

The Living CHURCH

Episcopal Gambit

Harold Brumbaum

150,000 Members

Frederick M. Morris

Another Illegal Eucharist

News

AROUND & ABOUT

— With the Editor —

TO A PERPLEXED PRIEST:

You ask me to tell you, and any others who may be interested, why I think belief in the historicity of the virgin birth of Jesus is a part of the essential Christian faith. All right, here goes.

First: for so long as Christian memory runneth it has been so believed and proclaimed. Those modernist theologians who want to scrap it are not bold to say that they have some special new information from Headquarters about this, and if they cannot claim and establish such a new revelation they have no real basis for saying that God did not initiate the saving Incarnation in the way that his church has always believed that he did.

Historical evidence? All that we have is for the V.B., none against it.

As for what is possible or impossible, this was the Lord's doing, and who is that mortal who will say what Omnipotence can or cannot do? To call any alleged act of God impossible is the impudence of ignorance.

Christ came to show us the Father. It was fitting that his Father in heaven should be his only father, for if he had been the son of a human father we might easily have supposed that his "Father in heaven" was only a projection upon the universe of his own sentimental father-image.

Almost everybody assumes that our modern psychological theories about wish-projections are really modern things. Substantially, they aren't at all. Our propensity to make God in our own image or to conform to our longings is a universal and original human trait. Five centuries before Christ the Greek intellectual Xenophanes was ridiculing it, remarking that a theologizing horse would naturally want an ideal Horse-Daddy in heaven. We've always been at this game, either playing it ourselves or feeling superior to those who do.

If Jesus had had a good father who died when the boy was young, we should have said that the lonely child had dreamt up a "Father in heaven" who would never leave him. If he had had a bad father, we should have said that he dreamt up an ideally good heavenly Father to compensate. In either case, his words about our Father in heaven would have been widely dismissed as fantasy and wishful thinking—if he had had a human father.

There is no reason to suppose that Jesus ever saw himself as Joseph's offspring, and what he said to his mother in the Temple episode (Luke 2:49), when he was twelve, seems to me conclusive evidence that he lived in the consciousness

of only one Father—God, no other.

It is not correct to say, as so many do, that the only New Testament references to the virgin birth are made by Matthew and Luke, though even if that were true the quantity and quality of the testimony would stand as very substantial. There is that reference in St. John's gospel (1:13) to those who, being born again in Christ, are born as he was—not by the will of the flesh or man but by the will of God. William Temple said of this: "Nothing can explain the quite peculiar phrasing of this passage except the supposition that it refers to the virgin birth of our Lord."

Christ as the "first-born of all creation" (Col. 1:15) provides the beginning for a whole new race. The human life of Jesus is the first life in this new creation, and the fact that it was begun without the agency of a human father signifies that it is not by the will of man but by the will of God that we receive this new life that began in the womb of Mary.

We hear it said that the virgin birth is important for what it signifies rather than as an event that actually happened. To be sure, it happened for the sake of its meaning and message to us. But a sign from God to man cannot be a fiction, still less a falsehood; it has to happen as a factual event before it can signify any-

thing. If it did not, we couldn't possibly know about it, unless God lied to us by planting an erroneous belief in our minds to the effect that something happened that didn't actually happen. Those who take this approach evidently don't see what they are doing to the character of God; certainly they are not speaking good of his Name. To suggest that God lets us believe a falsehood for the sake of some precious truth we learn from meditating upon it is to suggest that God's own standards of veracity are deplorably lax, so much so that if he were a man he would qualify as a damned liar.

The argument you mention—that if Christ was to have a true human nature like ours he must be born as we are, of human parents—is respectable, but rooted in the wrong place: in the ground of human possibilities rather than divine. To be sure, we cannot produce a human being except in the conventional manner. But we aren't God; and since God himself is not a biological product he is hardly subject to its terms and restrictions. If God wants somebody to be born he says "Be born!" and that's it.

Could God have sent his Son into our world and our life in some other manner, e.g. by sexual procreation? I have no doubt that he could, had he chosen to; but we are not talking about what he might have done, but about what he did. The virgin birth is an event with meaning; it had to be an event before it could have a meaning.

Don't let anybody tell you what God can or cannot do. Don't let ridiculous thinking make you ridiculous. Let God be true, and every man a liar. And be not faithless, but believing.

Intrusions

Worms can feel me coming I am told.
My dead-soft foot upon the grass
gongs holy intimations of an old
intrusive presence. What wonder as I pass!
Blind, deaf, and mute, no head nor foot,
surfacing when it rains, trying sub-
terranean motion on concrete, putting
folly above self, they dry to nubs.

"Holy! Holy! Holy!" angels cry.
My ears! Clod-burst! Gong-singing is too much!
My weathered heart up-tunnels lest it die
unbaptized by some other sense than touch.

On this sod, that was my life, an ancient drumming.
God, I'm cold! The worms can feel me coming.

Robert G. Hewitt

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THE KALENDAR

December

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December 29, 1974

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Are We Acceptable As Is?

There is a troubling question which was raised again for me in a news story [TLC, Nov. 24] in which the British evangelist, the Rev. Canon Bryan Green, was quoted: "Ours is a Gospel of grace. God loves me as I am to use me as I am."

The trouble is in the assumption of his "acceptance" to "use me as I am." How can this be taken? God may "love," "use," or "accept," but isn't this based on the premise that he does so in view of what he knows a person *can* be, rather than what he now *is*? What he *can* be is more important than what he now *is*. The individual cannot remain as he now is. Such *stasis* is not attractive in any sense, except in heaven.

Perhaps the words "compassion" and "understanding" have been overworked. My view at the moment is influenced remarkably by my present occupation with Dante's *Inferno* and *Purgatorio*. The standards by which God's eternal justice is administered are high: somehow Dante is markedly improved by the scrubbings in Lethe and Eunoe. He was "accepted" for the journey, but still needs cleansing, not just renewal, before he can pass on to full acceptance. It's a rather unfashionable idea, but it survived the 18th century "Age of Reason," and may survive the 20th.

WILMA L. TAGUE

Kenosha, Wis.

A Higher Loyalty?

Since the illegal ordination of the 11 women deacons to the priesthood, I have been reflecting of the meaning of the church and the responsibility of those called to serve her.

The church has been defined as the body of Christ in the world. It seems to me that there can be no higher loyalty. When one is ordained to serve the church he is a servant of God through Christ and is expected to live up to his promises stated in the ordination service.

The canons of the church were devised by thinking persons who wanted to insure the orderly conduct of church affairs and to insure legal procedure. They cannot be approached with a "free wheeling" attitude or interpreted according to personal whim. There is a great danger of not having law and order in the church. There can be no other loyalty which demands greater respect at present.

(The Rev.) CHARLES R. STIRES, (ret.)
Amagansett, L.I., N.Y.

Tradition

I have rather grudgingly endured the Second Service for the past four years, since most of the time it is either that or no mass at all. One day recently a thought occurred to me: *He* endures it not only here but in

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of california

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THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

many other places as well. If he can put up with it, why shouldn't I? Perhaps this thought might help others with feelings similar to mine not to forsake the solemn assembly but to "offer it up" with a prayer that the beauty of the Prayer Book may soon be restored.

There seem to be a lot of women's coalitions around. I, being a woman, would be very interested to know if there are any that are working for the preservation of the traditional catholic priesthood and the English language. Turn back, O person! Forswear thy foolish ways before we end up singing "ytts" from an "ytnal!"

NAME WITHHELD

Pin the Tail . . .

If ever words were well spoken they were those that flowed from the pen of Beulah Hobbs Bates [TLC, Dec. 1]. You hesitate to add one more word to add spice to the Philadelphia Fiasco, for like Watergate, we would have done with it as good riddance.

It reminds me of a childhood game of being blindfolded and trying to pin a tail on a donkey. The one coming nearest to its behind received the lollypop. If one peeked beneath the blindfold, so much to the good. Mrs. Bates has my applause for plunking the tail right where it belongs on the carcass of the symbol of the donkey—the jackass of the Philadelphia shenanigans of bishops who had to rise off their retirement couches to cater to the "ad lib" of women who wanted to reverse collars they had no business putting their "cotton pickin' fingers" on in the first place. The clerical arena is one area they do not dignify.

KATHERINE M. MORTON

Colorado Springs, Colo.

Regard for Rules

Just suppose that my oldest child were ten years older and that he had acquired, with my permission, a license to drive a car with the specific restriction that a fully licensed driver must be present in the front seat. Then suppose that my son came to my husband and me one day and asked if he could take our car and drive it, accompanied by a friend of his who is a licensed driver, to a certain place they wanted to go. After considering the whole situation (including his feeling that this would be best), we decided against it and refused permission. Suppose next that our son took the car anyway and drove off. Now we want to continue good relationships in our family, but what should we do here? We might ask a neighbor to lend us his car so we could go get our disobedient son. So suppose we tried that but could not find either son or car at the specified place. After an anxious search we came home and soon received a telephone call from him. Now also please suppose, for the sake of the story, that parental permission is required for our son to get his adult driver's license with the necessary insurance. Suppose our son is now asking us to give permission over the phone for him to get his driver's license immediately. He has, he says, just passed the test in our car. What will be our decision? We know that he is impatient and very desirous of this status of licensed driver. Perhaps we even know that his driving ability is good. But we have learned that he is willing to disregard our authority quite

flagrantly, willing to cause us anguish when it suits his purpose, and willing to put us in an awkward position in an attempt to gain his goal. We love him and care about the integrity of our family so much that we say, "No way. You are not ready to be a driver in our family and with our car."

