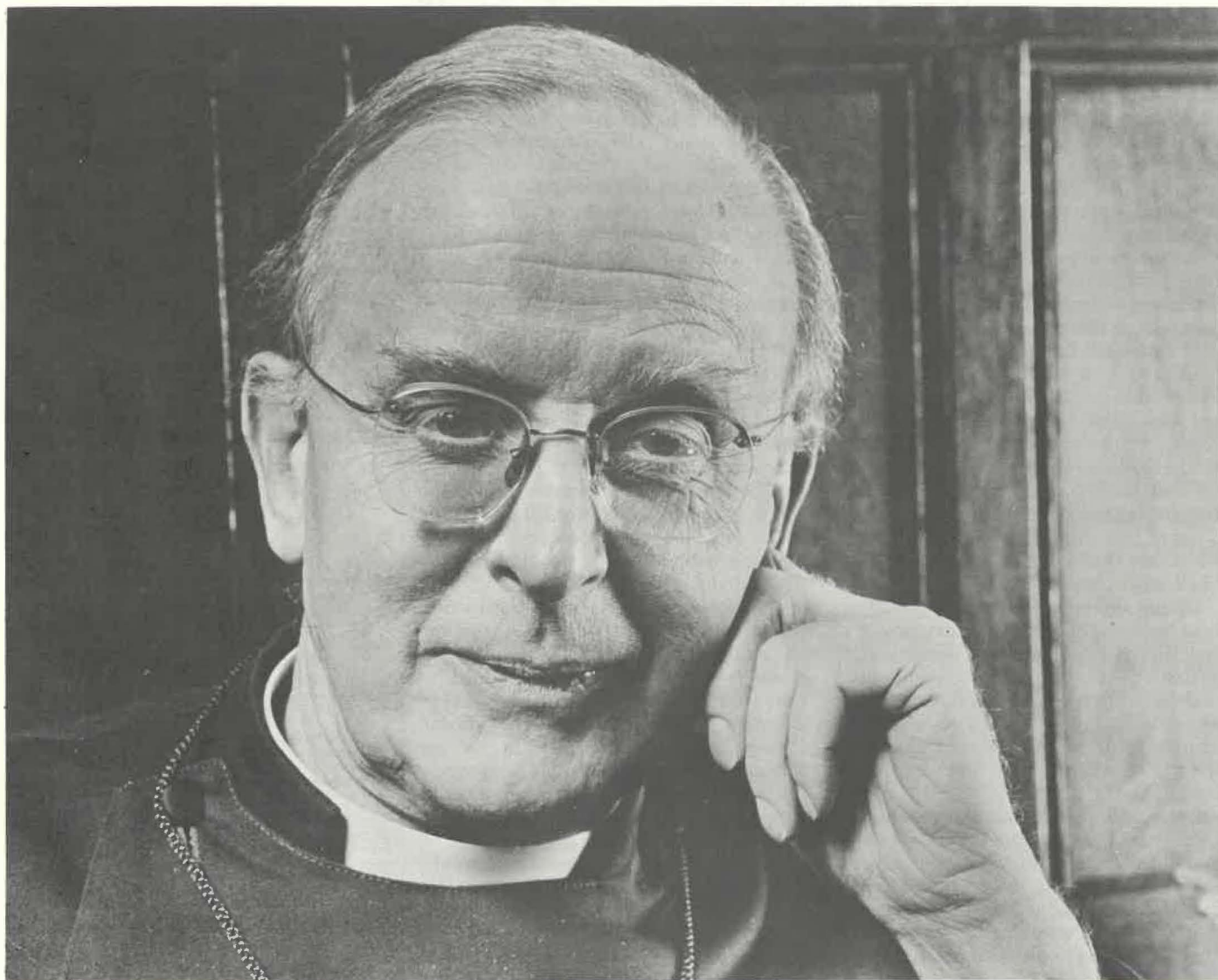


# THE LIVING CHURCH



The Most Rev. Donald Coggan, 101st Archbishop of Canterbury: "The joy of being a priest is that your ministry never ends" [see page 6].

RNS

**Francis Bland Tucker • page 9**



# THE LIVING CHURCH

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One of the most important, most sacred, and most mysterious parts of the Bible is the latter part of the Book of the Prophet Isaiah. These are the chapters from which Old Testament lessons will be taken in the successive days of Holy Week. Here are the most vivid and startling prophecies of the crucifixion of our Lord. Here also the unity of God's creation and redemptive action is affirmed with the greatest urgency. All of this is expressed in beautiful, haunting, and mysterious Hebrew poetry. As we consider the doctrine of creation in its many ramifications and implications, these passages seem especially worthy of our consideration during these weeks of Lent.

The name of Isaiah is familiar, but the book that bears his name is not so well known to most of us. The first chapters are essentially by Isaiah the son of Amoz, who is identified in the first verse of the book, and who lived in Jerusalem from about 765 B.C. to about 700 B.C., the time of the terrifying Assyrian invasions of Palestine. His writings, many of which are familiar and much loved, conclude with chapter 39.

In subsequent decades, the Babylonians became the great military power of the Middle East. About a century after Isaiah's death, they captured Jerusalem and deported the nobles and upper classes into captivity in Babylon. After an unsuccessful revolt, the Babylonian king Nebuchadnezzar had Jerusalem burned to the ground in 587 B.C.

Later still, the Persians rose to power. Cyrus, the Persian leader, began a series of military victories which led him to overthrow Babylon in 538 B.C. He subsequently allowed the Jews to return to Jerusalem. It was during these years that a great Hebrew prophet wrote a remarkable series of poems, foretelling the return to Jerusalem and calling his people to renewed faith in God. His writing, perhaps with some writings by

one or more other authors, are preserved in the Book of Isaiah, chapters 40-55.

We do not know his name. He is simply referred to by scholars as Second Isaiah or Deutero-Isaiah ("deutero" is Greek for "second"). He wrote for the Jews living in Babylon, and his writings seem to reflect a period of several years. More than this we do not know.

Many years later, perhaps after an interval of many decades, still other poems of a somewhat similar style were written. These now make up chapters 51-66, and are sometimes referred to as the writings of the Third Isaiah.

If these chapters were not by the original Isaiah, why were they added to his book so many years later? There seems to be an answer to this question. About 200 B.C., the writings of the Hebrew prophets were collected in four scrolls of approximately equal length: Isaiah, Jeremiah, Ezekiel and the 12 shorter "Minor Prophets." (Daniel was not then considered a prophet.) Since the writings of Isaiah did not fill up a scroll of the same length as the other three, remaining anonymous writings were simply added to this book.

As we will see all this does have something to do with the doctrine of creation. It has been said that no consecutive 16 chapters anywhere in the Bible affirm that God is creator so repeatedly as the chapters 40-55, the work of Second Isaiah. This becomes evident in the very first of these chapters, in his great opening poem, "Comfort, comfort my people, says your God," which we urge the reader to read. This chapter goes on with, "A voice cries: 'in the wilderness prepare the way of the Lord,'" and the familiar, "He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young" (Isaiah 40:1,3,11). This same great chapter then goes on to identify who this God is. He alone "has measured the waters in the hollow of his hand, and marked off the heavens with a span," and later, "The Lord is the everlasting God, the Creator of the ends of the earth, he does not faint or grow weary" (40:12,28). It is in the stimulating company of this nameless poet that we will approach God in this column during the next few weeks.

THE EDITOR

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# LETTERS

## Prayers for Hostages

From all I can discover, there are very few churches where any special prayers are said for our hostages in Tehran, although there is a perfectly good opportunity offered in the Eucharist in the prayer for the whole state of Christ's Church and the world, where we pray:

We most humbly beseech Thee of Thy goodness, O Lord, to comfort and succor and all those who in this transitory life . . .

I understand some churches do at this point fill the blank with the hostages in Tehran. In my observation, however, most churches that I know of do not. In my recent holiday trips I did not note that any churches I attended did so.

Certainly I think that this could well be made a general practice. Such would not be getting the church into politics in any sense of the word. These 50 hostages are human beings, who, through no fault of their own, have been subjected to harsh treatment and become pawns in an international chess game with which they as persons had nothing to do. Certainly the least we could do is pray that their spirits be strengthened and that they be enabled to survive the mental and spiritual anguish to which they are being subjected.

WELLES A. GRAY

Albany, N.Y.

## Biblical Many

I refer you to the item ["Briefly," TLC, Jan. 13] concerning the November meeting of the National Conference of [Roman] Catholic Bishops, which reported that certain language considered by some to be "sexist" had failed to be eliminated from the liturgy. This included a phrase in the eucharistic prayer saying that Christ's blood "will be shed for you and for all men." If the bishops had paid better attention to the Gospels, the words "all men" would never have gotten in to begin with, and their energy could have been more usefully expended.

