and had conferences and short residential periods. There had been a seminary set up on the North American pattern, but it no longer met our needs.

*Has the work of your diocese been addressed to a particular class or sector of the Brazilian population?*

No. The Diocese of South Central Brazil includes the largest city in South America, Sao Paulo, and rural villages with everything in between.

*Is it true that many Brazilians have turned from Christianity to other kinds of religion?*

Yes and no. Spiritistic religions, such as Umbanda, Macumba, and Candomble are very widespread. In some form such cults touch every level and class of society. Practices range from the sacrificing of chickens to sophisticated seances attended by highly educated people. These movements do not see themselves as anti-Christian, however. Many people who actively take part in these rites are also regular churchgoers.

*When did you leave Brazil?*

I resigned from my diocese in 1977 to make way for a Brazilian bishop. My successor is Bishop Sumio Takatsu, a Brazilian of Japanese background.

*I understand that a number of Brazilian Episcopalians are of Japanese ancestry.*

Yes, Japanese people settled in various places and they constitute an important part of the Diocese of South Central Brazil. This is the only Brazilian diocese with Japanese parishes in it.

*Since you were not consecrated in the Episcopal Church here, I assume you are a "collegial member" of our House of Bishops.*

Yes, they voted affirmatively on my position at Port St. Lucie. I have seat and voice, but no vote. I feel it is important for me to be there and to get to know many bishops better and have them get to know me. It is only in cooperation with them, and with all the other clergy and people in the church, that my work can be carried out.

*I do hope that this work does go forward, for it will affect the church in many ways. I greatly appreciate your sharing your thoughts in this way. I hope we will often in the future be reporting on activities which you are engaged in. Many thanks.*

# EDITORIALS

## A Different Way to Run a Church

**B**ishop Sorge, who is interviewed in this issue, differs in one very important respect from all other bishops in the Episcopal Church: he has had the experience of presiding over a diocese of substantial size in which it was the normal procedure for almost all the priests to earn their own living, in whole or in part, by some secular trade or profession. Here is indeed a different way to run a church from what Episcopalians in this country or Anglicans elsewhere in the English speaking world are accustomed to. It represents not only a different concept of the use of church finances and economic resources, but also a different idea of how to relate to the lay world in which most people (including most church members) live and work.

Early in the present century Roland Allen [TLC, Feb. 12, p.9] examined in great detail the biblical, theological, historical, and practical aspects of this approach. In the 1960s some of us called on the Episcopal Church to recognize this as a possible option within dioceses both in this country and overseas. Bit by bit changes were made in canon law to legitimate the position of active clergy in good standing who might be employed in secular work. Today, virtually every diocese has a few self-supporting or non-stipendiary clergy. Unfortunately, in most cases, it is by accident rather than by design, and in not a few cases such priests and deacons are left feeling like outsiders to diocesan life. In a small number of dioceses, there are thoughtful plans to utilize the services of self-supporting clergy to the best advantage, and also to give them the fellowship and pastoral support they need and deserve. Still, it is our impression

that in most cases these arrangements are simply efforts to respond to the acknowledged fact that self-supporting clergy happen to exist, and that some churches happen to desire their pastoral services. Very few U.S. dioceses have taken the significant step (as for instance Vermont has, TLC, Mar. 12, p.12) of choosing to select, train, ordain, and deploy such clergy as part of a total missionary strategy.

It was not suggested by Roland Allen, nor do we suggest, that the use of self-supporting clergy will meet the weekly needs of the average parish in the average diocese at the present time. It will not. It might meet the needs, however, of those new missions which every diocese ought to be opening every year. It has been clearly demonstrated that it can meet the needs of some old missions so that these no longer have to be subsidized and diocesan funds can be released for new work. Unless our dioceses can begin to take effective steps to resume missionary work and achieve sustained growth, improved theological education, improved clergy deployment, improved diocesan coordination, etc. will be futile. With growth, on the other hand, the whole orientation of church life changes and acquires a new vitality, and all of us will become willing to try harder.

## Plans for The Living Church

**T**HE LIVING CHURCH is very much of a shared enterprise. Our readers, no less than our writers, are an essential part of the team that makes it possible for this magazine to function. This being the case, we want our readers to know about the magazine and the plans for its future.