Of course, this has been a veiled way of saying: We don't need as priests, or even deacons, those who have such a low regard for the people and regulations of the church that they will do as a few have done recently regarding ordination. Lord have mercy on our beloved Episcopal Church. Please renew in us a right spirit.

PATTY SHOEBOOTHAM

Florissant, Mo.

The Marriage Business

Bravo Fr. Robinson of Little Trinity Church, Toronto [TLC, Nov. 24], for advocating that "the church should get out of the marriage business"! Following a civil marriage ceremony, a rite for parenthood could be initiated when the first baby is born. The rite, sacramental in every sense of the word, could document the surrender of their parental authority to God the Father, Son, and Holy Spirit at the time and in keeping with the baptism of their child. In all joy, the service and blessing on behalf of the couple could effectively stress their Christian responsibilities as parents and establish equality of the man and woman in the two non-sexist terms of *parenthood* and *family*. This would move the faith off dead center to a point of balance and significance totally in keeping with the New Testament which begins with the birth of Christ and at the same time retain reverence for the Old in its regard for children as the highest human fulfillment. In childless marriages or for people who do not marry, their identity as children in the family and Fatherhood of God would remain undisturbed, sacred and secure.

LENORE H. FINDLEY

Watertown, Wis.

"Benefit of Clergy"

This is in response to your editorial, "Selective 'Findings' in Trial Use" [TLC, Nov. 17]. The "findings" are selective indeed, as I know of friends, neighbors, and our own children whose comments could never reach those churchmen. They have never answered a questionnaire, nor have I.

"Without Benefit of Clergy" is an ancient Rudyard Kipling story that comes unbidden to mind lately with haunting familiarity. We have become, or are becoming, that shadowy legion who must try to remain whole with our God without "benefit of clergy." I know not one person who has been questioned by clergy about abandonment of tradition, but all have been questioned about their lagging financial support to the church they seldom attend.

Sweeping changes seem to have left in their wake fertile soil from which mystical cults keep popping up like mushrooms after a warm rain. And why not? Who could be divinely inspired or mystified by words that say, "Happy are the meek, etc.?" Even I know the difference between happy and blessed. In a society suffering from individual identity crises, the revisionists would remove

confirmation. Confirmation should be a pillar of reinforcement to a person, not a temporary bit of scaffolding.

In the face of the dissensions, there is no doubt left in my mind that we must support those who would preserve the Book of Common Prayer. The revisionists may one day conclude their meetings and leave with the prize in hand (subject to revision at any time). The rest of us should be able to continue in the church that we never really left.

I have to wonder how many, like myself, have been asked to admire the emperor's new clothes, and rather than admit they were not visible, have turned away in embarrassment, not because of the nudity but because of the trivia.

MRS. J. D. LAGRANGE

Del Mar, Calif.

Bigotry

Archie Bunker rides again! A bigot is a bigot whether his bigotry is expressed in the language of a dock hand or in the erudite and polite language of Mr. and Mrs. Walter Morton [TLC, Dec. 1]. That was a low blow.

BELLE JOHNSTON
St. George's Church

Kansas City, Mo.

The letter referred to indicted the Philadelphia 11 in strong language, but not, as we read it, bigoted. Ed.

The Church

When I was a child Episcopalians were frequently criticized by non-Episcopalians for calling their church "the church." What these non-Episcopalians (and even some Episcopalians) failed to realize was that this expression "the church," did not refer to "the Protestant Episcopal Church." On the title page of our Prayer Book we read: "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the Use of the Protestant Episcopal Church in the United States of America." "The church" referred to here is the one, holy, catholic and apostolic church of the historic Christian creeds. (This is made abundantly clear all through the pages of the BCP).

"Holy order" is obviously of such vital importance to the nature of "the church" that no tiny part of this church (such as the Protestant Episcopal Church) has any right or authority to change the nature of holy order. This can only be done by "the church" of which the Protestant Episcopal Church is a very minute part. If this tiny part of "the church" takes this action unilaterally, it will become a brand new insignificant Protestant sect and can no longer use the words quoted above from the title page of the Book of Common Prayer. By this action this tiny part of the church will be claiming to be "the church" itself, and can then claim the authority to change the sacraments and other rites and ceremonies of "the church" including the historic Christian creeds.

(The Rev.) CARROLL M. BATES
Windsor, N.Y.

The Nicene Creed

I wish to offer here another aspect of reductionism inherent in the current ICET Nicene Creed. In the older version of the Creed we professed that God was the maker

of "all things visible and invisible." Now we say that he has made "all that is seen and unseen." I am sure that he has done both, but there is a subtle distinction which reveals the overall reductionism of the ICET. As a seventh grader in one of our confirmation classes put it, "There are lots of things we haven't seen that are visible." In other words, this profession has shifted its point of reference from the actual, objective world to the human experience.

"Man is the measure of all things," the corrupt, self-centered cry of the Renaissance, has found a resting place in the heart of the Christian faith!

This particular change may appear small, but it is easily pinpointed as a part of the decay of our orthodox inheritance rampant within the church today.

(The Rev.) LAWRENCE BAUSCH
St. Dunstan's Church
San Diego, Calif.

Salvation for All

The article, "A New Style for the Episcopacy," by a priest of the Episcopal Church [TLC, Nov. 17], is one of the most thought provoking to appear in your magazine for some time. Many questions are raised for which there are no ready answers and I do not feel myself in any position to comment on them.

However, I find some difficulty in accepting the premise of the writer of the article that the chief subject of the New Testament is the poor. Yes, it would be hard to deny the fact that our Lord often spoke of the poor and disadvantaged and troubled in the world and what the attitude of a Christian should be toward them. But it would seem to my somewhat uninformed mind that the "chief" subject of the New Testament is *salvation for all men* — poor, rich, old, young, disadvantaged, privileged and any other category of mankind that a psychologist or sociologist might name. If we, as Christians in this troubled world, do not get this message from the New Testament and from our Lord's teachings, then I fear that we are in for more problems than we ever dreamed of, even in our wildest moments. "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through him the world might be saved" (John 3:16-17, New English Bible).

I apologize to the writer of the article if I have misunderstood what he had to say about the chief subject of the New Testament; I can only hope and pray that this is the case.

CLARICE H. FUNK
Portsmouth, N.H.

The Church in Jerusalem

Surface mail travels slowly to the Holy Land and it is only recently that we received your report "Jerusalem: Invitations to Consecration Withdrawn" [TLC, Sept. 22]. Your news of the consecration of the Rt. Rev. Faik Haddad and the Rt. Rev. 'Aql 'Aql as Coadjutor and Assistant Bishop of the new Diocese of Jerusalem and the Middle East had a negative cast which contrasted with the joy which marked this event when it occurred (on Aug. 29) in a crowded St. George's Cathedral. The Israeli, Arab, and Christian press hailed it as the first histori-

cally rooted Christian church in the Holy Land to be achieving indigenous autonomy.

The words "Israel," "Palestine," "Zionist," and "Liberation" are loaded words, evoking the strongest emotional reactions. Dr. Shaul Colbi and Mr. Michael Pragai, officials of the government, had been invited before it was realized that the hotly disputed right to the Israeli presence in East Jerusalem, where St. George's Cathedral is located, was involved. When this was explained to them with graciousness and exemplary courtesy, they accepted the explanation and continued most helpfully to arrange passage over the Allenby Bridge for Palestinians who wished to be present. These two officials have the respect of the entire Christian community and our Episcopal Evangelical Church recognizes their generous assistance.

May I correct three points:

1. The Rt. Rev. 'Aql 'Aql, a supporter of Palestinian hopes, is not known as "fiercely" anti-Israel, and certainly was not responsible for the withdrawal of the invitations.

2. The decision to invite only the heads of Christian churches and Anglican congregations came before the news of the arrest of Melkite Archbishop Capucci, and was not related to that event.

3. The Rt. Rev. Robert Stopford assumed his duties in Jerusalem in April of this year, not in December 1973 as the article stated.

Tensions must be high where the very life of two great communities is in jeopardy because of conflicting political aims, but in a diocesan clergy meeting held on Nov. 13, attended by 11 Arab clergy and three priests with the church's ministry among the Jews, there was a resolute determination that the bonds keeping them united in Christ must be unbreakable.

(The Rev.) FREDERICK McDONALD
Chaplain to the Vicar General
Jerusalem

The Word of God

The article on the Bible by the Rev. Duane H. Thebeau "Are the 'Modernists' Right About the Bible?" [TLC, Oct. 13] disturbed me when I read it, and has been heavy on my mind since. I agree fully with his contention that much of the weakness of the church today is related to failure to recognize Holy Scripture as the Word of God. But Fr. Thebeau's further argument, typical of the intellectual smog which often drifts up here to the Northwest from the land of my birth, tends to exacerbate the weakness rather than to alleviate it, and I was especially distressed to find it conveyed by TLC, which has served me as a rational source of information, understanding, and inspiration for many years.