In front of me, I have all five of the translations of the Gospels at my disposal: the *New English Bible*, the King James, *Good News*, the Phillips', and Mr. Richmond Lattimore's new translation (which I recommend heartily). The pertinent passages appear to be Matthew 26:26-29 and Mark 14:22-24. Since I do not know Greek, I must perforce trust in the accuracy of the translators. Considering their startling unanimity in these two passages, I seem to be safe in doing so. Though otherwise varying somewhat, every translation of verses 28 (Matthew) and 24 (Mark) uses the

word "many"; *none* uses "all men." (Neither does any use "everyone," "all people," or "men and women"! I conclude, therefore, that "many" appears in the Greek and is likely to be what our Lord said (in Aramaic).

Why not, then, revise the wording in the liturgy accordingly? The bishops would have the comfort of knowing that the phrase rests on a biblical basis, their opponents could go look for some other hair to split, and the rest of us would be at peace in the knowledge that, for once in these absurd battles, everyone won and nobody lost.

LINDA DELFS

Altamont, N.Y.

## Marriage and Remarriage

The church has been the only institution in society which has taught and publicly stood for the solemnity and intended indissolubility of marriage. That has always seemed to me one of the church's divinely given responsibilities in society. How to discharge that responsibility in loyalty to the explicit teaching of Jesus while at the same time exhibiting and practicing the kind of mercy and compassion so characteristic of Jesus in dealing with human frailty, has always been a dilemma for the church. It can be met and solved by wise

and discriminating pastoral relationships. During my ministry I found that people whose first marriages had failed often welcomed the opportunity to *earn* the church's blessing on a second attempt after a civil ceremony if the matter were so presented.

The means by which I believed it could be earned was joint devotion to duty as church members and demonstration of penitent, loving life together over a period of not less than a year. No one can really value the blessing of a church which maintains no high standards.

The emphasis on penitence presupposes that the fault in a broken marriage is shared by both, even if, as in some instances, the share is obviously unequal. I have always regarded absence of penitence or refusal to acknowledge any guilt as disqualifying a person for the blessing of a second marriage.

As for three or more requests for the church's blessing, I believe the requirements must be much more demanding on the part of the church, if indeed there isn't a limit somewhere. Forgiveness must be until 70 times seven. But forgiveness does not necessarily require free and easy dispensing of matrimonial blessings without limitation.

A boycott against divorced persons would, of course, be totally unacceptable. I believe the church must come to

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grips once more with the subject until a reasonably disciplined procedure can be held up again before our sadly permissive, floundering society. Otherwise, our present flabby, nationalized acquiescence in the deterioration of sexual standards simply aggravates the situation. It also leaves unsupported those who do believe in the solemnity of marriage and the sanctity of home and family. They need and deserve the church's unqualified support.

(The Rev.) FREDERICK M. MORRIS  
New Canaan, Conn.

**Tools and Skills**

The letter by Fr. Giovangelo [TLC, Dec. 30] misses the whole point of inadequacies revealed by the General Ordination Examination. Insult is added to injury by treating the whole thing as failure to know sufficiently of certain "trivia."

I am a former diocesan examiner who resigned in disgust when I realized (1) that most candidates for ordination were not prepared to function at any level in parochial ministry, and (2) the bishops "couldn't care less."

The bishop of this diocese scheduled ordinations before learning the results of our examinations. The examining chaplains then sadly agreed that our role was to get across to the candidates that they were indeed unprepared for ordination, but that we piously hoped they would soon work on their own to redress the revealed inadequacies!

My own assigned field was Canon Law. In the course of those examinations I learned that a great percentage of the candidates (1) could not write intelligent sentences in our English language, and (2) did not even approach a minimum competence in applying the canons to the work of a parish pastor.

I also assisted in examining knowledge of the Prayer Book; and the content of the Bible in English.

Because the examiner I assisted in *re* the Prayer Book included the Catechism, it became apparent that many candidates were ignorant of elementary theology. Frankly, they did not know what Christianity was all about! Small wonder that the recent poll of active Episcopalians (Episcopalians - Profile 1979) shows that only 56.9% of the laity believed in Jesus as God and Savior!

The results of the oral exam in English Bible would have to be heard to be believed. Most of those taking the exam already had several years in seminary. I suspect they may have known better what was in some out-of-date newspaper than what was between the covers of the Bible!

Most certainly we diocesan examiners did not operate in the realm of "trivia." I have never seen the General Ordination Examinations. Perhaps they do play

with "trivia"? And produce clergy conditioned to "trivia"? Others must answer this.

The "tools and skills of the trade" for parochial pastors are (1) a disciplined life of regular prayer, personal and liturgical - (2) a thorough and clear knowledge of simple theology - (3) a life steeped in reading the Scriptures.

I have read the Daily Office for 50 years - in church - in my study - and in planes, trains, buses, and in far away hotels. Our young clergy (and seminarians) had better get started, or they and their parishioners will suffer cruel loss.

(The Rev.) PHILIP THACHER FIFER  
Pottstown, Pa.

**[Roman] in Ordeo**

It was, I suppose, inevitable that the Kung case stir up feelings of indignation among theologians of every church, including the Roman Catholic Church. Yet, contrary to the opinion that many have expressed, the whole matter is the proper concern of the Roman Catholic Church, and has been treated according to its own rules and canons. Prof. Kung, after all, does profess to be a *Roman* Catholic priest and theologian; accordingly he is subject to the rules of that church and its authorities as long as he remains in it.

Prof. Kung's case had been studied by the Sacred Congregation for the Doctrine of the Faith for several years, and he had been summoned more than once to Rome to give an explanation of certain of his teachings which do not appear in conformity with the teachings of the *Roman* Catholic Church. For one reason or another, Prof. Kung did not choose to answer the summons. Contrariwise, another eminent Roman Catholic theologian, Edward Schillebeeckx, O.P., recently appeared before the Sacred Congregation for the Doctrine of the Faith to answer objections made to statements in his books that appear contrary to Roman Catholic doctrine.

In TLC, you invariably bracket "Roman" before "Catholic" whenever the latter word appears without the former and, in fact, treats of a *Roman* Catholic subject. Yet, in your editorial on Prof. Kung, you have abandoned this practice in one of its most critical and pertinent sentences, viz.: "From an Anglican perspective, there is something ludicrous about a juridical body declaring that a recognized teacher of the Catholic faith today shall cease to be a teacher of the Catholic faith tomorrow" [TLC, Jan. 27]. If ever there was a place to insert your qualifying bracket "Roman," it was here, in which case the declaration of that juridical body would not appear as "ludicrous."

The last paragraph of your editorial goes into the heart of the matter. The

*Continued on page 13*



# BOOKS

## A Banquet for the Soul

**THE PILGRIMS' WAY: Shrines and Saints in Great Britain and Ireland.** By John Adair. Photographs by Peter Chéze-Brown. Thames and Hudson Publishers. Pp. 204. \$16.95.

Knowledge of the years between the crucifixion and the reign of King Henry VIII in Britain and Ireland gives Mr. Adair authority to comment on saints, sacred objects and architecture. His grasp of what medieval people of all classes thought – and why – is equally imposing.

Stressing the Chaucerian pilgrimage of St. Thomas Becket's Canterbury shrine, he provides a pattern for like ventures elsewhere. Factual history, legend and sheer fantastic inventions of this period and these places are effectively blended to provide a composite picture.

Deep belief in venerated saints and their relics brought pilgrims closer to God, eased their troubled minds, healed their afflicted bodies. This faith holds up a mirror to those of us who are today's pilgrims. King and beggar, man and woman, good and evil – you will find them in these bygone centuries even as you will find them in this one. They are yours. You are theirs.

The beauty, the accuracy, the simplicity of the author's words merge easily with the complementing skill of Mr. Chéze-Brown's superb photographic artistry.

*The Pilgrim's Way* is food for thought, a banquet for the soul.

SAMUEL R. DAVENPORT  
Falls Church, Va.

## The Scholastic Approach

**RICHARD OF ST. VICTOR:** *The Twelve Patriarchs, The Mystical Ark, Book Three of the Trinity.* Tr. and intro. by Grover A. Zinn. Paulist Press (The Classics of Western Spirituality). Pp. 425. \$11.95, \$7.95 paper.

Richard of St. Victor would scarcely seem among the most obvious candidates for inclusion in the impressive "Classics of Western Spirituality" series. He belonged to an order – the Augustinian canons – which lacked a distinctive spirituality such as marked the Cistercians, Carthusians, or Franciscans; he stands slightly in the shadow of the masters of twelfth century devotional writing like Bernard of Clairvaux and Ailred of Reivaulx; and as a thinker he displays that rigorously schematizing cast of mind we now call "early scholastic."