We have recently sent letters to subscribers, calling their attention to our Development Fund. We wish to thank those who have responded, those who are responding and who will respond. As editor, I personally am deeply grateful to those who are able to assist us in this important way.

Looking ahead, in late July and early August, there will be the Lambeth Conference, the world-wide meeting of Anglican bishops held in England each decade. This is an event of great importance for Episcopalians. Next week, in our Pre-Lambeth Issue, we will say something of our plans for news coverage of this event.

In September, we will begin a drive for more subscriptions for THE LIVING CHURCH. This is something in which *every reader* can help. In late August, and September, we will be saying more about this.

Our ONE HUNDREDTH ANNIVERSARY will be celebrated in November. With it there will be many special features in the magazine, which will be of interest to all our readers.

These are exciting months for those of us who work in THE LIVING CHURCH office in Milwaukee. We thank all of you for your support, and we express special gratitude to readers who have recently written to tell us that they are finding the magazine informative, stimulating, and enjoyable.

### Night Life

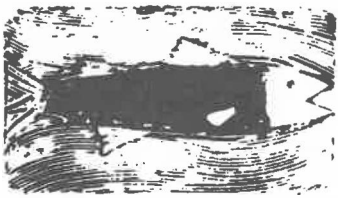
Staring each night at the dark deep sky  
On hawk wings  
I soar away again up the spirl  
Until I almost see mystery  
Clutch its black  
Its velvety warming cloak  
And step behind the stars.

Star winks at star in innocence  
All that's here is light. . .

Such play cannot  
Distract me from  
the feel of  
Black  
Caressing  
My entrapped and struggling self  
Daring coaxing drawing  
me

to be.

John Clark



# LET'S GO FISHING

By GILBERT RUNKEL

## Alibis Are Anti-Apostolic

**H**ad our Lord's friends neglected his order to "go into all the world and make disciples," the New Testament would never have been written—and what we call "the church" would never have been born. But they obeyed his directive—even though the task must have seemed impossible.

How often have you dragged your feet about something you knew you ought to do, saying, "The odds are too great. I am not talented enough to carry it off." So you didn't try to do what you knew you ought to do—then or ever: because success seemed impossible.

Many people undoubtedly feel they aren't capable enough, talented enough, to be effective evangelists. But there are multitudes of people who "beg off" because they don't want to associate with people who may not be "devout" and "spiritual" and "clean" (forgetting that their Lord associated with a thief who cursed, a despised tax-collector, and a leper he met along the roadside.)

It's easy to say that we're not talented enough to work at evangelism, and then to go back to our own style of lazy, passive "discipleship" without any feelings of guilt.

However, there was a little band of men who, by accident of birth, had to begin their mission from a *Jewish* base. They believed that God had marked them to be a "chosen people" and, as a consequence, believed that he had rejected all people who weren't Jewish. They were a handful of men with a message their Lord said was for all the world—in a world that wouldn't accept the message because it was Jewish.

Like many of us, they might have said, "The odds are too great. Now is not the proper time to begin. We aren't talented enough to carry it off."

But they didn't say that because the Creator of the universe had decided that "the fullness of time had come" for the world to be offered salvation. They believed that God had sent forth his Son in the Person of this Lord who had risen from the dead. And that, of course, is what St. Paul believed, also.

But why did he (Paul) believe it—that the coming of this Jesus Person had occurred at the best possible moment God might have chosen?

At the beginning of the first century, the religion of the Jews was undoubtedly the most intellectually appealing of all religions. The contributions of Greek culture, the backbone of civilization, and the administrative genius of the government of Imperial Rome, the most profound and efficient the world had ever seen, were ingredients that, together, were essential to the task if the Good

News of God were to be spread throughout the earth. And that may well be why Paul believed that "the fullness of time had come."

But "the fullness of time" had come in another way, too, because, whether he knew it or not, Paul (like his Lord) was involved in "the fullness of time." The Good News needed a herald—someone who could use the Jewish religion, the Greek culture, and the benefits of Rome to proclaim it to the world—someone who could bridge the abyss that separated the Jewish world in which the message was spawned from the Greek world that was "home" to other people of the Mediterranean world.

And Paul's background and the place of his birth fitted him perfectly for the task—a birth and a background that were Jewish, and an environment that was thoroughly cosmopolitan.