We must in all reason recognize the difference between the Word of God and the words of God. The words were brought to us by the incarnate Word in Christ Jesus, and insistence on the verbal infallibility of the Old Testament has distracted attention, in the church and outside it, from the incarnate Word in which our faith reposes and from which it has its source. I believe the Old Testament to be the Word of God because I believe in Christ Jesus, not the other way around. Doubtless the men who wrote down the words of the Old Testament were inspired, but as St. Augustine recognized and as St. Thomas Aquinas taught, we must

Continued on page 13

The Living Church

December 29, 1974
Christmas I

For 96 Years
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ORDINATION OF WOMEN

Another Illegal Eucharist

In open defiance of the ruling of the House of Bishops and of the Bishop of Ohio, Christ Church in Oberlin, Ohio, was host to an illegal celebration of the eucharist on December 8.

There were in fact two celebrations by women who participated in the service in Philadelphia on July 29 which the church's bishops have ruled to be an invalid ordination. The Rev. Carter Heyward, 29, of New York, was the celebrant at a service at 10 a.m., attended by a large congregation. At two o'clock the Rev. Alison Cheek, 47, of Alexandria, Va., celebrated before a somewhat smaller congregation.

Present but not functioning as a priest was the Rev. Jeannette Piccard, 79, of Minneapolis. She had originally planned to celebrate but withdrew on the advice of her lawyer.

These are the same three women who celebrated the eucharist on Oct. 27 at New York's interdenominational Riverside Church. Mrs. Cheek celebrated on Nov. 10 at the Episcopal Church of St. Stephen and the Incarnation in Washington, D.C.

The Rev. L. Peter Beebe, rector of Christ Church, said he had issued the invitation because he believes his conscience and the Gospel are more important than the church's canons.

He said that his bishop, the Rt. Rev. John H. Burt, had tried to persuade him to withdraw the invitation to the women. The rector said he refused to cancel the service because the celebration of the eucharist is the only way publicly to recognize the women's priesthood.

Fr. Beebe reported also that members of the parish, which numbers some 300, were about evenly divided about having the women celebrate. The parish vestry approved the invitation by a 6-5 vote.

In a telephone interview with THE LIVING CHURCH on the day after the service, Fr. Beebe said he expected that formal presentments will be made against him under the church's canons.

Since then it has been learned that seven priests and 12 laymen of the Diocese of Ohio have formally charged Fr. Beebe with "violations of the Constitution and Canons of the Protestant Episcopal Church in the United States of America, the rubrics of the Book of Common Prayer, and acts which violated his ordi-

nation vows." Their complaint has been presented to the standing committee of the diocese.

In the Diocese of Ohio the canons provide that if charges are made against an individual (by either three priests or by five "male" [*sic*] communicants), these are presented not to the bishop but to the standing committee. That body must try first to bring about a satisfactory resolution of the trouble. If that proves impossible the standing committee may then draw up proper presentments to an ecclesiastical court.

Because the bishop in such proceedings comes in only at the end of the process, Bishop Burt feels that it would be inappropriate for him to comment on the matter at this stage beyond what he has already said publicly about it before the event, when he prohibited the service which was done in defiance of his authority.

CHURCH OF ENGLAND

Dr. Coggan Celebrates Farewell Eucharist

Two thousand people from all parts of the Diocese of York filled the nave of York Minster for a farewell eucharist to mark the end of the Most Rev. Donald Coggan's 13 year reign as Archbishop of York. Shortly thereafter, he was to be installed as the 101st Archbishop of Canterbury.

Series 2 service was followed, with the congregation singing hymns and Creed, Sanctus, Agnus Dei, and Gloria.

Concelebrating with the archbishop were the Suffragan Bishops of Hull, Selby, and Whitby, and the Dean of York.

For the text of his sermon, Dr. Coggan took words from the end of Paul's Second Epistle to the Corinthians: "Mend your ways, heed my appeal, agree with one another, live in peace, and the God of love and peace will be with you."

Dr. Coggan spoke of religion as essentially a love affair between God, the great lover, and man, the beloved.

"A response of utter gratitude for almost unbelievable love—that is the Christian religion," he declared.

THINGS TO COME

January

18-25: Week of Prayer for Christian Unity.

He would be praying, he said, that his congregation would have "the tranquility of mind that arises from reconciliation with God" and be in complete harmony with one another.

Some might think it selfish, Dr. Coggan continued, to talk about tranquility of mind when there was strife in Northern Ireland, war in Vietnam, bombs exploding in London, and violence at football matches. It was not, he insisted. "It is a dire necessity that we should talk about peace. The Christian is involved in the struggle against evil, but he cannot fight the fight of faith unless the peace of God within him is a reality," he said.

"You cannot have the gift of peace without the Giver. God gives himself unreservedly in the sacrament during times of prayer and quiet and acts of service done in his name," the archbishop told his congregation.

The elements of the eucharist were administered at twelve points in the nave to some 1,500 people. It was considered to be the largest number of communicants at any one service in the history of York Minster, according to the canon precentor.

The Church Times reported that there was more heat in the Minster than had been promised, "but even the occasional draught did not destroy the warmth of united worship, fellowship, and love that was evident."

Among mementos Dr. Coggan received was a painting presented by Miss J. Welch, the oldest local member of the Council of Friends of York Minster.

New Archbishop of Canterbury Installed

Dr. Donald Coggan was officially sworn in as the 101st Archbishop of Canterbury in a centuries old service in the crypt of St. Paul's Cathedral, London, on Dec. 5.

The former Archbishop of York listened to the three sentences of confirmation read by the Bishop of London, the Rt. Rev. Gerald Ellison. He was then led to an altar where he gave the blessing that ended the service.

Although Dr. Coggan has now formally succeeded Dr. Michael Ramsey as Primate of All England, his enthronement is still to come. That ceremony will be held at Canterbury Cathedral on Jan. 24.

A noted ecumenist who is evangelical in theology, Dr. Coggan is the author of

numerous books on Bible study and theology.

In a recent television interview he said he believes the two main tasks of the church are "worshiping God and going into the world with its message of salvation and redemption." Summing up his ideas on Christianity, he commented, "I don't understand the Christian faith at all if it isn't a very down-to-earth faith."

SOUTH AFRICA

Institute Leader Faces New Trial

South Africa's Appeals' Court has ruled that a lower court erred in overturning the conviction of Dr. C. F. Beyers Naude for refusing to testify before a government panel probing anti-apartheid organizations.

Director of the Christian Institute of Southern Africa, Dr. Beyers Naude, a Dutch Reformed cleric, is a strong opponent of apartheid. He was convicted in late 1973 for refusing to appear before the Schlegel Commission. He was fined about \$75 and given a three month suspended sentence.

Last March, the Transvaal Supreme Court in Pretoria overturned the conviction on technical grounds.

The Appeals' Court, in overruling the Transvaal Supreme Court, ordered the case back to the lower court.

Meanwhile, *Beeld*, a Johannesburg Afrikaans newspaper, has apologized to the churchman for reporting that he had advocated violence during a talk with Netherlands press representatives several weeks ago.

The apology, coupled with a South Africa Radio broadcast of what he "really said," seems to remove the likelihood of legal action against Dr. Beyers Naude upon his return home.

"It appears that on a point of violence . . . we did him an injustice," the newspaper said in an editorial. "We are sorry that it happened."

Dr. Beyers Naude visited the Netherlands before going to the United States, where he received the Reinhold Niebuhr Award.

ORGANIZATIONS

EAST Endorses Development of Ethnic Congregations

The national Episcopal Asiamerican Strategies Taskforce (EAST) held its second meeting of 1974 in Waikiki, Hawaii, with 15 members attending, some from as far away as the east coast of the mainland.

Under the leadership of the Rev. Lincoln Eng of Beaverton, Ore., and the Rev. Winston Ching, executive director, those attending the meeting agreed on

plans to develop strategy based on diocesan-regional ministries similar to a pilot program being carried out in Hawaii.

The Rev. George Lee is director of Hawaii EAST, a ministry reaching out to all of the Hawaiian islands with special emphasis on work with the Filipinos, Koreans, Japanese, and Hawaiians. A part of the emphasis will be the development of Christian education programs which incorporate Asian spirituality.

The EAST conference endorsed the development of ethnic congregations as program policy and asked the Rev. Shunji Nishi, Ph.D., of the Church Divinity School of the Pacific, Fr. Ching, and Fr. Eng to establish a grants committee with guidelines for financial support from the Episcopal Church on the national level.

The next meeting of EAST will be held in Los Angeles in April.

Canadian Council Reaffirms Male Priesthood

At its national annual meeting in Ottawa, Canada, the Council for the Faith reaffirmed its stand on a male priesthood for the Anglican Communion and commended the General Synod for voting procedures it had set up for the Plan of Union with the United and Disciples' Churches.

The Council for the Faith is a nation-wide organization for conservative Anglicans, including evangelicals and Anglo-Catholics as well as "central" churchmen.

