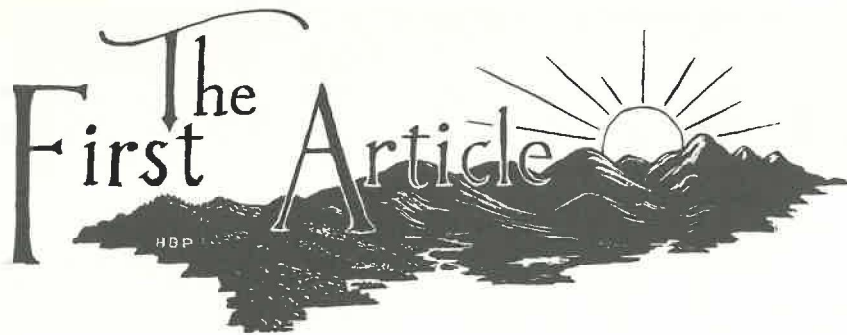


# the living church



*The Metropolitan Museum of Art,  
on loan from Trinity College, Dublin.*

**The Virgin and Child from The Book of Kells.  
(See Page 5)**



# The Living Church

Volume 175 Established 1878 Number 26

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

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## CALENDAR

December

- 25. Nativity of Our Lord — Christmas Day
- 26. St. Stephen
- 27. St. John the Apostle
- 28. The Holy Innocents

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

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

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This joyful feast of our Lord's birthday casts its own radiance on the doctrine of creation, and the feast itself is in turn illumined by that doctrine. St. Paul first wrote of Christ as the new Adam, and the theological understanding of the incarnation is, in part, derived from this mysterious insight.

Of the passages in which this theme is pursued, the most apt for today is the discussion in the fourth and fifth chapters of the Second Epistle to the Corinthians. Here Paul begins by comparing the spiritual darkness of those who do not believe the Gospel with the illumination and enlightenment of those who do. He speaks of "the light of the gospel of the glory of Christ, who is the image of God" (verse 4). This is indeed what we are celebrating today, and on the following days, as we keep the twelve days of Christmas.

Light and image are both distinctive terms in the creation story at the beginning of Genesis, and they prepare us for what is to follow as Paul meditates on creation in terms of the incarnation and in terms of his own life. Verse six is one of the most beautiful he ever wrote:

Seeing it is the God that said, "Light shall shine out of darkness," who has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Here we have the explicit comparison of God's first great act of creation, the making of light (Genesis 1:3), with the coming among us of Jesus Christ, in whose face we see the glory of God. We find this thought expressed poetically in the third stanza of the beloved early nineteenth-century carol, *Silent Night* (*Hymnal 1940*, no. 33):

Son of God, love's pure light,  
Radiant beams from thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at thy birth.

Much the same thought inspired Phillips Brooks half a century later

### The Living Church Development Program

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

Previously acknowledged	\$32,421.12
Receipts Nos. 19,980-20,136,	
Nov. 14-Dec. 2	3,205.25
	\$35,626.37

when, after having visited Bethlehem, he composed his famous carol, *O Little Town of Bethlehem* (*Hymnal 1940*, no. 21) with the words

Yet in thy dark streets shineth  
The everlasting light.

Going on in the fourth chapter of Second Corinthians, Paul pursues his meditation. We are only clay vessels (verse 7), as of course was Adam. We hope not to be found naked (chap. 5, verse 3). We are given God's Spirit (verse 5; same word as *breath* in ancient languages). And finally (verse 17) "Wherefore, if any one is in Christ, he is a new creation, the old things are passed away: behold, they are become new." Jesus was born many centuries ago, but to know him, to receive him, to have communion with him is always to "become new." The life he gives us is always new life; his covenant is always the new covenant. To the Christian, the awareness of Jesus as newborn among us is a disclosure of reality that never grows old.

The themes of creation, light, and image were taken up later in a most striking way in the first chapter of the Epistle to the Colossians. It is a passage we will be returning to again at a future time. It speaks of praying unceasingly,

giving thanks to the Father who has qualified us to share the inheritance of the saints in light; who delivered us from the dominion of darkness and transferred us into the kingdom of his beloved son, in whom we have the redemption, the forgiveness of our sins. He is the image of the invisible God, the firstborn of all creation.

(verses 12-15)

God first created us in his image, but in his incarnate son we see that very image itself. He is the plan, the pattern, the mold for true humanity. It is by being brought into union with him, by being conformed to him, that we become fully human in the way our Creator intended. As members of his kingdom, we share "in the inheritance of the saints," as the adopted brothers and sisters of him who is "the firstborn of all creation."

Let us partake of the joy of that glorious kingdom today, as we celebrate his earthly birth. May our Christmas this year be richly blessed through him who is the source of all blessings, and to whom be all praise and worship, in time and in eternity. Amen.



# LETTERS

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

## Navajos

Your beautiful and sensitive article "The Church Among the Navajos" [TLC, Nov. 20] is a work of art. I read it three times and having had the privilege of working intimately with the Navajo church for 16 years, can attest that every fact is true, and every opinion expressed is entirely appropriate.

Thank you for a superb article.

(The Rt. Rev.) JOSEPH M. HARTE  
Bishop of Arizona

Phoenix, Ariz.

## Egypt and Israel

In all the brouhaha—political, military and governmental—surrounding the visit (November 19—the Sabbath) of Egypt's president to Israel, a religious question seems to have been submerged: What are the biblical and theological implications of the fact that today Pharaoh is being welcomed to the Promised Land? I have posed this question to several of my friends and acquaintances and have not as yet received a substantive reply.

(The Rev.) WALTER L. LAWRENCE  
Holy Trinity Church

Collingswood, N.J.

Following the new two-year lectionary for the Daily Office, at evening prayer on November 20 I read this O.T. lesson: Isaiah 19:19-25. Ed.

## Church in Crisis

I agree with Mr. Francis' letter [TLC, Nov. 20]. The church is in a great crisis. Parishes, dioceses and friendships are being shattered; bishops are saying things like "Jesus was not divine until after the Ascension," and we are using the tools of the secular world to choose bishops and priests and to decide our "theology." Yet THE LIVING CHURCH

sounds as if "God's in his heaven; all's right with the world."

We are in agony and you refuse to see our agony. Give us teaching and devotional materials; tell us more about this Evangelical and Catholic Mission that hopes to reteach the basics of the faith and write a church school course that teaches the faith. Please don't pretend that nothing has happened.

ALICE WRIGHT

Seekonk, Mass.

• • •

There is a tremendous lot of pain and division in our church. I think this needs to be dealt with. I would hope that THE LIVING CHURCH would deal more with it because the magazine, and especially the new editor, would not seem to be strongly aligned with any one side.

In the September *New Oxford Review* is an article on the futility of ECM; in the January issue of the same magazine is an article "Liberation Theology" by Dale Vree. I should like to see a balanced publication like THE LIVING CHURCH handle material like this, so that a magazine not lined up with parties could handle the material in a less angry way.

There is so much room for hope in the present church; a look at the past 4,000 years makes one so aware that we have been in crisis before and God has always led his people to truth. But we cannot ignore the crisis.

JOHN MCANDREW

Newark, N.J.

*We regularly provide news of ECM. Its president wrote a statement on the House of Bishops meeting [TLC, Nov. 6]. We continue to give news, but try not to repeat what is already stated. Ed.*

## Meaning of Canon Law

Why haven't some of our legal eagles pointed out to our revered fathers in God the serious legal error in their letter to the church? They say: "... The meaning of a law involves not only the wording of the legislation but also the intent of the legislation..."

Facts are to the contrary. I believe that any person learned in the law will state unequivocally that a law is *what it says*, and not necessarily what the person drawing it up had in mind. Cases abound showing that courts refuse to hear interpretations of laws on the ground of something the proponent of the law had said or written. The court knows that the proponent might have changed his mind, or it might realize how difficult it might be to determine the intention of the proponent or the body which enacted the law, and accordingly confines its decision to what the law actually says, irrespective of opinions of those who enacted the law.

The House of Bishops may well have



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changed their minds, and they can, at the next Convention, retract the canon in question and restore peace to a bewildered church. May it happen!

