

# THE LIVING CHURCH



The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, in the House of Bishops.



Opening day in the House of Bishops at the Denver Convention.



The opening service at the 66th General Convention held in the Convention Center Theater.



Sisters of St. Anne, Chicago — Sister Kathleen Marie and Sister Joyce Juanita — in the gallery waiting for the opening of the House of Bishops.

Photos by Marshall Seifert



## A Blessing on the Gulf of Mexico

By PETER C. ROBINSON

I was standing knee deep in the tumbling cold waters of the New River in the western mountains of North Carolina.

"Sanctify this water." The words from the service of holy baptism mingled with the sounds of the turbulent water. I suddenly realized that this water would flow through Virginia, West Virginia, down the Mississippi to the Gulf of Mexico. Somehow, that which was represented by these words became in a sense a blessing of all creation. A different dimension of baptism and the overwhelming implications came to me in a new and fresh and wonderful way.

In recent years we have been so preoccupied with what we like and what we don't like in the Book of Common Prayer that perhaps we have lost the picture — the feeling for liturgy. We do have strong feeling about changes in the prayer book because our worship is far more deeply embedded in the fabric of our being than we often realize. It is a search for blessing on our lives. It is not an action surrounded by stained glass windows, but the beginning of a blessing which reaches out into our homes, our places of work, our schools and then through the community in which we live and finally, all over the world.

This past summer I baptized a little baby and I would like to share with you something of the special experience that it was for me. The service called for a sermon and, as I stood there in the New River, I looked at the 25 people on the bank and realized that they had visited this area several times before. It was a

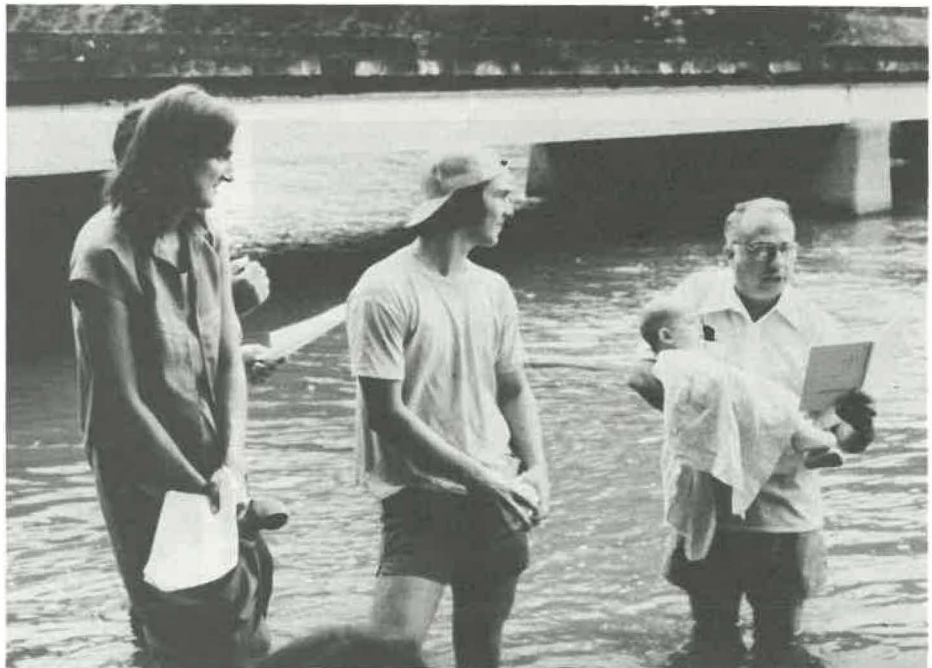
very beautiful spot in Ashe County and I said that it was special to all of us, perhaps because we felt more in touch with our world and our Maker when we were in this small valley. I did take the liberty of saying that I felt more in touch standing in the water than they did on the bank, *but* in truth this is basic to the meaning of baptism. It puts us in touch with our Creator and his creation. This means that everything that we do from that moment forward is done in a different way and with a different meaning.

I was struck by the fact that we are

told the New River is the second oldest river in the world. The very name of the river suggests the irony of this. A river is always new, always being replenished with new water. Perhaps this also speaks to our feeling for the form and words of our worship. Baptism goes back to the beginning of our Christian heritage and yet it too is always new. We approach our worship in the same feeling. Through it we want to express that which is so basic and has been with us so long and yet express it in such a way that it is a part of the present. Worship must flow like a river.

I had not wanted to officiate at this service because I was afraid that it would be a stunt and also that the personal feelings for those involved would overshadow the all important things, namely, the presence of God and what he was doing. There was a risk. I was a little uncomfortable at one time in the anticipation of it and yet I found a great new insight into what baptism has been about all along. I hope that in this there is something of a parallel to what we all can find in liturgical adventure. It won't always happen and there will be loss and disappointment. But always there is the possibility for new growth and deeper meaning in our worship.

Never before had I realized that all through the years I had been offering God's Blessing on the Gulf of Mexico — and on the life of a Christian child who would learn to walk, learn to talk, go to the first grade and perhaps become the President of the United States. A baptism is a blessing on all of the life ahead as a person works his way down the path that leads, not to the Gulf of Mexico, but to the very Kingdom of Heaven.



*The Rev. Peter C. Robinson is rector of St. Stephen's Church, Goldsboro, N.C.*

Clifford Harry Matthews IV becomes a member of the family of Christ as he is baptized by the Rev. Peter C. Robinson in the New River in western North Carolina. Godparents are Janice Matthews and J. B. Caldwell.

# THE LIVING CHURCH

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## CALENDAR

October

- 7. Pentecost 18 (Trinity 17)
- 9. Robert Grosseteste
- 14. Pentecost 19 (Trinity 18)
- 15. Samuel Isaac Joseph Schereschewsky

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# LETTERS

## Who Is in Charge?

I have a question which concerns authority. If anyone should ask me where my authority comes from I would have to answer that I have none, of myself. Surely bishops could answer that theirs had been vested in them. But for those of us whose Christian integrity depends upon no investiture, by what authority can we speak? The Bible?

When Jesus asked the chief priests a

question concerning authority St. Luke records "and they answered that they could not tell whence it was." To be sure, Luke never had known the House of Bishops, nor gone to an Episcopal General Convention, and neither had Jesus. But, as of "this point in time" who is the great authority for every Christian?

M. B. ABRAHAMS

Trumansburg, N.Y.

## Yester-ears

Yester-ears are a common hearing problem among conservative Episcopalians these days. For most it is a chronic complaint with an occasional nostalgic

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yearning to hear a 1928 service now and then. For others it is an acute problem for which hearing 1928 services only gives relief.

The cause of chronic or acute yester-ears is auditory memory. We hear best what we best remember hearing. An excellent demonstration of this is seen on the T.V. Show, "Name That Tune." The contestant is challenged to name a tune from hearing the first three or four notes played. If he is familiar with the music, he can recall the entire melody and name the tune. The contestant who can name the most, wins.

It is easier for Episcopalians who know their Prayer Book by heart, to keep "Naming That Tune" with Rite I, more than with Rite II. They are, of course, champions with the 1928 book. When people have been listening to 1928 services for 50 or more years, their mind has naturally built-up a huge stockpile of words firmly associated with religion in their lifetime. A few words of traditional prayer book English instantly brings to their mind the whole page and in some instances the entire service. Try this with a few friends. See if they can identify a service by hearing just a few lines of it read from the 1928 book. It is a good hearing test for yester-ears.

New and young Episcopalians are not bothered by the inner voice of yester-ears. It is a hearing problem most often found among conservative churchmen. It is especially difficult for them if their hearing isn't as sharp as it was 15 or 20 years ago when they heard 1928 only.

The traditional English of Rite I sounds familiar to yester-ears. With time, patience and considerate use of Rite I in the new Prayer Book, Episcopalians with yester-ears need not disappear from the pew like sand castles swept away by the rising incoming tides of change.

As time drifts into the future sounds of 1928 will fade like echoes down a well, until they are no longer heard. When this happens, the residual hearing problem of yester-ears will no longer persist, because at that point in time the past and present will become one voice united in common prayer.

(The Rev.) JAMES E. WILLIAMSON  
St. John's Church

Duxbury, Mass.

## Leadership

I appreciated the thoughtful review of *The Management of Ministry* [TLC, July 1]. I was particularly gratified to see that the reviewer emphasized our attempt to highlight a theological framework for ministry rather than to write one more book on the nuts and bolts of parish administration.

I did want to reassure my friends in the Episcopal Church that I am still an Episcopal priest and that my ministry is still being exercised working for Bishop

Walker in the Diocese of Washington.

I don't know of any other books co-authored by a Methodist and an Episcopalian, and that experience in itself was for each of us part of the richness and excitement of our effort to take a fresh look at the task of the church and the role of leadership in the local congregation.

(The Rev.) JAMES D. ANDERSON  
Washington, D.C.

## How About You Guys?

I just had a letter from an Episcopalian in Hawaii who tells me that they have one priest for 34,000 — yes, thirty-four thousand people! Other places I read about the hundreds of unemployed clergy on the Continent.

If I were 50 years younger I'd be making tracks across the Pacific Ocean. How about you guys?

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

## Conciliatory Attitude

Bravo for printing "Let's Play 'What If,'" by H. N. Kelley [TLC, Aug. 12], an article urging a truly conciliatory attitude at General Convention. It gave me hope that when we finish the cathedral here [The Cathedral Church of St. John the Divine, New York City], we may still have a church to put in it.

(The Rev.) GEORGE W. WICKERSHAM II  
Lawrence, L.I., N.Y.

