

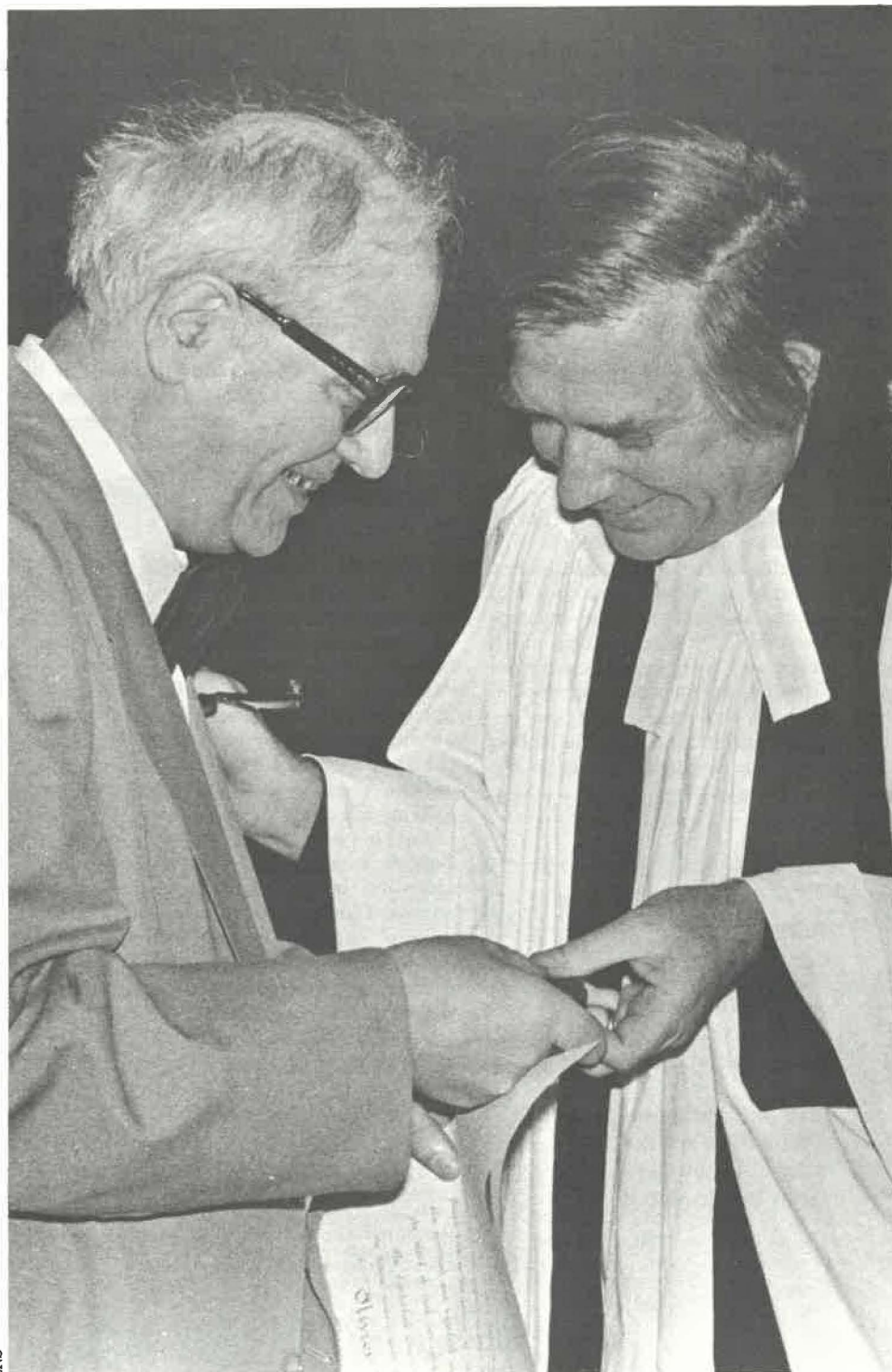
The Living Church.

Episcopalians and Evangelism

• page 8

More than Bishop and Budget

• page 10



Oliver Messiaen, composer of sacred music, shared a light moment with the Very Rev. James Morton, dean of the Cathedral of St. John the Divine, New York City. Mr. Messiaen received the Cathedral Award during a two-day festival of his complete organ works.

RNS



THE LIVING CHURCH

Volume 177 Established 1878 Number 24

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

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CALENDAR

December

- 10. Advent 2
- 17. Advent 3
- 20. Ember Day
- 21. St. Thomas

NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

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This holy season of Advent puts its finger on one of the great mysteries of human existence: that life is a returning cycle, and yet life is a unique and never-repeated series of events.

On the one hand, time, like the revolutions of the planets in the sky, is a great circle, or indeed a multitude of circles. Ever and again, as the year begins once more, seasons, months, and days return. As the poet T.S. Eliot said:

The dance along the artery
The circulation of the lymph
Are figured in the drift of stars
Ascend to summer in the tree
We move above the moving tree
In light upon the figured leaf
And hear upon the sodden floor
Below, the boarhound and the boar
Pursue their pattern as before
But reconciled among the stars.

(Burnt Norton, II)

Human life proceeds through birth, youth, maturity, old age, and death. On a smaller scale there is the established routine most of us follow in the course of the average day and of the average week. The biblical understanding of all this is expressed with extraordinary art and beauty in the opening chapters of Genesis where the emerging world appears as the unfolding week, but subtly also as a dawn, as a new spring of the

year, and as the childhood of a boy and girl.

It is possible to see not only cycles in life, but cycles in the broad stream of history. Nations also rise, flourish, decay, and die. We study history, in part at least, to learn how other earlier peoples confronted periods similar to our own. There is wisdom (as well as a touch of cynicism) in the words of the Preacher:

What has been is what will be,
and what has been done is what will be done;
and there is nothing new under the sun.

(Ecclesiastes, 1:9)

Each advent, we start the Church Year once more, we begin again "the old,



old story," once more we prepare for Christmas, and in doing so we find joy, renewal, and meaning. The return of beloved seasons is like going back to a place one has loved, or like a visit with an old friend. A happy reminiscence of the past can help us gain a firmer hold on the present and the future. It reaffirms our foundations.

Yet this is only one side of it. John the Baptist, to whom the Gospels direct our attention in this season, came to announce that something new, something unique, something unprecedented was going to occur. And so we prepare for Christmas this year, not only to re-experience memories of the past, but to open our hearts to the coming of the Lord Jesus to us now.

THE EDITOR

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.

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Autumn Dirge

All that is old
and dies in gold
is laid to rest
in winter's cold.

Yet — strange bequest!
The willow's birth
trembling in gold
from frozen earth.

Janet Morgan

LETTERS

From Long Time Subscriber

A few comments from a long time subscriber—not 100 years.

Keep up and expand “The First Article.” “From the Past”—hope the next 5,200 issues will be on such a target. “Events and Comments”—I like it. “Hate the World? Love the World?” [TLC, Nov. 5] brought out my reference books and dictionary a number of times. Keep up the good work.

PAUL M. LEFEVER

Grace Church, Deer Creek Parish
Darlington, Md.

Early Retirement

Here's at least one priest “drinking in agreement” with Fr. Tamburro [TLC, Nov. 5] regarding retirement. I'm all for early retirement too, and hope that the powers that be in the Church Pension Fund will give some serious consideration to allowing retirement after 30 years of service, instead of waiting until the priest is 65.

(The Rev.) MARTIN DEWEY GABLE
St. Martin in the Fields Church
Atlanta, Ga.

Wendell B. Tamburro's letter concerning clergy retirement programs can only strike the sensitive reader as a sad indication of the values which some clergymen currently hold. Doubtless much of what he says is true, and it is essential that the church in general finally realize the very real plight of many clergy now approaching retirement. But to characterize the priesthood as “a job that is a one-way street that leads nowhere” is most appalling and is perhaps indicative of one reason why the church faces such difficult challenges today.

ROBERT A. DEDMON
Dept. of English

Southern Illinois University
Carbondale, Ill.

Without being overly dramatic, I was shocked and dismayed at the letter of the Rev. Wendell B. Tamburro.

It frightens me to think that Fr. Tamburro has spent the last 10 years in the parish ministry only because there was no financially secure way out. Equally frightening to me is his statement that in his retirement he will be able “to do some of the things I have waited 37 years to do—travel, write, lecture, engage in community activities, become more active in politics, and do extensive genealogical research.” I didn't think that we as priests were to wait for anything except the Second Coming of Christ, the

answer to prayer, and the guidance of the Holy Spirit. Aren't we called to live, move, and have our being in the “now” with a great reverence for the past and a cautious eye to the future.