(The Rev. Canon) H.B. LIEBLER  
Hat Rock Valley Retreat Center  
Monument Valley, Utah

### Negative Vote

The editorial on the meeting of the House of Bishops [TLC, Nov. 6] states that the Statement on Conscience was adopted "without contrary vote by the bishops." If "without contrary vote" means without a significant number of negative votes, the editorial is correct. If

"without contrary vote" means to imply a unanimous vote, the editorial is not correct.

As one of those who did vote against the Statement of Conscience for what I considered serious and substantial reasons, it would be helpful to the readers of THE LIVING CHURCH if you could clarify this statement.

(The Rt. Rev.) THOMAS A. FRASER  
Bishop of North Carolina  
Raleigh, N.C.

{ We are grateful to readers who help us  
keep an accurate record. Ed.

### PB's Statement

Though I understand your problems of space, I wish the entire text of Bishop Allin's opening address to the House of Bishops could be printed. I have seen so many little bitty excerpts and paraphrases of it that it is hard to understand exactly what he said. To say that he had "not yet been able to assent" to the ordination of women as priests doesn't convey quite the same impression as his saying that women "couldn't be priests any more than they could be fathers or husbands," but apparently he said both. And what did he say about ecumenical relations with the Anglican Church in North America?

A RELIGIOUS

{ We suggest you request a copy from  
your bishop, or from your diocesan  
magazine or newspaper. Ed.

### Cross-over Ministries

I appreciated your in depth interview with Fr. Rudd, the geologist-priest [TLC, Nov. 27], and I hope that you will do even more of this kind of reporting. It is high time that the church, through media such as THE LIVING CHURCH, recognize and celebrate the numerous, varied and significant "cross-over ministries" which serve to enrich the church as well as humanity.

Coming from a diocese where there are over 100 non-stipendiary clergy, nothing makes me angrier than to hear of instances where well-entrenched rectors are cold to and threatened by such people, men and women, whose ministries are overlooked and whose contributions of service are somehow suspected, living within our congregations.

My life as rector of a fine parish is presently enriched by a blueberry farmer priest with years of rich and varied service who works with me, in addition to a lay Christian psychologist, formerly a Jew, plus lay readers who do more than "perform" in services, several parish visitors, and the hopes of a "vagabond" priest who wants to tie in to a growing congregation with the good gifts for ministering he possesses and is willing to share.

Let us "true blue" clergy stop down-playing and doubting the importance of the non-stipendiaries who may after all have the *best* of two worlds.

(The Rev.) ROBERT W. ANTHONY  
Church of the Atonement  
Westfield, Mass.

### Standing for Prayer

Regarding your answer to the Rev. Leonard Ellinwood [TLC, Nov. 27, "Standing for Prayer"], do you realize how hard it is for older people to stand for long periods of time? Maybe they have poor balance. Maybe they don't see so far from the Prayer Book. (If it is a big edition they have to rest it on the back of the pew ahead.)

MIRIAM J. STEWART  
St. John's Church  
Bedford, Va.

The standing for prayer in the Eucharist is of great antiquity. There were few directions about kneeling in the 1928 Book of Common Prayer. We were all taught to stand for praise, kneel for prayer and sit for instruction—possibly good rules, possibly Victorian pious platitudes.

The Prayers of Consecration in the Proposed Book all have the direction, "kneel or stand," "stand or kneel." There are many witnesses to this standing, including the old Roman canon of the mass, the *Te igitur*. This prayer of great antiquity, compiled, as Pope Gregory the Great said, by some unknown scribe, has the phrase in the memento of the living, "et omnium circumstantium"—"and all those standing here round about."

When the custom disappeared, no one knows. It probably was the result of the elaborate ceremonial, developed in the late middle ages surrounding the narrative of the institution, consecration by formula, moment of consecration, genuflections and elevations, added to what is in essence a simple prayer.


(The Rev.) FRANCIS F. E. BLAKE  
Philadelphia, Pa.

### Wish

#### For Christmass

I would like to see  
a real-live mass of Christ-  
ians around this ragged globe  
in love  
with babes in muddy mangers,  
travel-weary wise old men,  
and smelly shepherds,  
not to mention  
the odd donkey here and there.

J. Barrie Shepherd



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# THE LIVING CHURCH

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## ART

### Books of Kells in the USA

Two volumes of the Book of Kells, an 8th century illuminated copy of the gospels is on exhibit at the Metropolitan Museum of Art in New York City until Jan. 15.

One of the most beautiful books in the world, it is the star of an extraordinary collection called Treasures of Early Irish Art, generously lent by the National Museum of Ireland, the Royal Irish Academy, and Trinity College. Four other precious illuminated manuscripts, the Books of Durrow, Dimma, and Armagh and the Stowe Missal, accompanied the Book of Kells. They traveled in cases that provided a constant humidity-controlled environment, with their own keeper, Stuart O'Seanoir, who will stay with them in America. The Metropolitan Museum has built a hermetically-controlled case to house the manuscripts, whose pages will be turned to display a different page each week.

The Book of Kells was illuminated by monks in the 8th century when Ireland stood alone as the preserver of western civilization. The book mirrors the unique culture and spirituality of the Celtic church, and it contains many pages of fascinating designs, pictures and strangely shaped letters.

The exhibit, sponsored by the SCM Corporation, contains 70 of Ireland's greatest art treasures, spanning 3000 years. As well as ancient jewelry, religious artifacts abound. One of the most beautiful is the Ardagh chalice, contemporary with the Book of Kells, which is one of the finest preserved liturgical objects from the early Middle Ages.

From New York the collection will go to San Francisco, Pittsburgh, Philadelphia and Boston, returning to Ireland in the summer of 1979.

## MINNESOTA

### Indian Church Dedicated

Indians from three tribes—Sioux, Chippewa, and Winnebago—sang hymns in their native tongues when the Mazakute Memorial Church, St. Paul, Minn., was dedicated by the Rt. Rev. Philip F. McNairy, Bishop of Minnesota.

The church is named for the Rev. Paul Mazakute, the first Sioux to become an

Episcopal priest. As a baptized layman he stayed with about 150 members of his tribe when they were interned at Fort Snelling after the Sioux outbreak of 1862 and later when they were imprisoned in South Dakota. He studied for holy orders in Philadelphia and built three churches for his people after he had been ordained. He died in 1873.

The Rev. Leslie Bobtail Bear, priest-in-charge of Mazakute Memorial Church, said the congregation was formed in 1971 because Indians found it difficult to fit into other churches. At first they met at the predominantly black St. Philip's Church and later at the headquarters of the St. Paul Area Council of Churches. Three years ago they moved into a small chapel at the present location.

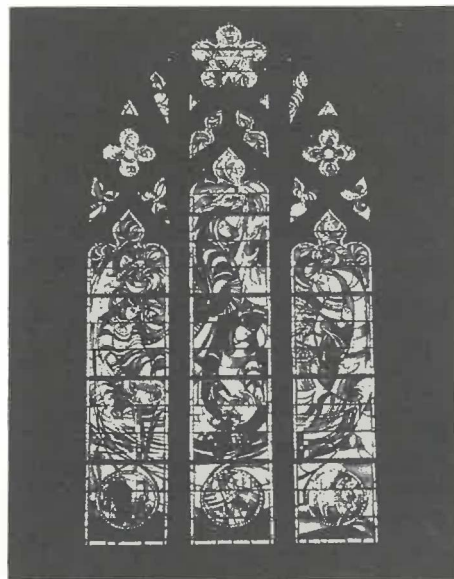
The newly dedicated church is an enlargement of the chapel. Funding for the project came from the United Thank Offering.

## WASHINGTON CATHEDRAL

### New Stained Glass Window

A stained glass window, commemorating the service work of the Young Women's Christian Association (YWCA), was dedicated recently at Washington Cathedral, Washington, D.C.

The window depicts women of the Bible, and was created by Brenda Welch



RNS

The newly dedicated YWCA stained glass window at Washington Cathedral.

Belfield and installed by Dieter Goldkuhle, both of Reston, Va. One lancet of the window, paid for by a group of donors for the YWCA, portrays Mary and Martha (Luke 10:38-42), another, Ruth and Naomi (Ruth 1:1-2:22) and the third, the discovery of the infant Moses by Pharaoh's daughter. The YWCA symbol is at the peak of the window and three pedellas depict contemporary women in activities related to the YWCA in many countries.

Linda Jane Clark, assistant professor of worship and music at Union Theological Seminary, New York City, gave the dedication address which dealt primarily with the story of Martha and Mary.