Nonetheless, Richard's substantial treatises on, in a very broad sense, con-

templation, the *Benjamin minor* (here entitled *The Twelve Patriarchs*) and *Benjamin major* (here *The Mystical Ark*), amply deserve to be made available in English translation. How many readers will plow through every chapter may be left an open question, and will depend partly on their toleration for the scholastic approach (e.g., *Mystical Ark* ch. xi: "The triple distinction of the fourth speculation"). But Grover Zinn's long introduction very carefully lays out the contents of both works, and in effect offers a guide to selective reading of them. The translation itself flows as easily as can reasonably be expected. Certainly the reader is given every aid in persevering towards arguments, and even expressions, of striking value: for example (p. 286), "Although such a soul may be ready at this time to receive the One who comes, I do not know if it is equally prepared and prompt to run forth to meet the One who calls." Also included is an extract from Richard's largest work, *On the Trinity*.

(The Rev.) RICHARD W. PFAFF  
The University of North Carolina  
Chapel Hill, N.C.

## Serious Exegesis

**PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year Holy Week.** By Richard J. Clifford and Hays H. Rockwell. Series C ed. by Elizabeth Achtemeier, Gerhard Krodel and Charles Price. Fortress. Pp. 64. \$2.50.

This volume does not attempt to provide some ready-crafted, but serious exegesis of the Holy Week lessons by a professor at Weston School of Theology, the Jesuit school in Cambridge, Mass., and homiletical exposition by the rector of St. James' Church, New York City. The exegesis is clear and contemporary, and, although it is difficult to evaluate exposition objectively, I would say that this provides preachers with excellent material for undertaking the important task of Holy Week preaching.

My one reservation about the volume is that, although the Lutheran, Episcopal, Roman Catholic, Presbyterian/United Church of Christ and Methodist/C.O.C.U. lectionaries are basically the same, the decision to deal with Luke 22:14-30 rather than John 13 on Maundy Thursday, and with Matthew 27:31-50 rather than St. John's Passion on Good Friday reduces its practical value for Episcopalians and Roman Catholics. It is, nevertheless, very well done and should be a valuable resource to Holy Week preachers.

(The Rev.) LEONEL L. MITCHELL  
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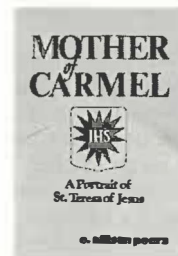


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# THE LIVING CHURCH

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## Dr. Coggan Bids Farewell

On January 18, at his last press conference from Lambeth Palace, the 101st Archbishop of Canterbury, the Most Rev. Donald Coggan, told reporters that the Church of England faces one great challenge.

"The challenge is to be outward-looking. We are so concerned with our own preoccupations that we forget our primary job, which is (1) worship, and (2) evangelism."

He warned against party strife in the General Synod, as he had done in his farewell address to that body in November [TLC, Dec. 23], and said he thought the Synod could take a few tips from the Society of Friends, "who put great stress on silence and waiting until such time as they can reach a consensus."

He chastized those "among us who are so set on reunion with Rome that they have no time" for bettering relationships with the Free Churches, and said that "one of the saddest days of my life" took place when the plan to reunite the Anglican and Methodist Churches broke down.

As for the Roman Catholic Church, he said, "What the future holds no one can say, because these are early days in the reign of the new pope. We may be in for a conservative reign . . . but he is a man with a big heart and a keen brain who, in the coming months and years, will have opportunities of seeing other branches of the Catholic church — opportunities which in Poland he has not had."

The Church of England's failure to make any progress on the ordination of women to the priesthood was another disappointment, said Dr. Coggan.

He counted the 1978 Lambeth Conference as the highlight of his primacy, and travel one of its great privileges. He disclosed that he and Mrs. Coggan plan more trips — to the U.S., to Thailand, South India, and perhaps, to see their daughter in Pakistan. He looks forward to being, with his wife, members of a village community in Kent.

"The joy of being a priest," he said, "is that your ministry never ends."

The enthronement of the Rt. Rev. Robert A.K. Runcie, Bishop of St. Albans, as the 102nd Archbishop of Canterbury, is scheduled for March 25. Bishop Runcie expressed disappointment at the date, because the government planned to announce its budget on that day. Many political leaders, includ-

ing the heads of Britain's three major parties, would not have been able to attend the ceremony, but an outpouring of letters to the newspapers and two motions in the House of Commons caused the government to change its mind and reschedule Budget Day.

The *Church Times* reports that "The most graceful comment on the government's surrender" came from Bishop Runcie, who said, "I think the government has displayed a kind of creative flexibility which could teach the church a lesson sometimes."

## COCU: "Cheap Ecumenism?"

The proposed Church of Christ Uniting moved another step toward reality with the approval of a statement on ministry, detailing the roles and functions of church leaders and laity, and including provision for three levels of ordained ministers, by delegates to the Consultation on Church Union (COCU) in Cincinnati, Ohio, recently.

The document will be sent to the ten member churches for their study and response along with six previously adopted "chapters." The communions

are asked to propose any changes they advocate in the seven chapters by the end of 1981.

The approximately 150 voting delegates, associate delegates, official observers, and visitors applauded and sang the Doxology after finishing two days of intensive work on the ministry document, which has been under study and revision for six years.

The action marked the 20th anniversary of the proposal by the Rev. Eugene Carson Blake of Stamford, Conn., the man credited with starting the consultation when he preached a sermon in San Francisco in 1960 calling for his own United Presbyterian Church, the Episcopal Church, the Methodist Church, and the United Church of Christ to begin studying the possibilities of union. COCU now also includes the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, National Council of Community Churches, and the Presbyterian Church in the U.S.

The delegates agreed that the minis-



John Watkins

In what is believed to be the first ordination of a Mexican citizen in the Diocese of Dallas, the Rt. Rev. A. Donald Davies, Bishop of Dallas, ordained Uriel Osnaya-Jimenez to the diaconate on the feast of Nicholas Farrar, deacon. Bishop Davies acted on behalf of the Bishop of South and Central Mexico, the Rt. Rev. Jose G. Saucedo. The Dioceses of Dallas and Central and South Mexico are companion dioceses. Bishop Davies examines the candidate in the above photo. At his right is the Rev. Dorothy Michaelson, deacon, and the Rev. Canon Jack Russell is at the bishop's left.



try of Christ was "liberating and reconciling," and that his authority was displayed, among other ways, "in healing of the sick, forgiving sins, comforting the afflicted, challenging the arrogant, transforming traditions . . . and also was made manifest in his announcement of the end of oppression and the overturning of unjust power structures through the assertion of God's rule. . . ."

All members of the church, according to the document, share responsibility for its government, discipline, instruction, worship, and pastoral care. The ministry of all baptized Christians is emphasized throughout the chapter.

Although all members of the church are considered to be, in a certain sense, "ordained," there are distinctions of function, and in the usual sense of the term, "ordain," the church designates persons for particular tasks and purposes such as preaching and presiding over liturgical and sacramental events.

COCU sought to overcome the problem of the episcopate (some member churches have bishops and some do not) by noting that all churches have offices of oversight and administration similar to those of a bishop even if they are not described by that title.

Other orders recognized in the document are presbyters — "baptized members of the people of God who have been ordained to serve among the people as ministers of the Word and sacraments" — and deacons, described as "baptized members of the people of God who have been ordained to represent to this people its identity in Christ as servant in the midst of the world."

The section on deacons stressed that the diaconate should be "recognized as a distinctive ministerial task, and that it not be seen as an initial stage in the preparation of presbyters, even though some who have been ordained as deacons may later be ordained as presbyters."

The Rt. Rev. John M. Krumm, lately Bishop of Southern Ohio, struck a solemn note when he warned COCU participants that "if there is such a thing as 'cheap grace,' there is a thing as 'cheap ecumenism.'"

Bishop Krumm, soon to become Suffragan Bishop of the Convocation of American Churches in Europe, declared that "there cannot conceivably be any kind of significant organic union of the Body of Christ that does not cost in terms of yielding some autonomy, sacrificing of some power, substantial sharing of money and personnel and resources. We must face this question more and more openly and honestly in the next years of COCU's life."

The bishop also said that "COCU cannot assume that it has a ready made market for all its products . . . there is a danger that we may be producing papers and issuing statements that the church-

es are not, by and large, interested at all in reading or hearing, let alone studying and adopting."

Although COCU does not involve the Roman Catholic Church, Bishop Krumm stressed that "the decisions and conclusions of our corporate deliberations must always take into account what the Roman Catholic Church is saying to us."

He noted that the professed aim of COCU is to prepare for a church that is "truly catholic" as well as truly reformed and truly evangelical. Bishop Krumm said, "To a degree that would have seemed impossible in 1962, Roman Catholics may now be called upon to assist in that goal."