As far as Fr. Tamburro having “150 ‘bosses’,” I can only say that I have one “Boss” and 250 sheep that need to be led and want to be assured that their priest has fully embraced his vocation with all its ups and downs rather than regarding it as an infringement upon “higher” aspirations.

(The Rev.) DAVID L. MOYER
Church of the Ascension
Staten Island, N.Y.

Matrimony Still Holy

C. S. Lewis has taken issue with the belief that scientific discovery automatically cancels older views and formerly accepted principles. He says: “The truth would seem to be quite the opposite. When changes in the human mind produce sufficient disrelish of the old model and a sufficient hankering for some new one, phenomena to support the new one will obediently turn up.” This is well illustrated by the recent changes in the life of the Episcopal Church. For example, take the breakdown of standards regarding what used to be called holy matrimony. When enough clergy experi-

enced sufficient disrelish of monogamy and the indissolubility of marriage and sufficient hankering for new wives, enough evidence readily turned up to support not only the innocence but also the desirability of remarriage after divorce for clergy as well as laity. The conservative members of the church are bewildered by what seems to be so sudden a change in traditional Christian teaching and by the number of clergy and bishops who have divorced their wives and taken new ones without alteration in their status. It is this bewilderment which has been responsible for the inarticulateness of the conservatives. It is time that they speak up and be heard. Has the church been all wrong on this subject through the ages? Is our era so signally enlightened all of a sudden?

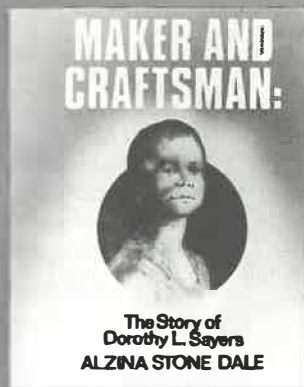
(The Rev.) FREDERICK M. MORRIS
New Canaan, Conn.

Dr. Casserley's Position

I had the privilege of being with Dr. J.V.L. Casserley two months before his death [TLC, Oct. 1] and he mentioned three things which I think should be shared with all who knew him.

First, he said that we ought not to associate theological traditionalism with conservatism in general. Dr. Casserley did not reduce God's transcendence to the social order, neither to the right nor

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to the left. Second, he said that we ought to work for the healing of church schism. He remained loyal to the Episcopal Church with which he disagreed on many issues. He would urge all of us to work hard at overcoming our sad divisions. Third, he said, "After all, the question of women's ordination is theologically boring; there are more important things to think about."

In an age of nonsense such as ours we can be truly thankful for Dr. Casserley's faithfulness to the truth and for the unique way in which he was a witness for Christ.

(The Rev.) C.D. KEYES
Duquesne University

Pittsburgh, Pa.

Peace Pilgrimage

Thanks so much for giving such prominence [TLC, Sept. 24] to the Peace Pilgrimage from London to Canterbury during the Lambeth Conference! I regret that there were only 27 persons making the trek. Hopefully they represented a host more in the church who understand that a world teetering on the brink of nuclear holocaust needs a church whose main focus of concern and witness is on matters slightly more urgent than whether one's sex makes one eligible for ordination or not!

Thank you again for your coverage of this event and for your support in this way of the cause of peace—the cause of Christ.

(The Rev.) THOMAS E. MURPHY
Parish of St. Elizabeth
Seattle, Wash.

Freedom and Security

In the matter discussed by Fr. Fred Walker [TLC, Oct. 8] there are some very important things that need reiterating.

It is plain, as he writes, that criminals would not be at all inconvenienced by anti-gun laws. It is also plain that the law-abiding man would be disarmed and also that as a result the criminals, the looters, and the spoilers would be in control. There are other reasons why our constitutional right to keep and bear arms should be maintained and not eroded away by so-called laws with teeth in them, but this reason would be enough.

There is one point mentioned in your editorial comment in which you wrote that you would have difficulty in leaning a shotgun up against the Cross. I, too, would have the same difficulty. However a little thought would show that if one freedom is lost, others would follow it into oblivion, even the freedom of the Cross. Be it noted that Fr. Walker wrote that the right to bear arms is "an important symbol of freedom." What he did not write was that it is the only or even the most important symbol. As a priest

of the church Fr. Walker knows better, as I can personally attest.

It seems that in our time we can, without much difficulty, find some organization that is against nearly every freedom guaranteed by the Constitution. Taken all together these make for a total loss of freedom and would make this country one vast prison. If we would trade freedom for security we are indeed the most miserable of men.

(The Rev.) GEORGE R. CLARK
Trenton, S.C.

Correction

There is a minor "typo" in your excellent report on the election of Pope John Paul II.

The "last non-Italian Pope" in 1522-1523 was Adrian VI, not Adrian IV. Adrian VI was born in Utrecht.

Adrian IV, pope in 1154-1159, was also a non-Italian, being the only pontiff of English birth.

(The Rev.) ROGERS S. HARRIS
St. Christopher's Church
Spartanburg, S.C.

} *It was a typing error. Ed.*

Counting

I enjoyed your play in numbers ["The First Article," TLC, Nov. 5]. Old Navajos still count with fingers, beginning with (palms down) right pinkie. Then to say 5 they hold up the hand, palm forward, thumb separated, and so making the Roman numeral V = 5. I taught a few to make 10 by putting two Vs (two hands) together, one right-side up, the other upside-down = X. More darn fun.

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

Brotherhood Chaplain

You sure did a great job on the Centennial bit.

May I respectfully call your attention to an omission in the coverage of the appointment of the Rt. Rev. Frederick W. Putnam, Jr., to serve as Bishop for the Navajo Episcopal Area Mission for 1979? Nowhere did TLC refer to the fact that Bishop Putnam has been chaplain of the St. Andrew's Brotherhood, bringing his own perspective to the Brotherhood in their troubled times and over the years being a real chaplain to them.

GERALD G. BLANCHARD
Morristown, N.J.

Continuing Fellowship

In TLC of November 5 "Name Withheld" objected to *The Christian Challenge* and *The Anglican Digest* trying to collect money from Anglicans who have not left the Episcopal Church.

I disagree. We need to know what is

happening in ACNA [now ACC] and in all the other "continuing Anglican" churches. I read both the *Challenge* and the *Digest* and often find in them information I have not seen in TLC. I also receive, and from time to time send a contribution toward, the newsletters of The Episcopal Church (Evangelical), the American Episcopal Church, and others. I would like to be on more such mailing lists.

The more information we have, the better we can discern the work of the Holy Spirit, in this church and others. My impression is that most of the "continuing Anglican" parishes are small to tiny, but they are ministering to people who are not finding spiritual food in this church. We need to support where we can, rather than condemn.

Our Lutheran friends have a similar situation with a wide spectrum of opinion. As I understand it they can do some work together, because they share a heritage. It would be nice if we could have continuing fellowship with all who "profess and call themselves" Anglicans.

(The Rev.) THOMAS RIGHTMYER

The Church of the Good Shepherd
Asheboro, N.C.

• • •

This is in response to the letter from "Name Withheld" [TLC, Nov. 5], headed, "Publications and ACNA."

The Christian Challenge is published by the Foundation for Christian Theology. It is not formally "allied" with any other organization, although it certainly is in agreement with the purposes and the philosophy of the Fellowship of Concerned Churchmen.

I am fortunate to be counted among the many friends of Capt. Swindells (not "Swindell") and Fr. Foland. They are men of courage and of honor. I find it offensive that "Name Withheld" impugned their honesty, at least by implication, by apparently questioning the truth of the statement on page 2 of *The Anglican Digest* for the third quarter of 1978, which says, in part: "*The Anglican Digest* has lately, and mistakenly, been said to be the 'voice of the Anglican Church in North America. *The Anglican Digest* is only one voice—its own. . . ."

Both *The Christian Challenge* and *The Anglican Digest* are accused of having "left the Episcopal fold," and of having "left the Anglican Communion" because of a "theological, catholic conservatism of a certain sort." While "Name Withheld" identifies our "certain sort" of conservatism as "an expression of political extremism of the right-wing, sometimes even neo-facist sort," I should like to suggest that it is something altogether different. It is of a *truly* Anglican sort. The Encyclical Letter of the Lambeth Conference of 1930 says of the Churches of the Anglican Communion, in part: ". . . they have all been Anglican, in the sense that they reflect the leading char-

acteristics of the Church of England. They teach, as she does, the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. *They refuse, as she does, to accept any statement or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church*" (my italics).