Mary is seen by Ms. Clark as a visionary and Martha as a worker. She said, "So we put Martha and Mary together: work and vision. One drags us into the fray and the other tells us where to look for what is necessary."

Ms. Clark reminded the congregation of the YWCA's stated principle to eliminate racism, and said, "Justice is not some abstraction; it is a quality of our lives based on the love we hold for one another."

## CLERGY

### John W. Suter Dies

The Rev. John Wallace Suter died on Nov. 27 after a long illness. He had been retired from the active ministry since 1958, and lived with his wife in Concord, N.H.

Dr. Suter was born in Winchester, Mass. in 1890, the son of a clergyman. He graduated from Harvard in 1912, and the Episcopal Theological Seminary in 1914. He was ordained to the priesthood in 1915, and served churches in Massachusetts until 1925, when he became executive secretary of the National Council's Department of Religious Education, which position he held until 1933. From 1933 until 1944 he was rector of the Church of the Epiphany, New York City.

An early advocate of an increased role for women in the church and for the reform of the Book of Common Prayer, Dr. Suter urged election of women to church vestries during the 1930s and 1940s. This idea was not endorsed by the church until the 1950s. In 1949, at an observance of the 400th anniversary of the Book of Common Prayer, he described it as one of the greatest books of all time but said it lacked specificity and rele-

vance to Americans. He urged modification of the legislative process for changing the book, describing the then extant procedure as "exceedingly clumsy."

Dr. Suter became dean of Washington Cathedral in 1944, and stayed there until 1950. From 1951-1957 he taught at St. Paul's School, Concord, N.H., and served also as rector of St. Andrew's Church, Hopkinton, N.H., where a memorial service was to take place on Dec. 3.

From 1942-1963, Dr. Suter served as Custodian of the Book of Common Prayer, a position his father had held before him. Custodianship has been an office of the General Convention since 1868. The custodian must certify the conformity of any new edition of the Prayer Book to the Standard Book. He also serves as Prayer Book historian and, in addition, is an ex officio member of the Standing Liturgical Commission. The present Custodian of the Book of Common Prayer is the Rev. Canon Charles M. Guilbert.

Beside his wife, the former Alice Hoyt Elmer, Dr. Suter leaves three children from his first marriage to the late Margaret Sturgis Suter.

## **SOUTHWEST FLORIDA**

### **Convention in Tampa**

In his annual address, the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, called on delegates to the ninth annual convention of the diocese for vision and direction to unify the wide-spread diocese. He suggested the building of a diocesan center to serve the many needs of the new diocese.

St. Mary's, Bonita Springs, Fla., was accepted as the newest organized mission of the diocese. The 1978 program emphasizing ministry was adopted and a budget of \$755,395 to support the program of the national church and the diocese was passed by the delegates.

Resolutions passed included a memorial to the 1979 General Convention to amend the National Canon 9, title III to read "No bishop of this church shall ordain or permit to be ordained within or for his jurisdiction, any person who avows himself or herself to be homosexual, or is known to him to be homosexual," and a resolution to participate in a year of study and commitment to the call to Venture in Mission.

## **SCHOLARSHIP**

### **Temple Scroll Important**

Israeli archeologist and Deputy Prime Minister Yigael Yadin believes that the Dead Sea Scroll he has been working on for ten years is a holy book having the same status as the canonical Pentateuch

(the first five books of the Old Testament).

Mr. Yadin, who has an international reputation for his research on the earlier Dead Sea Scrolls, says that the Temple Scroll (his term) is possibly the last of the scrolls to have been written. Mr. Yadin pointed out that it used regular script to record the divine name YHWH, unlike others of the scrolls which used a distinctive script to remind readers that the divine name was too sacred to be uttered. This means, he said, that the scroll, in which God speaks in the first person, must have been considered a direct revelation from God, on a level with the Bible itself.

The Temple Scroll is 28 feet 3 inches long, and Mr. Yadin said that it is the longest and perhaps the most important of all the Dead Sea Scrolls. According to Mr. Yadin's interpretation, the Essenes repudiated worship at the Herodian Temple, but did not reject temple worship per se, as the Christians later did. Much of the scroll is devoted to rules that the Essenes thought should be followed to build a temple and worship in it. It shows that temple worship was central for the Essenes, as for other Jews. Mr. Yadin suggests that the early Christians came into contact with the Essenes and turned their rejection of worship as it was practiced in the Temple in Jerusalem into a permanent rejection of any form of temple worship. His study of the Temple Scroll is scheduled for publication in English in several months.

Most scholars believe that the Essenes, a mysterious ascetic Jewish sect, wrote the Dead Sea Scrolls. The Essenes were wiped out by the Romans about 70 A.D., the year when the Romans under Titus destroyed the Herodian Temple in Jerusalem. The scrolls were hidden in caves in Qumran, near the northwestern shore of the Dead Sea. They were discovered in 1947. The Qumran collection has substantiated the reliability of traditional Bible texts and greatly expanded knowledge about ancient Judaism.

## **CHURCH OF ENGLAND**

### **Study of Christian Sexuality Authorized**

The Church of England will undertake a study of the entire question of Christian sexuality following passage of a resolution during the General Synod.

The Synod acted on a resolution introduced by Canon Douglas A. Rhymes of Southwark, which said that, since many people in all churches have disagreed with the recent Vatican Statement on Sexual Ethics, the Synod:

"(a) feels that the time has come for a new look at the whole theology of Chris-

tian sexuality in the light of present theological and psychiatric understanding;

"(b) requests that a commission representing many different points of view and aspects of human sexuality be appointed by the Archbishops of Canterbury and York to produce a statement for debate in this synod."

Canon Rhymes said the church was moving away at last from the idea that sexuality was just for procreation, and claimed that the emphasis had shifted today from a biological view of sexual unity to a view that a sexual relationship was the expression of an emotional and spiritual relationship.

Opposition came from Canon David A. Stevens of Peterborough, who maintained that the Vatican declaration was a "compassionate free statement of traditional Christian teaching" and said it was the church's task to set out the clear teaching received from the Gospel.

The study on Christian sexuality will be conducted by the Anglican Board of Social Responsibility.

## **ENGLAND**

### **War on Racism**

The British Council of Churches (BCC) has declared war on racism and the National Front political party.

The BCC called for a nationwide campaign against racist policies in a six-point declaration after its semi-annual meeting in Derby.

"We believe," the statement said, "the racist policies and racial activities of the National Front and similar bodies are entirely contrary to the truth of the Gospel and contrary to the true interests of this nation . . . we believe that racial attitudes will not be defeated by violence on our streets, but by open and unyielding commitment to freedom and racial justice for all. We therefore urge Christians and non-Christians to act in ways which are free from racial discrimination and to support the values which are the foundations of our democratic society."

The initial signatories of the declaration will be the Most Rev. Donald Coggan, Archbishop of Canterbury, president of the BCC, and the 150 council members. The BCC includes every leading Anglican, Orthodox and Protestant church in Great Britain. The Roman Catholic church is not a member, but it is represented by several observer-consultants who will also sign the declaration.

Dr. Kenneth G. Greet, secretary of the Methodist Conference was designated chairman of the council's executive committee. He referred to recent press reports that some clergy and church members had joined the National Front [TLC, Dec. 4]. Dr. Greet said that he



found the reports difficult to believe and hoped they were not true.

In Edinburgh, the executive committee of the Overseas Council of the National Church of Scotland (Presbyterian), a member of the BCC, called for people of goodwill everywhere to be involved actively in promoting good race relations.

The committee also accused the National Front of distortion and exploitation to further racist goals.

The National Front was formed 10 years ago, and is self-avowedly racist. Recently it has been gaining in strength and has involved itself in parliamentary and local elections.

## Mixed Marriage Directory

The new Revised Directory on Mixed Marriages issued by the Roman Catholic bishops of England and Wales is intended to support the faith of the Roman Catholic partner, without offending the non-Roman Catholic.

The directory contains a "norm" indicating that the children of inter-religious unions no longer must be reared as Roman Catholic. "The Catholic party is gravely bound to make a sincere promise to do all his power to have all the children baptized and brought up in the Catholic church," the directory states.

"All in his power" is explained by the bishops as equivalent to doing all one possibly can without jeopardizing the marriage.