Tarsus, before Paul's birth, had been a city for more than 800 years. Alexander the Great had visited it in the fourth century before Christ. And Mark Antony was once graced with a visit there by Cleopatra. A university town (perhaps, aside from Athens and Alexandria, one of the greatest centers of learning in the world), it had bred some of the finest Stoic philosophers known anywhere. It was a city whose residents could not help

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but be influenced by people who passed through it from all over the known world. So if a person were somehow to be "set apart" to become a missionary to the world Christ came to save, he could come from no better environment than that provided by Tarsus.

With a fine education in Hebrew law in his youth, Roman citizenship that gave him a protection denied to other Jews (with the right to travel freely anywhere in the Empire), and membership in the tribe of Benjamin, Paul—a Pharisee—was at home in at least three languages (Hebrew, Aramaic, and Greek) all of which placed him within that "fullness of time" about which he spoke with reference to His Lord.

We would do well to study Paul very carefully, because, in a day when mass media and intensive promotional programs and techniques tend to treat all prospective customers the same, it might be wise for us to "get back to where evangelism began" before we try to approach our people.

I happen to be a trout fisherman, and perhaps (All fishermen are liars!) better

than average. But I don't use the same flies when angling for the various types of trout. On the streams I usually fish, I use two or three patterns of flies for each of the different types of trout. But when I get ready to fish a stream with which I am not familiar, I "walk the bank" to see what kinds of life are hatching from the bottom of the stream (and look at the grasses that grow beside its course to see what kinds of bugs and flies may blow into the water from the banks). And *then* I begin to fish—using the flies that seem relevant to the trout in that particular stream.

What would have happened had David chosen to use the sword and armor that Saul offered him as he was preparing to confront Goliath? They were the weapons of a king—not of a shepherd boy. The only weapons familiar to shepherd boys were stones. And David's only talent was in the use of a sling. But he "got the job done"—because he used a talent that he had (and did not attempt to use a talent that he didn't have).

And so it is that I say we should think twice before we try to emulate someone

else in our attempt to carry out our Lord's command to "make disciples." Others have talents peculiar to themselves; and so do we. They radiate their particular personalities; and so do we. They must approach their "target" in a way familiar to them; and so must we. Thomas Aquinas overpowered his intellectual counterparts through the brilliance of his mind. Brother Juniper could win souls only because he had "a loving heart." Different people have different talents—which they must discover, develop, sharpen, and exercise.

We *should* study good evangelists—digest their insights, remember how they have approached different people in different situations, discover the main ingredients of their success. And then, having done that, we should go back to Paul—and look to him for the clues that are basic to effective evangelism, because he was effective in a world that was as hostile to the Good News of God as our world is deaf and unconcerned.

The task is as great now as it was then. But we shouldn't make excuses for not pursuing it. Alibis are anti-apostolic.

## CLASSIFIED

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**THEOLOGICAL BOOKS.** Used, new, antiquarian, reduced price. All Subjects. Request list LC. Pax House, Box 47, Ipswich, England.

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**NEEDED:** Good rector, by good church, with good people, in good location. Write: **St. Mark's Episcopal Church, c/o Howard Manney, Senior Warden, Route 4, Box 287, Waupaca, WI 54981.**

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**1928 BOOK OF COMMON PRAYER** in French. **The Rev. Louis O'V. Thomas, 900 Washington St., Natchez, Miss. 39120.**

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

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**WOODCARVINGS** for liturgical needs and memorials: crosses, hymn boards, prayer book stands, benches, offering plates, decorative carving and lettering for chairs, railings, pulpits, and altars. **Judith Anderson, Studio: 1883 Ann Street, East Lansing, Mich. 48823.**

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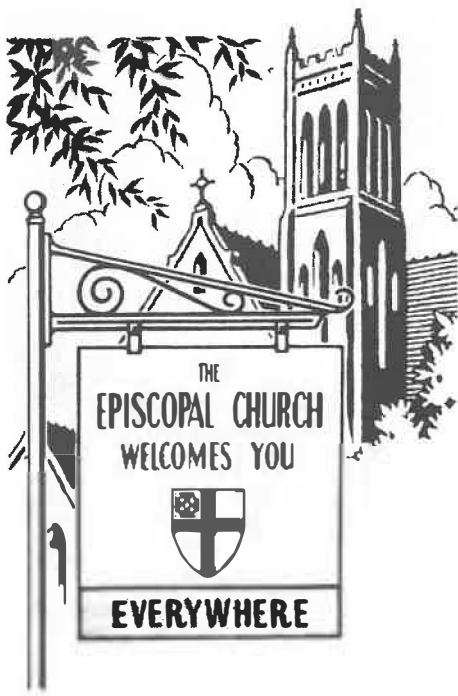
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# SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**



## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Informal HC 9:15, Service & Ser 10:30; Daily 10; HC  
Wed, HD, 10, 1S & 3S 10:30

**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.

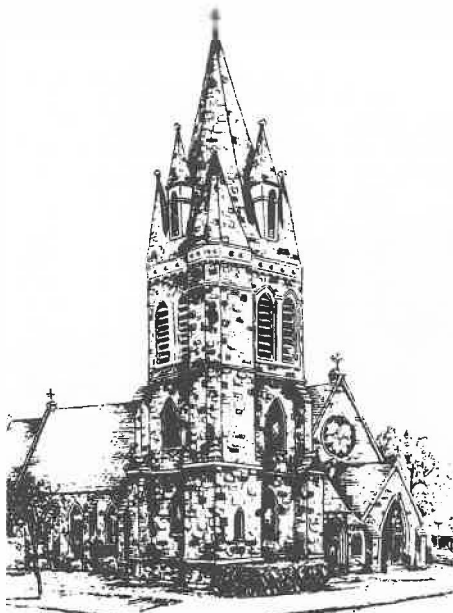
**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## BAR HARBOR, MAINE

**ST. SAVIOUR'S** Mt. Desert St.  
The Rev. Michael H. Dugan  
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP  
others

## BALTIMORE, MD.

**CHRIST'S CHURCH** St. Paul & Chase  
The Rev. Dr. Winthrop Brainerd, r; the Rev. Harold O.  
Koenig, c; the Rev. W. Bruce McPherson, ass't  
June & July: Sun HC 9, HC or MP 11, EP 5. Daily HC 12  
noon. August: Sun HC 10



St. Peter's Church, Geneva, N.Y.

## BOSTON, MASS.

**ADVENT** 30 Brimmer St.  
The Rev. G. Harris Collingwood, D.D., r  
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## CHATHAM, CAPE COD, MASS.

**ST. CHRISTOPHER'S** Main St.  
The Rev. Carl G. Carlozzi, D., Min., r  
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

## DETROIT, MICH.

**MARINERS'** 170 E. Jefferson  
In Civic and Renaissance Centers  
Sun HC 8:30 & 11; Thurs 12:10

## 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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,  
LOH & Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r  
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;  
Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; 9:15

## VENTNOR, N.J.

**EPIPHANY** 6500 Atlantic Ave.  
The Rev. Fr. Ronald L. Conklin, r  
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater  
Atlantic City area

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver SW  
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs  
10 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

## GENEVA, N.Y. (Finger Lakes Area)

**ST. PETER'S** Cor. Lewis & Genesee  
The Rev. Smith L. Lain, r  
Sun Masses 8 & 10

## 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

## HARRISON, ARK.

**ST. JOHN'S** 704 W. Stephenson  
The Rev. Stuart H. Hoke, r  
Sun H Eu 8 & 10; Wed H Eu 12

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th and Spring  
The Very Rev. Joel Pugh, dean  
Sun 7:30, 9:25, 11

## SANTA CLARA, CALIF. (and west San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Richard Leslie  
Sun HC 8 & 10; Wed HC & Healing 10

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Warner, M.S.M., M.Div., r  
Masses: Sun 7, 9; Tues 5:30; Wed 9:30; Thurs 6:30

## DANBURY, CONN. CANDLEWOOD LAKE

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

**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.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## NEW YORK, N.Y. (Cont'd.)