## Relaxation of Standards

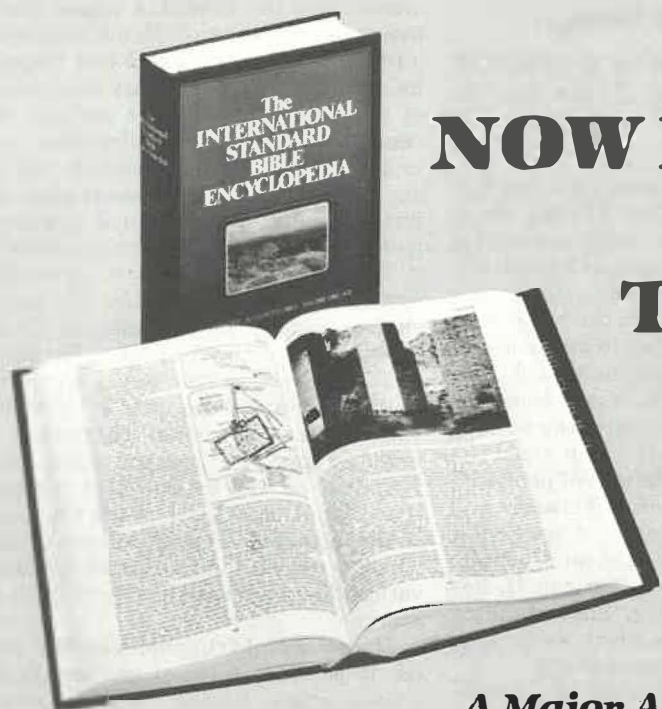
I was greatly heartened by Canon Guerry's letter [TLC, Aug. 26], for I have been dismayed over the increasing secularization of the church's standards regarding holy matrimony.

Could it be that Presiding Bishop Tucker, quoted in Canon Guerry's letter, and his contemporaries in the leadership of the church, were unenlightened in their interpretation of Holy Scripture and Christian tradition concerning matrimony? Could it be that the Holy Spirit has waited until now to reveal the truth about it? Or is it more accurate to suppose that our contemporary leaders have made serious concessions to secular society's relaxation of standards in order to make the canons more palatable to a greater number of people?

I suspect that what was set in motion at the last changing of the canons has gained greater momentum and gotten much more out of hand than its sponsors had supposed possible.

I agree with Canon Guerry that a thorough re-evaluation of the marriage canon is overdue lest the words "The Celebration and Blessing of a Marriage" become empty rhetoric and the occasion itself become a mockery.

(The Rev.) FREDERIC M. MORRIS  
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**BOOKS**

**Contemporary Moral Theology**

**PRINCIPLES FOR A CATHOLIC MORALITY.** By Timothy E. O'Connell. Seabury/Crossroad, Pp. 233. \$11.95.

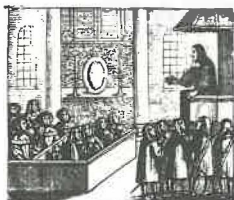
Consciousness of history is the mark of contemporary thinking. Claims about the meaning of Christian faith and about morality must be interpreted historically since they are conditioned by the history of which they are a part. Such thinking stands in sharp contrast to much of pre-Vatican II Roman Catholic thought, especially the works in moral theology. Traditional moral theology was written in the form of manuals which aided the priest in evaluating the sins of penitents by delineating the sinful character and the religious significance of particular acts. Contemporary Roman Catholic thought, symbolized by Vatican II, has rejected such thinking, understanding grace more as a call to which we respond than a law to which we conform.

What is particularly difficult for those outside the scholarly literature, especially for the priest and layperson, is that little has been written which conveys these changes in a coherent and comprehensive manner. O'Connell seeks to meet this need by writing what he says is a personal synthesis that avoids the intramural debates of scholars in an attempt to speak to a wide audience of

Christians. O'Connell divides his work into four parts. First, he describes the nature and history of moral theology, giving special attention to contemporary claims that the Christian moral life is more of a response to faith in Christ than a requirement that leads to God. Second, he moves to a contemporary description of human agency. This is perhaps the central issue of moral theology since our understanding of the Christian life, of sin and responsibility, depends upon our understanding of how we come to discern moral values. Third, O'Connell moves to a consideration of law as providing motivation and direction for our moral choices. Finally, he concludes by claiming that the distinctiveness of Christian morality is not in its content but in its source. Christian morality is identical with what is fully human. The content of morality may be grasped from non-Christian as well as Christian perspectives. What distinguishes the Christian is the ultimate meaningfulness of life which is revealed in Christ and the motivation the experience of Christ gives to life.

The success of O'Connell's book is mixed. It provides a broad perspective on contemporary Roman Catholic moral theology. It is especially good in its presentation of the nature and purpose of law. The section on moral agency is, however, less successful. *Principles for a Catholic Morality* will be of interest to those who are writing and teaching moral theology. It should also be a useful text for students of moral theology. In spite of its intent, however, it probably requires a significant interest in moral theology before it can be recommended to the general reader.

TIMOTHY F. SEDGWICK  
Asst. Prof. of Christian Ethics  
and Moral Theology  
Seabury-Western Theological Seminary  
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**Architectural Heritage**

**VIRGINIA'S ANTE-BELLUM CHURCHES: An introduction with Particular Attention to Their Furnishings.** By Vernon Perdue Davis and James Scott Rawlings. Dietz Press, Richmond. Pp. xv, 129. N.p.

The state of Virginia is blessed with a large number of historic churches, most of the older ones of course being Episcopal. They range from famous and frequently visited edifices to remote chapels, some in regrettable disrepair. Many have been defaced by ill-conceived restoration or alteration. Messrs Davis and Rawlings, authors of *Virginia's Colonial Churches*, have here surveyed the period from the end of the Revolutionary War to the beginning of the War Between the States. The present volume provides a clear exposition of the architectural trends in this period and

the styles of seating, lighting, and liturgical furniture which prevailed, with examples cited for every significant variation. Moldings and other ornamentation are carefully described. Hundreds of line drawings illustrate details of design and workmanship in wood, brick, plaster, and so forth. Six pages of glossary will assist the less erudite reader.

Anyone studying this period of American church architecture or furnishing will be grateful for the valuable tool for research these accomplished authors have given us. It is of course of serious importance that persons contemplating the restoration or repair of old churches inform themselves very fully about the original style before further irreparable damage is done in the name of restoration.

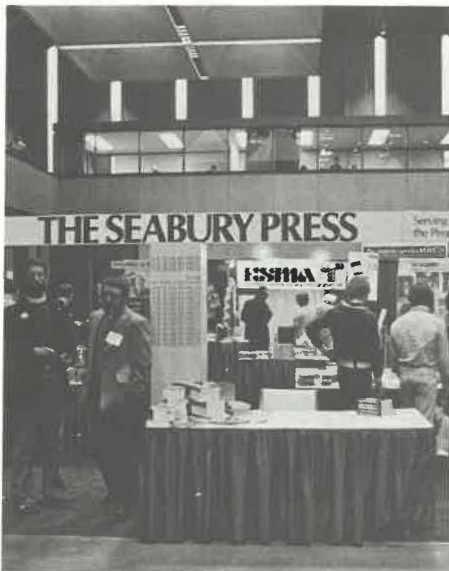
H.B.P.

### Illich in Good Form

**TOWARD A HISTORY OF NEEDS.**  
By Ivan Illich. Pantheon. Pp. 143.  
\$7.95.

Ivan Illich believes we have created an industrial machine that is destroying all human values, removing all satisfaction from work, and making us all slaves of the Industrial Revolution and technological development applied to all fields including not merely manufacturing but also medicine, education and the works. He despairs of the Industrial Revolution's results — in all fields. To him, foot power is preferable to motorized horsepower. He calls foot power a "use-value."

This book runs a mere 143 pages. The author has condensed his thinking so densely that the brilliance of ideas almost blinds the eye of the mind. Yet he is well worth the reading. It is a book that should be shared and therefore would be excellent for clergy study



Dana Grubb

The Seabury Press exhibit at General Convention, Denver.

October 7, 1979

groups and for other groups deeply concerned with the "system" of our post-industrial society in itself and in relationship to the Third World. Illich sees the rise of citizen groups (Proposition 13, the Farmers' March on Washington, the Independent Truckers' Protest Caravans) as symptomatic of our enslavement to the system.

His anarchism is expressed in the hope that this age "will be remembered as the night when father went on a binge, dissipated the family fortune, and obligated his children to start anew. Sad to say, it will much more probably be remembered [as a time] when . . . all freedoms [were

*Continued on page 20*

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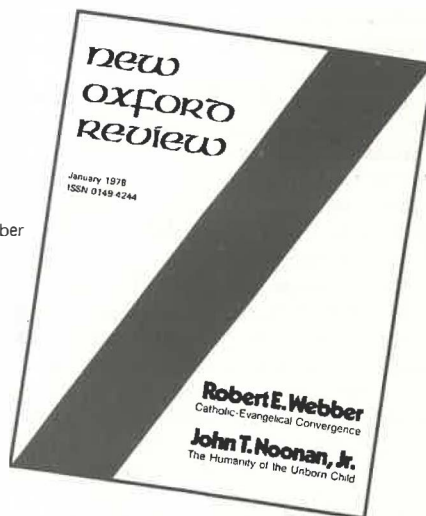
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- Carl F.H. Henry on Issues in New Testament Theology
- Michael Novak on How He Has Changed His Mind
- Richard Quebedeaux on the Left-wing Evangelicals
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## General Convention News

### REPORTING FROM DENVER:

Marshall L. Seifert  
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### Resolution on Ordination of Homosexual Persons

The House of Bishops by a 99-34 vote on Monday afternoon, September 17, passed the most controversial resolution of the Convention. It recommends that practicing homosexual persons and heterosexual persons who are engaged in "relations outside of marriage" should not be ordained.