In affirming its support for the voting procedures established by the General Synod for the matter of church union, the council urged that the same procedures be adopted before action be taken on other controversial questions, notably the proposed ordination of women to the priesthood and the changes in Christian initiation.

On the proposal to ordain women to the priesthood and the episcopate, the council based its stand on the Bible, historical tradition, and church order, as well as theological factors in urging the retention of a male priesthood. Further, it pointed out the difficulties in ecumenical relationships, as well as the considerable controversy and unhappiness within the Anglican ranks, which would arise from ordaining women to the priesthood and the episcopate. At the same time, council expressed its strong support for the development of other worthy channels for the full time service of women in the church.

In ecumenical relations, council urged close study of the recent Anglican Roman Catholic Agreed Statements on the Eucharist and on Ministry and Ordination, as well as international conversations between other religious bodies.

Guest speaker was the Rev. Canon Charles Osborn, executive director of the American Church Union.

Unitarian Leader Protests IRS Probe

The president of the Unitarian Universalist Association has protested the inclusion of his organization on a list of 99 groups identified as "radical" by an Internal Revenue Service investigative committee.

"Our denomination is over 400 years old," said Dr. Robert Nelson West. "Many of our congregations were in existence at the time our nation was founded. We are not a militant, subversive, or radical organization."

Dr. West said that the question he wants to put to Congress is, "What assurance do we have that it will not happen again?"

The name "Unitarian Society" appeared on an IRS list disclosed last month as a result of a Ralph Nader suit. The groups cited were among those investigated by a special IRS panel from 1969-1973. The probe was initiated by the White House.

Groups on the list were identified as "ideological," "militant," "subversive," and "radical." They included the National Council of Churches, the John Birch Society, the National Urban League, and the organization of Evangelist Billy James Hargis.

It appeared to those studying the IRS documents that the list of 99 groups was drawn up in 1969 and 1970, before the Unitarian Universalist Association clash with the government over its publication, through Beacon Press, of the Pentagon Papers.

MISSOURI

Tennessee Priest Elected Bishop

The Rev. William A. Jones, Jr., rector of St. John's Church, Johnson City, Tenn., was elected the eighth bishop of Missouri, with election coming on the 13th ballot.

An unusual procedure was followed by the diocese in its choice of a new bishop. After more than a year of deliberation a screening committee, elected by the diocesan convention, named 16 candidates for consideration by registered voters in the diocese. Every baptized member above the age of 18 was allowed to vote for five of the 16. When the votes were counted, 3,647 had cast ballots. The persons receiving the highest number of votes were the Rt. Rev. Scott Field Bailey, the Rev. Gordon S. Price, and the Rev. G. Richard Wheatcroft. The screening committee then added the names of the Rev. Mr. Jones and the Rev. Joseph Pelham to complete the list of five nominees whose names were presented to the electing convention. Mr. Price then withdrew, leaving four candidates.

The bishop-elect is a native of Memphis, Tenn., and a graduate of Southwestern College and Yale Divinity School. He has

served parishes in Tennessee, Georgia, and Alabama, for four years was Executive Director of ACTS (Association for Christian Training and Service) with headquarters in Memphis, and has been rector of his present parish since 1972. He is 47 years old, married, and has four children.

At this report he has not yet indicated his acceptance of election.

APARTHEID

Prime Minister's Plea "Misinterpreted"

Prime Minister John Vorster dashed the hopes of those who hoped significant changes were imminent in South Africa's racist structures.

Following action by the United Nations' General Assembly barring South Africa from floor privileges, Mr. Vorster's plea of "give us six months" was interpreted in some circles to mean changes were planned.

During a Nationalist Party meeting in Free State, the Prime Minister said his remark was misinterpreted. He said the government would remove discrimination "in an orderly way" but would not abandon "differentiation" to protect each group.

Apartheid is rooted in a kind of separate but equal philosophy which, critics say, always seems to make whites more equal and blacks more separate.

WASHINGTON

Churches, Synagogues Adopt Tighter Security Measures

Increasing theft, robbery, and vandalism are causing metropolitan Washington churches and synagogues to lock up tight—and divert funds from community projects to security.

"In the year ending June 30, 1973, 209 robberies, burglaries, and other crimes involving churches were reported" in the District of Columbia, the *Washington Post* said in an article on how crime is affecting religious institutions in and around the capital.

Churches and synagogues are installing alarms, hiring security guards, and installing floodlights in attempts to protect property, reporter Janis Johnson wrote. "Doors once left open are being locked, and worship service collections are being taken straight to the bank.

"The safety precautions, which cost hundreds, in some cases even thousands, of dollars, a year are initiated much against the will of the ministers and parishioners."

Miss Johnson quoted the Rev. William R. Moors of the Unitarian Church of Rockville, Md., as saying: "The church is an institution which has an aura of authority just like the public schools, and

vandalism is just another way for people to express their hostility toward institutions."

However, the Rev. George Young of First Presbyterian Church, Arlington, Va., believes that the only solution to the problem is "respect for each other, for the rights and property of others, a sense of honesty and forthrightness as a mark of character in our nation.

"The youths aren't the only ones lacking morals . . . Maybe it's a desire for boldness, maybe it's sparked by drugs and alcohol . . . But I think it's a matter of honesty and integrity. Until we can turn to high moral standards, I think we're going to have to grin and bear it."

CHURCH AND STATE

Dr. Ramsey Introduced Long-Sought Measure to Parliament

One of the last official acts of the 100th Archbishop of Canterbury before his retirement concerned a vital Anglican issue.

The Most Rev. Arthur Michael Ramsey was acting as Primate of the Church of England and as a member of the House of Lords when he introduced to the House the "Church of England (Worship and Doctrine) Measure" which had been endorsed earlier by the General Synod of the church.

If the measure is passed, the church will be given permanent authority to order its own worship without constant reference to Parliament.

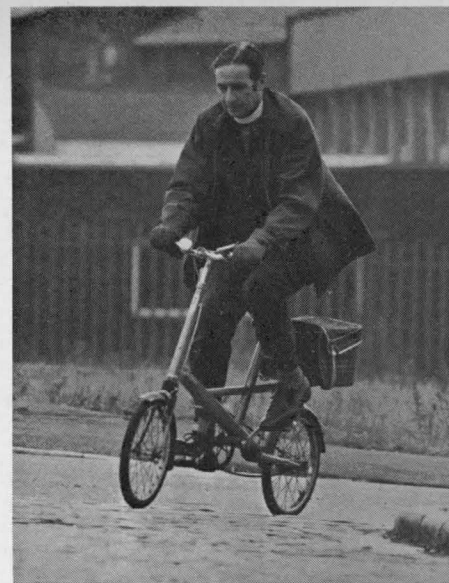
Dr. Ramsey asked the House to direct that the measure be sent to Queen Elizabeth for Royal Assent. This was agreed to after general debate. The measure was then sent to the House of Commons.

Dr. Ramsey said to the House of Lords: "This is not a measure for disestablishment of the Church of England, nor is it a step towards separating the church from the Crown. Far from being a measure for abolishing the Book of Common Prayer (of 1662), it gives it a secure place which could only be altered by the action of Parliament."

The measure, which would give the General Synod more power in the control of worship and doctrine, contains several provisos to conserve the church's doctrinal identity, the place of the Book of Common Prayer, and the laity's rights.

Peers in the House would not be misled, Dr. Ramsey said, by talk about the "destruction" of the Prayer Book because safeguards for its use were strengthened. The place of the Prayer Book in the church's standards and its availability in the parishes would be alterable only if Parliament decided on this.

The legislation was some five years in preparation and, as one observer said, it was the finest of birthday presents for Dr. Ramsey to introduce in the House of Lords on his 70th birthday.



RNS

For some time a man named Stuart Yarworth Blanch drove to the outskirts of Liverpool, parked the car, unfolded a bicycle, and pedaled to his job as Bishop of Liverpool. As the man who has succeeded Dr. Donald Coggan as Archbishop of York, will he have time to continue this adventure each day? Known for his strong interest in evangelism, the No. 2 man in the Anglican Communion has brought a varied background to his new position—insurance salesman, RAF navigator, parochial priest, and academic warden.

MINNESOTA

Woman and Bishop Disagree on Disobedience Charge

The Rt. Rev. Philip F. McNairy of Minnesota claims the Rev. Jeannette Piccard has been "disobedient" to him. She disagrees.

But the bishop and Mrs. Piccard, one of the Philadelphia 11 who has taken the part of a priest at several services of holy communion, agreed that a church trial to settle the obedience issue would hurt churchmen in the diocese. This was made clear in an exchange of letters between them.

In a letter to her, Bishop McNairy said Mrs. Piccard had "three times violated the constitution of the Episcopal Church by ignoring the godly admonitions specifically directed to you by me."

He also said that she had three options: to desist from "further schismatic acts," to declare herself outside the Episcopal Church, or to face whatever happened if the bishop should refer "the statement charging disloyalty and disobedience to the Standing Committee for [its] investigation."

(The bishop had already received a presentment against Mrs. Piccard for her part in the eucharist observed in Riverside Church, New York.)