Episcopal delegates to COCU issued a statement after the meeting reacting to the ministry document in which they said they wanted to emphasize "important questions which we must still face in the consultation and in our churches."

Primary among these, they said, "is the divergence between the traditions expressed by the words 'orders' and 'offices' used of the ordained ministries of the church." They noted a need to clarify "the sacramental nature of the orders of ministry in relation to the sacramental nature of the church herself."

## Church Broadcasters Convene

Media as valuable means of church outreach and "inreach," media as threats to local churches and the health of individual viewers — both these approaches were prominent in comments of speakers and the 25 participants at a conference on "Christianity and Broadcasting" sponsored by the College of Preachers in Washington, D.C. January 7-11.

Television awareness, various options for religious programming on television and radio, the "electronic church," broadcasting policy, and technical developments, including the new Episcopal Television Network, were the areas covered. In this first conference of its kind at the college, the staff deliberately chose no single focus, according to the Rev. H. Barry Evans, convener.

The Rev. D. William McClurken, an Episcopal priest and executive director for Broadcasting and Film for the National Council of Churches, described current religious offerings of the networks as news-oriented, of high quality, and still drawing sizable audiences. ABC's "Directions," he said, attracts more mail than any of its weekly programs except "Issues and Answers."

The electronic church — syndicated programs like "PTL" and "The 700 Club" — was assessed for its impact on established churches, its techniques, its good and bad aspects. McClurken reported that conservative churches are becoming alarmed as their members channel allegiances and financial gifts to TV evangelists.

Another alarm signal was raised by Dr. Theodore Baehr, director of TV Center, City University of New York at Brooklyn and executive producer for Trinity Church, Manhattan.

A Federal Communications Commission proposal to remove all requirements for radio stations to carry public affairs programming would, he said, likely leave radio to paying religious broadcasters and "push those of us who can't pay off the air." He urged participants to register to the FCC their opposition before a March deadline.

The Rev. Robert W. Morse, communications officer for the Diocese of Minnesota, put the group through television awareness exercises dealing with violence, commercials and the packaging of news. He provided research data pointing to avoidance of pain as the basis of TV addiction.

The potentialities of that medium for in-house church communication were demonstrated in a promotion tape of the Episcopal Television Network's coverage of General Convention. The Rev. Charles A. Summers, Jr., ETN director described plans for regular weekend programming to begin this summer.

Both Summers and McClurken urged participants to explore the use of cable systems for diocesan communication and outreach.

While one participant said, "I'm far more cynical about the media than I was before the conference," a veteran of 43 years in broadcasting, Ray Loftness of Sioux Falls, South Dakota, warned churchmen against taking an adversary role. "Please remember that the local broadcaster really does want to serve his community. Radio and television are gifts from God," he said.

## Indian Committee Plans New Work

Meeting in Phoenix, Ariz., in January, the Episcopal Church's National Committee on Indian Work voted to expand church ministry to Indian communities in the east, according to Steve Charleston, Indian Ministries staff officer at the Episcopal Church Center in New York. The committee also made plans to do a national statistical and attitude study of Native American people.

The Pequot community in Connecticut is seeking tribal status and developing self-help projects. In Massachusetts, the committee will work with the active Boston Indian Council. New work has begun as well in the Diocese of the Central Gulf Coast.

The survey will take place on four levels. It will examine diocesan structures in places where Indian work exists for strengths and weaknesses. Secondly, Indian clergy will be surveyed on their attitudes toward the ministry. Thirdly,

it will survey the laity about stewardship, their understanding of their own ministry, and their relationships to the parish, diocesan, and national structures. Education will be examined from the viewpoint of the student and of the institution.

The laity will be surveyed in person at the large convocations that take place in the spring and summer. Other groups will be surveyed by mail. The committee hopes to have the information gathered by September, and by January 1, 1981, to have a working document available.

Owanah Anderson of Wichita Falls, Texas, was reelected chairman of the committee. Helen Peterson was chosen vice-chairman, and the Rev. William Wantland will represent the committee on the Coalition for Human Needs.

## St. Stephen's Conversation

The present status of ecumenical relations was the topic of a St. Stephen's Conversation held Jan. 17-18, at St. Stephen's House, Chicago, and was attended by over 60 participants. Limited to churches currently in formal bilateral dialogue, all participants were of the Eastern Orthodox, Episcopal, Lutheran, or Roman Catholic Churches, and included groups of students and faculty members from Seabury-Western Theological Seminary, Nashotah House, and other theological institutions in the Chicago area.

The principal speaker was the Very Rev. P. W. Schneirla of the Antiochene (Syrian Orthodox) Archdiocese, who is a professor at St. Vladimir's Seminary in Crestwood, N.Y., secretary of the Standing Conference of Orthodox Bishops in the U.S., and a member of the Orthodox dialogues with the other churches. Fr. Schneirla mainly addressed himself to the problem which the claims of the Roman papacy pose for the Orthodox. He described the papacy as acceptable in terms of a primacy among bishops, but not at all acceptable to Orthodoxy in embodying an allegedly unique succession from St. Peter, or as an infallible agency. He also stressed the importance of continuing Orthodox-Anglican discussions in spite of the great barrier which the ordination of women has created.

Responding speakers included Dr. Ralph A. Keifer of the Catholic Theological Union in Chicago, the Rev. James E. Griffiss of Nashotah House, and Dr. Carl E. Braaten of the Lutheran School of Theology. Dr. Braaten asserted that the recent action of Rome in regard to Hans Kung has called into question the entire range of theological discussions between Rome and all other churches.

St. Stephen's House is a conference center located near the University of Chicago. The Rev. Canon Richard Young is director.

## BRIEFLY. . .

*Advance*, monthly magazine of the Diocese of Chicago, reports that members of the Order of the Holy Cross now are stationed at St. Barnabas Church on Chicago's west side. The magazine reports that because of inflation and fuel inefficient buildings at the order's West Park, N.Y., monastery, part of the complex has been closed. The Rt. Rev. James W. Montgomery, Bishop of Chicago, and the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago, invited the order to come to Chicago "to continue its work of prayer, contemplation and witness."

As a result of a two month effort by the Diocese of Olympia, \$30,000 has been donated to the Presiding Bishop's Fund for World Relief in answer to the Cambodian appeal. Wide distribution of the newsletter carrying the appeal is credited for the response. At the same time, the diocese's Hunger Commission was collecting funds for support of direct programs to feed needy people in Western Washington. The Rt. Rev. Robert H. Cochrane, Bishop of Olympia, is proud of his flock, and told them recently that they were second only to the Diocese of Los Angeles in sponsoring and settling Indochinese families.

Six months after she acted in a television commercial for the Nestle Company, Linda Kelsey became aware of the controversial nature of the company's advertising and promotional practices in marketing its infant formula in Third World countries. After hearing these practices linked with infant malnutrition and death, "I began to feel very strange about the commercial," said the co-star of "Lou Grant." "I felt very uncomfortable about accepting money for it." After investigating both sides of the dispute, Ms. Kelsey made a choice: she now donates all money received from the commercial to INFACT, the grassroots organization in Minneapolis which initiated the on-going boycott against the mammoth corporation.

*The National Catholic Reporter* said that a recent study of resigned Roman Catholic priests and their wives showed that about half of the men married former nuns, and that the priest-nun couples were happier than other couples in the study, which was done for a doctoral dissertation. About 90 percent of the 460 resigned priests sampled said they were "very satisfied" with the deci-

sion to resign, as did 95 percent of the former nuns. Nearly 90 percent of the priests had met their future wives while they were still active in the ministry. About 67 percent still regard themselves as priests, and about one-third celebrate Mass. More than 80 percent of the former priests gave "desire to marry" as the most important reason for leaving the active Roman Catholic priesthood, while among resigned nuns, the most important reasons were "personal growth and development" (76.5 percent), and "no longer believed it was my vocation" (73.7 percent).

Sir Sigmund Sternberg, a British industrialist who has been instrumental in planning a national Holocaust monument to be erected in London, was honored recently in New York by the National Conference on Christians and Jews (NCCJ). Sir Sigmund is treasurer of the British Council of Christians and Jews. The Most Rev. Donald Coggan, Archbishop of Canterbury, serves as one of the joint presidents of the council.

The 45-member Warwick, R.I., Clergy Association has filed a protest against Sunday morning sports with leaders of city sports programs. Stating that the association is "deeply concerned about creeping secularism," the group asks that Sunday sports schedules be changed for 1980 to avoid conflict with worship services and church school classes.

"The conservation of oil has religious connotations, inasmuch as we are stewards of God's creation," the President of the United States told a gathering of 125 religious leaders meeting at the White House to discuss energy conservation. Mr. Carter also remarked that conserving energy could result in closer families as members spend more time at home with one another instead of using the family car.