The resolution came from the House of Bishops Committee chaired by Bishop Robert B. Appleyard of Pittsburgh. It was a substitute for the resolution proposed by the standing commission chaired by the Rt. Rev. Robert R. Spears, Bishop of Rochester [TLC, July 1 and 8].

The bishops debated the resolution nearly all of Monday morning with the session extended past the usual 12:30 lunch break. The debate centered on the third paragraph of the resolution. Attempts were made to delete the last sentence of the paragraph, and also to delete the entire section. Both attempts failed on voice votes.

The controversial paragraph read: "We affirm the traditional teaching of the church on marriage, marital fidelity, and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

After the resolution passed, the Rt. Rev. John Krumm, Bishop of Southern Ohio, read a portion of a conscience statement and asked those bishops who agreed to sign the statement. By Monday afternoon 20 bishops had signed the lengthy statement the key portion of which reads: "Taking note, therefore, that this action of the House is recommendatory and not prescriptive, we give notice as we are answerable before Almighty God that we cannot accept these recommendations or implement them in our dioceses insofar as they relate or give unqualified expression to recommendation 3. To do so would be to abrogate our

responsibilities of apostolic leadership and prophetic witness to the flock of Christ, committed to our charge and would involve a repudiation of our ordination vows as bishops: . . ."

Bishop Appleyard in introducing the resolution to the House of Bishops stated that it was not a unanimous recommendation of the committee. He reported that the committee had met with the committee of the House of Deputies, had learned much from them; and had met again on Monday morning to consider many proposed changes. The resolution had been distributed Saturday to the Bishops as they concluded their session and recessed over Sunday. He said that the committee after considering these changes, voted unanimously not to alter the resolution.

Bishop Spears said "the last sentences take the route of legislation and [it] is contrary to the spirit of the commission . . . it talks of sexuality as a mystery and then goes on to explain the mystery."

Bishop Coburn of Massachusetts, a member of the committee said he was not in complete agreement. . . . "I will not ordain a homosexual who is active . . . the resolution sharpens the issue. . . . I do not like that last statement, but I do not know how else you can bring this before us."

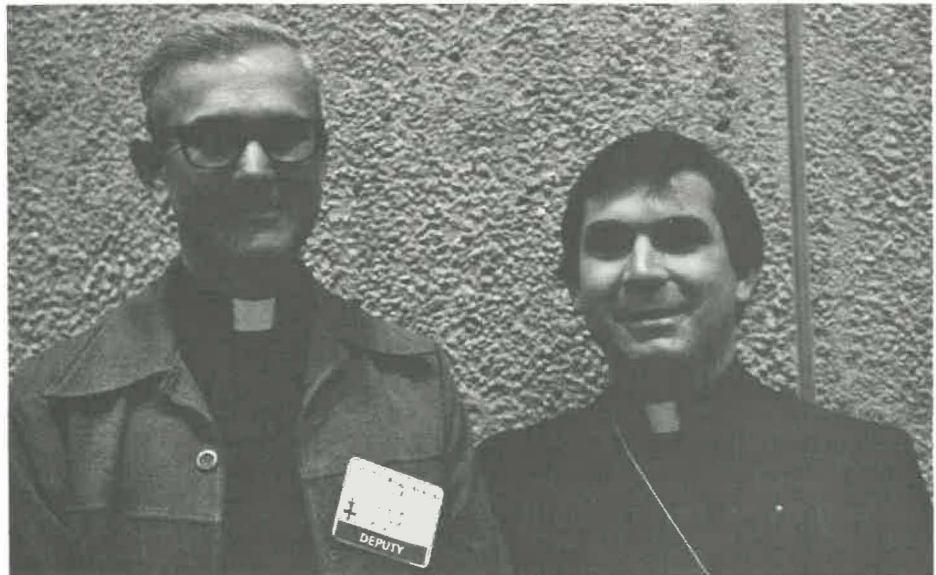
Bishop Charles of Utah suggested omitting paragraph 3.

Bishop Haynes of Southwest Florida, appealing for retention of the third paragraph said, "I feel very strongly that I would not support anything less than a definition of what is wholesome."

Bishop Terwilliger, Suffragan of Dallas said "we should not blame our condition on the work of God. The last paragraph is quite simply the Christian tradition . . . we dare to believe that this is the Word of God."

Bishop Cole of Central New York: "I prefer A-53 [the Commission resolution] to the substitute resolution."

Bishop Vogel of West Missouri spoke of sacraments as God given and spoke



Coming together as deputies at the General Convention in Denver was a father and son team — the Rev. Ben F. Helmer (left) and the Rev. Ben E. Helmer. Each man was assigned to serve on the same committee of the House of Deputies, the Church in Small Communities. This was the seventh General Convention for the senior Fr. Helmer, who was a deputy from the Diocese of Northern Michigan. It was the first General Convention for the son, a deputy from the Diocese of Western Kansas.



against the bishops saying anything less than this resolution.

Bishop Myers of California spoke of sexuality and the cross of Christ, and recounted some of his experiences in dealing with homosexuals when he was associated with Trinity Church, New York. He spoke against paragraph 3.

Bishop McAllister of Oklahoma said "to reject one [a homosexual] for ordination is not to reject them from the body of church." He spoke in favor of the substitute resolution.

Bishop Anderson of Minnesota: "I do not think we are ready to do this at this time."

Bishop Frey of Colorado said he "was troubled by the necessity of saying something about this. He spoke of "red herrings" which were brought forward. "We live in a sexual society which is very confused." He asked the bishops to be inclusive . . . to give emphasis to the redemptive power of Jesus."

Bishop Krumm of Southern Ohio said the resolution infringed on the pastoral.

Bishop Sheridan spoke enthusiastically in favor of the resolution.

Bishop Masuda said he opposed only the last sentence.

Bishop Persell, retired of Albany, said: "Efforts have been made in the last three years to soften us up . . . I am proud to be for Christian morality."

Bishop Gross of Oregon suggested substituting a portion of the Commission resolution (A-53) in place of a portion of the substitute resolution. (Later when this was put to a vote, it failed.)

Bishop Jones of Indianapolis: "The will of God is not clear to me."

As the debate and discussion progressed it became evident that although many bishops spoke against the resolution and many opposed paragraph 3, there seemed to be sentiment in the house in favor of the resolution. This was later confirmed by the vote.

A number of attempts to amend the resolution failed when brought to vote. One amendment, proposed by Bishop Cox of Maryland, inserting the word "marriage" in paragraph 3 was adopted by the bishops.

A roll call vote was called for and the resolution passed 99 to 34.

#### House of Deputies Concurs

"This House concurs with the House of Bishop's Message Number 122." With these words President Charles Lawrence concluded the most debated matter of the 66th General Convention, that of homosexuality and the ordination of homosexuals. The date was Tuesday, September 18, the time 7:30 p.m. Before such final action was taken, more than five hours had been spent in debate by the deputies.

The concurrence came on a vote by orders which was quite decisive. In the

maze of amendments and substitute resolutions, that final position of the house had appeared far less certain. The House of Deputies Committee on Ministry, which was responsible for presenting the motion, was chaired by the Rev. Charles L. Winters, Jr., Deputy from Tennessee and professor of dogmatic theology at the School of Theology of the University of the South, Sewanee, Tenn. The committee recommended concurrence with the House of Bishops "with amendment." The amendment was to delete the controverted final sentence of the long resolution.

The committee of some 40 members had held open hearings on the subject of human sexuality, had listened to dozens of persons in committee meetings, and had met in joint closed session with the House of Bishops' Committee on Ministry. Finally, with but seven negative votes, the committee of deputies had decided to recommend to the House the deletion of the final sentence. In his presentation of the report of the committee, Winters said, "We came to recognize that our differing views, our differing opinions, were opinions about the same matter — we were standing at different points looking at the same thing." Thus the seven disagreeing members felt no need to prepare a minority report. Winters added, "The last sentence no longer expresses standards, guidelines, as does the rest of the resolution, but it now becomes a canon, a law, a bit of legalism, not an ethical or a theological statement."

The House of Deputies followed previously adopted special rules for debate on this particular subject. The deputies had limited themselves to discuss the proposal of the committee for 30 minutes without any amendments being offered. Speakers alternated for and against the motion to concur with amendment as the committee proposed.

Dr. Henry Hair, Diocese of West Texas spoke for the deletion: "I am a psychiatrist, I have spent 25 years examining candidates for orders. . . . It has been my experience that those who have been able frankly to discuss their homosexual feelings with me and have been ordained, have never created any scandal later on. . . . I'm afraid that if this convention comes down too hard on homosexuality specifics we may be putting a premium on duplicity, and worsening the problem for the church. . . . The question is not primarily whether the ordinand is currently or formerly practicing homosexuality but how can one handle these matters in the future."

The Very Rev. David B. Collins, Diocese of Atlanta speaking against the deletion: "Fellow adulterers, fellow fornicators, fellow murderers, cheats, liars, thieves, and fellow sinners, Saint Paul says that anyone who has offended against part of the law is guilty of all, so

there is no platform of moral superiority for anyone on either side of this question. I oppose the committee's omitting the key to the Bishops' statement . . . the New Testament is characterized by unconditional repudiation of all extra-marital and unnatural intercourse. . . ."