Bishop McNairy said he did not want to see the third option followed. "The media have feasted on our internal struggle," he said. "Such a trial would cripple us in Minnesota, creating great division

and leaving you in a position where it would be difficult for you to function even as a deacon in this or in most dioceses"

Mrs. Piccard replied that she had "never willingly or deliberately" disobeyed the bishop.

She acknowledged that she had received the bishop's letter asking her not to take part in the Philadelphia service but did not consider it a command not to take part.

"The godly admonition" she had received prior to the Riverside service, she said, was "addressed to a deacon not a priest. . . . I did not function as a deacon in the Diocese of New York and so did not disobey. . . ."

Mrs. Piccard said that in New York she "functioned as a priest with the pre-knowledge and, therefore, tacit consent of the Bishop of New York. . . ."

She rejected the first two options as outlined by Bishop McNairy. Of the third, she said it was not her option but the bishop's. She hoped he would keep the presentment "on your desk and that we somehow may find another option."

Mrs. Piccard suggested that the bishop "regularize" her ordination and that of the Rev. Alla Bozarth-Campbell, another Minnesota member of the Philadelphia 11.

NEVADA

Episcopalians Aid Roman Catholics

The Diocese of Nevada gave the Roman Catholic Diocese of Reno \$5,000 to help in its recovery from financial loss suffered in the collapse of the St. Joseph Trust Fund last summer.

The Diocese of Reno was one of the two largest losers in the investment fund failure. It had invested more than \$2.5 million from the sale of bonds and with the collapse was faced with a \$3.55 million liability to its bond holders, along with \$312,500 in annual interest payments, with no funds to meet the obligations.

According to the Rt. Rev. Wesley Frensdorff, it was the hope of the diocesan council members, who voted unanimously the \$5,000 from the development fund, that the gift would be a source of encouragement and an expression of ecumenical brotherhood.

The Roman Catholic Church nationally gave more than \$1 million and has aided in making up the remainder of the liability with low interest and no interest loans to the Diocese of Reno.

Episcopalians recognized that while \$5,000 seems like a small amount compared with the debt still owed by the Diocese of Reno, it may allow the Roman Catholics to continue their ministry in a situation which might otherwise be curtailed.

The Most Rev. Joseph Green of Reno

said the gift would be of "considerable help" and called it "a tremendous manifestation of the truly Christian relationships that have always existed" between the two dioceses.

The Most Rev. Norman McFarland of the chancery office in San Francisco, administrator of the Diocese of Reno, called the gift an outstanding example of true Christian brotherhood.

GOVERNMENT

1973 Liquor Industry Tax Bill Sets New Record

A record \$8.8 billion in federal, state, and local taxes was collected from the sale of alcoholic beverages during 1973, nearly \$550 million more than in 1972, the previous record year.

This was the 16th straight record-setting year for such tax collections, according to the Distilled Spirits Council of the United States, Inc., Washington, D.C., which reports these statistics and others in its 39th annual edition of *Public Revenue from Alcoholic Beverages*.

The alcoholic beverage industry continues to be the nation's third largest contributor to federal, state, and local government tax-collecting units, after corporate and personal income taxes, the council asserts.

Of the \$8,862,429,576 in taxes collected nationwide from the sale of alcoholic beverages last year, \$5,415,932,900 was collected by the federal government.

Some 73% of that came from the sales of distilled spirits, 23.2% from beer, and 3.8% from wine sales.

The six states with the highest tax collections from the sale of alcoholic beverages (in order) are New York with \$353,493,421; California, \$277,039,624; Ohio, \$200,898,889; Florida, \$199,817,271; Pennsylvania, \$186,355,203; and Michigan, \$181,608,746.

CHURCH AND STATE

Gov. Reagan Urges More Church Involvement in Social Action

Outgoing California Governor Ronald Reagan has suggested that churches might be better equipped than government to solve America's social problems.

The governor, a Disciples of Christ layman, told a convention of the Layman's Leadership Institute: "I wonder if this isn't something all of us in all our churches—from the layman's standpoint—should investigate."

He continued: "We should inventory the strength and the wisdom and the talents and the skills that we have to see if there aren't a great many things we have shoved off on government today that are our responsibility.

"And if we just move to take them over

we might find that government would shrink and we would have a true separation of church and state and we would be carrying out and fulfilling our faith and our mission."

Mr. Reagan cited welfare as an example of something he believes government does badly.

"Government welfare programs tend to encourage people to fall into a pattern," he said. "The poor are mobilized to share people's earnings and remain on welfare for two or three generations."

The Mormon church has a workable volunteer welfare program for the needy, he said, and stressed that the Mormon approach does not strip a recipient of dignity as a person.

LAYMEN

British Astronomer Prepares for Ordination

David Peat, a Cambridge University astronomer, will be ordained an Anglican priest next year. The British scientist was interviewed in Denver, where he was a speaker at the International Colloquium on Cosmology, History, and Theology at the University of Denver.

"Cosmology points me toward the church," he declared. It is "almost like the star that pointed to the infant Christ. . . . I just waited until my personal growth had reached the right point, and until I could get some time off to study theology.

"The motivation for a scientist is the desire to relate to the environment," he said. He described God as "the totality of all things" who "manifests himself to us in our relationship to nature. . . . If the individual is willing (and it is his choice) to participate, he can become part of the nature of God. He can, in fact, be divinized. It's man in God and God in man. The individual can only realize his full potential if he is in union with God. You can't separate man from society as a whole because the individual cannot be wholly developed unless he relates to society."

In the same way, Mr. Peat said, the scientist "is tied up with the whole society. He's part of it. Because, first of all, the scientist is a human being."

Mr. Peat suggested that the interconnection between God, society, and individuals could be described as the heaven Christians believe in. "It will be a perfect union between God and man," he said.

ECUMENISM

Church Union Seen Benefiting Blacks

Six South African religious bodies have accepted a "Declaration of Intent to Unite." The proposed United Church of Southern Africa would have about 4

Continued on page 13

AN EPISCOPAL GAMBIT

By HAROLD BRUMBAUM

If anything before the last Convention was touch and go, and if anything facing the next one is bound to be, the priesting of women has to be it. For everyone at Louisville promoting the cause, someone else was glad to give him God's opinion with an execrative eye. And as for the swing vote, represented by your rank and file deputy, such inscrutability was his as the Theban Sphinx would have had to admire. So the stand-off ballot, when it came, brought no particular surprise.

It did, however, give rise to a bothersome stir. Here in (or better, at) its wake you heard a stifled grief, a souging over broken hopes and disappointed dreams. While there, the gabble of sounds people make when barely missed by a ten-ton truck. From certain quarters, too, the proclamation of a holy war, of which the broil in Philadelphia perhaps comprised the opening round—a warning shot, with lots of mustard left where that came from.

Looking ahead to the next Convention, and wondering what might keep it from looking like another Circus Maximus (in the spirit of '76, of course), one must now more than ever pin his hopes on the report being prepared for it at Bishop Allin's request. What tarnishes any such hopes, however, is the limited scope of his charge, which called merely for a look at "contemporary Christian sexuality" as it might affect the priesthood, and neglected to ask what it might have to do with the episcopate as well: a neglect which, if not remedied, must make any action brash, if not altogether irresponsible.

The Rev. Harold R. Brumbaum is rector of Christ Church, Los Altos, Calif.

Nor, short of divine intervention, may we look for such amends to be made. For there were those at Louisville—some of them wielding no small clout—in whose book priest and bishop are discontinuous species (put them all together they spell *clergy*, right enough, but only in emulsion), and who were accordingly prepared to open the priesthood to women if the fraternal order of bishops might be left intact. Under the guise of *noblesse oblige*, that is to say, Black would offer up a pawn—to bottle up White's queen.

Now, no doubt that kind of gambit might have some appeal as one of those settlements-out-of-court at which we Anglicans have long been known to excel. The trouble is that it just won't play. For not only does it treat the hapless pawn a bit abruptly; it also smacks of *machismo*, of a certain lack of hospitality toward the queen. Wondering what it is your bones are trying to tell you, you recall the signs that used to appear on fraternity row at houseparty time: "Ladies on the First Two Stories Only, Please." Then it hits you: that in a church with a three-decker ministry like ours, the name of the game isn't Who's Got the Priesthood at all, but King of the Hill. That since from the time things first got organized and settled down (*i.e.*, about the second century) the episcopate has been the *fons et origo* of our gravitational concept of ministry. Any inquiry into priesthood and the sexual factor, far from ignoring it, needs to begin there: that, in a word, "What about bishops?" is, or presumably ought to be, the substantive question before the church today.

That this question has many approaches is perhaps to say the surest thing about it. Related as it is to our understanding of a diocese, it is political. Having to do

with the care and keeping of the flock, it is also pastoral/sacerdotal. (What constitutes a "viable diocese" depends in part on what you take to constitute a viable episcopate: for instance, on how much you want your bishop to go about making eucharist, teaching, visiting, and yes, confirming his people.) Having to do with iconology (keep your eye on this one), it is visceral/subliminal. Concerned as it is with the apostolic call to witness, it is prophetic/evangelical. In these and still other forms the question is pressing itself upon the church right now, and such answers as are devised will reflect our understanding, not only of holy orders, but of the church itself.