Archbishop Methodios Fouyas, newly appointed Metropolitan of the Greek Orthodox Church in Britain, predicted recently that unity between his church and the Roman Catholics will come "roughly in a thousand years." He added that no theological problems stood in the way of Greek-Roman Catholic unity. "We both claim completeness of church life and of ecclesiastical membership and we do not permit people to participate in or receive the sacraments of other churches. We are not like Anglicans," he said.



# FRANCIS BLAND TUCKER

## *A Living Church Interview*

**T**he Rev. Francis Bland Tucker has enriched the entire Episcopal Church by the well-known hymns he has written. He has also carried on a long pastoral ministry in Savannah, Ga., where he is now rector emeritus of Christ Church. This parish is the mother church in Georgia, having been founded in 1733 when Gen. James Edward Oglethorpe arrived from England to establish a colony. Two years later, the Society for the Propagation of the Gospel sent a young priest names John Wesley to minister to the Georgia colonists and to evangelize the Indians. Dr. Tucker was interviewed by Delores Cowart Jardine, a church musician of long-standing, and the widow of the Rev. Clyde L. Jardine. She is organist and choirmaster at another historic Savannah church, St. John's. She interviewed Dr. Tucker in the comfortable front parlor of Christ Church rectory, a house built in 1853 which was later given, with all its furnishings, to the church. It has served as the rectory since 1880.

*Dr. Tucker, you come from a very distinguished family. Would you please tell me something about that?*

Yes. My father, Beverly Dandridge Tucker, was rector of St. Paul's Church, Norfolk, Va., for 24 years and then became Bishop of Southern Virginia. He was married in 1873 to Anna Maria Washington, the daughter of John Augustine Washington, who was on General Lee's staff and was killed in battle in West Virginia in 1861. She then went to Charles Town, W. Va., near Harper's Ferry, and lived with an uncle during the Civil War years. She met my father and they were married in Charles Town.

*How many children were there?*

There were 13, of which I am the baker's dozen - No. 13. The oldest was Henry St. George, who went as a missionary to Japan and then was president of St. Paul's College in Tokyo. Later he was Bishop of Kyoto. He came home and taught at the Virginia Seminary, was elected Bishop of Virginia, and then Presiding Bishop in 1937. Since he was the first child, and I was the last, I always said that we were distantly related! Next came four girls, one of whom married a clergyman. Eight boys followed:

- 1 - Beverly Dandridge, Jr., rector of St. Paul's Church, Richmond, Va.;
- 2 - Augustine Washington, a doctor

who was a medical missionary in Shanghai for a number of years;

- 3 - John Randolph, a lawyer;
- 4 - Richard Blackburn, a businessman;
- 5 - Herbert Nash, a clergyman with churches at Boydton and Suffolk, Va.;
- 6 - Lawrence Fontaine, an engineer;
- 7 - Ellis Nimmo, a missionary teacher at St. John's University in Shanghai for many years. He returned to the States and taught at Woodbury Forest and Sewanee;
- 8 - Then came I, Francis Bland. All my brothers and sisters are dead, and I alone remain.

*Now tell me something about yourself.*

I was born in 1895 in Norfolk while my father was rector there. My oldest brother, St. George, went to Japan when I was four years old and I did not see him again until I was 10, so I did not know him very well. After graduating from the University of Virginia, I went to Japan, lived with him in Kyoto, and for two years taught English conversation in the public schools. I then returned to this country and attended the Virginia Seminary. World War I then began. I was ordained a deacon and I was sent to France, where I worked in the operating room of an evacuation hospital outside Verdun. After the war, I returned to the seminary, and during my senior year, 1920, was ordained



**The Rev. Francis Bland Tucker**  
We also need some simple hymns.

priest. My first parish was in Brunswick Co., Va., consisting of Lawrenceville and several country churches. Six years later I went to St. John's Church in Georgetown, Washington, D.C. While there, in 1942, the seminary awarded me the Doctor of Divinity degree. Three years after that - 1945 - I came to Christ Church, Savannah, and remained as rector until 1967 when I was 72 years old. I have continued to live here in the rectory since that time. I am now 84, and next year will mark my 60th year in the priesthood.

I married Mary Goldsborough Laird - "Polly" she was called - whose father was a clergyman, and she was the youngest of 12 children! She is now deceased. We had no children, but I have five nephews and one grand-nephew who are clergymen and one niece who is married to a clergyman.

*You were a member of the Joint Commission on the revision of the Hymnal (1937-1946). How were you elected to that commission?*

Actually, by a fluke. I was first alternate deputy from the Diocese of Washington, D.C., to the General Convention in Cincinnati in 1937. Oliver Hart, a deputy, had to be away the last four days and asked me to take his place. I arrived there on a Saturday morning, and within two hours after taking my seat, I had gotten my brother elected Presiding Bishop! Of course, it just happened, but I have always been delighted that it happened that way. Dr. ZeBarney Phillips was president of the House of Deputies and appointed people to the Hymnal Commission. Since we both had church-

es in Washington, we knew each other, so he appointed me. At the first meeting I felt a little out of place, but I soon learned who people were, and we worked very hard. We had differences of opinion, but not serious disagreements.

*When did you become interested in writing hymns?*

After I was elected to the Hymnal Commission. However, hymns were always a great part of my life. Everyone in the family loved them and Mother started us off with "Jesus, tender Shepherd, hear me." We memorized many and on Sunday evenings gathered around the piano and sang.

*Your name appears rather frequently in The Hymnal in translations and original hymns. Of course, you had to know Hebrew and Greek in order to do the translations.*

Yes, I looked at the Greek, but I also had English copies. I don't understand how a person can go into the ministry without knowing Greek. It is almost imperative that one have a knowledge of the language in order to study the New Testament in seminary.

*What were some of the first steps taken in organizing The Hymnal?*

The first thing we had to do was make a positive list of hymns we thought should be kept, not a negative list of those to be omitted. We then voted on them, one at a time. Sometimes we left one out that a good many people wanted, and sometimes we retained one that only one or two people wanted, but in looking them over, we felt the selection was right.

Each one was instructed to study another hymnal in search of suitable material. I was given *Songs of Praise* which had come out rather recently in England, and a good number of our hymns came from that book. I was also familiar with early Christian writings, and some of the passages have hymnic qualities, though they are prose. I have two favorite quotations, — one from the *Didache* (The Teaching of the Twelve Apostles, c. 110) which was used to write the Communion Hymn No. 195 "Father, we thank thee"; — and the other form *The Epistle to Diognetus*, c. 150, used for No. 298 "The great Creator of the worlds." I also translated from Peter Abelard No. 68 "Alone thou goest forth, O Lord."

We were also asked to look into modern poetry for suitable verse. I think I was the only person who found one and it was by William Alexander Percy called "His Peace." With slight changes it appears as No. 437 "They cast their nets in Galilee." I asked my good friend David McK. Williams to write a tune for it, which he did, and named it *Georgetown* in honor of my parish.

*Now tell me about your original hymns.*

I had made a topical index, and in

looking over it, discovered there was no hymn for the home and family. I was due at a meeting two days later, so quickly wrote one — No. 504 "Our Father, by whose Name all fatherhood is known" — so we could have one for that category. The other original one really started with Vaughan Williams' great tune *Sine Nomine*. Episcopalians are apt to sing it only around All Saints Day ("For All the Saints") so I ventured to write optional words for general use — No. 366 "All praise to thee."

*How were new hymns presented to the commission?*

We had a rule that all hymns were to be presented anonymously. No names were ever mentioned. Frank Damrosch, Jr., a member, and I swapped. He presented mine and I presented his. They were taken not because we were on the commission, but because they filled a need.

*How were tunes chosen?*

General Convention passes only on words, not tunes. In our case, we were asked to bring in the words, and they were voted on. Then we were asked to bring in a musical edition. For that purpose, several fine church musicians were added to the commission. The 1940 Hymnal is the only one with just one edition, because it is considered to be a very fine one, not only by Americans, but by the English as well. There were several musical editions to the 1870, 1892, and 1918 hymnals, but not 1940.

We put an alternate tune to many hymns and left the old one. It has been interesting to see that over the years the alternates are used more frequently than the old tunes. Though, I must say, the alternate to "O little town of Bethlehem" did not catch on, and if we try to change that, congregations would rise up in wrath!

*Why do we need a new hymnal today?*

There are two reasons. First, conditions in the world have changed since this hymnal was printed almost 40 years ago, and certain hymns have become obsolete. For instance, take the hymn "The morning light is breaking," which I think is a very good missionary hymn. We no longer speak of "The heathen" in quite the same way as the older missionaries did. Although I feel that Christ should be served by all men eventually, I also feel that we have a respect for other religions. "From Greenland's icy mountains," which I dearly love, is another obsolete one. We think of "the heathen" as primarily being in Africa, when actually there is great missionary work going on there. There are about 20 million Episcopalians in Africa, more than there are in the rest of the world!