When the time came for proposing amendments to the report of the committee, the Rev. William C. Wantland of Oklahoma, moved to restore the last sentence. More debate followed. At the end, a vote by orders was called for and this proved the key vote. Wantland's amendment to restore the deleted sentence carried, but only by a margin of three votes in the clerical order, as 57 affirmative votes were needed for passage. The balloting was in the clerical order: 60, yes; 30, no; and 39, divided. In the lay order it was 71, yes; 27, no; and 13, divided.

Debate then centered on the resolution as amended. Again, further amendments were proposed and debated, but none were accepted. When the time allowed for considering these had concluded the house turned to consider substitute resolutions. None of these were accepted and the deputies voted on the resolution as amended. This final vote for concurrence with the House of Bishops was: clerical order, yes, 70; no, 29; divided, 11. Lay order: yes, 77; no, 18; divided, 13.

As in the House of Bishops, the final outcome was quite decisive. Later the same day, however, the deputies approved and sent to the House of Bishops a comprehensive three year plan for the continued study of human sexuality, specifying that those responsible ". . . shall pursue this task with the addition of a sufficient number of resource persons, chosen in consultation with provincial presidents, which shall include in its membership varying age groups, clerical and lay persons, female and male, persons of heterosexual and homosexual orientation . . . so that a full spectrum of attitude and convictions will be provided."

The Rev. Jeffrey E. Sells of Eastern Oregon and some other deputies subsequently associated themselves with the position of Bishop Krumm.

#### National Budget Approved

The national budget for the Episcopal Church embodied long hours of preliminary work by the Joint Standing Committee on Program, Budget, and Finance, and by many others, but it was quickly passed by the General Convention. After some debate, the deputies adopted the budget virtually as proposed. The sum of \$15,823,935 is designated for the General Church Program for 1980. The budgets for 1981 and 1982 will follow the same pattern in the allocation of funds, with increases or decreases according to

available income. The amount to be paid by dioceses in their apportionments is \$12,987,935 for 1980, \$13,465,000 for 1981, and \$14,015,000 for 1982. The remainder is to come from income from investments and other sources. The only changes introduced by the deputies was the continuation throughout the triennium of \$800,000 per year for the church's three subsidized black colleges, instead of a progressively reduced amount as proposed by the joint committee. The three colleges, whose work was strongly praised, are Voorhees College, Denmark, S.C., St. Augustine's, Raleigh, N.C., and St. Paul's, Lawrenceville, Va. An interesting element in the projected annual income of the church is a promise of \$300,000 per year from the Coalition of Urban Bishops.

The so-called assessment budget, which covers the expenses of the General Convention and its committees, commissions, boards, and agencies, many of which continue to meet or operate throughout the triennium, is \$2,824,430. The income for this is provided by the diocesan assessments which are quite distinct from the apportionments used to pay for the General Church Program.

The day after the budget was approved by the deputies, it was accepted without change or debate by the bishops exactly ten minutes after the presentation began, although some discussion occurred later as bishops voiced concern over future income. The Presiding Bishop voiced his faith in the ability of the different dioceses to support their budgetary commitments.

## United Thank Offering Celebration

The celebration of the Holy Eucharist at the presentation of the United Thank Offering (UTO) of the Women of the Church was the major service of worship at the 66th General Convention. It was held on Sunday, September 16, at 11 o'clock in the morning in the arena which was colorfully decorated for the Women's Triennial sessions. An estimated 6,000 persons participated.

Vested in cope and miter, and later in a red chasuble, Presiding Bishop John M. Allin was the chief celebrant. He was assisted at the long altar draped in white by two deacons also vested in red, the Rev. Eloise Martinez of the Navajo Area Mission and the Rev. George Lewis of Colorado. Miss Judith M. Gillespie, UTO Coordinator, and Mrs. William Davidson, UTO Committee Chairman, were readers of the Old Testament lesson and Epistle respectively. The sermon was preached by the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, who spoke of our relationship with nature and our relationship with one another as matters of the utmost

gravity which Christians should consider at the present time.

As is customary, at the offertory a woman from each diocese of the church filed forward to present to the Presiding Bishop the UTO offering of her diocese. He received them in a unique container of white suede decorated with Indian bead work, given by the Diocese of South Dakota. Purses used for the collection in the service were made and given by overseas missionary dioceses and those of Coalition 14. At presstime it was expected that the UTO offering would total nearly \$2 million. As allocated by the Triennial organization, it will support a wide variety of projects and activities in this country and overseas. This is the 90th year of the UTO. During this period of nearly a century, it has become a major source of funding for pioneering missionary programs in the Episcopal Church.

Holy Communion at the UTO service was administered with little delay by a considerable number of vested ministers at different points within the arena. The musical setting for Rite II was by Donald Nelson Wright. Choirs from the Diocese of Colorado sang, accompanied by organ and an instrumental ensemble.

Other major eucharists sponsored by the Triennial have been a celebration of the Transfiguration on September 10, celebrated by the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, at which Episcopal author Madeleine L'Engle spoke, the observance of Holy Cross Day on September 14, when the Father Superior of the Order of the Holy Cross, the Rev. Connor Lynn, O.H.C., and other members of religious orders led a solemn high celebration of Rite II, with Bishop Festo Kivengere of Uganda preaching, and the closing eucharist of the Triennial on Tuesday, September 18, celebrating the Ascension, when the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts, preached. The Triennial hymn, "The King Shone in his Beauty," written by Rae Whitney and printed in TLC [Feb. 25], was a spirited addition to the worship of the Triennial.

## Historic Ecumenical Statements Affirmed

In 1971, the so called Windsor Statement on the Holy Eucharist was published by the Anglican-Roman Catholic International Consultation (ARCIC), and two years later there appeared the Canterbury Statement by the same consultation on holy orders and ordination. These two documents embodied the agreement of the theologians who formulated them, but not necessarily the agreement of the authorities or general membership of the two churches. The two statements have now been officially received, circulated, studied, and favor-



Marshall Seifert

The Rev. Richard Thieme and the Rev. Anne Thieme attended General Convention. Both graduates of Seabury-Western Theological Seminary, they have been appointed to share the rectorship of St. James Church, Salt Lake City, Utah.

able commented upon for several years, and the Standing Commission on Ecumenical Relations accordingly asked the General Convention to endorse these documents as being in accord with the beliefs of this church. Only when they have thus been officially adopted by churches can they be used for further steps towards unity.

The resolution was presented to the House of Bishops early in the convention by the Rt. Rev. Arthur A. Vogel of West Missouri, Episcopal chairman of the American Anglican-Roman Catholic Consultation (ARC) and a member of ARCIC. Bishop Vogel prophesied that in a hundred years' time the adoption of these statements would be regarded as the most significant action of this convention. American Episcopal action should be particularly important as this is the first national church of the Anglican Communion to give the statements official synodical consideration. The approval passed in the House of Bishops unanimously, as it did also in the House of Deputies on September 17 without debate.

Over 20 other resolutions dealing with ecumenical matters have been brought to this convention, as well as resolutions dealing with interfaith consultations with Jews and with Moslems respectively. Some have dealt with the continuation of conversations now in progress and with membership in the Consultation On Church Union. These have been passed, as expected. A more distinctive resolution, proposed by the Joint Commission, describes "the unity we seek" as one eucharistic fellowship and "a communion of communions" — in contrast to the absorption of all Christian communities into one single super church. The most controversial of the Joint Commissions proposals has been

the statement "Principles of Unity" [TLC, May 13]. This has been described by some as a contemporary amplification of the famous Chicago-Lambeth Quadrilateral (PBCP, pp. 876-9); others criticize it as a subtle weakening or distortion of the brief earlier Anglican statements [TLC, May 13]. Before presentation in Denver the text of the proposed principles was amplified somewhat in the light of criticisms made during the past months in TLC and elsewhere. The document was not adopted however, but referred to the international theological commission of the Anglican Consultative Council for consideration. No further action was taken on the principles at Denver.

A concordat was adopted with the Mar Thoma Church of South India. Early in Christian history, missionaries from Syria established a substantial Christian community in the Malabar region of Southern India which continued through the centuries, using Syriac as its liturgical language. In modern times, missionaries from the different Western churches arrived and sought converts from this community, thus destroying its unity. Although all the so-called Syrian Christians of India look to St. Thomas the Apostle as their founder, one particular group who were influenced by Anglicanism in modern times has taken the name Mar Thoma (literally "Lord Thomas" in Syriac) for the title of their church. In recent years some members of this church have immigrated to America, and ten congregations are reported to exist. Bishops of the Episcopal Church will assist the Mar Thoma Church by providing oversight for these congregations.

Ecumenical resolutions of a different

sort dealt with the Nicene Creed and the question of restoring the historic ecumenical text — in other words, the elimination of the so-called *filioque* clause from the third paragraph [TLC, Sept. 2]. Consideration of this throughout the Anglican Communion was urged by the last Lambeth Conference. This topic was presented to the House of Bishops by the Rt. Rev. Donald J. Parsons, Bishop of Quincy. The bishops directed the publication of information and the study of the question throughout the church during the next three years, as well as consultation with other churches.

The organization of Episcopal Diocesan Ecumenical Officers (EDEO) has had members on hand throughout the convention, working in close cooperation with Dr. Peter Day, national Ecumenical Officer of the Episcopal Church, to supply information and interpretation, and to greet and assist ecumenical observers and visitors from other churches. The Rev. William B. Lawson of Lynn, Mass., President of EDEO, expressed to TLC his pleasure at the considerable attention being given to ecumenical matters at this convention.