It seems clear to me that by the definition of the Lambeth Conference of 1930, it is we (ACNA) who continue as Anglicans and Catholics. It is The Episcopal Church (and others) who have left the Anglican Communion. "Name Withheld" made a plea for honesty; now I make one: In simple honesty, will not those who have abandoned "the understanding and practice of our religion as exhibited in the undivided church" cease to call themselves Anglicans and Catholics? (The Rev.) JEAN PIERRE MESHEW
St. Bede's Anglican Church (ACNA)
Bedford, Texas

Termination of Intercommunion

Please accept my thanks for your quick (nay, speedy) reporting of the election of Bishop Rowinski to the primacy of the Polish National Catholic Church. Prime Bishop Rowinski was elected on day 1 (October 3, 1978) of our recently concluded 15th General Synod. And how thoughtful to report his "many ties to the Episcopal Church" [TLC, Oct. 22].

But wait, what else happened at the 15th General Synod? On day 3 (October 5, 1978) by a vote of 312 to 106, the Polish National Catholic Church terminated the 1946 Intercommunion Decree with the Protestant Episcopal Church and the Anglican Church of Canada.

In vain have I looked at every issue of *THE LIVING CHURCH* to see this most important story reported. Not one word has been printed to date. Can it be that no one told you? Can it be that termination of intercommunion is not as important a story as the election of our Prime Bishop?

(The Rev.) ROBIN CONNORS

St. Francis PNC Church
Spartanburg, S.C.

{ TLC requested information from the Prime Bishop's office, but has received no response. Ed.

English Prayer Book Anniversary

We all know that Sir Francis Drake "discovered" this part of the world and claimed it in the name of Queen Elizabeth.

What may be less well known is that on the Feast of St. John the Baptist, June 24, 1579, Drake's Chaplain, Fr. Fletcher, came ashore at Drake's Bay (near San Francisco) and celebrated the Holy Communion according to the Book of Common Prayer.

So next June 24 is the 400th anniversary of the use of the Book of Common Prayer in this country. Conveniently, June 24, 1979, lands on a Sunday, making it easy for celebrations!

We here in San Francisco have a "Prayer Book Cross" erected in Golden Gate Park, as a reminder of the first use of the Prayer Book in this country.

Throughout America we may all wish to celebrate the 400th anniversary of the use of the Book of Common Prayer in this land.

(The Rev.) JOHN BEVERLY BUTCHER
St. Peter's by the Golden Gate
San Francisco, Calif.

Pensions

This is in response to the "Exchange" article [TLC, Oct. 1] between the Rt. Rev. Walter H. Jones of South Dakota and Mr. Robert Robinson of the Church Pension Fund.

Bishop Jones is expressing his concern about pension benefits for widows and orphans. He remarks, among other things, that an orphaned clergy child will receive only \$750 per year until he/she reaches 22 years of age. Not much when one considers the cost of education.

Sadly, all too often it is not until the death of a clergyman that his wife and family (and even his bishop) realize what has become of his pension payments. Needless to say, the clergy are also uninformed.

Mr. Robinson's lengthy response contains the key to the problem. Paragraph 5, ". . . the assessments paid to the fund by the various church units are held on a *pooled basis*, and are never held in the name of any clergyman or beneficiary."

Perhaps this is discussed at clergy conferences, but this statement came as a complete surprise to me, as a bishop's wife, when I initiated efforts to issue benefits for divorced clergy widows. (Dee Barrett and I joined in this attempt.) Many of us assume that parish pension payments are in lieu of salary, which we will receive at some later date. In no way!

I would suggest to younger clergy, to vestries, and to concerned bishops that consideration be made as to whether the Church Pension Fund is the best way for a clergy family to prepare for the loss of a husband and father, or even a retirement pension.

Bishop Lawrence of Western Massachusetts, and one of the greatest pastors to his rectorial families, started the CPF in order to guarantee some financial security upon retirement and widowhood. We need another Bishop Lawrence to update that security. (Bishop Lawrence would also have included situations regarding *clergywomen*.)

MARGARET B. ARNOLD
Carmel, Calif.

THE LIVING CHURCH

December 10, 1978
Second Sunday of Advent

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DuBois Group Seeks Uniate Status

A group of former Episcopalians, led by the Rev. Canon Albert J. duBois, has organized itself to seek recognition for an Anglican rite within the Roman Catholic Church.

Dr. Theodore L. McEvoy, spokesman for the Laymen's League of the "Diocese of St. Augustine of Canterbury," said in Burbank, Calif., that the separatist group had been formed with the support of five former congregations of the Episcopal Church. They broke away from the Diocese of the Holy Trinity (ACC) earlier this year. Canon duBois, former American Church Union director who left the church in 1977, has been named "senior priest" of the group.

In a letter to supporters, Dr. McEvoy described the group's efforts to establish an Anglican rite within Roman Catholicism as similar to the Uniate Churches of the East, which recognize the primacy and jurisdiction of the Pope, but use non-Roman modes of worship and discipline.

"We are not seeking absorption into the Church of Rome," Dr. McEvoy said. "We are seeking to retain our own liturgy, our own forms of piety, our own special saints' days, our own parish organizations, our tradition of lay involvement in the life of the church and our own orders."

"Do We Have Any Polish Priests?"

The Rev. Calvin Onderdonk Schofield, Jr., rector of St. Andrew's Church, Miami, was elected bishop coadjutor of the Diocese of Southeast Florida. The Rt. Rev. James L. Duncan, Bishop of Southeast Florida, plans to retire January 1, 1980.

The diocese did not elect its new coadjutor lightly, but only after 16 ballots had been taken over two days. When six ballots failed to give either Fr. Schofield or the Rev. William L. Stevens, rector of St. Benedict's Church, Plantation, Fla., a majority in both the lay and clerical houses at a special diocesan convention on November 4, another session was scheduled for November 11.

Fr. Schofield received a majority on the 15th ballot on November 11 and Fr. Stevens proposed that a 16th be taken to make it unanimous.

After six ballots, one delegate report-

edly asked the convention, "Do we have any Polish priests?"

Fr. Schofield, 45, is a graduate of Hobart College, Geneva, N.Y., and the Berkeley Divinity School at Yale University. He is a descendant of the Rt. Rev. Benjamin T. Onderdonk, Bishop of New York from 1830-1861. The new coadjutor and his wife, the former Elaine Marie Fullerton, have two children.

Episcopal Voices Heard

Episcopal churchpeople and clergy can claim at least partial credit for several victories nation-wide in the November elections. Some of the issues in which the church took the winning side were as follows:

Michigan voters, by a 3-1 margin, defeated a property tax cut-school voucher proposal designed to establish a tuition voucher plan that could be used by Michigan students in public, private, and church-related schools.

Florida voters turned down the legalization of casino gambling in their state. It did not carry a single county.

Largely due to opposition led by churches, Virginia voters rejected a proposal that would have allowed pari-mutuel betting on horse races.

New Jersey voters refused to allow jai-alai betting in their state.

The Episcopal Church aligned itself with the California Conference of Catholic Charities, the United Church of Christ, the United Methodist Church, and the Union of American Hebrew Congregations in opposing Proposition 6 in California. This was a controversial initiative which would have permitted the firing of schoolteachers who engage in "homosexual conduct . . . which is indiscreet. . ." The Rt. Rev. C. Kilmer Myers, Bishop of California, warned voters that "one cannot forget that in our own generation the Hitler program of human extermination began with homosexuals." Proposition 6 was defeated.

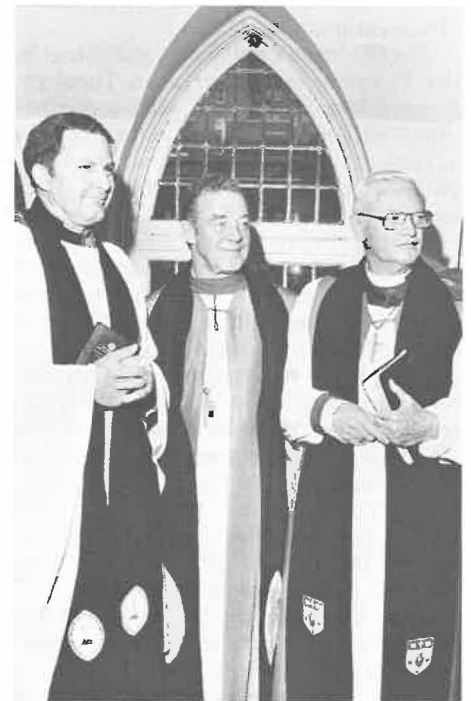
Major Prayer Book Collection Dedicated

A convocation of liturgical scholars, headed by the Rev. Canon Arthur Macdonald Allchin of Canterbury Cathedral and the Rev. C. Dale White, United Methodist bishop for the New Jersey area, met at Drew University, Madison,

N.J., early in November for a formal inauguration of the graduate program in liturgical studies and the dedication of a major Prayer Book collection.