Secondly, there have been some very good hymns written in the last 40 years by various people. They have been included in some supplements, but over all they are not greatly used.

*Have you seen some of the preliminary work on the proposed hymnal?*

Yes. I was asked to work on the Commission on Church Music, and the Theological Committee under that, to go over the present hymnal to determine which hymns should be omitted and which ones should have the words reworked. Words change meaning over the years, and should be updated as much as possible. Most parishes use no more than 200 hymns, and even though some hymns are excellent, they are never used, simply because they never "caught on," and should be dropped. On the other hand, there are hymns which may not be the finest in words or music, and some members wish to omit them. I am rather conservative and keep grabbing them back because they are loved, and mean a tremendous amount to a great many people who will be hurt if they are not included.

I also believe that we need some very simple hymns. A hymnal is not supposed to be the finest collection of words and music ever written. It is a book to be used for the worship of God in the largest cathedral and in the smallest church, where a 16-year-old girl tries to play the piano and there are three "sopraltos" in the choir. The Episcopal Church has sometimes missed the boat because it has not included simple hymns deeply loved by people.

*When will we have a new hymnal?*

A book of words will be presented to the 1982 General Convention, and if it is acceptable without further work, then a musical edition will be made.\*

*Will there be a separate committee to select tunes?*

At the time of the last revision, the commission was asked to do it. Canon Winfred Douglas was an especially strong member because he was an authority on both words and music. One reason this book is so well printed is that he gave up his time to visit the printer to see that the printing was large and legible.

*Do you think the next one will look the same?*

I am afraid not. I believe all the words will be placed inside the staves of music, and the reason I don't like that is that I and many other people read hymns for meditation during Communion. That is difficult if they are not in verse form. I think that is important. As a matter of fact, I am going to propose that we include some poetry with which I am familiar to be printed without music, because it is so fine that it needs nothing else.

*Thank you so much for sharing your memories and your thoughts with us.*

\*The topic of the new hymnal was covered more fully in "Hymnal Revision," a discussion between TLC's music editor, J.A. Kucharski, and Alec Wyton, coordinator of the Standing Commission on Church Music [TLC, Dec. 2, 1979].



# THE TEMPTATION IN THE WILDERNESS

By RODNEY N. USHER-WILSON

During the last two decades, churches have had great difficulty defining the nature of Christian mission. The situation a few years ago was such that some mainline churches were paying public relations firms six-figure fees to find out for them what their mission should be.

A false battle line between public and private morality tended to be drawn in which the Christian duty to care for the poor on the one hand and, on the other, to maintain personal standards implicit in Christ's teaching were made mutually exclusive.

As 1980 emerged, the struggle was still going on, and mission was being depicted by powerful forces as a program in which secularization, politicization (not excluding the use of force) and human initiative were dominant characteristics. An "urban secular" man had evolved who, according to Dr. Harvey Cox, perceived himself "as the source of whatever significance the human enterprise holds." To some it began to appear that the importance of man in mission was overriding even that of God himself.

## An Established Fact and a Problem

There is, however, no need to be in doubt about the basic ingredients of Christian mission, and the right balance of those ingredients. They were developed by Jesus Christ himself in a crucial spiritual struggle in which he prepared for his own ministry — a struggle known as the Temptation in the Wilderness.

Related to this event there is one clearly established fact and one problem.

The established fact concerns a sermon which Jesus preached in the Nazareth synagogue. It is the first recorded event of his ministry. From what he said on that occasion, it is clear that he had the physically, and perhaps also the politically, deprived in the forefront of his mind.

"The Spirit of the Lord is upon me," he said, quoting Isaiah, "because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

A question arises. Was this the first time that Jesus was seized with compassion for the poor and deprived? Certainly not. He was approximately 30 years old at the start of his ministry, and all his life he had lived with poverty and repression around him. He saw in Palestine the same sights which are visible all over the third world today — the deformed, the blind, lepers, and the starving. To our shame, many of us developed psychological blocks which blunt our compassion and enable us to live with what, otherwise, would become an intolerable situation. But not so Jesus. He never turned away from the sights and sounds of poverty. The only question was: How should the problem be tackled?

Along with the undoubted fact of Jesus' familiarity with poverty, there is the problem: How can the Holy Spirit lead anybody into temptation? St. James assures us: "Let no one say, when he is tempted, 'I am tempted by God'; for God cannot be tempted with evil, and he himself tempts no one. . . ."

And yet, we read in Matthew and Luke that Jesus was led by the Spirit into the wilderness to be tempted by the devil. Mark, using a much stronger word in the Greek, is correctly translated in the Revised Standard Version, as recording that "the Spirit *drove* [Jesus] out into the wilderness. . . ." The Holy Spirit rescues us from temptation. How, then can he also drive us into it?

But suppose Jesus was already under temptation before he ever went into the wilderness. We have already acknowledged his early familiarity with human misery. Suppose his mind was already torn by conflicting propositions on how to perform his mission involving, as it did, the poor, the sick and enslaved — propositions which needed resolution.

There was also another question which must have exercised Jesus' mind since the time of his baptism. He had heard the Voice: "Thou art my beloved Son, with whom I am well pleased." This extraordinary incident, indelibly etched upon his mind, also went with him into the wilderness. He was conscious of enormous power. To quote Bishop Charles Gore: "In the case of Jesus, the temptations were such as would have no meaning except to one who knew himself to be endowed with miraculous power in nature and to be destined, in some sense, for world rule" ("The Teaching of our Lord Jesus Christ," *A New Commentary of Holy Scripture*).

Infinite compassion and miraculous power. As Jesus went into the wilderness, he faced a cosmic dilemma compounded of these two elements. How was he to use the power in order to bring the compassion to fulfillment while at the same time preserving freedom? Might it not have been to resolve these questions that the Spirit with compelling and discomfiting force, drove Jesus into the wilderness? The divine action in this way was freed from contradiction. The Holy Spirit was merely urging Jesus into retreat to clarify the objectives of his mission.

## Bread

It is easy to oversimplify the narrative of the temptations, and the dangers of extrapolation, too, are not absent. But, without falling into either trap, it is possible to say that this experience of Jesus contains profound sociological wisdom for every age.

The first temptation concerned bread. Bread is essential to man and, elsewhere, Jesus is unequivocal in stressing the awesome consequences of not feeding the hungry (Matthew 25:31-45). Furthermore, he knew that he had the power to supply that bread. But Jesus was also at pains to emphasize that every word proceeding from the mouth of God is even more basic to the needs of man.

The devil tried to persuade Jesus otherwise. "Give them bread," he said in effect. "Starving people have no other need. What does the Word of God have to do with it? It is a secular need. Deal with it in a secular manner."

There are, however, deeper values

*Continued on page 14*

*The Rev. Rodney N. Usher-Wilson makes his home in Bronxville, N.Y.*

# EDITORIALS

## Beginning Lent

We usually enter Lent with a certain ambivalence. We know Lent is good for us, yet we wish it were some other time. In this year of grace 1980, it is to be hoped that we can observe this holy season enthusiastically, and without reservation.

During the past few years our church has been torn by tragic issues, some of which are more or less settled, and some of which may never be settled in this life. In the heat of controversy, we have fought as best as we could to support the causes we favored, or at least to oppose those we did not favor. We have complained about everything and everybody. Now, the dust has settled, and it is time to get back to work. Most of us know this full well.

Some churches thrive on adrenaline. Evangelistic denominations have their unending round of revivals, crusades, and camp meetings. Old-fashioned Roman Catholicism used to depend on church-state conflicts to rally its communicants. Some Protestants need nearby Catholics to attack in order to fill their churches, and vice versa.

Anglicanism just isn't like that. Our spiritual heritage is focused on the day-by-day task of following our Blessed Lord in ordinary paths of daily life, and in worshiping together in his name week after week in the yearly cycle of Sundays and holy days. Maybe we all need (or deserve) a crisis from time to time, but it is in the steady, patient, faithful upbuilding of the Body of Christ that we see the main work of the church.

No one has been kept in suspense to see what this final paragraph will say. It is obvious. Lent is the time to put our hands to the plough once more, and settle down to the serious job of Christian living within the framework of the doctrine, discipline, and worship of our beloved church. Lent is the time, and Lent is now.

## Christian Marriage Today

One of the greatest opportunities as well as perhaps the greatest problem facing the church today is in the field of Christian marriage and family life. Whether or not this ought to be the main business of the church, it certainly is a sphere in which the church is deeply involved. But not always with too much success. In many cases, local parish communities have done little or nothing to help couples who obviously needed help. Pastoral counseling has no doubt assisted some — but it appears to have been destructive to others. It alone is in no sense the answer to the erosion of matrimony in our time.