### Church Press in Denver

As visitors, deputies, and bishops approached the convention buildings in Denver each morning, they were greeted by daily publications which were distributed without cost to anyone. *The Daily*, a veteran publication of many past conventions, provided general newspaper coverage of events, activities, and personalities each day. Edited by the Rev. James Michael Coram of the Diocese of North Carolina, it was pub-

lished in cooperation with the Diocesan Press Service of the National church. Its all-volunteer staff included diocesan journal editors and press officers from different parts of the country. A new publication, *Where It's At*, provided daily information on resolutions and parliamentary actions of the two houses, the Triennial, and committees, together with comments and evaluations. Published by the Evangelical and Catholic Mission, it was edited by the Rev. Canon Charles H. Osborn of New Jersey. As in several recent conventions, *Issues* offered provocative and controversial discussions of questions facing the convention. Published by a group interested in generally liberal causes, it was edited by the Rev. Henry H. Breul of Washington, D.C. These three provided lively breakfast and coffee-break reading for a large percentage of the convention crowd.

Unknown to the public, however, was the large press room situated downstairs beneath the general registration area, and skillfully presided over by Walter Boyd, national Press Officer of the Episcopal Church, his assistant the Rev. William D. Dearnaley, and volunteer helpers. Here many rows of tables supported typewriters for accredited press personnel; news bulletins were distributed several times daily; and loudspeakers permitted hearing the proceedings in the convention houses. Here too were the editorial offices of *The Daily*, and staff was on hand to answer questions and assist reporters.

The Episcopal Communicators, an informal association of persons working in the press or communications field in the Episcopal Church, held a dinner meeting on Saturday evening before convention opened. Dr. D. Bruce Merrifield, Executive Council member from New York, spoke on the impact of technology on communications. Communicators reassembled the next morning for a Eucharist celebrated by the Rev. Robert R. Parks, rector of Trinity Church, New York, who has served as chairman of the committee on communications of the Executive Council. Breakfast and a brief business meeting followed. The Rev. David G. Pritchard of Connecticut continues in office as convener of the group.

### Episcopal Church in Puerto Rico

The Episcopal Church in Puerto Rico may become a more or less autonomous church within the Anglican Communion under the provisions of a covenant quickly adopted by the House of Deputies, but only approved in the House of Bishops after extended discussion.

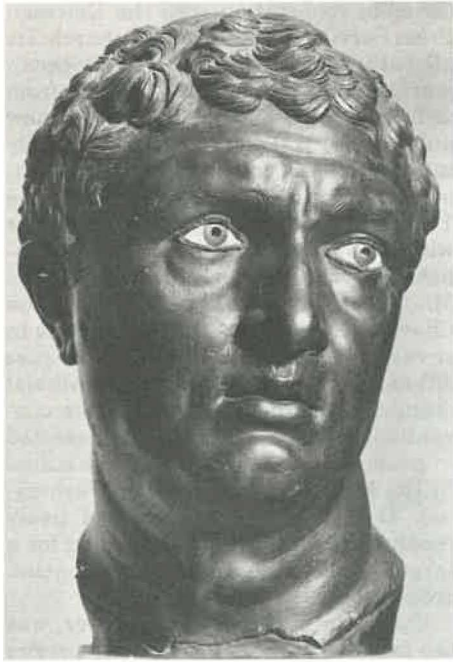
During a period of transition, the Church in Puerto Rico will develop its future position under the supervision of Province IX, which includes those



Dana Grubb

"Episcopats" Betsy Hussong (in white) and Ian McRae delighted visitors, deputies, bishops, and Triennial delegates during their appearances in the exhibit hall at General Convention. Betsy is 5 years of age and Ian is 4.

*Continued on page 17*



Marburg Art Reference Bureau  
Portrait head from Delos: "Art is not mere ornament. . . ."

# SEEING AS BELIEVING

*We must recognize how much  
our world view has been shaped  
by our aesthetic activity.*

By O.C. EDWARDS, JR.

It will simplify things to admit at the beginning that this article grows out of a conversation between the editor and the author. We were discussing assertions of *The Power of Their Glory* sort that Episcopalians are upper middle class or even more exalted on the socio-economic scale and I said that I thought it would be more accurate to say that we are people who have capacity for upward social mobility, wherever we are located on the ladder at the moment. Then I pushed on to sharpen the description by suggesting that the quality that enables that mobility is a capacity for visual esthetic response.

When, therefore, the editor received a review copy of a book called *Art and the Theological Imagination*, he thought it was just down my alley and wrote asking if I wished to review it. I responded saying that I would enjoy doing so very much, but that there could be a conflict of interest since the book was the publication of Hale Lectures given at Seabury-Western by Professor John W. Dixon, Jr. The book could even earn some royalty for the seminary if, after we have distributed it to bishops and libraries all over the world, enough copies are sold to

recover expenses. But, I said, we could admit the bias so that readers could discount it appropriately and still be free to pursue the fascinating question of how seeing is related to believing. In fact, another book had just been published which dealt with a related topic, the visual imagery of the Psalms as related to the iconography of the Ancient Near East. That book, *The Symbolism of the Biblical World*, by Othmar Keel, even had its own aspect of conflict of interest, since its translator, Timothy J. Hallett, is a friend, alumnus, and former trustee. Still, full disclosure could protect the readers and the discussion could go on. Thus I have been permitted to write about two of the most fascinating books to come my way for some time. John Dixon, whose doctorate came through the famous social thought program at the University of Chicago, and who has been active in the Episcopal Faculty Fellowship, has taught religion and art at the University of North Carolina for a number of years. I enjoyed his lectures very much when he gave them and thought that I followed them. When I came to read them, though, I marveled at how much I had missed. That in itself was surprising since the thought was couched in such simple language, language that at times achieved a quality of poetry. Finally, then, I have come to recognize that this is one of the rare books that are

profoundly simple, books to which one will return all one's life, always discovering meaning that had been missed or forgotten from the previous readings. The nearest member of the same category I can think of is Richard Niebuhr's *The Meaning of Revelation*.

My difficulty in mastering Dixon's thought should not have surprised me since he said, "My hope is to do no less than set out a new way of thinking about the world" (p. 71). This new way of thinking grows out of a recognition that in the Western tradition we have generally reduced meaning to what can be expressed in words. In our theology we have expected our words to be able to set forth the sacred exactly. Language shapes our perception of reality, but all of our life is lived out in a world of "sound and color, weight and textures, lines and surfaces, masses and volumes" (p. 4). Since we live with animal bodies in a world of time and space, we know our world through our senses and relate to it through our appetites. To reduce our world to what can be responded to adequately by the knowing mind is to cut ourselves off from much of our reality.

Because life is so much a matter of relating to persons and objects disposed in time and space, we must recognize that art is not mere ornament. Rather, "it is the primary means of forming the world" (p. 12). Words can no longer carry the weight of human meaning; we must recognize now how much our world view all along has been shaped and joined together by our aesthetic activity. Since

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*The Very Rev. O.C. Edwards, Jr., is dean of Seabury-Western Theological Seminary, Evanston, Ill.*

art is so important in organizing our perception of reality, an understanding of how it does so is necessary to the theological enterprise.

Art, according to Dixon, has a narrative quality. This does not just mean that it often illustrates narratives. Great pictorial art, in fact, is seldom an interpretation of a major work of literature; it is far more likely to be inspired by myths and legends that are not complete and final statements of a theme, but are rather open inexhaustively to reinterpretation. Rather, to say that art is narrative is to say that it seeks to depict relations in time and space. "It is the function of the artist to give order and human purpose to shapes in space and thus give us forms within which we can enact our lives" (p. 72). Thus art is "a language for the setting out of truth" and Dixon's analysis is a presentation of that language's vocabulary and grammar.

His documentation of this thesis is historical. This is to say that he analyzes characteristic works of art from Egypt, Greece, Rome, early Christianity, Celtic civilization, the Renaissance, and modern times to explicate the view of reality that they presuppose and also help to bring into existence. Egyptian art, for instance, was primarily architectural; it emphasized the vertical as the dominant dimension over the horizontal. This vision that grew out of the experience of the Egyptian landscape represented the hierarchical ordering of their society. "Their public mythology was built around an image of public order which was organized according to a geometric grid" (p. 35).

Space is lacking for a summary of the distinctive qualities of each period, but an impressionistic listing can be made of captivating passages: those describing the Greek transformation of the Egyptian inheritance by its preoccupation with the human body, the emergence of private art in a fresco from a Roman villa and a portrait sculpture, the sacramental function of early Christian art, the mystic quality of Celtic interlace, the Renaissance depiction of human beings in the full range of their relations, emotions, and experience, and a presentation of Paul Klee that convinced me that I need to go back and give him more serious attention that I previously have. Since art is a presentation of a view of human life in the world, it is inevitably profoundly theological. Dixon's work supplements that of Ricoeur and others who call our attention to the symbolic nature of theology.

Othmar Keel (pronounced *kale*, like the vegetable), who teaches Old Testament at the University of Fribourg, became interested in iconography on a trip to the Near East while he was a graduate student. While his book could be treated as a case in point of Dixon's

thesis, it does not really work out that way. His treatment of Egyptian art, for instance, does not approach it hermeneutically to discover in depth the primary images of the culture from which it comes. He rather reproduces over 500 line drawings and a number of photographs of art from Egypt and Mesopotamia that employ the same images as the book of Psalms. The purpose of this book, which has become something of a classic in Europe within a few years of its original publication, is to furnish us with illustrations of the graphic form of these images as they would have been envisioned by the Psalmist to keep us from reading back into the image graphic content from our own very different place and time.