Another change in the revised directory, which went into effect on the first Sunday of Advent, allows a Roman Cath-



The familiar hymn, "All things bright and beautiful, All creatures great and small . . ." was sung at the first annual "Parade and Blessing of Animals" at St. Mary's-in-the-Hills Church, Lake Orion, Mich. All children and adults were invited to bring their pets to be blessed. The Rev. John H. Albrecht, rector of St. Mary's-in-the-Hills, blesses his dog, Christie, while his son David looks on.

olic to receive permission to marry a non-Catholic from a parish priest or dean. In the past, permission had to come from the local bishop.

According to church estimates, more than 60% of all marriages in Roman Catholic churches of England and Wales are mixed marriages.

## TAIZE

### Ministry to Hong Kong

Seven thousand people gathered in Vienna's cathedral to mark the departure of Brother Roger Schutz, prior of Taize, and an international group of young people who will spend a month among Hong Kong's poor.

The young people are from the Council on Youth, a movement affiliated with the French ecumenical monastic community.

A planned side trip to the People's Republic of China was cancelled when Brother Roger's group was denied an entry visa. He said, "I am leaving for the gates to China to search and to pray for trust among all the human beings on this earth."

Last year, Brother Roger led a similar group to Calcutta.

## CHURCH OF NORTH INDIA

### Smiles Upon Women's Ordination

The Church of North India (CNI), a merger of Anglicans, Presbyterians, Congregationalists, Baptists, Brethren, Disciples and Methodists—has given cautious approval to the ordination of women to the ministry.

At the third General Synod of the CNI, delegates voted to permit the church's 22 dioceses to employ women ministers, if the individual diocese wishes to do so.

The Rev. E.S. Nasir, moderator of CNI, said that the resolution, which passed by a vote of 116-37, contained due safeguards for conscientious differences of opinion. At present, only eight diocesan councils seem to be decisively in favor of the ordination of women.

The Synod also recommended the study of a new document called "Church Structures and Self-Reliance." Among other recommendations, it suggests that the CNI should adopt a distinctly Indian lifestyle and structure, mobilize indigenous personnel and resources, and accept local models in projecting the image of the church.

## Things To Come

January

26-28: Southeastern Regional Conference of the Episcopal Charismatic Fellowship. The Cathedral Church of St. Peter, 140 Fourth Street North, St. Petersburg, Fla., 33731.

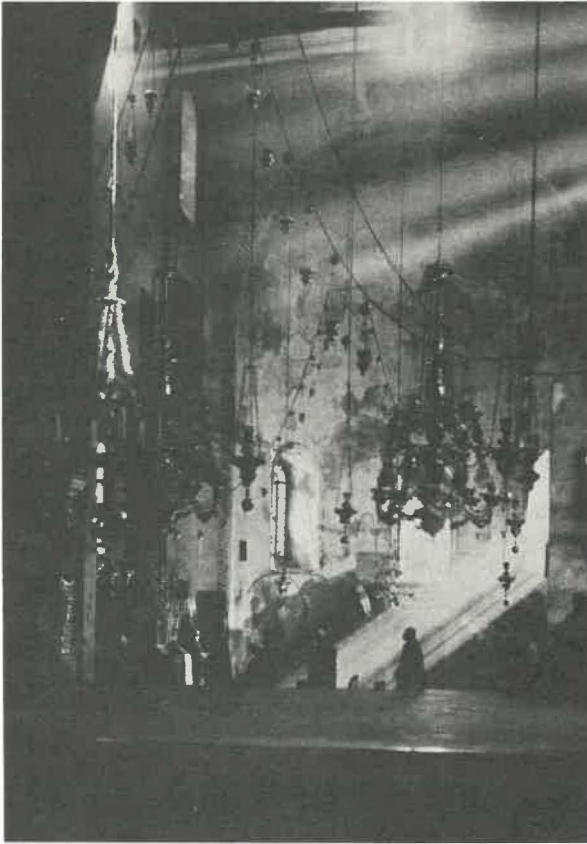
# BRIEFLY . . .

January 15 has been designated as the Sunday in which every member of the Episcopal Church will have an opportunity to reflect on—and offer opinions about—the church's *Hymnal 1940*. Before Jan. 15, the Standing Commission on Church Music will make available to every parish a questionnaire which parishioners will be asked to fill out on that day. The Ven. Frederic P. Williams, archdeacon of the Diocese of Indianapolis and chairman of the commission, said that it is "committed to seeking out the widest possible participation in this enrichment process. *The Hymnal 1940* is the third tool of our worship—along with the Book of Common Prayer and the Bible—and we want to give churchpeople the opportunity to examine what it means in their lives."

A Benedictine priest and educator has suggested a way to prevent the Roman Catholic laity from becoming upset by the speculations of theologians. He advocates that the theologians write only in Latin. The Rev. Colman Barry, O.S.B., former president of St. John's University in Minnesota, summed up his suggestion, "The volume on the decibel bands of the people of God would be muted and we would all live somewhat happier and more peaceful ever after."

The Most Rev. Michael Ramsey, ex-Archbishop of Canterbury, praised the late John Cardinal Heenan as a priest, pastor and ecumenist when he delivered the first Cardinal Heenan Memorial Lecture at Heythrop College, a Jesuit institution in London. Lord Ramsey said that Cardinal Heenan's ecumenism was not derived from Vatican II. "Nor do I think," he said, "that Vatican II deeply influenced it. Perhaps this explains both its strength and its limits."

International Rubens year, celebrating the 400th anniversary of the Flemish artist's birth, will be celebrated in Washington Cathedral, Washington, D.C. Full-size reproductions of Rubens' paintings will be on view in the south outer aisle of the cathedral from Dec. 29 through Feb. 8. The exhibition traces the development of Rubens' style from his youth to the period immediately preceding his death in 1640. A new color photography process, recently developed by the Belgian firm Agfa-Gevaert, reproduces Rubens' colors accurately. The pictures will be shown throughout the U.S. in 1978 through the courtesy of the Belgian Ambassador, Willy Von Cauwenberg, and the city of Antwerp.



©Matson Photo Service, Jerusalem

Interior view of the Church of the Holy Nativity, Bethlehem

# OUR PILGRIMAGE TO BETHLEHEM

By EDWARD O. MOORE and CHARLOTTE MOORE

**H**ow can a trip to the Holy Land so filled with symbols of our modern world become a Pilgrimage? It is a land where some people spend each night in bomb shelters. All the young people between the ages of 18 and 20 are in the Armed Forces and routinely carry guns. There is constant evidence of tight and tense security, there are oriental bazaars and thriving commercialism, there are Moslems, and Jews, and Christians.

Near the beautiful Church of the Beatitudes overlooking the Sea of Galilee we heard the retaliatory shots being fired into Lebanon and heard the Israeli fighter planes drone overhead. We grappled with the problem of making a truly Christian pilgrimage rather than a merely fascinating tourist trip through the Holy Land to Bethlehem. We tried to heed the advice of our Jewish guide that we keep our eye on the Holy Places both in the old city of Jerusalem and through-

out the land rather than get lost in the fascination of market places.

We had, on the path to Bethlehem, to learn once again to listen to God in silence, through the Bible and through the words of the people who are striving

to be his helpers in bringing peace and understanding among Moslems, Christians, and Jews.

For us, perhaps the most meaningful preparation for entering the simple door of the Church of the Nativity as pilgrims, rather than as tourists, was the time we spent in a small upper room with an



©Matson Photo Service, Jerusalem

The modern family in Bethlehem lives in a manner not too different from that of 2,000 years ago.

*The Rev. Edward O. Moore is Development Director for the Navajoland Episcopal Church. Mrs. Moore is Director of the Enrichment Program at Good Shepherd Mission, Fort Defiance, Ariz.*





Mrs. Moore lights candles following prayer that the Prince of Peace may light the lives of those people in the Mid-East who have lived with war and the threat of war for so long.

Arab Israeli citizen, and an Oriental Greek Catholic priest in the tiny Palestinian-Moslem-Christian village of Ibillin. We passed beyond the political influences of daily life to the individual dimension of a relationship where politics can be left behind for the sake of friendship. "We are all brothers. Let us search together for the way we can show our Jewish, Christian, and Moslem brothers that our religions are different from what they think; that we can return to the sources and in this way come to a living and working together. God has made me a Christian and I am to do something with it."