The ecumenical program of liturgical studies, which will offer a Ph.D. degree, is one of but a handful in the U.S. It is intended to be liturgical in content, historical and theological in focus, and ecumenical in spirit, giving equal attention to both Protestant and Catholic traditions. Professors from seven New Jersey colleges and seminaries will serve on the faculty.

The Maser *Book of Common Prayer Collection* was dedicated in Drew's Rose Memorial Library. The collection, donated by Frederick C. Maser, prominent United Methodist Church historian and collector of rare books, includes 152 English prayer books. They range from a



Pittsburgh Press Photo

The Very Rev. Dr. John Rodgers (left), who was recently installed as Dean of Trinity Episcopal School for Ministry in Ambridge, Pa., is shown with the Rt. Rev. Robert Appleyard, Bishop of Pittsburgh, and the Rt. Rev. Alfred Stanway, retired Bishop of Tanganyika, who retired as dean of the seminary [TLC, Aug. 13]. Dean Rodgers, a former professor of systematic theology at the Episcopal Theological Seminary in Alexandria, Va., was senior professor at Trinity prior to his unanimous election as dean.

1522 *Psalter and Hymnal of Sarum Use* through an extremely rare first issue of the *Book of Common Prayer*, printed in 1549, and three different issues of the 1662 version, to the *Proposed Book of Common Prayer* of 1976.

Canon Allchin, who spoke on "The Book of Common Prayer and the Continuity of Tradition," has written extensively on subjects of ecumenical interest, and is the author of a new book on the Eastern Orthodox tradition, *The World Is a Wedding*, soon to be published in this country by Oxford University Press. Canon Allchin has served as a visiting lecturer at New York's General Theological Seminary, and librarian at Pusey House, Oxford. He recently authored a series of "Lambeth Letters" for THE LIVING CHURCH [TLC, Aug. 13-Sept. 3].

Bishop Burt Receives Award

The 1978 Thomas Merton Award, named for the famed Roman Catholic Trappist priest, was presented jointly to the Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James W. Malone of Youngstown, Ohio, for creative leadership in meeting a community job crisis.

The two bishops initiated efforts to save the jobs of thousands of steel workers following the closing of the Campbell Works of Youngstown Steel & Tube Co. [TLC, Oct. 22].

The award was presented November 21 at the annual simple meal of thanksgiving of the Thomas Merton Center in Pittsburgh, Pa. Fr. Merton, a Trappist monk, priest and writer, died accidentally in 1968 while on a trip to Thailand to participate in an East-West dialogue on monasticism and the contemplative life.

Notice

The membership of the board of The Living Church Foundation, Inc., is as follows. We regret an error in an earlier listing.

Robert L. Hall, president, the Rev. Dudley J. Stroup, vice-president; the Rev. Kenneth Trueman, secretary; and Jackson Bruce, Jr., the Rev. Robert L. Howell, and Miss Augusta Roddis. Warren J. Debus is treasurer and the Rev. H. Boone Porter is editor and general manager.

The Rev. Paul W. Pritchard, our reporter for the recent ACC Synod [TLC, Nov. 12], is a priest of the Episcopal Church and rector of the Church of the Incarnation, Dallas.

BRIEFLY . . .

A \$1 million grant has been made by New York City's Astor Foundation to **Venture in Mission (VIM)**. According to the foundation, the gift will establish the Vincent Astor Fund, the income from which will be used to support projects intended to "strengthen and revitalize the public and charitable activities of the Episcopal ministries of New York City." The fund is limited to use within the city, the boroughs of which fall in the jurisdiction of either the Diocese of New York or Long Island.

The Church of Ireland Gazette, the country's official Anglican newspaper, has charged that an Anglican partner in a mixed marriage in Ireland is regarded as a second-class citizen, and that the Roman Catholic partner is, to all intents and purposes, subjected to virtual excommunication. "This approach, by implication, insults our baptism, our orders of ministry, and our sacraments," the paper said. The *Gazette* added that the Irish Roman Catholic bishops are reluctant to make the same ecumenical gestures that their fellow bishops have made in other parts of the world concerning mixed marriages.

Except for occasional visits by an Anglican priest from the island of St. Martin, the tiny church on the 8.3 square-mile island of St. Barthelemy (Church in the Province of the West Indies), is staffed for weeks at a time by volunteers from among vacationing Anglican clergy from Canada or Episcopal priests from the U.S. One of the latter who serves St. Bartholomew's Anglican Church for several weeks every year without pay or travel expenses is **the Rev. H. Gordon MacDonald**, rector of St. Stephen's Church in N.Y.'s Borough of the Bronx. A handful of English-speaking residents, chiefly retired persons, make up the small congregation on this largely Roman Catholic island.

Twelve Roman Catholic, Lutheran, Episcopal, and Reformed scholars have reached what one called a "striking" consensus about what the New Testament says about **St. Mary, the mother of Jesus**. The primary New Testament image of St. Mary which emerges from the study is that of the model Christian disciple. Nonetheless, the scholars note differences in the way she is portrayed in the different Gospels. The book, which took three years of work, has been published jointly by Paulist Press and Fort-

ress Press, and is called *Mary in the New Testament*. A similar study, *Peter in the New Testament*, was released five years ago.

The Rt. Rev. Donald Coggan, Archbishop of Canterbury, gave his blessing to **the marriage of Britain's Prince Michael of Kent** and his Roman Catholic wife, Austrian Baroness Marie Christine von Reibnitz, at a private service in Lambeth Palace on October 29. The service was attended only by members of the immediate family, and Anglican sources stressed that the archbishop's blessing was only an expression of pastoral concern for the couple, who were not permitted either a Roman Catholic or Anglican wedding [TLC, July 16]. The couple was married in a civil ceremony in Austria this summer.

A sports-day preceded the fall conference of the **clergy of the Diocese of Eastern Oregon** in September, at Ascension Summer School, Cove, Ore. The Rev. Richard H. Thew, camp coordinator, won the ninth annual "Elmer Gantry Memorial Open Golf Tournament," while the winners of the first annual "Joseph-Pharoah Doubles Tennis" were the Rev. Rustin Kimsey, rector of St. Paul's, The Dalles, and the Rev. Dr. Karl Christ, vicar of the Blue Sage Deanery. The Rt. Rev. William B. Spofford, Bishop of Eastern Oregon, handed out appropriate trophies to his champions at the diocesan convention.

The Rev. Dr. Charles P. Price, professor of systematic theology at Virginia Theological Seminary and a key figure in recent liturgical reform, will serve as chaplain to the House of Deputies at the 1979 General Convention. Dr. Price replaces the Rev. Dr. Massey H. Shepherd, Jr. of the Church Divinity School of the Pacific, who served for a number of years.

New Zealand's Inter-Church Commission on Immigration and Refugee Resettlement is concerned about the pitfalls that may lie ahead if **white refugees from Rhodesia or South Africa** are allowed to settle in their country. Recalling New Zealand's endeavors to build a harmonious multi-cultural society, the commission warned, "We could be importing into our society attitudes and assumptions very different from those on which we seek to base our way of life . . . nor could we accept that the white people of Rhodesia were more our neighbors than the black, or that they had suffered more acutely."

EPISCOPALIANS AND EVANGELISM

By BEDE THOMAS MUDGE, OHC

The last several years have seen a great increase in evangelical emphasis in the Episcopal Church, and it has often been accompanied by searching self-examination of our forms and traditions in preparation for proclaiming the saving reality of Jesus Christ to our world. This examination has led to a wealth of articles on the inadequacy of our means of proclamation, and some statements, common in written articles and in workshops on evangelism, that have been accepted almost without question. The Episcopal Church, it is said, "Has never put much emphasis on evangelism, and has been very ineffective in this area."

It is easy to understand the lure of a statement of this sort, in an age of falling church attendance, internal strife and dissention, and general erosion of confidence in the Christian faith. But is it true? Has the Episcopal Church been so altogether inward-looking and absorbed in the glories of its liturgy as we sometimes like to think? Or are we identifying "evangelism" with a certain set of techniques and a certain vocabulary that are too narrow to fit the realities of our history?

In fact, the Episcopal Church does have a fairly remarkable record of evangelism, properly so-called. Because of our identification with the Church of England, the American Revolution left us very nearly decimated. A tremendous number of Episcopal parishes ceased to function during the Revolutionary War, and those that continued were often

without clergy. Distrust and suspicion surrounded American Anglicanism on all sides, and more than one church leader wondered aloud if the solution was not just to give up altogether.