Keel demonstrates the necessity for this by pointing out that we think we know what is meant in the Psalms by the sky until we see illustrations from the Egyptian Book of the Dead in which the sky is depicted as the arched body of the goddess Nut, whose feet are the horizon in one direction while her down stretched hands mark it in the other. "It becomes quite clear that in ancient Egypt the concepts 'heaven and earth' were associated with ideas and feelings very different from ours" (p. 8). When we learn that the sky can also be represented as a fixed cover, a pair of wings, a woman, or as an ocean and that often several of these representations will appear side by side with no attempt at interrelation, our awareness of the difference between their consciousness and ours is deepened further.

Since the recitation of the Psalter is so important an aspect of reading Daily Morning and Evening Prayer, Keel's book is to be highly recommended to all who say the offices. Their understanding

of every line will be increased immensely. The book is divided into sections that deal with conceptions of the universe, with destructive forces (whether natural or supernatural, according to our distinction), the Temple, God, the king, and human beings in their relation to God.

While there are more pictures than pages, it is not possible to read the captions under them and pick up the essential content of the book. The text under the illustrations is not always explanatory and very often the main text offers a detailed analysis of the symbols in the drawing. A glossary of the names of the Egyptian and Mesopotamian gods would help the reader who does not have a detailed familiarity with those pantheons. The translation is very lucid and never carries German syntax over into English as so many German books in English do. Such are the general and interrelated observations that one could make about this fascinating volume.

The two books under consideration have little to do with one another beyond each's insistence in its own way upon the intimate connection between seeing and believing. This should be comforting indeed to a church whose members are characterized by a capacity for visual esthetic response. What it means to say that we are the denomination capable of such a response may be clearer if we list what I conjecture to be the parallel distinguishing character trait of members of other Christian bodies. My guess is that the Lutherans are characterized by a capacity for aural esthetic response. Presbyterians, on the other hand, do not operate out of the right hemisphere of the brain where esthetic responses occur so much as out of the left hemisphere which is the center of logical analysis. I

"The heavens are the Lord's heavens, but the earth he has given to the sons of men. The dead do not praise the Lord, nor do any that go down into silence. But we will bless the Lord from this time forth and forevermore" (Ps. 115:16-18).

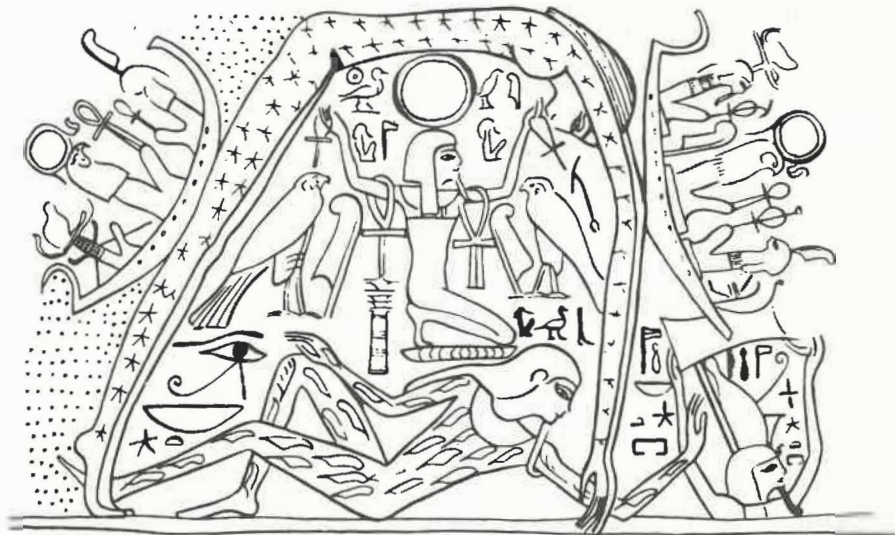


Illustration from page 36 of *The Symbolism of the Biblical World*.

# Reader's Shelf

By JAMES DUNKLY



"Sit at my right hand, till I make your enemies your footstool" (Ps. 110:1).

Illustration from page 255 of *The Symbolism of the Biblical World*.

do not know which part of the brain deals with such things, but Roman Catholics demonstrate a concern for the legal status of something while Methodists are occupied with the organizational structure.

With this spelled out it is obvious that no denomination can claim superiority over another because of its characteristic reflex. All of these are necessary components of being human. We need one another's gifts. "The eye cannot say to the hand. . . ." While our gift is not higher, though, it also cannot be dismissed as lower, as "mere" estheticism. The two books under review show that seeing is as necessary to the construction of a worldview (!) as verbal thought. As sacramentalists and incarnationalists we can continue to remind our fellow Christians that we are not disembodied spirits and intellects, but we are animals who occupy time/space as well, and our senses are necessary for relating to reality, proximate and ultimate. Believing is, among other things, a matter of seeing.

## Books Discussed in This Article

*Art and the Theological Imagination*, by John W. Dixon, Jr., Seabury Press, Pp. xii + 165. 32 illustrations. \$12.95.

*The Symbolism of the Biblical World: Ancient Near Eastern Iconography and The Book of Psalms*, by Othmar Keel. Translated by Timothy J. Hallett. Seabury Press. Pp. 422. 488 illustrations + 28 plates. \$24.50.

**THE TIME IS FULFILLED: Five Aspects of the Fulfilment of the Old Testament in the New.** By F.F. Bruce. Eerdmans. Pp. 128. \$2.95 paper.

The veteran evangelical scholar F. F. Bruce, himself a member of the Plymouth Brethren but appreciated far beyond the boundaries of that denomination both for his learning and for the spirit in which he employs it, offers here a volume of essays based on the 1977 Moore College Lectures in Sydney, Australia. Many of Bruce's writings have been concerned with the use of the OT in the NT, and here he takes up five examples: Mark 1:15 ("The time is fulfilled, and the kingdom of God is at hand"), John 5:39 (the Samaritan woman's response to Jesus), Romans 4:1 ("What then shall we say about Abraham, our forefather according to the flesh?"), Hebrews 10:1 (the law as a shadow of the good things to come), and Revelation 19:10 (the spirit of prophecy and the testimony of Jesus). Few scholars are so well rooted in both Testaments as Bruce, and this volume will repay close study. Like most of his work, these essays are clearly written and accessible to the non-specialist. Indexes are provided, but no bibliography.

**PAUL AND HIS LETTERS.** By Leander E. Keck. Fortress. Pp. viii and 135. \$3.75 paper.

Another volume in the series "Proclamation Commentaries," which is not a commentary series at all but, in effect, a multi-volume introduction to the New Testament, offering details of authorship, date, purpose, outline, and theology. The series is a companion to the now widely used homiletical aid "Proclamation," an ecumenically produced commentary on the three-year lectionary now used in a number of churches. Both sets are aimed directly at the preacher and are well worth buying.

Keck, who has just become dean of Yale Divinity School after teaching for a number of years at Emory and Vanderbilt, is well known not only as a NT scholar but also as a homilician; see his book *The Bible in the Pulpit* (Abingdon, 1978). Here he offers first a survey of "the quest for the historical Paul" —

who he was, the Pauline letters versus the account in Acts, and Paul in relation to both Judaism and gnosticism. Then Keck examines "the gospel Paul preached," how it is distinctive in the NT, followed by extended treatment of key Pauline themes like faith, freedom, spirit versus flesh, law, and the faithfulness of God. The aim throughout is to show how pastoral situations in Paul's churches called forth characteristic theological emphases. While it is by no means a complete Pauline handbook, it is one of the best introductions available. There is a two-page bibliography and an index of Scripture passages.

**THE WORDS OUR SAVIOR GAVE US.** By Daniel Berrigan. Templegate. Pp. 94. \$4.95 paper.

Eight meditations on successive elements in the Lord's Prayer. The pre-eminent thrust of Berrigan's interpretation is to apply the prayer of Jesus ruthlessly to ourselves, to hear the prayer (and to pray it) for the hungry and lonely and outcast, and to hear God's judgment upon us for our indifference and self-indulgence. It is very much a book born out of the author's experience in the anti-war movement and allied causes, in which Berrigan shows his fear that the church will be the slave of our culture rather than the transformer of it. But one ought to try very hard to set aside one's prejudices about the author — either pro or con — before taking up this book, lest one miss its potential impact. For this is a book to be read slowly, honestly, prayerfully. Berrigan's afterword on the death of faith is as applicable to Episcopalians as to his own Roman Catholic communion, and it should give us all pause.

**THE WAY OF A DISCIPLE.** By George Appleton. Collins. Pp. 203. \$3.95 paper.

Archbishop Coggan commissioned this small volume as his Lent Book for 1979, and he has provided a foreword to it. The author, now retired, has been a parish priest in England (at various times and in sundry places), a missionary in Burma, an ecumenical missions secretary, and an archbishop in both Western Australia and Jerusalem. He has also written several earlier devotional books. Here he presents 69 two- or three-page meditations, each starting from a verse

of Scripture, and a concluding litany of discipleship. These meditations are grouped into ten topical sections highlighting various phases of discipleship. Each meditation is addressed specifically to Christ, and the content of each is almost entirely biblical — a drawing out of the verse cited initially, with further passages suggested to read alongside it.

No book of devotion will suit everyone, and there are many for whom this one will prove insufficiently contemporary in language or perhaps at times insufficiently specific. Yet there are many others who will welcome *The Way of a Disciple* just because of its attempt to connect Scripture to our ordinary lives by an imaginative reflection on the biblical text itself. The usual rule applies: take in small doses, when in a variety of moods, over a sufficient period of time to judge wisely for oneself.