The church cannot ignore the single, the widowed, or the married. Neither can it ignore the considerable number of divorced people. In many cases the moral ambiguities of the break-up of a marriage cause grave problems. Ignoring these problems is not helpful, especially when a second marriage is contemplated. In this issue, a letter from a very experienced pastor approaches this topic in a manner we think should be

taken seriously. We believe the whole field deserves more thought than it is currently receiving.

At the same time, we do not wish to close without paying tribute to those countless couples whose fidelity, perhaps in the face of many obstacles, has contributed so much to the lives of their children, relatives, and friends. The same should be said of those single individuals who, in the midst of a profligate generation, have borne witness to Christian standards of chastity.

## When You Renew

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## POET'S PROPER

### Judean Wilderness

No birds.  
No balm.  
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Dead boundless waves of grassless hills . . .  
The devil's ocean,  
Where Christ Himself met Satan.

Here John taunted broods of vipers  
That God could make  
Sons of Abraham  
from these stones.

Hear, Lord,  
I am your stone.  
Strike me!

Elizabeth R. Sites



## LETTERS

Continued from page 4

Roman Catholic Church has a means for determining the accountability of theologians to its church: the Sacred Congregation for the Doctrine of the Faith.

This means obviously displeases a good many theologians of every persuasion, but the fact remains that it does exist and function.

(The Rev.) CHARLES J. GRADY, C.S.S. Lynn, Mass.

• • •

Your editorial comments anent the Hans Küng censure were excellent. I would go one step further and suggest that we desist from criticizing Rome until we have an alternative solution to offer to the underlying question. I suspect we all experienced the same initial reaction of shock.

Yet, after reflecting on the matter, I wonder why we all seem so surprised — other than that obvious fact that as Anglicans “anything goes” and we label absolutely nothing as “heresy.”

In regard to Fr. Küng: much as we admire his brilliant and inquiring mind, we are surely aware that for many years he has been a controversial figure, playing with fire. The Sacred Congregation for the Doctrine of Faith has for a long time been asking Küng to stop spreading certain doctrinal opinions diametrically opposed to the teaching of the Roman Catholic Church.

Much as I shuddered at what appeared to be a rebirth of the Inquisition, I have had to rethink my first emotional reaction. I now seriously question just why someone who has obviously “departed from the integral truth of the Roman Catholic Church,” and has assuredly “shown a contempt for the magisterium of the Church,” should be permitted to function indefinitely as a Roman Catholic theologian.

At best it is a sticky affair. Already Hans Küng has had the mantle of martyrdom draped across his shoulders.

(The Rev.) EMILY GARDINER NEAL Cincinnati, Ohio

• • •

I don't know how many are the Anglicans for whom I speak, but I suspect that I am far from alone in thanking Pope John Paul II for blowing the whistle on Dr. Küng. All the flutterings about it in the ecumenical dovecotes are the reaction of a mentality which, alas, dominates contemporary ecumenism, seeking to paper over the doctrinal differences between the separated churches with a prettily ornamented pretense that these are more apparent than real. The Pope's action may inject some much needed honesty

into the ecumenical process.

Anybody who has read Hans Küng must recognize that theologically he is not a Roman Catholic. In your editorial on the case you say: “From our Anglican perspective, there is something almost ludicrous about a juridical body declaring that a recognized teacher of the Catholic faith today shall cease to be a teacher of the Catholic faith tomorrow.”

Well, there were those who thought it almost ludicrous to suggest that President Nixon was involved in a cover-up conspiracy — until they heard the tapes. It is the business of a juridical body to assess the evidence. Since this requires some time, there is nothing intrinsically ludicrous in such a body's ruling that a “recognized teacher of the Catholic faith” as of yesterday and this morning is found to be unqualified, by his lack of faith, to be an authorized teacher of that faith as of this evening and tomorrow.

And who has authority and competence to “recognize” a teacher of the Roman Catholic faith: the Archbishop of Canterbury and the World Council of Churches, or the Pope? The fact of recognition is meaningless apart from the authority and competence of the recognizer.

I suggest that a wise and charitable ecumenism must be very reluctant to sit in judgment upon a sister church's way of handling its own internal problems.

(The Rev.) CARROLL E. SIMCOX Hendersonville, N.C.

### Real Bells

Re the use of electronic bells [TLC, Dec. 2]: While a good case may be made for the use of synthetic materials in many instances, I do not think the imitation of traditional musical sound is one of them; non-imitative synthesizers are another matter.


For example, vinyl may be all right for a floor (so long as it doesn't pretend to be wood), but it would be an insult to the vocation of woodworkers, were it to be used for an altar or an organ case. The same goes for music and musicians, where natural materials and flesh-and-blood participation are the essence of the art.

In my view, Christians have a clear obligation to insist that our religion will not tolerate the counterfeit in any area of human endeavor, including the work of craftsmen. In our increasingly plastic world, we are in danger of losing the ability to recognize a dove-tailed joint or a finely-turned moulding — or the sound of a real bell, for that matter.

If a peal or a carillon cannot be afforded, then better one genuine bell than prefabricated towers and loudspeakers.

JOHN FESPERMAN  
Organist  
Grace Church

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## TEMPTATION

Continued from page 11

than bread. "The famished Bedouin, finding treasure in the desert, cries, 'Alas, it is only diamonds.' Man, in his deeper hunger, cries, 'Alas, it is only bread'" (*The Interpreter's Bible*).

### God's Initiative or Man's

"Thou art my beloved Son," said the Voice at the baptism, kindling faith.

"If you are the Son of God. . .," said the devil, sowing doubt.

But doubt could always be laid at rest. Throwing himself off the pinnacle of the Temple would prove to Jesus that he was indeed the Son of God, for the Father would surely intervene to rescue his Son. In addition, such an act would convince the populace that he was the Messiah.

There was, however, another side of the picture. Throwing himself off a tower of the Temple would not be a response to God in faith. It would be, in-

stead, a desperate venture prompted by doubt. The initiative would not come from God with whom Jesus would conform. It would come from Jesus in the hope that God would comply. The obligation of man is not to test God but to trust him.

It is God's initiative in the affairs of men that brings salvation even in social and economic matters. Man is not the source of whatever significance the human enterprise holds.

"This is the purpose that is purposed concerning the whole earth; and this is the hand that is stretched out over the nations. For the Lord of Hosts has purposed and who will annul it? His hand is stretched out and who will turn it back?" So said Isaiah. Man's affairs will prosper only in the context of God's purpose and initiative.

### Politicize the Whole Thing

The third temptation was stark in its clarity. Here was Jesus in the wilderness pondering how to proclaim the Kingdom

of God. The devil cut clear across his thoughts. "Why make it a Kingdom of God? Worship me. Never mind God. My values are much simpler. And, moreover, they are in accord with what the nation is even now calling for. Politicize the whole thing. Mobilize six million Jews and, in alliance with the Parthians, shake off the shackles of Rome" (*The Interpreter's Bible*).

Jesus in the wilderness emphasized three concepts: The Word of God, the initiative of God and the worship of God. In their own place there is nothing wrong with bread, human initiative and politics, but they must find their true meaning within the context of the emphases stressed by Jesus in the wilderness. In western civilization, these priorities have powerfully contributed to what Thomas Odin, a professor of theology at Drew University, describes as "the carefully balanced and hard-won equilibrium of social tradition" (*National Review*, January 5, 1979).

We upset this equilibrium at our peril.

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

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# PEOPLE and places

## Ordinations

### Priests

**Montana** — Peter Brownell Stube, associate, St. Luke's Church, Billings. Add: 119 N. 33rd St., Billings, Mont. 59101.

**Nebraska** — Howard Schoech, assistant, Church of the Holy Spirit, Bellevue, and rector, St. Luke's, Plattsmouth. Add: P.O. Box 1208, Bellevue, Neb. 68005.

**Nevada** — Adam D. McCoy, OHC. Add: Mt. Calvary Retreat House, P.O. Box 1296, Santa Barbara, Calif. 93102.

**San Joaquin** — Albert W. Majkrzak, vicar, Church of the Resurrection, Clovis and St. Luke's Church, Selma. Add: 4918 E. Carmen, Fresno, Calif. 93727.

### Deacons

**Lexington** — Joseph Maloney, Jr. Add: 319 Duke Road, Lexington, Ky. 40502.

**San Joaquin** — Terrence Eugene Hamilton, youth

director of St. Paul's Church, Visalia, Calif. Add: 120 North Hall Ave., Visalia 93277. **John William Burbery, Jr.**, administrative assistant to the bishop. Add: 4159 East Dakota Ave., Fresno, Calif. 93726. **Robert Q. Olmstead**, assistant, St. James' Parish and St. Michael's Mission, Sonora. Add: P.O. Box 1145, Sonora, Calif. 95370.