From this near-extinction our church was rescued by the remarkable and sacrificial faith of some of its early leaders. They breathed confidence back into the Episcopal Church, precisely because they believed that we had a unique witness to Christ for our country, and that it was essential that we survive to offer that witness.

So, with more than two strikes against it, with fear and horror all around not only of anything "English," but of bishops or church hierarchies in general, the Episcopal Church organized itself, adopted its own form of the Book of Common Prayer, began reestablishing parishes, and launched itself forth to proclaim the vision of Christ that had been entrusted to it.

And it was remarkably successful.

The simple survival of American Anglicanism is quite a testimony to the evangelical zeal of our forefathers in the faith. But in an atmosphere of hostility and suspicion, the conversions that have always been the hallmark of Anglicanism in the United States began almost immediately. Some were of people who were drawn to us because they recognized something in our tradition that they had failed to recognize elsewhere: a deep and wondrous revelation of the Christian Mystery.

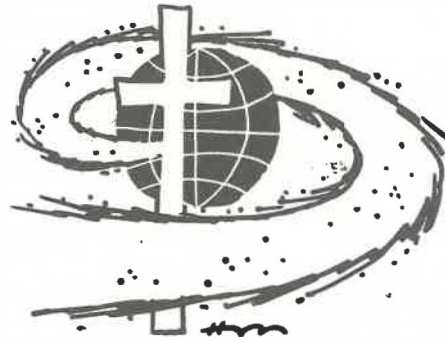
And these conversions have continued to be the mark of the Episcopal Church. The percentage of the active and devoted members of most of our congregations who grew up outside of the Episcopal Church is very large. The numbers of

adult confirmations, even in the present time, is remarkably large, considering our total numbers. And if we were to subtract from the ranks of our clergy and the membership of our religious orders those who have been converted to Anglicanism as adults, the results would be devastating.

Nor has our attraction been, as is commonly supposed, only to the "posh." An examination of the surnames of our communicants will reveal how many of them come from families that were not comfortably English, but who entered our Communion as the result of a sustained missionary work amongst the immigrants in the slums of our eastern cities, and on the prairies of the midwest. Many of today's communicants are descendants of people who were ministered to by clergy and religious of the Episcopal Church, when their own churches showed very little interest in them. Former Roman Catholics and Orthodox, especially, have found in the Episcopal Church, a body of people who did welcome them, reach out to them, and proclaim the Gospel to them.

And our converts have come to us precisely because they found not only a glorious liturgy or a friendly group of people, but Christ. Several years ago the *New York Times* published the results of a sociological survey in which a large number of people were asked whether they had ever experienced a personal encounter with God. The largest group of those who answered "yes" were not, to many people's astonishment, fundamentalists or the poorly educated. They were Episcopalians. Those who have discovered our Communion have largely done so because they found Christ here; because with us they have been able to

The Rev. Bede Thomas Mudge is a monk of the Order of Holy Cross, West Park, New York.



*Our evangelical methods must be those of our own ethos,
and not just those imported from other traditions.*

nourish the experience of Jesus in their hearts.

Nor have we been lacking in missionary zeal in the Third World. Though our approach has been less spectacular than that of many, the Episcopal Church has gently, continuously and faithfully laid the foundation of the Christian faith in Central and South America, in West Africa and in parts of Asia, and in many of those places the tremendous move to Christianity in recent years has been the result of generations of that very gentle, unspectacular work.

There are certainly plenty of problems. If we have been quite successful in drawing adults to Christ, our chief failing has been with our children. Episcopalians have been more successful in attracting those who were "ripe" for the experience of the Lord, than we have been in implanting that experience in our own children and guiding them through those storms of every maturing person's life that threaten to tear that experience from them. This is a serious fault, and needs serious attention. We are not, and never have been, good at youth work. Our approach is often so intellectual that confirmation classes communicate everything to a young person, except that very Spirit and experience of Christ that we find most precious in our church. And this, combined with a traditionally low birth rate among us, has conspired to rob us of much of the fruits of our effective evangelism among adults.

In addition, we will make a serious mistake if we do not examine carefully just what it is that has drawn people to the experience of Christ in our Communion. There are many who are urging on us wholesale the techniques, vocabulary

and experiences of American fundamentalism. In many ways this is nothing but a blessing. We need a serious and sustained emphasis on the reality of the Christian calling, the seriousness with which it must be taken, and the changes in life-style and thinking that are required by such a call.

But it will be to our detriment if we ignore the fact that many, many of the people who have entered the Episcopal Church over the years have been precisely those who were able to find an experience of Christ in Anglicanism that fundamentalism never offered them. They have found with us a deep transcendent experience of God, most often through our liturgy and the tradition of spirituality that has been available to us as Anglicans.

For this reason it is important not to be seduced by arguments that our current ferment is all about secondary issues, and we need to "forget about the Prayer Book and the ordination of women, and concentrate on preaching Christ." Few issues are so crucial to *any* Christian body as the nature of its worship and the nature of its ministry. It is certainly true that if these issues make us exclusively inward-looking, we will betray our mission from our Lord. But it is just as true that the nature of our worship and our priesthood will have a profound effect on our ministry and our evangelism, and paying attention to these is not only not a waste of time, it is crucially important.

For instance, the sense of the transcendent that has characterized our worship, and has drawn so many to us, needs careful attention. We need to develop ways of expressing our worship that will communicate this experience of the

"Other"—in the old liturgies as well as the new—and in terms that contemporary people can grasp. For the problem is not that the traditional liturgies have offered an experience of transcendent God, and the new ones do not. It is that some of the symbols by which people communicate are changing, and this needs to be reflected in our liturgies, no matter in what language they are couched.

The same is true of our tradition of spirituality. The disciplined following of the contemplative way that our heritage has nourished in so many people, lay and clergy alike, must be studied, renewed and offered to the world without apology. It is this very tradition that so many, especially among the young, are so hungry for today.

We need, in short, to continue the evangelical tradition which has always been part of the Episcopal heritage. Because the world is changing radically, many of our methods are going to have to change. The process of evaluation and change is going to be hard and painful, and must be especially searching in regard to our work with young people.

But we need also to guard the treasure that God has given us. Our methods must be those of our own ethos, which contains a deep and penetrating experience of the presence of Christ, and not just those imported from other traditions. The evangelical methods of fundamentalism, of Roman Catholicism and of other traditions can be of much help. But in the end, we are called to a deep and searching examination of our own experience of Christ, so that we may be renewed in that experience, and come to find how it can be offered to the people of this nation.

EDITORIALS

Not One Penny

Recently your editor was talking with an enthusiastic and supportive reader of this magazine. In the course of the conversation, she asked how much the Episcopal Church, as a national organization, gives each year to the support of *THE LIVING CHURCH*. The answer was simple: not one penny. She found this hard to believe.

In a sense it is hard to believe. In most other denominations, journals of this sort are subsidized. Members pay for it by contributing more money to their denominational budget. Episcopalians, on the other hand, have opted for an entirely independent weekly church magazine, supported partly by sales and advertising, and partly by the voluntary contributions of those who believe that such a publication is needed. We believe that this is the right approach. It means, however, that the voluntary contributions given by individuals, families, parishes, or other groups are absolutely essential. We cannot operate without the generosity of the friends who make such contributions each year.

At this time, we are asking for contributions to *THE LIVING CHURCH* Development Fund. This Fund simply brings together these gifts from our readers which make our publication possible. Every gift is important to us. We hope our readers will be as generous as they can during this period of our centennial celebration.

Regrets in the Priesthood

A priest in his early sixties, making preparation for an early retirement, recently wrote a Letter to the Editor, expressing both his past sense of frustration in his ministry and the pleasure he anticipates in retiring from it [*TLC*, Nov. 5]. Since then we have received a number of letters—some long and thoughtful ones—both from other clergy and from lay people, responding to him. He no doubt touched some sensitive nerves.

Our correspondent, the Rev. Wendell B. Tamburro of Norwich, Conn., shows honesty and courage. It is not easy to write a letter for the public baring one's inner feelings. He trusted us who edit this magazine, and he trusted you who read it. We will, therefore, give him a fair hearing. When a man has had a long and varied ministry, with a record of accomplishment, we do not take his words lightly.

First of all, there is nothing wrong with retirement, and there is nothing wrong with enjoying it. It is indeed good that many people, like Fr. Tamburro, have active and constructive interests to pursue in their later years.