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

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles  
Sun HC 8, 10:30, 12:15. Wed 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist. Mon-Fri 12:10

**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.  
Sal. 2-3, 5-6. Sun 8:40-9

**ST. PETER'S (Chelsea)** 340 W. 20th St.  
The Rev. William D. Stickney  
Sun H Eu 10

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the  
Rev. Douglas Ousley, the Rev. Gary Fertig, 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

**PROTESTANT/ECUMENICAL CHAPEL** J.F.K. Airport  
The Rev. Marlin L. Bowman, chaplain/pastor  
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel  
open daily 9:30-4:30

**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

## SHELTER ISLAND, N.Y.

**ST. MARY'S**  
The Rev. Peter D. MacLean  
Sun 8 & 10; Wed HC 10

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
The Rev. Robert H. Pursel, Th.D., r  
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S,  
4S, 5S); Wed H Eu 12:05

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;  
the Rev. L. C. Butler  
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

## BLOWING ROCK, (Western) N.C.

**ST. MARY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
The Rev. Robert J. McCloskey, Jr., r  
Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed  
MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

## HERSHEY, PA.

**ALL SAINTS'** Elm and Valley Road  
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc  
Sun H Eu 7:30 & 10; Wed 10

## PITTSBURGH, PA.

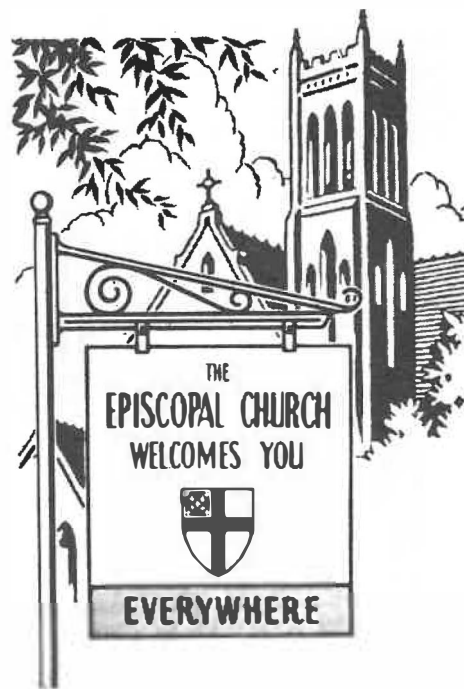
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**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr.,  
ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);  
Thurs HC 1; HD as anno

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10



## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.  
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7 Sat: 10:30 Wed with Healing

**ST. GEORGE'S** 1729 S. Beckley Ave.  
Fr. Patric L. Hutton, Fr. John G. Moser  
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## FAIRFAX, VA.

**APOSTLES'** Fairhill Elementary School  
Chicester Lane, off Rte 50, 2 miles W. of #495  
Fr. Renny Scott, r; Sun HC 10

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. Jacques Paul Bossiere, Ph.D  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

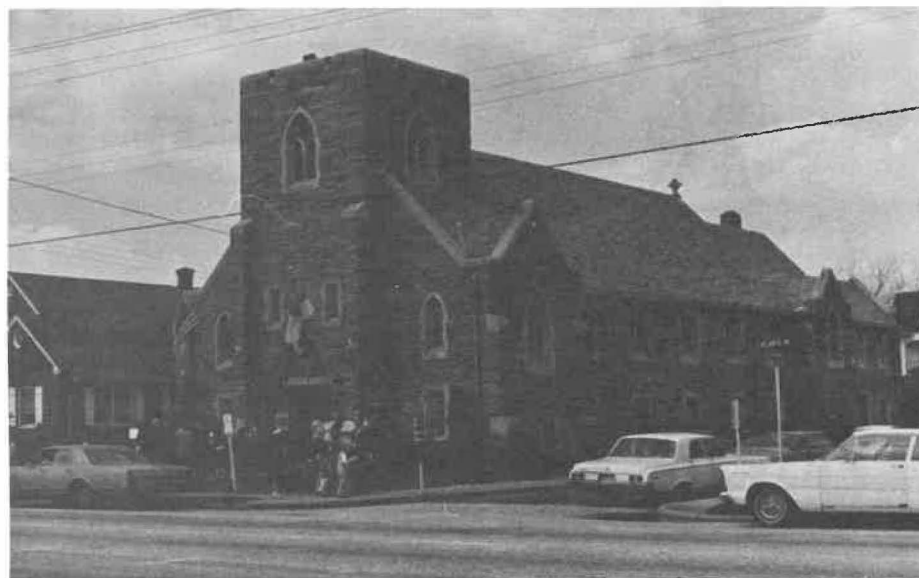
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## SEATTLE, WASH.

**HENRY CHAPEL, The Highlands** (N.W. 155th St.)  
The Rev. W. Robert Webb, the Rev. John P. Shiveley  
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exclusively)

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