**MARK'S STORY OF JESUS.** By **Werner H. Kelber.** Fortress. Pp. 96. \$2.95 paper.

Kelber, who teaches religious studies at Rice University, presented lectures to the Episcopal Lay Academy in Houston during Lent 1978, out of which this book grew. Its aim is to see Mark as a connected whole and on its own terms, distinct from the other three gospels. The effect is to provide a non-technical introduction to the consequences of some very important critical scholarship done by Kelber and others recently; see his *The Kingdom in Mark* (Fortress, 1974) and the volume of essays he edited called *The Passion in Mark* (Fortress, 1976). The danger in Kelber's approach is perhaps to read too much into Mark from the early church: Do the disciples *always* stand for later ecclesiastical authorities? Might their misunderstanding not be dramatic irony on occasion, as in John?

**ISRAELIS, JEWS, AND JESUS.** By **Pinchas Lapide.** Doubleday. Pp. x and 156. \$7.95.

Pinchas Lapide has for a decade or so been coming into increasing prominence, particularly in Europe, as a Jew who is not only concerned about better relationships with Christians but also impelled to help re-interpret the two religions to each other. In particular, he has been concerned with telling Christians how Jews see Jesus — in rabbinic literature, in modern Hebrew novels, even in Israeli schoolbooks. Essays on these themes are presented here, translated by Peter Heinegg and with a foreword by Samuel Sandmel, for many years at Hebrew Union College-Jewish Institute of Religion in Cincinnati and now teaching at the University of Chicago. (Sandmel has written several books on Jewish-Christian relations himself, and

his academic specialty is *New Testament*, though he is himself Jewish.) A recent German monograph of Lapide's has been written up in American news magazines this year on account of his startling willingness to entertain the notion of Jesus' resurrection as in some ways acceptable from a Jewish point of view. That book is eagerly awaited in English, needless to say! The present volume will provide good preliminary reading for it. Christians have a duty to aid this kind of rapprochement between traditions all they can, and informing ourselves about what Jews *really* are like, and what they think about us, is an excellent place to begin. Christian theologians like Gregory Baum and Rosemary Ruether have recently been raising painful questions about the degree to which Christian commitment involves a kind of fundamental theological opposition to Judaism — not a new question, but one that many Christians have been unwilling to entertain in these (at least superficially) more tolerant times. At the same time, we are being asked to weigh rival claims of Zionists versus Palestinian Arabs, and now even Jews versus blacks, to our understanding and our sympathy, so that books like Lapide's are even more critical for us all to read carefully and charitably.

**THEOLOGY IN A NEW KEY: Responding to Liberation Themes.** By **Robert McAfee Brown.** Westminster. Pp. 212. \$6.95 paper.

Lectureships often provide theologians with an opportunity to order their thinking systematically on a topic they have not been able to work through before as thoroughly as they would like; they also

provide a whip hand to force them to do so. In 1977 the Warfield Lectures at Princeton Seminary drove one of North America's best known and most productive theologians to square his shoulders and set to work at what have come to be called "liberation theologies," the growing attempts on the part of Christians, particularly in Latin America and particularly in the Roman Catholic Church, to spell out the consequences of the gospel in economic and political and social terms. Long regarded as one of Protestantism's most serious students of the Roman communion, Brown (who now teaches at Union Seminary in New York) here attempts to analyze the origins and consequences of these liberation theologies. As he says in his introduction, "I do not think that there are any issues on the theological or human scene more important than the ones liberation theologians are raising, so in this book I am trying to explore how we can respond, without condescension, arrogance, or co-optation." He is humble enough to add, "The achievement will fall short of the intention, but that is the intention." As much as anything, the book is a call for humility on the part of North Americans when considering Latin America, Christians when contemplating the religions of non-Christians, and rich when confronted with poor. While it is deadly serious and requires some sustained mental effort, it is not a technical book at all. One of this book's most welcome features is its annotated bibliography. There is also a very helpful index of names and a short index of biblical passages. Perhaps it is as good an introduction to liberation theology as is now available for the ordinary American churchgoer.

### Ellipsis

In the still and holy dark  
We are deafened by the noise of His presence,  
Bowed by the weight of His coming among us.  
Holy, holy . . .

Pine trees, shield us  
Lest the sill of this door be crossed, the  
Posts of this house be seared by theophany.  
Holy, holy . . .

Moth tapping at the window,  
Make winged distractions lest our minds be  
Drained, displaced, invaded by Infinitude.  
Holy, holy . . .

Late bird, fly home  
Lest you be surprised by God  
Walking abroad in the charged and numinous dark.  
Holy, holy . . .

Arlene De Bevoise

# EDITORIALS

## New Book Column

This year has seen the publication of some notable new books in the religious and theological field, as well as the republication of some important older books. It is with pleasure therefore that we introduce at this time a new column dealing with current books entitled *Reader's Shelf*, containing reviews by James Dunkly. For the past four years Mr. Dunkly has been the librarian of Nashotah House, where he also teaches New Testament. Previously he was the managing editor of the well-known scholarly publication *New Testament Abstracts*. He thus possesses an enviable professional background in the field, as well as a deep personal concern for the truth of the gospel which it is the ultimate vocation of church-related literature to communicate. Mr. Dunkly's column will appear from time to time during future issues. We welcome him to our pages, and trust that our readers will benefit from his reviews.

## The Denver Scene

This convention has not been foreseen as one of great controversy and drama. Yet it opened with an atmosphere of excitement and expectation. The interest and enthusiasm of the thousands of lay and clerical visitors and participants was obvious.

Episcopalians arriving in Denver were in most cases surprised by the deluge of posters, news releases, and TV broadcasts advocating the continued use of the 1928 Book of Common Prayer on the basis of the widely publicized Gallup poll earlier this summer. The expenditure of funds on a campaign of such extent caused some astonishment. In fact, as it turned out, no one at the convention wished to excommunicate individuals strongly attached to the old book, but the overwhelming ratification of the new book spoke loudly. The many celebrations of the Eucharist daily during the convention left no doubt that the eucharistic orientation of the new book is in fact recognized and welcomed. At the same time members of the religious orders recited Morning and Evening Prayer each day according to



Photo by Marshall Seifert

Observers in the gallery at the House of Bishops watch legislative proceedings on the adoption of the 1979 Prayer Book.

Rite II in a chapel above the exhibit hall, and a growing congregation of clergy and lay people joined them.

With so many different activities happening each day, one can only have a kaleidoscopic view. The considerable number of lectures and workshops on a variety of serious topics, ranging from evangelism to nuclear power, have been a notable feature. As always, parties for the convention participants, Triennial delegates, and visitors from particular dioceses have taken place in the evening, as well as alumni reunions sponsored by different seminaries, and dinners of different organizations. An encouraging sign for the church as a whole has been the large number of young people and students who have come to Denver from all over the country. Many have worked as volunteers in various convention activities.

In THE LIVING CHURCH exhibit booth, it has been a great pleasure to meet and talk with a great number of friends and readers, new and old. For us as for other exhibitors, it is a pleasure to record our gratitude to the courteous and conscientious volunteers, both young and old, who helped us staff our booth. Gratitude is also due to the convention staff, and to the staffs of the convention buildings and the concessions, all of whom have been so helpful.

## What General Convention Actually Does

Young people wearing colorful buttons and badges, bishops in purple shirts, African ladies in the costumes of their own nations, members of religious orders in their black, white, gray, blue, or brown habits, posters, leaflets, banners, and booklets everywhere, and hordes of people of all ages talking, embracing friends, laughing or holding serious conversations together — all this and much more made up the daily life of the General Convention. Although legislation and formal actions by the bishops and deputies are the official business of the convention, bishops and deputies were a small minority of the estimated 12,000 Episcopalians in Denver. Most of the people spent only a small portion of their time observing legislative sessions. For most of us, meeting friends, taking part in conversations, attendance at services of worship, hearing sermons, lectures, and speeches, and participation at meetings of different societies and organizations have been major activities in Denver. This is as it should be. The unity of the church depends less on canon law than on the personal links between people, and it has been evident that for many people the General Convention is an important occasion for maintaining these links.

As this is being written, a small boy, perhaps five years old, has just walked nonchalantly past THE LIVING CHURCH exhibit booth, pushing a stroller as high as himself, in which was seated a younger brother who was hugging a teddy bear and dozing. The sides of the stroller were strung with bags and bundles containing leaflets, magazines, and so forth picked up at different booths. It takes all kinds, and all ages, to hold a convention and to have a church.



## NEWS

Continued from page 11

dioceses of the Caribbean associated with the Episcopal Church in this country, and of its president, the Rt. Rev. Lemuel B. Shirley, Bishop of Panama and the Canal Zone. The Presiding Bishop is authorized to make the transfer of authority after he receives notification that the covenant adopted by the convention has won endorsement from the Church in Puerto Rico and the leaders of Province IX.

In the course of debate, many bishops expressed opinions. Bishop Shirley himself advocated waiting for three years, after which time all of Province IX hopes to move towards autonomy.

Bishop Reed of Kentucky, and former Bishop of Colombia said he felt he must speak against the proposal. He raised questions regarding political motivations and he also advised waiting until Province IX is ready to be an autonomous province.

Bishop Kenton of Northwest Texas said that it would benefit the development and morale of the members of the Puerto Rican church.

Bishop McAllister of Oklahoma questioned where the church in the United States had the right to assign metropolitan authority in this way.

Bishop Rivera of San Joaquin, in speaking against the proposal asked, "If Puerto Rico votes to be a state . . . how would this metropolitan status affect the relationship of the church in the United States and Puerto Rico?"

Bishop Browning of Hawaii, Bishop Gressle of Bethlehem, and Bishop Sorge spoke in favor of the proposal.