It is also true, as he says, that younger men are clamoring to get into rectories. Since the Episcopal Church ordains hundreds of new clergy each year, but only finds a handful of new missions and parishes, it is obvious that the new ones cannot get in unless the old ones get out. It is likely that mandatory retirement based on age alone will be defeated in the courts in the years ahead (and should be defeated in the church without litigation anyhow). Hence, young clergy will continue to have little chance unless retirement is at-

tractive to the older ones. Of course, there is another way—the missionary extension of the church through the systematic planting of new congregations, but this seems too apostolic for most Episcopalians to be interested in it.

Meanwhile, what of the joy of the exercise of the ministry itself? Certainly it is gratifying sometimes. One does indeed thank God when one has the privilege of reconciling sinners, of helping people find transcendent meaning in their lives, of enabling them to discover the presence of God and the power of his Spirit. But many priests have spent many years of their lives in a tumble-down rectory trying to preach the Gospel to a congregation which, so far as can be seen, could not care less. How dare they expect their rector to have thought this was fun!

If people wish their bishops, priests, and deacons to be joyful and enthusiastic in their ministry, then there are things they can do to make it happen. Being invited to people's homes, being treated as a friend, and being welcomed into various activities in the local community all make a difference. How often people belatedly extend all sorts of kindnesses to a priest and his family when his resignation has been announced! Such courtesies would have meant a great deal several years earlier.

More than Bishop and Budget

The recent decision by the Diocese of California to divide itself into two dioceses helps us bring into focus an integral problem in our church: Can the Episcopal Church retain its traditional structure and self-understanding as geographic flocks gathered under local bishops, over against a natural and powerful tendency to draw apart into parochialism? A trend towards creating smaller dioceses may be an important step in preserving or making possible a truly Episcopal Church.

Certainly it is important for a diocese to be small enough for its bishops to visit and know their congregations. Perhaps, though, it is equally important to consider what a diocese of whatever size needs to do internally to sustain the fellowship of the flock, encourage the leadership of the bishops and enable a reasoned and enthusiastic response from the laity and diocesan clergy. For however small the geographic area, the people of a diocese do not meet together regularly, in one place, as they do in the neighborhood or buildings of a parish. And however energetic or gregarious the bishop may be, he cannot see or worship with his people daily or weekly as does a parish priest.

To attempt to create in dioceses the same intimacy of fellowship and worship as is found in a parish is doomed to failure. That is not what a diocese is all about. And yet many dioceses in their annual conventions or councils appear to be recreating a parish annual meeting writ large. Budgets, elections, and housekeeping are primary agenda items, along with a rag tag collection of resolutions about which very few are informed or even much interested. And it is not unusual for laity and

some clergy to feel hopelessly adrift as they bob around among subjects which are often both unfamiliar and somewhat trivial. If an outstanding churchman or woman is invited to speak, the time allotment is often so minimal and the speaker so insulated that any threat of meaningful dialogue is reduced to zero. As a result, in many dioceses some congregations are hard pressed to produce a delegation at all, let alone send their best leaders.

There needs to be a better and more fitting format for diocesan conventions. But it can come only from a much clearer understanding of what a diocese is for. The super parish meeting concept with its emphasis on housekeeping should be discarded and replaced by the conviction that the real business of dioceses is the mission of the church.

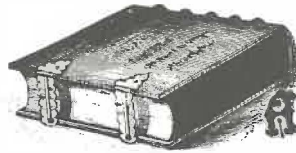
Several important results could ensue. First of all, the tendency to meet for the shortest possible time could be reversed. If the goal of such a meeting is to set new objectives for mission and ministry, there needs to be time enough to work through the process. Past efforts should be reported upon and evaluated. Presentations, either to inspire greater commitment or to suggest new programs for mission, should be heard, discussed and responded to. And, finally, new goals and objectives, which have specific time frames and measurable cri-

teria, need to be set. These all take time. Secondly, with such an agenda, the leadership of the bishop, his actual place at the center of our church, could be enhanced and made effective. His role will be less as parliamentary and sergeant-at-arms and more as shepherd, guiding and calling his people into mission. And thirdly, a true community can be formed, if only for a few days, of Christians called together for a specific and important task. This is, perhaps, the most delicate part of the operation.

Delegates need some preparation before attending and a prior commitment to the mission of the church expressed by them and their vestry. Care must be taken to encourage and allow for interaction between all the delegates to convention; small group discussions, meals together, out-of-towners housed with local delegates, or the entire convention under one roof. Worship and familiar faces will remind them that they share a common heritage but it will be up to the bishop and conference leaders to convince them that they share a common future. Dioceses need not be the last vestige of feudal Christendom. They could well become the basic, grass roots unit of the world wide mission of the church.

(The Rev.) MURRAY L. TRELEASE
St. Paul's Church
Milwaukee, Wis.

From the Past



A Good Word for South Carolina (1880)

There must, we think, be a growing reverence for the Lord's Day in South Carolina. The legislature has passed a law prohibiting the running of all trains upon the railroads on that day, except those that carry the U.S. mail. Over these trains, the State has no jurisdiction. We are not surprised at any example for good that comes from South Carolina; since, for almost a hundred years of its existence, no law permitting divorce ever dishonored its statute-book. It was more stringent than the Scriptures and the Church. It seemed to know by instinct that the least toleration of that great wrong would be like the letting in of waters.

Trinity Church's Anniversary (Ascension Day, 1879)

The state of New York has brought suit against Trinity, but always with the same result—the Church has come out of the contest victorious. "That respectable old institution, Trinity Church," said Mr. Gerard, "like a venerable hen in

possession of her ancient barn-yard, has not been frightened from her domain by these various attacks, but still sets there, hatching out little Episcopal churches, and chucking over her numerous victories."

Church Schools (1880)

People wonder why our church schools cannot compete with Romish schools in price. Simply because they cost more and are worth more.

Ecclesiastical Trial (1879)

The recent trial of Dr. Talmadge by the Presbytery of Brooklyn resulted in a great noise, and in his acquittal, by a majority not very large. What good it has done would be hard to tell. It has not improved Dr. Talmadge's temper, if we may judge from his speech at the close, wherein he likened his prosecutors to spiders and other like interesting insects. They, in turn, do not feel any better than they did at the beginning, but worse and worse. They threaten to carry the case to the Synod of Long Island. On

the whole, we do not think that ecclesiastical trials are edifying to the Church or to the world. They ought not to be undertaken unless from downright necessity to guard the faith or honor of the Church.

Snappy Answer to The Southern Churchman (1879)

"Rev. Drs. Harris and Fulton and Cushman have all withdrawn from THE LIVING CHURCH, which was recently organized in Chicago, placing it in charge of Rev. C.W. Leffingwell. We are sorry for it, as the paper was doing a good work" (from *The Southern Churchman*).

The Southern Churchman has lately been removed from Alexandria to Richmond. We are sorry for it, as the paper was doing a good work!

Non-Ecumenical Funeral Oration (1879)

A fair young girl who had been made a member of Christ in Baptism and received the Laying on of Hands with every evidence of simple faith in the Saviour, was called away to Paradise. The neighboring clergyman was absent, and a Baptist preacher was called to attend the service of burial. He preached a "funeral sermon" of more than an hour long, in which he intimated that although an Episcopalian he hoped she might be saved. We could match this incident with not a few similar to it, and taken, as it is, out of real life.

BOOKS

Voice from the Desert

IN SEARCH OF THE BEYOND. By **Carlo Carretto.** Trans. by Sarah Fawcett. Doubleday Image Book. Pp. 194. \$2.45 paper.

Carlo Carretto, widely-read author and spiritual adviser, was a leader in Italian Catholic Action and President of Italian Catholic Youth for 16 years. When he was 44 he sensed a call to become a desert hermit. He became one of the Little Brothers founded by Charles de Foucauld, a modern Roman Catholic religious order, and now he divides his time between the Sahara Desert and Spello, near Assisi.

His book is a call to pay attention to values that are neglected in our busy lives. In a chapter titled "The Prayer of Those Who Have No Time to Pray" he quotes from letters of people whose prayer life was stifled by external responsibilities. He comments: "...the temptation to write this book came more as a result of those letters than from any idea of producing a treatise on prayer."

I found the first half of the book slow reading but essential preparation for richness of the second half. Meditations on five Beatitudes contain new insights, inspired in part by Gandhi, Martin Luther King and Teilhard de Chardin. The last chapter offers a clue, derived from Pascal, for times of deep discouragement.

MARGARET BROWN
San Diego, Calif.