On the way to Bethlehem we paused about a mile from the basilica, at the traditional Shepherd's Field. It is on a rocky hillside where little grass will grow. One wonders how a weary shepherd could find a flat smooth place to sleep.

Entering the village we found ourselves in a typical Oriental marketplace where much of the buying and selling is being carried on for local consumption in a manner not too different from the way it was 2,000 years ago. Mixed with the old culture are the shops catering to the tourists from the buses which fill the village square.

We had to stoop to enter the small arched doorway of the Church of the

Holy Nativity. The original door was walled up in the 12th century for safety, and to keep out donkeys, camels and horses. For us it was a symbolic way to lay aside the grim reminders of our troubled times such as the fully armed soldiers of the Israeli army who were not far away

As we entered, we were free to join hands with those who through the ages had come, like the shepherds, like the wise men, to stand in awe, to worship and to strive to let our lives be a more worthy gift. In awe we saw the starkly beautiful nave with its soaring columns and its obscure remnants of the Constantinian mosaics. We were grateful to the guide, who had given us a rapid preview, for the information he fed into our minds preparing us to see and feel its beauty through the windows of our souls and in truth to become pilgrims to the holy shrine.

From the days of Constantine we moved on, in the unbroken chain of the best each age had to offer, to the rich gift of the Magi symbolized to us by the Orthodox sanctuary with its icons, its incense, its glittering gold. We thought, "this imagery will give to our inner selves a tolerance for the merely cultural commercial trappings of Christmas in the marketplace of our native land."

Guides and tourists gathered in the flickering light of candles offered up in prayer, joining us with those in ages past and those now absent from us.

In that vast company we passed through the chapel of the Armenian church to go single file down the stone steps leading to the nativity grotto. A little boy was kneeling before the nativity altar. We joined him gazing at the Latin inscription which marks the birthplace of our Lord. There we saw "Gloria in excelsis deo et in terra pax hominibus." Adoration was accompanied by prayer for our troubled world especially in this land which is holy to Moslem, Christian and Jew.

We paused at the tiny altar of the wise men and then turned to the manger which is the only place in the grotto where the primitive rock may be seen. By the manger, in the glow of 15 lamps donated by the various Christian communities, we knelt to read: "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another 'let us now go even unto Bethlehem . . . and they came with haste and found Mary and Joseph and the Babe lying in a manger.'" Quietly we laid tiny wooden crosses on the edge of the manger to be blessed for the shepherd people of Navajoland. We were deeply aware, once again, that we were joining our lives and prayers with all those who, like the shepherds and wise men, have knelt to worship him.

Like pilgrims through the ages we came forth with humbleness, praise, and soaring joy for we knew that there One was born who is the Way, the Truth, and the Life.



The Cave of the Nativity: This semi-underground site is traditionally considered to be the original location of the stable in which our Lord was born.

# EUCCHARIST

## FOR SHUT-INS

By JOHN C. LEFFLER



For the past four and a half years it has been my responsibility and privilege to produce and supervise a regular Sunday morning program, "Eucharist," on KING-TV, Channel 5, Seattle. So far as I know, it is the only religious program of its kind in the Episcopal Church.

The idea was not mine. Robert Guy, the imaginative program director of KING-TV, an Episcopalian, had been to a TV conference in New Orleans and on a Sunday morning happened to tune in a Roman Catholic "Mass for Shut-ins." He was impressed and suggested to me that the Episcopal Church might try the same thing here. Since we had for many years been broadcasting the midnight service on Christmas Eve and my "Dialogue" program, KING-TV wanted to undertake this new venture.

My first reactions were negative. A congregation is an integral part of the eucharist action, and there would be none. It would be a staged studio show, and I didn't like that. Also (perhaps quite selfishly) I could imagine that the problem of getting the clergy scheduled to participate might be rather time consuming and difficult.

Bob Guy's enthusiasm met every argument. No congregation? "You'll have thousands of people participating and we'll make copies of the service available to them." Staged? "Sure, but what do you clergy do every Sunday in church, if not among other things put on a good show?" Scheduling? "I suspect your brother clergy, like most people, will jump at the chance to be on TV."

Bishop Curtis [the Rt. Rev. Ivor I. Cur-

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*The Very Rev. John C. Leffler is dean emeritus and priest associate for pastoral care at St. Mark's Cathedral, Seattle, Wash. In addition to producing and supervising the program described in the article, Fr. Leffler has been moderator of a Sunday morning talk show, "Dialogue," for 23 years.*

tis, Bishop of Olympia 1964-76] was enthusiastic and so was Dean Tennis [the Very Rev. C. Cabell Tennis, dean of St. Mark's Cathedral, Seattle]. It was conceived as a project of the Central Seattle Episcopal Churches whose clergy were to form the team of celebrants.

So, on Easter Day, 1973, we began this venture which has succeeded beyond our early dreams. The diocesan clergy have been happy to give the homilies, and ministers of other communions have appeared from time to time, giving the program a modest ecumenical slant.

It was decided for practical as well as liturgical reasons to use the proposed liturgy in the so-called "Green Book." It was easier to copy, briefer, and offered more options as to timing. We clergy are not used to conducting a service by the clock to the split second for 28 minutes and 50 seconds. No two of us read the service at the same speed, and the scripture lessons are of varying length. The homilist is scheduled for eight minutes and timed down by a floor director. Most hit the eight minutes on the nose, but if one goes over or under, adjustment is up to the celebrant—adding or subtracting optional elements in the service. It isn't easy to keep one's mind on the liturgy and be aware of the time cards which the director flashes every minute after the offertory. But most of us have accepted this discipline and usually come out on the dot.

Members of our invisible congregation are widely scattered. We reach British Columbia, the northern portion of western Washington, and by cable east of the Cascades. We can usually reach the coast to the Columbia River, but can't get over the Chehalis hills to the south. Letters and requests for copies of the liturgy come to us constantly from this large area as well as from the San Juans, Vancouver Island and City, rest, retirement and nursing homes, hospitals and other institutions. People of all

faiths and of none share this service with us. Some of our most enthusiastic participants are Roman Catholics who appreciate the similarity of our new liturgy to theirs.

My early misgivings that some church people would use this as a substitute for attendance at their own churches have proven false. Hundreds, perhaps thousands, of our own people view "Eucharist" as a means of preparation for their own worship later that morning. And there are instances where the unchurched have been drawn into the life of Christ's family through this service and the midnight service on Christmas Eve. We are to be "fishers of men" says our Lord, and so week after week the lines are cast out, and no one knows how big the "catch" may be after four and one half years.

Yet perhaps the most exciting thing about all this for me is the attitude of management and the production staff at KING-TV toward this program. They are proud of it, enjoy working on it, and it has been the first complicated three-camera production challenging young directors on their way up. With but the few exceptions of experienced men coming to KING from the outside, every director now on the staff has begun with "Dialogue," gone on to "Eucharist," and then been entrusted with other programs. They make a wonderful group of friends, together with the entire engineering staff.

Over the years, since the first midnight service was broadcast in 1953, King Broadcasting Company has been most generous to St. Mark's Cathedral and the Episcopal Church, thanks to the initial devotion of Dorothy Bullitt, a member of the cathedral and the founder of KING. As a public service we have been given at no extra charge hundreds of thousands of dollars worth of air time. Skilled TV personnel are well paid and it takes about 10 people—on the floor, in the direction booth and taping room—to produce "Eucharist."

Involvement in this work has been a godsend for me in my retirement and has given me an unstructured, informal ministry to the entire staff. KING boasts of the fact that it is the only TV station with a "resident chaplain," a privilege for which I am very grateful.



# EDITORIALS

## Greetings

It is a great pleasure to wish a merry Christmas to all of our readers. May this feast be to us all a time both of spiritual joy and of human enjoyment.

## Bethlehem

Christmas is not just a mood or a spirit of good cheer: it celebrates the real birth of a real person in a real place. We are glad to be able to include in this issue a report on Bethlehem today, the place where Christmas began.

Two thousand years ago, as today, it was a defenseless town in a part of the world singularly subject to the storms of human history. This year, as on many previous years, let us pray for a just and humane peace in the Holy Land and in the surrounding territory of the Middle East. At this time there is hope that constructive steps can indeed be taken.

For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples, let us pray to the Lord.