## Address Change

The Rev. G. Paul Musselman, retired priest of St. James Church, Ormond Beach, Fla. 971 Old Mill Run, The Village, Ormond Beach 32074.

## Other Changes

The Rev. **Harvey H. Ray** is now a graduate student in San Francisco. He remains canonically resident in the Diocese of North Carolina.

The Rev. **Rudolph A. Moore**, Diocese of Pennsylvania, is non-parochial.

The Rev. **John C. Kimball**, Diocese of Pennsylvania, is non-parochial.

The Rev. **Richard L. Ullman**, Diocese of Pennsylvania, is non-parochial.

## DEATHS

The Rev. **Herbert C. Gravely, Jr.**, died September 24 of a heart attack.

A native of North Carolina, he had been in the Navy and in business, and had auctioned tobacco, before entering Virginia Theological Seminary and pro-

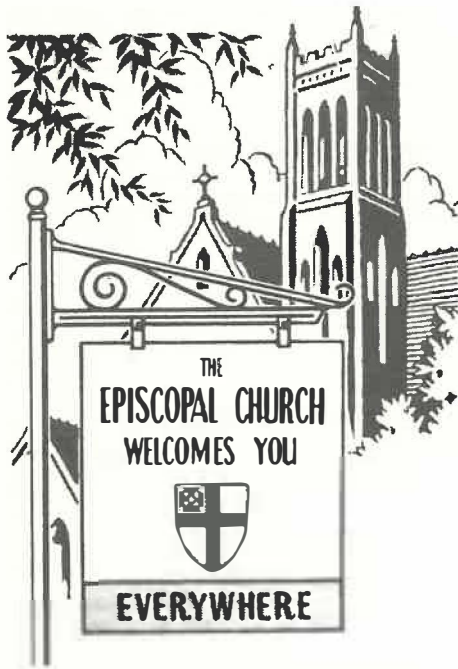
ceeding to ordination in 1957. He and his wife, the former **Mary Jeane Ripley**, were parents of five children. He served congregations in North and South Carolina, and for the past decade worked as a consultant with many parishes in solving problems they faced, and served during interims between rectors. He was actively associated with the Alban Institute of Washington, D.C., and with the Leadership Academy for New Directions. Mrs. Gravely continues to reside in Myrtle Beach, S.C., where Fr. Gravely had previously been rector for 10 years.

The Rev. **Wolcott C. Treat, Ph.D.**, died Dec. 30. He was professor emeritus of psychology, San Diego State College.

Born in South Lee, Mass., in 1900, Dr. Treat was graduated from Harvard University in 1923, attended General Theological Seminary in New York, and was ordained deacon in 1925, and priest in 1926. After serving for many years in Massachusetts, Fr. Treat received the Ph.D. from Stanford University in 1950 and taught psychology at San Diego State from 1950-1966.

The Rev. **Foster Wise Powell**, a priest of the Diocese of San Diego, died Dec. 29.

Fr. Powell was born in Sioux City, Iowa, in 1900. He was a graduate of San Diego State University and the Church Divinity School of the Pacific. He was ordained deacon in 1961 and priest in 1962 and served several missions and parishes in the diocese. He is survived by his wife, Julia.



## ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. **Wilfred H. Hodgkin, D.D.**, r; the Rev. **Al Price**; the Rev. **Earl E. Smedley**; the Rev. **W. Thomas Power**  
Sun H Eu 8 & 10, Wed 11 & 7:30

**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.

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### HARTFORD, CONN.

**ST. JAMES'** 75 Zion St.  
The Rev. **Thomas C. Wand, r**  
H Eu Sat 5; Sun 8, 10; Wed 7

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

### ST. PAUL'S

2430 K St., N.W.  
The Rev. **James R. Daughtry, r**  
Sun Masses 7:45, 9, 11:15; Sol Ev & B 8; Masses 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  
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### WEST PALM BEACH, FLA

**ST. DAVID'S-IN-THE-PINES**, Wellington  
The Rev. **John F. Mangrum, L.H.D., S.T.D.**  
Sun 8, 9:30 H Eu. Daily 8 MP, 5 EP. Wed & HD 8 HC

### 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 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

### CHICAGO, ILL.

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

### SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. **Eckford J. de Kay**, dean Near the Capitol  
The Rev. **Gus L. Franklin**, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs. Sat: 10 Mon; 12:15 Tues, Thurs, Fri: 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

### ELKHART, IND.

**ST. JOHN'S** 226W. Lexington  
The Rev. **John W. Thomas**, the Rev. **Bruce LeBarron**  
Sun Eu 7:30, 9 & 11. Wed 9 & 6  
South off Toll Road 3 miles on Rt. 19, downtown

### BALTIMORE, MD.

**GRACE & ST. PETER'S** Park & Monument St.  
The Rev. **E.P. Rementer, r**; the Rev. **F.S. Thomas**, ass't  
Sun Masses 7:45, 10 (Sol), 3; Mass Mon & Sat 12 noon. Tues 11:30 & U; Wed 6; Thurs 8; Fri 8:40. Sta & B Fri 6. C Sat 12:30.

### BOSTON, MASS.

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

Continued on next page

# LENT CHURCH SERVICES

(Continued from previous page)

## BOSTON, MASS. (Cont'd.)

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## GREAT BARRINGTON, MASS.

**ST. JAMES'** Main St. at St. James' Place  
Canon Pierce Middleton, r; William Doubleday, ass't  
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9, Ev Mon-Fri 5

## NORTH ADAMS, MASS.

**ST. ANDREW'S CHAPEL**, Blackinton 1553 Mass. Ave.  
The Rev. Thomas W. Baker, Jr.  
Worship & Ch S 9

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## 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; Wed, 5 Eu Spiritual Healing, LOH

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker, ass't  
Sun Masses 8, 10 (High), 5(Sat); Tues 7:30; Wed, Fri, Sat 9; Daily Offices 8:30 & 5:15; 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; Sat 9:15

## PATERSON, N.J.

**CHURCH OF THE HOLY COMMUNION** Box 2153  
The Rev. Donald R. Shearer, r  
Masses Sun 8, 10 daily except Mon

## GARDEN CITY, N.Y.

**CATHEDRAL OF THE INCARNATION**  
Cathedral Ave. at Fifth St.  
The Very Rev. Robert V. Witshire, dean  
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdys: Mon 8; Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL MUSIC program by announcement.

**CHRIST CHURCH** 33 Jefferson St.  
The Rev. Byron H. Brown, Jr., r  
Sun 8 & 10. Daily HC. Thurs 8, Bishop Sherman, speaker

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins & HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8 to 6.

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

**EPIPHANY** 1393 York Ave., at E. 74th St.  
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Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff  
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

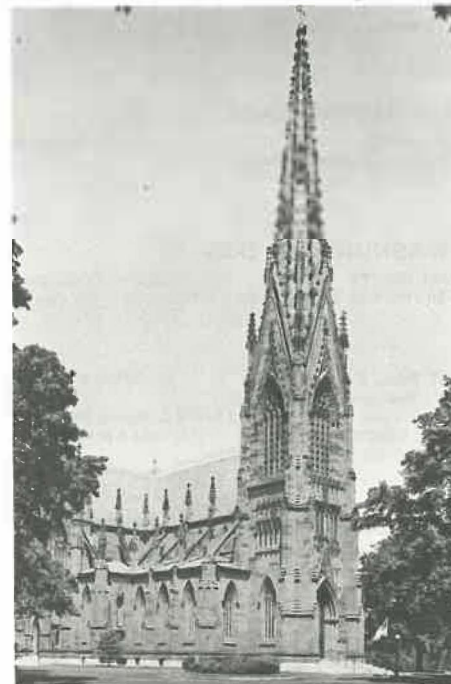
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Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6; Sun 8:40-9

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, 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



Cathedral of the Incarnation, Garden City, N.Y.

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Ave., Downtown  
Sun 8 & 10:30 H Eu (MP 2 & 4). Mon-Fri prayers & sermon 12:10, H Eu 12:35. H Eu Wed 7:30, Sat 11:05

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (Hwy 157)  
The Rev. Charles E. Jenkins, III, r  
Sun Eu 8, 10. Tues Eu 6:30, Wed Eu 10:30, Thurs Eu 7:30. Daily MP 8:45

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 76801  
The Rev. Thomas G. Keithly, 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 Pritchard, 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

## 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

## LANCASTER, TEXAS

**ST. MARTIN'S** 700 Westridge Ave. at 6th St.  
Fr. Victor Hunter  
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta & HC 7:30

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## PETERSBURG, VA.

**ST. STEPHEN'S** 228 Halifax St.  
H. Roy Thompson, r  
Sun: 8, 11 H Eu; 2S & 4S MP; 9:30 C.E. Wed noon H Eu. C by appt

## 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

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. PAUL'S** E. Knapp & N. Marshall Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

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