Timelessness and Charm

OLD CHRISTMAS. By **Washington Irving,** illustrated by **Randolph Caldecott.** Sleepy Hollow Restorations, \$10. Pp. 165. (Facsimile of First Edition)

This delightful volume is the first facsimile edition of Christmas stories originally published in 1875. It is composed of five stories; Christmas, The Stage Coach, Christmas Eve, Christmas Day, and The Christmas Dinner, that have a continuous theme, but are pleasing separately too. Fantastically popular when originally released, these tales possess a timelessness that will charm any age. The illustrations by Randolph Caldecott add an authentic flavor to the text that depicts the characters with warmth and humor. Randolph Caldecott's art work has graced many children's books, and in this volume radiates the love, contentment, and merriment of a real old-fashioned Christmas.

The traditional activities mentioned in these stories such as caroling, the Yule log, mistletoe, evergreen wreaths, and of course the Christmas dinner will bring back fond memories of Christmas past,

and may help to restore some of these old customs for Christmas 1978.

Interestingly, even in 1875, the author mourns the loss of the honesty of days past. "I am apt to think the world was more homebred, social, and joyous than at present. I regret to say that they are daily growing more and more faint, being gradually worn away by time, but still more obliterated by modern fashion."

The retelling of this "Merrie Olde England" Christmas is charming, especially so with the excellently reproduced text, which has the original brass dyed binding, rich cream colored pages, and old style type face. The purpose of the book is not to educate or inform, but, as the author says, "If I can by any lucky chance, in these days of evil, rub out one wrinkle from the brow of care, or beguile the heavy heart of one moment of sorrow, if I can now and then penetrate through the gathering film of misanthropy, prompt a benevolent view of human nature, and make my reader more in good humour with his fellow beings and himself, surely, surely, I shall not then have written entirely in vain."

This book will make a treasured gift for anyone this Christmas season, and may help to keep the old customs popular for another 100 years.

KATHLEEN A. COE
Milwaukee, Wis.

Monks and Missionaries

LIGHT FROM THE WEST: The Irish Mission and the Emergence of Modern Europe. By William H. Marshall. Seabury/Crossroad. Pp. 208. \$11.95.

The author set himself a tremendous task. He wanted to portray the impact of Irish missionary monks upon a vast territory during the Dark Ages (roughly 500-750 A.D.). He accomplished that task.

Christianity then was dead or dying in Europe. These Irishmen revived it. They employed the most austere of monastic rules. They preached, they lived, the love of Christ. When confronted by seeming defeat they sought a hermit's existence to commune with God, to renew their strength. Although other Irish monks came to swell their thinning ranks, their true power lay elsewhere. They trained foreigners where their missions were located to carry on their dedicated work.

The result: a revival of Christianity, without peer, one not experienced before or since.

By using multi-lingual sources of the period, by full employment of other related ones ranging from those of the immediate post-period to those of the present, the author satisfied the scholar. By bringing in oral tradition and legends containing germs of truth he bulwarks written history.

The author's gentle humor and his probing analyses enliven his work. His knowledge of Irish character embellishes it. But it is his account of those who loved God, toiled for him, died for him which makes it effective.

SAMUEL R. DAVENPORT
Falls Church, Va.

Christian Stewardship

MELCHIZEDEK WHO?. By **C.H. Cox** and **W.D. Crockett.** Diocese of Western Massachusetts. Pp. 124. \$3.50, paper.

This manual of instructions on stewardship is timely, biblically oriented and spiritually refreshing.

It is timely because it comes at a time when our giving to meet human need, especially to the church and her institutions, is not dealing realistically with the problems of rising costs and dwindling resources. Our giving is casual and materialistically centered. We are giving out of our material surplus and our spiritual poverty. Negative thoughts about how little we can give and get away with it have cut us off from the positive joys of sharing what we are and have in thanksgiving.

Using passages from Genesis on up through the gospels and epistles, the authors have faced us with the utter folly of thinking of giving in a non-Christian context. At the same time, they have opened to us the integral part that giving has in our worship—in our relationship with God. For some of us this will be a needed reminder. For others it will be a belated introduction to a Christian fundamental.

The writing is crisp and clear. The examples given are interesting and memorable. The book lends itself to use by preachers, vestries, Bible study groups as well as to private devotions. *Melchizedek Who?* is a helpful book.

(The Rev.) FRANCIS X. CHENEY
Jaffrey Center, N.H.

Books Received

SOMEONE CARES by Helen Steiner Rice. Large print. Revell. Pp. 190. \$8.95.

TAKE CARE: A Guide for Responsible Living by L. David Brown. Augsburg. Pp. 142. \$2.95.

THE CHINESE CONNECTION by Pai Ye Loh. Revell. Pp. 158. \$6.95.

DAILY BLESSING: A Guide to Seed-Faith Living by Oral Roberts. Revell. Pp. 271. \$8.95.

YOUR KINGDOM COME by C. Leslie Mitton. Eerdmans. Pp. 151. \$2.45.

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MAY I HAVE A WORD WITH YOU, LORD?: Prayers When You Are Ill by Lennart Karstorp. Collins World (American edition). Pp. 61. \$2.95 paper.

Observing New Year's Eve

By THE EDITOR

The writer of this column faces problems similar to those faced in a parish in the planning of services—things often come out at the wrong dates on particular years! By this time, all arrangements for the observance of Christmas will have been completed. We may look ahead to the next week, when January 1 comes right on top of the Sunday after Christmas. Some parishes have a service on New Year's Eve, possibly inspired in part by the Methodist custom of the Watch Night Service.

How should such a service be designed in the Episcopal Church? There are no rules to guide us, but the following suggestions may be helpful.

A night-time service devoted to prayer, reflection, and expectation is traditionally known as a vigil. Basically, a vigil can be planned along the outlines of the Great Vigil of Easter. (The ancient fathers called it "the Mother of all vigils.") It can begin with the lighting of candles at the lectern and suitable opening words, and then can proceed with a classic type of vigil office, namely a succession of biblical readings, each followed by a psalm, hymn, or canticle, silence, and a prayer. A homily or meditation can follow any or all of the lessons. Here are some passages suggested for possible use. How many are used will depend on how long the service is intended to be.

Exodus 23:9-16—The Hebrew Year

Deuteronomy 11:8-12, 26-28—The Promised Land

Ecclesiastes 3:1-15—A Season for all Things

Ecclesiastes 12:1-8—"Remember Thy Creator"

Ecclesiasticus 43:1-22—Marking the Times, and Celebrating Winter

II Corinthians 4:16-6:2—The Acceptable Time

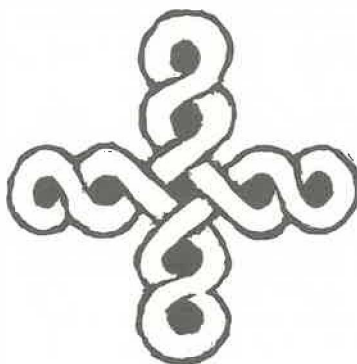
Hebrews 3:1-15—"While it is called Today"

Revelation 21:1-14, 22-24—New Heavens and New Earth

Among the Psalms, any of the following are suggested for consideration: 19, 23, 30, 36, 65, 71, 90, 95, 138 and 143. Among the hymns we may consider using are numbers 20, 52, 140, 274, 276,

529, 522, 524, 542, 545, 584, and 595. If several lessons are used, some may be followed by psalms, others by hymns. Canticles may also be sung. What about prayers? Our Prayer Books don't give us any specifically for this purpose, although collects can be found that are quite appropriate to some of these lessons. Jeremy Taylor's famous prayer for a holy death, O God, whose days are without end (BCP 1928, p. 316-7, PBCP pp. 489, 504), can be included at some point, and there is no harm in someone making up one or more prayers for this occasion.

How should such a vigil end? Concluding with the Holy Eucharist for January



1 is the most evident option. On the other hand, if it is an ecumenical service and many non-Episcopalians are expected, it would probably be best to be content with a vigil office of substantial length, including of course some good preaching. This year there is the added complication that it is Sunday night. If most parishioners have attended the Eucharist that morning, it may be overloading the schedule to expect them to do the same that night. Even in the holiest matters, enough can be enough. If the Eucharist does not follow, we recommend that the sermon (or two or more short sermons) be toward the middle of the vigil. The *Nunc dimittis* can be sung after the last lesson, followed by the Lord's Prayer, a concluding collect, and the grace. Episcopalians will then be more than ready to adjourn to the parish house for suitable refreshments.

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The Rev. Clyde E. Beatty, Jr., is assistant to the rector, St. Ambrose Church, Raleigh, N.C.