Nowhere does this concern present itself more poignantly—or urgently—than in those areas which, from our beginnings, have been considered the bishop's private preserve: in his capacity, of course, as the minister who ordains and confirms. And both are in a state of disrepair.

That this is so of confirmation is a fact whose impact is only now being noticed by the parish down the block. Signaled by a faint flash of light over Louisville when the bishops and deputies (no few of them, it turns out, acting unawares) authorized Prayer Book Studies 26, the shock-wave is just beginning to rattle our naves. For it appears that priests are now enabled (and well advised) to do what bishops alone once did but normally no longer will: to chrismate and confirm. Putting it for emphasis outrageously: if the medieval mass-priest had "God in a box," your resident clergyman may now, if he likes, have his bishop there, by virtue of that little stock of ointment in the ambry.

With respect to ordination (which is

where we came in), things look if possible untidier still. As to the ordering of deacons, to be sure, that office seems reasonably intact—precisely, it may be, because it was designed to handle temporalities which the apostles had good reason to farm out. The ordaining of priests, on the other hand, goes to the heart of the question. For not only does the meaning of that act determine the ordinand's sacral identity, the ordinary is also in large part reliant upon it for his.

Put another way, to make sense of the statement *a bishop ordains a priest* we need a fair reading on the parties at both ends of the line, both as to their separate competencies and their common intent. What, then, is this shaman we call *priest* in the rash notion that we are saying something? What more than someone in a kinky collar who, for whatever reason, has this curious need to be of help? Seeking to find themselves now in the "character" of their office (a rose is a rose . . .), now in its exercise (a priest, like a dentist, is what he does), even those so classified commonly differ over who and/or what they are.

As we cast about for this answer, there is one understanding we must defend as if it were the castle keep (because in this case it is): that the tools of the trade for this priest we refer to are bread and wine; and that the hands in which he holds them are those of his bishop *in absentia* — and more again than that, the high priestly hands of Christ himself, in whose stead, the surrogate of apostles and bishops before him, he stands, not merely as of man but as of God— three times removed and immediately. By grace? By genealogy? By thunder! And this being the fact of the matter (we come to the punch-line), it follows that the primary question with respect to sex and orders is not whether a woman *may* be a *priest* but whether she *can* be a *bishop*.

Reflecting on such mysteries, I know I understand them only as a fly appreciates flypaper: he knows he's stuck with something he knows not what. Which is precisely the point. These mysteries must be probed before surface matters like polity safely can be. How many fathoms deep the answers lie is yet to be told. Those waters have yet to be sounded. But this seems certain: that since the priest inherits his (or, come to that, her) "shape" and *persona* from the Lamb by way of the episcopate (as the wool out of which he is woven), the modification of either order must disrupt our understanding of both, if not our Christology as well — and this in ways we have not even started to plumb.

No doubt decisions of great moment, inevitably painful to someone, must and finally will be made, and the church will get what it wants. But the exercise of circumspection now should help assure that what it gets is what its Head has in mind for it too — and just might have had all along.

150,000 Lost Members

By FREDERICK M. MORRIS

I understand, Parson," said the junior warden, "that only the evangelism churches are prospering these days."

"You mean the evangelical churches, don't you?" replied the rector.

"Well, whatever the right word is, I mean the churches that put religion first."

"What do you mean by 'put religion first'?"

"I mean relating people to God and Jesus Christ. Isn't that what religion means?"

"Yes, but what about helping the poor and powerless. That's religion too, isn't it? You believe in that, don't you?"

"Of course I believe in that! That's like believing in motherhood and freedom. Everybody believes in that. And, what's more, I believe the church must work harder at that than it used to. But in doing it, the unique priority of religion must not be crowded out. I am satisfied that that has happened in recent years and I fear it has cost the church dearly. I am told that the Episcopal Church has lost 150,000 members in the last year. Is that true?"

"I really don't know although I have heard the same report. Church statistics are notably unreliable but I suspect there has been serious attrition of late. Do you suppose it has been because of the loss of evangelical emphasis?"

"I would guess that that has had a lot to do with it. And I suspect the Green Book has played a considerable part too. It seems to me that we must get back to working harder at recruiting new members the way we used to before the GCSP got in the way."

"But you just said the church must work harder than it used to at helping the poor and the powerless, and now you say the GCSP got in the way of the church's main business. How come?"

"Well, I go along with the former P. B. on the idea of doing more for the poor and powerless but I think the church has done a lot more in the past than he gives it credit for. But anyway, I do buy the

The Rev. Frederick M. Morris, retired rector of Saint Thomas Church, New York City, makes his home in Larchmont, N.Y.

idea of the GCSP just so long as it doesn't crowd out the evangelism or evangelical business or whatever the right word is. That's confusing, isn't it, Parson? This evangelism-evangelical business. I wonder how many laymen know the difference in those words? When the Executive Council survey was taken last year and the report came in that the majority of members all over the country want more education and evangelism, I bet most of the laymen intended what is meant by evangelical and that they want education about how to be related to God and to Christ. What do you suppose the church will do about that survey?"

"Well, of course we can't be sure, what with a new P.B. and all. But there is a pretty strong tendency in any bureaucracy to suppose that every need and every venture can be satisfied with a new department and with a new executive secretary. I suspect we shall have two new departments—one for education and one for evangelism. What do you think the church should do about it?"

"I think we should do whatever it is that the evangelism—I mean evangelical—churches do. That seems to work. Just what do they do, Parson?"

"I am not too sure about the details but I believe they concentrate on preaching the gospel, on intercessory prayer and personal witness as to what Christ means in their lives. I believe they build their whole program around Christ and never let each other forget that he is the heart and soul of the whole business.

"They don't go in for pomp and prela-cy, or bureaucracy, for that matter. They do seem to be growing and expanding if we can believe what we hear and read. And it does seem very reasonable for the Episcopal Church to examine and to profit by what goes on in those churches."

"Parson, all that is what I have always supposed evangelism meant. I am sure it is what the people of our church were asking for in the survey made by the Executive Council. Do you suppose our leaders heard the message?"

"Bill, I wish I could be sure of that."

"If they did hear it and do something about it, we'll soon bring back the 150,000 and begin to grow again."

EDITORIALS

Holy Innocents — Then and Now

Within recent weeks we have published on our covers several heart-rending pictures of children suffering from dire hunger and want. If you find such pictures painfully disturbing at this joyous season we understand and sympathize—for we do too.

But in the Christian calendar Christmas Day is followed in very short order by Holy Innocents Day on December 28. That it fell out thus in the evolution of the Christian year was God's design rather than man's; and surely it is meant to tell us something. The Holy Innocents were the babes who were slaughtered by Herod's cruelty. These pictures we have been publishing are of children victimized by the indifference of those who have it within their power to make life abundant for all children of the earth.

Our observance of Holy Innocents Day, 1974, must be hollow indeed if we fix attention so exclusively upon the victims of Herod's decree that we fail to see the task to which our Lord calls us today—the task of providing for children all over the world a chance at life that will be more than mere physical survival of the present food crisis. At this season there needs to be an urgent and sacrificial commitment, in the name of the Holy Child, to providing for all children—not simply our own—the means and the material for growth into the life that God wills for all his people.

If in 1974 we rightly remember before God the holy innocents of old, by caring for those of now, the honored Guest of Christmas Day will know that we have got his message.

Electing the Right Deputies

At its last convention the Diocese of Chicago approved a resolution which puts that diocese on a course which we hope all others will follow. It proposes that nominees for election as deputies to the General Convention be asked to declare to the convention their stand on the "larger issues" that will be dealt with at the GC.

It is by no means a new idea, but generally whenever proposed it has been rejected on the ground that the members of General Convention are not "delegates" but "deputies" and therefore it would be inappropriate for them to commit themselves to a position on an issue in advance of its being presented to them in the convention itself. This distinction between a deputy and a delegate is a distinction without a difference, as we see it.

With those who argue that it is wrong to try to tie the hands of a member of the GC by extracting from him a prior promise to vote in a given way we have no quarrel. But the Chicago resolution calls simply for a public declaration of stance on a "larger issue" such as the ordination of women to priesthood or episcopate. The deputy must represent the people who send him to the convention no less than would be true if he were a delegate. They have every right to know his essential stand on any of the larger issues in itself, before they elect him to represent them.

We commend this approach to all the dioceses and all those who will be electing deputies to the 1976 General Convention.

The Innocence of the Nativity

Lord, God alone, high, exalted,
clothed in dazzling light: no
one has seen you at any time.
Your ways are past finding out.
You are too wonderful for us.

But we are yours. You made us, and our hearts are restless until they rest in you. You know our kind, and we long to know even as we are known. We come to you for help. Lord, open the eyes of our faith until we see you in all your works.

Lord, we have heard the ancient words of faith. " 'Let there be light.' And there was light." " 'Let us make man in our own image.' And it was so": a man and a woman, male and female, crowned with glory and honor, little lower than the angels. Love leaped from heaven to earth. The word was made flesh. The morning stars sang together for joy. Light was kindled in the temple. A star shone in the east. The earth was flooded with your glory. Grace and truth came among us. Faith sprang to life.