*Lord, have mercy.*

For many members of the Episcopal Church, as for members of some other churches, the peace of this Christmas celebration is marred by a sense of disappointment and sorrow regarding the internal affairs of the church. At this season of the year, is it too much to ask that churchpeople who are on the opposite sides of

controverted questions desist from provocative acts and statements? In the years ahead, many of us, of many shades of opinion, are going to have to learn to live with situations which are not of our choosing. This will no doubt be true, in many cases, of the economic and cultural aspects of our lives as well as of the ecclesiastical aspects. This will not be the first time, and probably not the last time, that Christians have had to sing the Lord's song in a strange land. It was in homeless pover-



ty that the Lord Christ was born. Yet we join the angels to sing glory to God and to proclaim his peace to one another.

# BOOKS

## The Mystery of Christmas

**MEDITATIONS ON HOPE AND LOVE.** By Karl Rahner. Seabury. Pp. 85. \$3.95, paper.

In *Meditations on Hope and Love*, Karl Rahner writes, "I believe in the eternity of God which has entered into our time and therefore into my time." This statement of faith is central to the core of this book of meditations concerned with the mystery of Christmas.

Rahner asserts that it is in the stuff of our daily lives that we, as Jesus did, become who we are. He writes, "A life and its fulfillment reveal what the beginning already bore in embryo within it," and he further states that we "meet the kingdom of God as we surrender in hope to the hidden meaning and power in our everyday lives."

Jesus proclaimed the kingdom of God now by becoming the Word made flesh. "In Jesus' life, person and proclamation

as a whole, we find the ultimate, irreversible and of itself victorious and liberating self-communication of God to us in historical tangibility." Rahner goes on to say that the Resurrection was already ordained in Jesus' life and that his life has little meaning without his death. Nor does ours.

I like Rahner's tough-minded, unsentimental theology. His emphasis is not on the romantic aspects of the Christmas story; rather he calls for an affirmation of Christ's presence in our lives now. "Christmas is in terms of Christ in us today," he writes, "and therefore, of how we live the mystery of Christmas in faith, hope and love." He further implores Christians not to join in the "nonsensical aspects of Christmas" and calls for the courage needed to believe in the true Christmas—courage which also enables men and women to cope with a life always aware that birth is a "movement towards death." Christmas becomes a holy night, Rahner believes, as we open our hearts and listen to the mystery which enters the world silently in Jesus of Nazareth, the Word of God.

Despite its basic integrity, I find this book very verbose, repetitive, convo-

luted, and heavy going. In order to discern the underlying message it was necessary to sort out long, over-burdened sentences and complex theological concepts. It is probably a book for theologians: certainly not one I would recommend for lay persons unless the reader is willing to struggle through much difficult material and obscure language for the meat which is at times rare and delectable, but for the most part not particularly novel. One must allow, however, that the text is a translation from the German.

MARY LOUISE STEVENS  
General Theological Seminary  
New York City

## Recreating Experience

**THE ROAD TO BETHLEHEM, Two Thousand Years Later.** By Tom Harpur. Photos by Dick Loek. David C. Cook. Pp. 95. \$6.95.

If you are thinking of taking a sentimental journey this Christmas season, *The Road to Bethlehem* is for you. The journey takes you on the road to Bethlehem that Mary and Joseph would have taken nearly 2,000 years ago. The

true experience is difficult to recreate, but there are many high points in the book.

The times have changed and the situation really isn't the same, but as is pointed out by Tom Harpur they are somewhat similar. The difficulty with the journey is in the fact that there are so many necessities of security and the need for modern conveniences that we have all become so accustomed to; these all seem so unrelated to the original journey.

Although the book does not relive the journey as you might hope, it does bring into focus many of the events and stories of the Old and New Testaments. It is helpful to have word pictures taken directly from Scripture itself, and to see in the many photographs the places where those familiar stories actually happened. The photographs are definitely part of the book's attraction and value.

*The Road to Bethlehem* does take you on a journey, and it is helpful to find that often what we hope to find at the end of the journey is really found in the journey itself.

(The Rev.) EDWARD S. SYKES  
St. Mark's Church  
Milwaukee, Wis.

### A Gift of Words

**THE CLAM LAKE PAPERS.** Prologue and Epilogue by Edward Lueders. Harper and Row. Pp. 148. \$7.95.

This is a book that places the reader near a snapping fire in a winter cabin deep in conversation.

Edward Lueders, poet and professor of English, found the Papers in his summer cabin, gift of a wilfully anonymous author who had inhabited the place one winter because he "didn't have to go anywhere else." Professor Lueders noted that he wouldn't know him "from Adam."

Edited into an informal journal the writings include three letters and a few poems. They present clusters of thought; ideas faceted, rather than sequentially developed, sometimes through solitary sentences or a half dozen paragraphs. The writer is intrigued by that process of mind which "demands metaphor as an essential human tool..." And with metaphor itself which depends on our being able "to allow difference as the basis upon which sameness—even identity—can be asserted." His ponderings about these matters become a satisfying surprise.

His attention, however, ranges his secluded world—both within and without. As when he writes of the notorious difficulty of discussing God. "God is dead only as humankind becomes more truly alive" is no casually developed comment. And of the "without" there are no lines more pleasing to me than these: "Look-

ing out the window into the depth of the night, I see my reflection in this glowing room suspended in the surrounding darkness, waiting for the black beyond my reflection to show the first dusty dilution of approaching dawn, then the imperceptible shades of gray... The images grow and the words dwindle."

MARION PECORA  
Greenfield, Wis.

### Doubtful Value

**STRUGGLING WITH THE SYSTEM, PROBING ALTERNATIVES: A Study/Action Guide.** Ed. by Robert L. DeWitt, Harry Strharsky and Mary Lou Suhor. Church and Society Network/The Witness Magazine, Ambler, Pa. Pp. 196. \$4.95, paper.

*Struggling/Probing* is not recommended either as a guide for study (on which it is tediously long) or as a guide for action (on which it is mercifully short). Those who suffered the same exposure in the academe of the 1930s will find in it nothing new at all—only the same tired clichés and the same fallacies in economic understanding. The jargon, to be sure, is novel, but only because such terms as classism, racism, sexism, dysfunction, agribusiness and multinational corporation date back only to the '50s and '60s. The pictorial promises, at least, are new; the happy Russian workers have been replaced by smiling Chinese peasants.

(The Rev.) ROBERT C. HARVEY  
All Saints' Church  
Bergenfield, N.J.

## Children's Books

Two books about special children top our list. Both make a dignified plea for our attention and understanding, and neither is saccharine. We recommend both books highly.

**THE ACORN PEOPLE** by Ron Jones. Drawings by Tom Parker. Bantam. \$1.25

This is a true story about two weeks spent as a camp counsellor to five terribly afflicted boys who ranged in age from eight to 15: Benny B., a speed demon in a wheelchair, Spider, who had no arms nor legs, Thomas, dying from muscular sclerosis, Aaron, burdened with an awful smell and a rubber bag because he had no bladder, and Martin, who was blind. Ron Jones was inexperienced and at first the logistics nearly felled him. The camp was planned for normal children and the hills, stairs, bunk beds, etc. made life difficult. But Jones says this was good—it made every-

one behave more normally. "It was a place for children and their expectations and fantasies for life." For instance, the boys wanted to climb a mountain. Halfway up, they left their wheelchairs, tied themselves together and reached the top, backwards, on the seats of their pants. What a triumph! They loved to swim—Spider was a rocket in the pool—and staged a water show that involved the whole camp. Wearing the acorn necklaces that became their badge of belonging, each boy bloomed because their counsellor saw them as boys, not as burdens.

*The Acorn People* became a word-of-mouth success when Jones printed it privately. An excerpt appeared in *Psychology Today* last May.

Ages 10-adult

**CLAIRE AND EMMA** by Diana Peter. Photographs by Jeremy Findlay. The John Day Company. \$5.95.

This year the Church School Missionary Offering is earmarked for ministry to the deaf. "Give me your hand and share my world of silence" could describe this book very well.

Diana Peter has written about her bright and beautiful little daughters. Claire, four, and Emma, two, are deaf, and their mother tells us straightforwardly what this means to their lives, and the adjustments that must be made by the girls and their family. For instance, when their brother Alastair wants to tell Claire that he is sorry, he must wait until she stops crying and looks at him. They wear hearing aids that fall out sometimes when they are playing hard. Mrs. Peter deals with the frustration that is sometimes inevitable: "Claire cannot always make herself understood, as her speech is not very clear. If you don't quite understand her, try to help her explain. Don't be in a hurry and don't walk away if you cannot understand at first. Just give her a little longer."