The Rev. George M. Chapman, Jr., is rector of St. Paul's Church, Brookline, Mass. Add: 15 St. Paul's St., Brookline, Mass. 02146.

The Rev. J. Clarke Crew is rector of St. John's Church, Westwood, Mass. Add: P.O. Box 371, Westwood, Mass. 02090.

The Rev. George Curt is vicar of St. Chad's Church, Tampa, Fla. Add: 5609 North Albany Ave., Tampa, Fla. 33603.

The Rev. Linda L. Grenz is rector of St. Paul's Church, Camden, Del. Add: Old North Road and West Street, Camden, Del. 19934.

The Rev. Richard Gressle is principal of St. Anne's School, Arlington, Mass. Add: 18 Claremont Ave., Arlington, Mass. 02174.

The Rev. Robert R. Hansel is the Director of Christian Education for the Diocese of Southern Ohio. Add: 412 Sycamore St., Cincinnati, Ohio 45202.

The Rev. Walter M. Harris is rector of St. Stephen's Church, Schenectady, N.Y. Add: 1937 Plaza St., Schenectady, N.Y. 12309.

The Rev. Edmond G. Hawley, Jr., has transferred from the Diocese of Washington, D.C. to the Diocese of New York, where he is an associate of St. Ignatius Church.

The Rev. Ellendale MacCollam Hoffman is Director of the Center for Growth and Learning, and the Center of Human Services, Marion, Mass. 02738.

The Rev. Raymond Howe is rector of St. Peter's Church, Tunkhannock, Penn.

The Rev. George S. Johnston is vicar of Grace Mission, Robbinsville, N.C.

The Rev. Paul Lautenschlager is assistant of St. Timothy's Church, Creve Coeur, Mo. Add: P.O. Box 12508, St. Louis, Mo. 63141.

The Rev. Andrew Mead is rector of Good Shepherd Church, Rosemont, Pa. Add: Lancaster Rd. and Montrose Ave., Rosemont, Pa. 19010.

The Rev. Donald A. Milligan is rector of St. Barnabas Church, Gary, Ind. Add: 601 Pottawotami Trail, Gary, Ind. 46403.

The Rev. George D. Moses is vicar of St. Barnabas Church, Bridgeport, W.Va. Add: 721 Hall St., Bridgeport, W.Va. 26330.

The Rev. Raymond A. Nelson is presently on the staff of Manlius Pebble School, Central New York.

The Rev. Robert M. Offerle is rector of St. Rocco's Church, Youngstown, Ohio. Add: 239 Trumbull Ave., Youngstown, Ohio 44504.

The Rev. Graham T. Rowley is rector of Trinity Church, Weymouth, Mass. Add: 241 Broad St., Weymouth, Mass. 02188.

The Rev. Edward L. Salmon, Jr., is rector of the Church of St. Michael and St. George, Clayton (St. Louis County), Mo. Add: 6330 Ellenwood Ave., Clayton, Mo. 63105.

The Rev. James Thompson is rector of Good Shepherd Church, Norfolk, Va. Add: 1520 N. Shore Rd., Norfolk, Va. 23505.

The Rev. Robert Burton is rector of St. Margaret's Church, Palm Desert, Calif. Add: P.O. Box 201, Palm Desert, Calif. 92260.

The Rev. C. Phillip Craig is rector of Emmanuel Church, Warrenton, N.C., priest-in-charge of All Saints' Church, Warrenton, and Good Shephard Church, Ridgeway, N.C.

The Rev. Allan Davidson is assistant at St. Martins-in-the-Field, Pompano, Fla.

The Rev. W. Gilbert Dent is rector of St. Mary's Church, Dorchester, Mass., and assistant vicar, Old North Church, Boston, Mass. Add: Box 131, 99 Brattle St., Cambridge, Mass. 02138.

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Other Changes

North Carolina—The Rev. **Peter W. Hawes** has transferred to the Diocese of the Central Gulf Coast.
Western North Carolina—The Rev. **John W. Setzer, Jr.**, is non-parochial.

Deaths

The Rev. **G. Harris Collingwood**, rector of the Church of the Advent, Boston, died October 30 of an apparent heart attack at the age of 51. Fr. Collingwood was born in Bethesda, Md. He received the B.A. degree from St. John's College, the S.T.B. degree from Berkeley Divinity School, and was ordained to the priesthood in 1953. He was curate at Christ Church, Washington, D.C., from 1953 to 1955, and rector of the Church of the Covenant, Junction City, Kan., from 1955 until 1961. Fr. Collingwood then became rector of St. Paul's Church, Kansas City, Kan., where he served until 1967 when he became rector of the Church of the Advent. He was a deputy to General Convention, and a trustee of Berkeley Divinity School from 1968 to 1974. Survivors include his wife, the former Mary E. Wroth, a son, and three daughters.

The Rev. **Charles Jarvis Harriman**, retired priest of the Diocese of Pennsylvania, died August 14 in Springerville, Ariz., at the age of 93. Fr. Harriman, born in Portland, Conn., was ordained to the priesthood in 1909. He had studied at Trinity College, receiving the B.A. degree in 1905, and at Berkeley Divinity School. He served parishes in Massachusetts, Connecticut, and Rhode Island, and during World War I was a chaplain in the U.S. Army. From 1920 to 1924, he was rector of St. Paul's Church, Portsmouth, R.I., and from 1924 to 1942 he was rector of the Church of St. James the Less, Philadelphia. He was priest-in-charge of St. Paul's Church, Woodbury, Conn., from 1942 until his retirement in 1951. His wife, the former Kathryn Cocroft, died in 1968. Survivors include two daughters and a son, and grandchildren.

The Rev. **Alexander E. Hawke**, retired priest of the Diocese of Long Island, died September 2 at his home in Southampton, N.Y., at the age of 93. Fr. Hawke was born in London, England, and came to the U.S. in 1906, at the invitation of the Bishop of Kansas, to assist in mission work and study for the ministry. Ordained to the priesthood in 1911, he served churches in Baxter Springs, Parsons, and Emporia, Kan., and became rector of St. Paul's Church, Mt. Vernon, Ohio in 1926 serving there until 1943 when he went to St. John's Church, Southampton, N.Y., where he remained until his retirement in 1957. Fr. Hawke is survived by a daughter, Mrs. Roger M. Sullivan, a son, Eric, and other relatives.

The Rev. **Charles W. Heimberger**, rector of St. Barnabas Church, Glen Ellyn, Ill., died September 18 after a long illness. Fr. Heimberger was born in 1947 in Chicago. He received the B.A. degree from Roosevelt University in 1970, and completed his divinity studies at Seabury-Western Theological Seminary in 1975 when he was ordained to the priesthood. He served as curate at Emmanuel Church, Rockford, Ill., in 1975, and became rector of St. Barnabas Church in 1976. Fr. Heimberger is survived by his wife, the former Michele Figura, a daughter, and a son.

Mrs. **Margaret Crocker Addison**, wife of the late Rev. James Thayer Addison, died October 18, in Lancaster, N.H., at the age of 82. Dr. Addison, who died in 1953, was for many years a member of the faculty at Episcopal Theological School, Cambridge, Mass., and also served as vice-president of the National [Executive] Council.

Mrs. **Sara McCrea Jones**, who served the church in a number of national capacities in the 1940s and 1950s, died July 29, in Carlisle, Pa., at the age of 78. Mrs. Jones was a participant at the Second Assembly of the World Council of Churches, and a former national executive board member of the Woman's Auxiliary, presiding over its 1952 Triennial Meeting, and serving as a delegate to the 1955 meeting in Hawaii. She is survived by a son, grandchildren, and two sisters.

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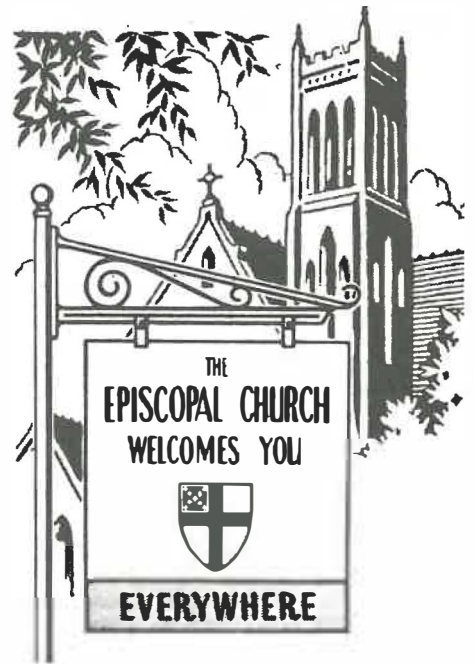
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ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.