But Lord, we have also heard the words of sorrow:

A voice crying in Ramah,
Rachel weeping for her children.
And she would not be comforted,
For they were no more.

A king, furious in his rage, gave orders: "Shoot the babies, murder the innocents, destroy the children." And one alone was spared. Lord, who can believe when one lives while many die? And who can be innocent if the innocent are allowed to perish? And who can this be who dares be spared at such a cost? The lucky one who escapes because others are trapped? Or the holy one who lives only to lay down his life for others? Words of sorrow question us, Lord, and we are perplexed. Rachel weeps across the earth, and we grieve with her.

Lord, we want to make merry. But we are sad. We want to dance but we limp. We want to believe but believing words stick in our throats. We can bring you only mixed gifts; joy and grief, hope and despair. Take such gifts as we have. Use them for holy things these holy days. Use them to purge us and this land of bitter things. Use them to nurture compassion in our hearts. Use them to love us until we love, freed from every hate, from every greed, from every fear. Use them to make peace in the earth.

Use them, Lord, to draw us to yourself, where with angels and archangels, shepherds and kings, weak and strong, we may praise you and say:

Glory to God in the highest,
And on earth peace among men.

(The Rev.) R. FRANCIS JOHNSON
Connecticut College, New London, Conn.

million members, most of whom are black.

The six churches are the Anglican Church in the Province of South Africa, the Methodist Church of South Africa, the United Congregational Churches, the Presbyterian Church of Southern Africa, the Bantu Presbyterian Church, and the Tsonga Presbyterian Church.

The next step in unity progression is expected to be the uniting of the United Congregational Churches with the three Presbyterian groups in 1977.

When the large over-all union is complete, the new church will have bishops who will hold pastoral rather than administrative functions.

Present plans call for small dioceses of local churches organized into regional conferences. At the top will be a General Assembly.

The Rev. Abel Hendricks, president-elect of the Methodist Church of South Africa, said new hope would be given to South African blacks by the union, because it would provide opportunity for people of peace and goodwill to work together for racial equality.

Mr. Hendricks is the first colored, or brown, clergyman elected to head the largest religious body in South Africa.

Anglican/Orthodox Consultation States Purpose

A Common Statement of Purpose and a program of theological studies were agreed upon by the Anglican/Orthodox Theological Consultation in the U.S. at its recent meeting.

The consultation is sponsored by the ecumenical commission of the Standing Conference of Canonical Orthodox Bishops in the Americas and the Joint Commission on Ecumenical Relations of the Episcopal Church.

Ultimate purpose of the consultation is full union of the two communions.

Under discussion were reports on questionnaires sent to Episcopal dioceses on relations with the Orthodox, and "sociological and cultural conditioning factors in Anglican/Orthodox relations."

The next consultation, set for October, 1975, will be concerned with tradition and historical-critical method in the two communions; secularism; and the practical meaning of the eucharist.

Anglican members of the consultation are the Rt. Rev. Donald Parsons, and the Rev. Frs. John Andrew, Harold J. Berman, Winston F. Crum, Robert H. Greenfield, James E. Griffiss, Jr., William A. Norgren (secretary), Richard A. Norris, Jr., Lloyd G. Patterson, Jr., David A. Scott, Robert E. Terwilliger, and J. Robert Wright. Ex officio members are Dr. Paul Anderson and Dr. Peter Day.

BRIEFLY . . .

■ Auxiliary Bishop T. S. Joseph has been named Bishop-elect of the Central Kerala diocese in the Church of South India. He is believed to be the first diocesan from a convert family in the united CSI formed by union of Anglican, British Methodist, Congregationalist, Presbyterian, and other churches.

■ Plans are underway for the observance of the 50th anniversary of the Diocese of Leicester in June. While it existed as a separate diocese in the Middle Ages, Leicester was under bishops in Lincoln and Peterborough for many centuries until it was restored by King George V in 1926. Christian outreach and witness will be major themes of the celebration.

■ Two prominent Church of England bishops have rejected substantial salary increases and asked that the money be assigned to their diocesan stipend funds where they will benefit the clergy as a whole. They are Bishops Eric Treacy of Wakefield and Gerald Ellison of London. Bishop Treacy commented that "for the good of the nation we have got to be prepared to live on less." He receives an annual stipend of \$9,564; Bishop Ellison's stipend is \$15,608.

■ Lutheran Bishop Helge Brattgard of Umeaa, Sweden, has warned against what he calls "Geneva-ization," a reference to the fact that that city houses the headquarters of the World Council of Churches, the Lutheran World Federation, and other church groups. He said international church meetings are "too much dominated by the west," and voiced a fear that the 1975 Assembly of the WCC might be "firmly steered" from Geneva although it will be held in Nairobi, Kenya. "It is extremely important," the bishop said, "that African churches find their own way without interference from outside."

■ Anglicans and Roman Catholics are building a 1,200 place secondary school in Cheltenham, Gloucestershire. Maj. Peter Birchall of the Gloucestershire County Council said news of the project had provided the community with a red letter day. "Years ago this kind of cooperation would never have happened," he said.

■ Bishop Stephen Gill Spottswood, 77, board chairman of the NAACP since 1961, died of cancer Dec. 1. The retired leader of the AME Zion Church was considered a moderate in the racial problems of the 1960s. He was never comfortable with organized militancy for he preferred legislative and judicial processes and felt that the economic boycott was a more effective tool.

recognize that the inspiration concerned God and his nature, will, and action, but in the expression of that tremendous inspiration men were constrained, as was our Lord himself, to use figurative or parabolic forms to convey the inspiration of other men because of their human limitations.

(The Rev.) BRADLEY T. SCHEER
St. Mary's Church

Eugene, Ore.

"MISSal . . . PerSONal"?

Perhaps someone should point out to Ms. Suggs [TLC, Nov. 24] that if the word "hymnal" is sexist, so is the word "missal." The way I see it the debt is cancelled.

(The Rev.) ROSS MACK
Trinity Church

Wauwatosa, Wis.

How about *Personal*? I have long wondered why Women's Lib insists on its use. *Per-sons* is about as masculine as a word can sound, isn't it?

PORTIA MARTIN
Richland Center, Wis.

Re "Around and About" [TLC, Nov. 24]: May I suggest that if Margaret Bates Suggs is troubled by the word hymnal and wants to change it, that she first write to the U.S. Meteorological Service and petition them that as of January 1, 1975, the service begin naming our tropical storms himmicanes, and the third shall be called Carroll. I then shall banish both of you to the Hermalayas.

ROYAL B. DUNKELBERG
Prescott, Ariz.

You request help with the "him" sound in "hymnal." As you know, our word "hymn" comes from ancient Greek wedding songs in honor of the god Hymen. A wedding needs both a Mr. and a Ms. Therefore "hymn" and "hymnal" represent both halves of mynkind. I think we have here a solution to a larger problem if we spell all those awkward words with a "y": chairmyn, laymyn, barmyn, oarsmyn, clergymyn, mynkind, and the rest. Eureka!

JEAN S. DAVIS
Aurora, N.Y.

Re Mrs. Suggs' difficulty with the word "hymnal" [TLC, Nov. 24]: How about eliminating the words, publish only the melodies and call it *The Humnal*?

NANCY WATT
Palm Springs, Cal.

Mrs. Suggs is willing to withdraw her motion — for the present. She says she's sorry she brought it up. This I doubt. Ed.

Community

I read with interest Fr. Claudius' article [TLC, Dec. 1] on community. I would like to refer to the Constitution of the United States to fortify his argument. To begin with, the constitution had to be adopted by nine of the 13 original colonies, or about 70%. Further, to amend the Constitution, it is necessary that action be initiated by a two-thirds vote of both houses and to become

law, it must be accepted by three-fourths of the states. We do not lightly give or take away from our Constitution and our rights. Further, in cases of treaties, they must be approved by two-thirds of the Senate members. If you are going to commit my blood and my goods, it cannot be by a simple majority in a Senate approved treaty. In this supposedly very democratic land a simple majority just does not always apply in some very important areas. I say all this to support Fr. Claudius when he says, "For a community to be a true community it must show a substantial majority is in favor. . . ." Effective democracy or community does not come about by a 51% vote. But a lot of division does.

(The Rev. Canon) DONALD E. BECKER
Raytown, Mo.

Oaxtepec

I note with interest the final three paragraphs of Fr. Simcox's report of the House of Bishops' meeting in Oaxtepec [TLC, Nov. 10]. It certainly was not a vacation type junket or needlessly expensive and Oaxtepec is a lovely place set in the midst of the rolling green hills and mountains of southern Mexico. What was not mentioned was that Oaxtepec was built by the Mexican government for workers. It is one of the many vacation centers for the laboring classes. Oaxtepec was built provisionally for the Olympics with the idea of turning it into a permanent resort administered by the Instituto Mexicano de Seguro Social, which, unlike the U.S. Social Security system, concerns itself with medical programs, culture, and recreation, as well as pensions.