From the near-perfect union of text and color photographs we come to know two little girls, not two little deaf girls. There are pictures of hearing aids and teaching machines that take the mystery out of these appliances, too. Claire and Emma are lucky—what a splendid mother they have!

Ages 5-10

**A BIRTHDAY WISH** by Ed Emberley. Little, Brown & Co. \$5.95.

No words here, only "happy birthday to you" on the back page. There's a lot to look at and laugh about, though, in the detailed drawings. Funny things happen on every page. A woodpecker suspects that he has been bopped on the head by a fire bell (it was really a falling acorn) and flies off the handle. He pecks the fire bell viciously, setting off the alarm and starting a series of occurrences that will leave the reader (or looker) gasping like



the stranded goldfish a few pages farther on. (A solicitous lady cat pours water on them). You will have to discover for yourself how all of this results in the fulfillment of a small mouse's birthday wish for a lot of ice cream. It's nearly as complicated and absurd as real life. Enjoy!

Ages 4-8

**WARTON'S CHRISTMAS EVE ADVENTURE** by Russel E. Erickson. Lothrop, Lee & Shepard Co. (A division of Wm. Morrow & Co.) Pictures by Lawrence Di Fiori. \$5.95.

There's enough reading here for several nights before Christmas. Warton (a toad) gets lost in the snow on Christmas Eve, and has a terrible time getting home. Before he does, he befriends a mole named Monroe, and shows a mean bear what Christmas is all about. The bear finds himself doing kind deeds by accident, and the response is so gratifying that he catches on. Christmas is a magical time in the woods, and this feeling is captured in the attractive black and white drawings. We would like to have known more about the "hundreds of white rabbits, all facing in the same direction" glimpsed in a pine grove, keeping Christmas.

Ages 5-9

**PIG AND THE BLUE FLAG** by Carla Stevens. Illustrated by Rainey Bennett. Seabury Press. \$6.95.

Pig is fat and awkward and hates gym. He is always the last one chosen when his class picks sides, and humiliations abound—his identifying red ribbon won't stretch around his middle, for instance, and has to be tied on his tail. He can't turn somersaults, and they call him "Butterhoofs" when he tries to catch a ball. It's all pretty bleak for Pig until one day his class plays "Capture the Flag" and Pig finds he can do something right after all. We liked the style of this book. It is written in simple sentences that a beginner can read, and Rainey Bennett's illustrations couldn't be better. Please consider this book if you have a non-athlete in your house who dreads gym days. It will do a lot for her (his) spirits.

Ages 4-8

M.E.H.

### Childrens' Books Received

**WHAT COLOR AM I** by Loyal Nye, illustrated by Rick Davis. Abingdon. \$5.95. Ages 4-8.

**MY FRIEND, JASPER JONES** by Rosamond Dauer, pictures by Jerry Joyner. Parents' Magazine Press. \$5.95. Ages 4-8.

**THE CASTLE BOOK** by Michael Berenstain. David McKay. \$6.95. Ages 5-10.

**LET'S MAKE STILTS** by Jack Stokes. \$6.95. Ages 5-10.

**AMY'S GOOSE** by Efner Tudor Holmes, illustrated by Tasha Tudor. \$5.95. Thomas Y. Crowell Co.

## AT THE MOVIES

# Women on Film

By MICHAEL HEFNER

This fall's two most anticipated movies—*Julia* and *Looking for Mr. Goodbar*—have been disappointments, although the tedium of the former is alleviated by a strong performance.

Adapted from one of the portraits in Lillian Hellman's memoir, *Pentimento* (1973), *Julia* ostensibly concerns the author's idealistic childhood friend. Memories of Hellman's own life take up most of the screen time, however, and Julia's story is woven into the larger tapestry of those recollections. If Hellman is regarded an accurate source, the main outlines of the film are true, although some fictional material (by screenwriter Alvin Sargent) has been added as well. The movie traces the women's lives until Julia's is ended on the eve of the Second World War.

The early scenes show us the principals as two dreamy kids; later, we see Lillian (Jane Fonda) in her relationship with the writer Dashiell Hammett (Jason Robards) and starting her career as a playwright, while Julia (Vanessa Redgrave) attends college in England, then medical school in Vienna, where she quickly becomes involved with radical groups and the anti-Nazi underground. The absence of details surrounding this involvement was a lack felt in Hellman's story; this lack is even more glaring in the film since we haven't the benefit of the author's tense, plain prose to hold our attention.

In the movie's crucial episode, Lillian smuggles \$50,000 into Germany on her way across Europe, by train, to a theater festival in Moscow. Carrying the cash, which is intended to buy Jewish lives, Lillian meets Julia for the last time, at a Berlin cafe, and completes her journey. Under Fred Zinnemann's too careful, deliberate direction, what should be a

taut build-up to the reunion in Berlin is drained of suspense. When Julia is shortly caught and murdered by Nazis, her death is presented obliquely and its impact muffled.

The film proceeds by way of flashbacks, a device that seems to dissipate, rather than reveal, the drama. After childhood, the characters' lives took disparate courses, and the alternating biographies we get in the movie don't complement each other in any particular way; the women have increasingly little in common, and their continuing devotion is not made believable. Shot by Douglas Slocombe in expensive-looking, gold-hued tones, the film has the sleek appearance of classy advertising: You could stare at the images for hours and find nothing but pretty, empty photography.

As Lillian, a gaunt Jane Fonda faithfully reproduces the emotions Hellman compellingly described, yet this is the chief trouble with her performance: Many of those emotions are neither compelling nor convincing transferred to the screen, and this quick-witted actress is stymied by a role to which she is not well suited.

The filmmakers haven't achieved a work of art, but Vanessa Redgrave is one. Toward the end of the film, there is a long shot of her sitting alone in the Berlin cafe where the money is passed; we see her cloud of reddish hair in the distance and the movie momentarily vibrates with a drama commensurate with its true themes of heroism and defeat. By merely waiting at her table, Redgrave manages to suggest the essence of aloneness, tension, some difficult, noble purpose—a life defiantly thrown, as it were, against the barbed wire fence of 20th century history, and somewhat reminiscent of Simone Weil's. The camera pulls in close, and the screen is engulfed not only in the actress's ex-

*Michael Hefner, TLC's film reviewer, makes his home in Lincoln Park, Mich.*

traordinary classical beauty but with the pain of Julia's awareness, and a strength that is stoic. She speaks, and Sargent's polished dialogue is transformed into tragic modern poetry. Julia is realized, and the film is worth seeing for this moment alone.

*Looking for Mr. Goodbar* isn't sleek, and audiences won't have to worry about pretty photography because there isn't any. The Judith Rossner novel from which the film is adapted (by Richard Brooks, who directed as well) was based on the true story of Katherine Cleary, a young New York City teacher murdered by a casual pick-up. It would take a great naturalist with the powers of a Dreiser to give tragic meaning to this girl's story. Rossner's book seems smudged with the news ink from which it sprang, and so does the movie.

Theresa (Diane Keaton) is the daughter of a colorless urban Roman

Catholic family and sensitive about a slight limp left by a childhood disease. After her first affair (with a college professor), she is forced out of the house by a reactionary dad (overacted by Richard Kiley) and moves into the same apartment building as her liberated older sister (Tuesday Weld).

Haunting singles bars in search of quick pleasures, she flees any sign of serious affection: Theresa half-consciously believes herself unworthy of love. She avoids a social worker (William Atherton) who cares for her, taking up instead with a dangerous, almost pathological veteran (Richard Gere).

The heroine's daytime teaching is contrasted with the excitement and growing futility of her evening existence, in her apartment and on the town in singles joints. Although she takes full advantage of eased sexual mores, she stays a lonely misfit who never connects with

anyone save possibly her students. One desultory night she brings home the wrong man, and the film is finally brought to its pointless, bloody conclusion. But it isn't as if the audience hasn't been prepared.