In addition to holding the meetings in beautiful surroundings, being nourished by wholesome Mexican food, being given every courtesy possible by the IMSS staff, our bishops were able to see first hand what the Mexican government is trying to do for its people.

With equal interest, I note the article, "A New Style for the Episcopacy" [TLC, Nov. 17]. The day may not be too far off when such hopes become realities in the life and ministry of our bishops and the personal lives of our hierarchs may be a witness to faith as well as works instead of a testimony to good taste. If this be so, it may just be that the decision to hold the House of Bishops' meeting in Oaxtepec was that very step needed to go in the right direction of leading our prelates to be what they should be — shepherds for the whole church and not a select portion of it.

(The Rev.) JOHN P. BLACK
Holy Cross Church

Acapulco, Mexico

God—or Cosmic Zombie?

The latest issue of the magazine *Ms.* contains a collection of articles dealing with the Episcopal Church's latest rage—the priesting of women. The most intriguing one is by Malcolm Boyd. After a beautiful argument in favor of incorporating the special talents of our sisters in Christ into the priesthood, Fr. Boyd goes on to say that the presence of women priests will help us to see the feminine side of God and that this enlightened view should lead to a richer, healthier Christianity. Well, it sounds very good, even noble, until you think about it.

Does this man have any idea of the "spiritual surgery" that would be required to achieve such an end? The genius of Christianity is that we believe that God has been manifested to us as *anēr* as well as *anthropos*, that he is not some sort of amorphous divine concept devoid of personality. The sacraments affirm that the Incarnation is not merely a clause of the Nicene Creed or a theory but that it is historical fact. The ordination of males to the priesthood is an affirmation of history and faith. Fr. Boyd is apparently suggesting that we trade in our antiquated, concrete Christianity for an "improved" impersonal religion which retains some recognizably Christian features, and he is no doubt ready to inaugurate such changes at the expense of the faithful. Those of us who know God to be the Lord, Master, Companion, and incarnate Christ will not accept Fr. Boyd's "cosmic zombie" nor will we accept the perversions which stem from it.

DONALD L. RICE

Georgia Institute of Technology

Atlanta, Ga.

The Episcopalian

I write in response to Clara S. MacVickers [TLC, Nov. 1] who is angry because a recent \$20,000 United Thank Offering grant went to *The Episcopalian* instead of to "true missionaries, male and female, who are really working in God's vineyard." (Emphasis hers.)

No motivation short of a sense of mission and ministry could keep on the job the particular men and women who continue to produce *The Episcopalian* for the church whose General Convention created it.

Like people called to other domestic or overseas fields, these missionaries—despite discouragement now and then—persist in the work they have been given to do, for the vineyard at large and from that segment of it known as Philadelphia.

Let all of us who have found our Christian vocation in journalism be judged by the Lord of the vineyard, according to our fruits.

ISABEL BAUMGARTNER

Editor, *The Tennessee Churchman*
Kingsport, Tenn.

1500 Gozinta . . .

Has it occurred to you and many others that the offering collected or at least that part of it offered further to the Presiding Bishop from the reprehensible service at Down-by-the-Riverside was mighty skimpy considering that it came from *liberals*? Let's not quibble that many poor people attended the service. Most of them were not poor. Perhaps not affluent, but not poor, financially.

No one has disputed that 1500 people (excuse me, persons) attended the service during which three women took the role of authoritatively ordained priests to officiate at a service of holy communion. Figure it out! 1500 people parted with an end result of \$672. As I recall my gozintas from the little red school house this comes to 44.8 cents per liberated liberal person.

Was this before or after expenses? Was it a tithe? If so, 5 percent after taxes, or 10 percent before taxes? Let's know more about the true workings of female libbers in round collars and their followers.

CLARA S. MACVICKERS

Rochester, N.Y.

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THE JOY OF BEING HUMAN: Reflections for Every Day of the Year. By Eugene Kennedy. The Thomas More Press. Pp. 254. \$12.95.

The Joy of Being Human is a book of daily meditations with a difference. It is written by a Roman Catholic priest psychologist, and although the Christian orientation is plain, the thoughts for each day are directed toward self-knowledge. The insights are informed by contemporary psychology. In this they are unlike traditional spiritual meditations. The fairly sophisticated intellectual tone may please some readers, while the soft-pedaling of more stylized prayerful devotions may disappoint others. But the reader who finds the general approach congenial will find the reflections well done.

The volume is also distinctive as a rather expensive, large and heavy hardback. Most daily meditations come one to a page in pocket-sized booklets that can be carried along and finally discarded. These meditations vary in length from a brief paragraph to well over a double columned page. The investment in this kind of edition seems to imply repeated reading, either in more than one year or by more than one person. Far from being a pocket edition, it is too heavy and bulky even to hold easily.

The author reflects his Roman Catholic background, but not in a way that would distract readers from other traditions. Perhaps his free ranging perceptiveness about our human needs is partly in conscious contrast to the traditional late medieval devotional style that so many of our Roman brethren have found constricting. But it also lacks a full sense of continuity with the old. In this it is in the mainstream of the post-Vatican II reaction away from legalistic formalism, in which it is still difficult to synthesize the new liberalism with enduring conservative values. Along with his joyful appreciation of the new freedom in his church that allows for such a refreshing series of meditations, Fr. Kennedy may carry his optimistic Christian humanism a bit too far. The shadows of sin and of the apocalypse may be deeper in the real world than he would like to acknowledge.

(The Rev.) DON H. GROSS
Pittsburgh Pastoral Institute
Pittsburgh, Pa.

THE CRUSADERS IN SYRIA AND THE HOLY LAND. By R. C. Smail. With photographs and line drawings. Praeger. Pp. 227. \$12.50.

The Crusaders in Syria and the Holy Land is an introduction to the archaeological remains of the crusaders' settlement, and is one of a series of volumes on *Ancient People and Places*. Dr. Smail, of

Cambridge University, summarizes the historical background of the crusades and the four Latin settlements of Jerusalem, Antioch, Edessa, and Tripoli from 1098 until the final loss of Acre in 1291.

Two international orders of note resulted from the Eastern settlements. In the early 1100s, a group of knights pledged themselves to policing the roads to Jaffa and Jerusalem for the protection of pilgrims. They lived near Solomon's Temple in Jerusalem and accordingly, called themselves the Knights of the Temple, or the Knights Templar. The other order, the Hospitallers, came into being about the same time for the purpose of serving the sick poor, but especially, the pilgrims. Both of these orders took monastic vows but were essentially military orders, and, importantly, grew into landed powers that acted as a check on the powers of the Christian (Latin and Syrian) monarchies of Syria and the Holy Land.

The Eastern Christians were used to living under either Moslem or Christian rule, but habits, custom, and language, as well as centuries of tolerant Moslem rule gave them more commonality with non-Christian rulers. They cooperated with Frankish Christian rule, but were never fully committed to it.

The Franks found the feudal rule and land system of the settlements similar to the ones they had left in Europe. The Eastern *iota*, or land grant, with its rights, profits, and obligations to give military service was similar, for instance, to the Saxon *bocland* charters of ninth and tenth century England.

More than half the book is devoted to the description of the visible remains: castles, churches, manuscripts, and particularly miniatures. The discussion is illustrated by ground plans and photos of the castles and churches and detail photographs of the miniatures. While the discussion is a bit dry, it is nonetheless concise and informative. From the archaeological remains and manuscripts, a picture of crusader society emerges as one that was essentially Western, influenced only moderately by the Levantine environment. The influence of Moslem and Syrian Christian art was slight; the greater influence was Byzantine.

It is not possible to cover here the many aspects of life and society in the crusader settlements presented in the book which, I might note, is not easy reading. It is however, a remarkably thorough introduction to the remains of a fascinating era, and its excellent bibliography should encourage those with an appetite for medieval history to make gluttons of themselves.

MARJORY A. GRIESER
Columbus, Ohio

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Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave. at E. 74th St.

Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-ford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

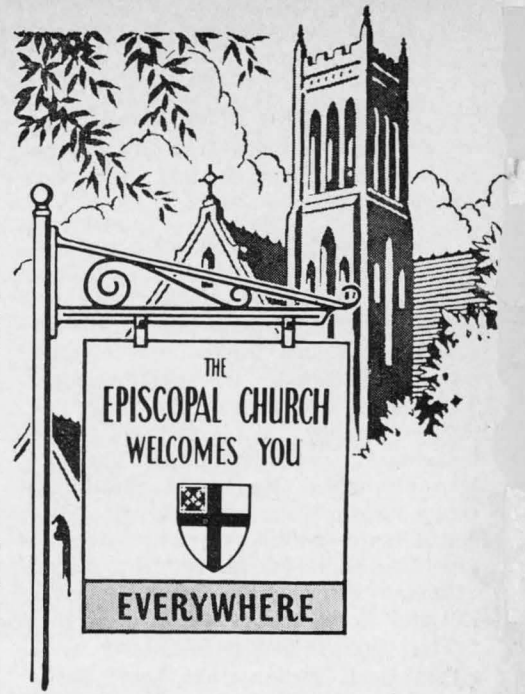
SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.



TRINITY CHURCH
STAUNTON, VA.



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

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat 6; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS

5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

STAUNTON, VA.

TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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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