Theresa, as a child, imagined that her illness and subsequent limp were punishment sent from God. The movie verges on presenting her murder in the same light, as hints of impending doom pile up along the way: An old nun in black stares at the heroine from a subway door, like a messenger of God's wrath; her father warns that hers is the freedom "to go to hell"; the drawing of a tormented, terrified face is tacked to her apartment wall; an angry rejected partner shouts into the telephone, *You're dead!*

But these details are ambiguous and, like the rest of the movie, none of them carries much conviction. The director probably intends to indicate a spiritual death as well as foreshadow a physical one; but the vivifying presence of Diane Keaton dispels any notion of spiritual deadness; and for all the portentousness of its prefiguration and final presentation, the murder itself remains brutally meaningless. *Looking for Mr. Goodbar* is a gratuitous exploitation of a sex murder—ugly, sexually barren and punishing for the audience.

*Julia* and *Goodbar* are among the first in a flurry of new films concerned primarily with women; and neither film can be accused of having much in common with stereotypical women's pictures of the past. But Hollywood has never been famous for breaking new ground; it almost always reflects, in commercially safe ways, social changes that have already occurred, a fact that should be borne in mind during recurrent fits of collective righteousness about the influence of film on our national life. Movies can be, and often are, manipulated to reinforce official attitudes—*Star Wars* is the latest example—but it remains that we influence them far more than they influence us.

Hollywood's greatest sin against women has not been toward those in the audience but toward some on the screen. For example, Lillian Gish, the greatest actress of the silent era, and Bette Davis, whose astonishing, subversive skill exploded picture after picture for most of two decades, were both discarded when producers, a nervous breed, lost confidence in their box office appeal.

With some notable exceptions, movie casts have been male dominated for many years now, and audiences deprived of female stars. Redgrave is a genius comparable to Gish or Davis. If Hollywood's new interest in themes on women allows us to see more of her—and other gifted, under-employed actresses—then it will pay dividends indeed.



### Song for a Eucharist in Christmastide

Hosannas shout, jubilantly praising!  
Greet him with trumpets, let your voices swell  
and with delight your stricken hearts upraising  
magnify the name Emmanuel.

God himself  
in time and place.  
Body bread; wine blood —  
our grace.

Amens whisper, softly let him enter.  
Greet him with wonder, while your fears dispel.  
Lift up yourself and offer. Here the center  
of all of life forever is Emmanuel.

His nails, his binding  
our release.  
His body torn,  
his blood —  
our peace.

Words cannot sing, songs can never tell  
the wonder, oh, the wonder, of Emmanuel.

Christine Fleming Heffner



# PEOPLE and PLACES

## Positions Accepted

The Rev. Harper H. Comer is rector of St. Michael and All Angels, Stone Mountain, Ga. Add: P.O. Box 255, Stone Mountain 30086.

The Rev. Dale R. Craig is vicar of St. Luke's, 200 S. Penn St., Wheeling, W.Va. 26003.

The Rev. William Ericson is on the staff of All Saints', 338 E. Lyman Ave., Winter Park, Fla. 32789.

The Rev. Barry Stephen Geesey is the interim-rector of St. Mark's, 405 B St., St. Albans, W.Va. 25177.

The Rev. Richard W.E. Hicks is rector of St. Luke's, 148 Lewis St., Auburn, Cal. 95603.

The Rev. O. James Hunkins is rector of St. Alban's, 6 W. 9 St., Fulton, Mo. 65251.

The Rev. Ralph E. Hutton, S.T.M., is rector of St. Barnabas on the Desert, Scottsdale, Ariz. Add: 5641 East Presidio, Scottsdale, Ariz.

The Rev. James Johnson is interim-rector of St. Thomas Church, Weirton, W.Va. Add: P.O. Box 2232, Weirton 26062.

The Rev. Dr. David Moores is assistant at St. Thomas Church, 5690 N. Kendall Dr., Miami, Fla. 33156.

The Rev. Paul H. Moser is rector of Emmanuel Church, Main and Broadway, Bel Air, Md. 21014.

The Rev. Joe D. Reynolds is rector of St. James', P.O. Box 536, Eufaula, Ala. 36027.

The Rev. Mark S. Sisk is an archdeacon of the Westchester-Rockland-Putnam region of the Diocese of New York.

The Rev. Charles L. Smith, Jr. is in charge of Church of the Epiphany, Virginia and Stokes, Rocky Mount, N.C. 27801.

The Rev. James Robert Thacker is associate rector of St. Mark's, Main St., Westhampton Beach, N.Y. 11978.

The Rev. Harold N. White is rector of St. Aidan's, 8531 Riverside Dr., Alexandria, Va. 22308.

## Deaths

The Rev. Rowland Johns Cox, 49, headmaster of Groton School, Groton, Mass., and former chaplain and lecturer at General Seminary, died of cancer, Aug. 19. He is survived by his wife and daughter.

The Rev. Canon Victor L. Dowdell, Ph.D., 80, priest of the Diocese of Albany, died Sept. 7. Dr. Dowdell, educator, writer, and translator, was a member of the American Philosophical Association, the American Philological Association, a charter member of the Medieval Academy, and an associate of The Institute of Man and Science. He had served parishes in New York, Michigan, and Maine, and in the early 1930s founded St. Michael's Seminary in Puerto Rico, and a day school in Santo Domingo while serving as chaplain in the Dominican Republic. Since his retirement in 1966 Dr. Dowdell had been on the staff of Trinity Church, Rensselaerville, N.Y. Survivors include his wife, two children

and four grandchildren. Memorials may be directed to Trinity Church, or to the Clinical Research Center, Albany.

The Rev. James Eugene McLain, 76, priest of the Diocese of Northern California, died Aug. 28. Fr. McLain had served Good Shepherd, Hemet, and St. Hugh's, Idyllwild, since his retirement in 1970. Following cremation burial was in Tupelo, Miss.

The Rev. Joseph Ernest Mayer, 77, assistant emeritus of St. Anselm's Church, Garden Grove, Cal., died in August. Following 39 years of service with the Pennsylvania Railroad, he was ordained a priest in 1974.

Ella Reese Phillips, widow of the Rt. Rev. Henry D. Phillips, former Bishop of Southwestern Virginia, died April 28 in Charleston, S.C.

The Rev. Philip T. Soderstrom, 79, retired priest of the Diocese of Los Angeles, died June 23, after serving 56 years in his ministry.

The Rev. Bertram Leon Smith, 85, rector emeritus of Christ Church, Dallas, died Aug. 21. He was a chaplain with the U.S. Marine Corps during WW I, and with the U.S. Army in WW II, retiring as a colonel. Burial was in Ada, Okla. Memorials are suggested for the Bertram L. Smith Scholarship Fund at Christ Church.

## Signature

With heart-sight read  
The never-to-be-erased Word.  
God wrote down Love, his own, his Child,  
On pallet of straw.  
The Author hidden behind stars  
Broke mystery; wrote clear;  
God initialed his world.

Elizabeth Randall-Mills

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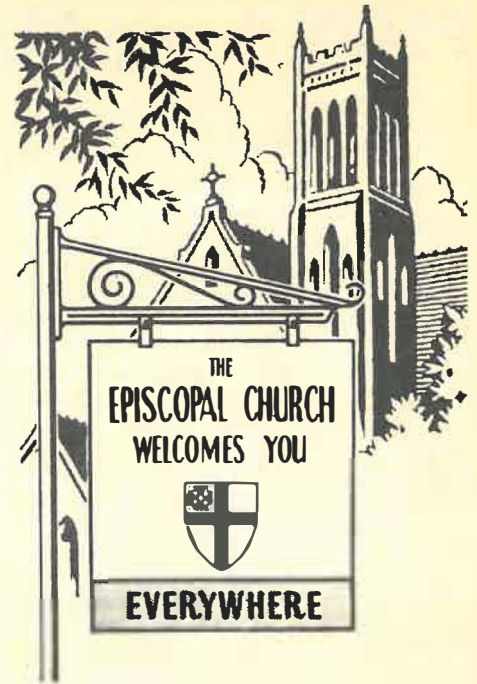
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The Rev. C. Richmond, r; Chap P. Linaweaver, ass't  
Sun 8 HC 10 MP & Ser (HC 1S & 3S). Wed & Saints Day 10 HC

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 — 30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

## DENVER, COLO.

**EPISCOPAL CENTER** 1300 Washington  
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**ALL SAINTS'** Chevy Chase Circle  
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**ST. PAUL'S** 2430 K St., N.W.  
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**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
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## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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**ST. THOMAS** 5th Avenue & 53rd Street  
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