Bishop Francisco Reus-Froylan of Puerto Rico had begun the discussion with an address concerning the church in Puerto Rico and may now see the realization of the hope he expressed when he said, "Chains must be broken so that ties may be strengthened."

The bishops voted overwhelmingly in favor of the proposal.

### Bishop's House Raided in Iran

England's *Church Times* reports that about 30 men recently burst into the house of the Rt. Rev. Hassan Dehqani-Tafti, Bishop of Iran, and damaged furniture and personal belongings. The bishop and his wife were not harmed.

The men reportedly demanded the keys to the safe, but upon being told that the bishop did not have them, left, threatening to return for the safe. Bishop Deqani-Tafti protested strongly to the Revolutionary Council, currently governing Iran, but was told no action could be taken because there were no witnesses to the intrusion.

The raid followed protests by the bishop over the seizure of Christian hospitals of Isfahan and Shiraz.

### New Archbishop Widely Respected

In 1977, when the abbey of St. Albans celebrated its 900th anniversary, the diocesan bishop expressed the hope in a book marking the occasion that the Church of England would be disestablished, and thus relieved of some elements of state affiliation.

"We are frequently told," he said, "that nobody can do a royal wedding or a Churchill funeral like the good old Church of England, but honestly I do not think that such arguments can sustain the case for establishment." He noted that, effectively speaking, most people do not belong to the Church of England, while those who used to go to church on major festivals are growing fewer. "So I think that the church will be disestablished . . . and that my successors will no longer sit as of right in the House of Lords."

The author of those words, the Rt. Rev. Robert A.K. Runcie, Bishop of St. Albans, soon will become one of the most visible figures in the English establishment — the 102nd Archbishop of Canterbury.

His primacy is expected to be very different from that of Dr. Coggan, who is an evangelical in favor of the ordination of women to the priesthood. Bishop Runcie is known to oppose the priesting of women, and is considered to be of moderately conservative catholic orientation.

Reports from England describe Bishop Runcie as a man of great energy and wide interests. He is well liked in his diocese and in the wider church. One of his particular concerns since becoming diocesan has been the improvement of

the quality of religious education. He has won widespread respect for his work as chairman of the difficult Anglican-Orthodox conversations, and for his knowledge of Orthodox theology. He favors the remarriage of divorced persons within the church. He is critical of the rite of exorcism, which is practiced in many dioceses of the Church of England, but strictly forbidden in St. Albans.

The new archbishop will be expected to call on Pope John Paul II, and he will probably make a visit to China, where reports indicate that the Anglican and Roman Catholic churches are re-emerging. A delegation from the Church of England recently visited China, and in Shanghai met the Rt. Rev. K.H. Ting.

At a press conference following the announcement of his appointment, the archbishop-designate spoke of the church's future: "I think the church is looked to with not much expectation because it seems to be wedded to outmoded intellectual ideas and rather dated social ways," he said. "I am sure that breaking through that barrier is the major challenge." He added that the church had to overcome the effects of "distorted religion and the bigotry that exists," and that it had to "assist the search for a more compassionate society."

Observers predict that the new archbishop's wife, Rosalind, may turn out to be the most outspoken wife of any Archbishop of Canterbury. The couple have a daughter, Rebecca, and a son, James. Bishop Runcie is a football fan, and raises thorough-bred pigs for a hobby.

### Ellen Barrett: Attitudes Towards Homosexuals Improving

The Rev. Ellen Barrett was in San Diego recently to address the 10th anniversary meeting of Dignity, an organization of gay Roman Catholics. She told a reporter that, in her opinion, Christian attitudes toward homosexuals — if not towards homosexuality — are changing slowly.

"With the exception of the very far right, people are willing to be more liberal on civil rights sorts of things, for instance," she said. "They'll admit, for example that they've been too hard on gay people and that everyone ought to have the same political and legal rights, that sort of thing. But on the other hand, they'll say, 'we don't want gays teaching in our schools, or we don't want gays pastoring in our churches and so forth,' so that when it comes down to specifics close to home, people still tend to get nervous."

Ms. Barrett, an avowed lesbian who is an unpaid assistant at St. Mark's Church in Berkeley, was ordained to the priesthood by the Rt. Rev. Paul Moore, Bishop of New York, in January, 1977. Her ordination set off a storm of protest in the church. She said she has never regretted



RNS  
Bishop Runcie and his family: The church must "assist the search for a more compassionate society."

the ordination. "It's my vocation to be a priest," she said.

She said her four-year association with St. Mark's has not, to her knowledge, attracted many homosexuals to her parish. She plans to leave St. Mark's to work for a year, possibly as a librarian, before studying for a doctorate.

On the movement for gay rights, she commented that it was getting somewhere, but not very quickly. "It's making progress in some places and losing ground in others, but generally, I'm encouraged," she said. "People are at least talking about us now and that's something people never used to do. Some of them are even talking with us, which is even more amazing."

## Grants for Youth Work

Thirteen grants totalling \$29,605 have been awarded by the Episcopal Church Foundation for proposals designed to develop young people's participation in the life of the Episcopal Church. The grants are part of a joint project of the Provincial Youth Ministry Coordinators, a national Episcopal leadership group, and the Foundation. Selections were made by the coordinators at a meeting in July with Foundation representatives.

Grants will be distributed in 1979 to programs originating in six different provinces.

## ESMHE Report

The Episcopal Society for Ministry in Higher Education (ESMHE) held its 11th annual meeting in Denver September 5-9. Over 100 college and university chaplains, faculty members and a large contingent of students met to hear "Reflections of Convention Issues" by the Rev. Earl Brill, vice warden of the College of Preachers, and responses by Dr. Marion Kelleran, professor emeritus of the Virginia Theological Seminary, and the Rev. Charles Wood, Episcopal chaplain at Louisiana State University.

The ESMHE booth at General Convention had as its backdrop a large map showing where many of these chaplains work in "the greatest and most clearly defined domestic mission field of the church," our country's institutions of higher education. The atmosphere of this annual meeting was positive both in regard to the Episcopal Church's need to continue leadership in campus ministry and to growing student response to the Episcopal Church on our campuses.

ESMHE's outgoing president, the Rev. James Diamond of the University of Minnesota, turned over the leadership of the society to the Rev. Wofford Smith of the University of Maryland at a time when renewed concern for our church's mission to higher education presents opportunities not present since National Canterbury was phased out in 1968,

when provincial secretaries for college work ceased to coordinate campus ministry in America.

ESMHE also elected a regionally representative steering committee. Elected were Tim Cogan (New Jersey), Provinces I and II; Wofford Smith (Washington), Province III; Charles Wood (Louisiana), IV; John Mitman (Michigan), V; Brent Bohlke (North Dakota), VI; Sam Criss (Western Kansas), VII; and Peter Haynes (California), VIII. (The Rev.) LEWIS TOWLER

## Mountbatten Buried in Britain

Earl Mountbatten of Burma lies in the south transept of Romsey Abbey in Hampshire, facing the sea he loved and served since he was a boy of 12. The beloved 79 year-old war hero and statesman was buried at the 12-century Abbey Church of SS. Mary and Ethelfleda following what one observer described as "the most magnificent military funeral since that of the Duke of Wellington in 1852."

The funeral had a decidedly nautical air, appropriate for one who served in the Royal Navy for 52 years. Over 100 sailors, some with tears streaming down their faces, pulled the gun carriage on which the casket lay from St. James's Palace to Westminster Abbey. Prince Charles, in naval uniform, read the lesson from Psalm 107 — "they that go down to the sea in ships," and one of the hymns sung was "Eternal Father, Strong to Save." Sir Francis Drake's prayer was offered by one of the Free Church clergy who joined Anglican, Roman Catholic, and Church of Scotland (Presbyterian) clerics in the obsequies. The surviving crew members of the H.M.S. *Kelly*, a destroyer commanded by Lord Mountbatten which was sunk off the coast of Crete in World War II, were present at the funeral in the ancient Abbey.

Over 2,000 people, including England's royal family, sat silently as the Archbishop of Canterbury, the Most Rev. Donald Coggan, eulogized Lord Mountbatten as "so rare a person." Dr. Coggan said the earl would be remembered for "his outstanding gifts: high enthusiasm and liberality of spirit; his integrity and flair for leadership; his lifelong devotion to the Royal Navy; his courage and sense of companionship in times of war; his dedication to the cause of freedom and justice; his service to the peoples of southeast Asia and to India at a critical period of her history."

Lord Mountbatten, cousin of the Queen, served as supreme commander in Southeast Asia during World War II, and as the last viceroy to India.

Basil Cardinal Hume offered a prayer for peace, and the Pope sent as his personal representative to the funeral, the Apostolic Delegate to Great Britain, Archbishop Bruno Heim. This was con-

sidered to be an unprecedented honor hitherto reserved for heads of state.

Earl Mountbatten of Burma, the royal family's "Uncle Dickie," was murdered late in August by the Irish Republican Army when a bomb blew apart his fishing boat off the coast of Ireland. Police with dogs searched the Abbey during the night before the funeral, and more than 5,000 police were on duty the next day to prevent another terrorist attack.

### Memorial Service in New York

St. Thomas Episcopal Church in Manhattan was the setting for a memorial service honoring the late Earl Mountbatten of Burma on September 5, the same day as the funeral service in Westminster Abbey.

About 500 people, including the consul general and the deputy consul general of Ireland, were present for the service which the rector, the Rev. John G.B. Andrew, said he hoped would be "a service of reconciliation."

The first lesson, "Let us now praise famous men," was read by Msgr. James F. Rigney, rector of St. Patrick's Cathedral. The second lesson was read by Gordon Booth, the British consul general.

Prayers were offered for the royal family, the President of the U.S., and for "peace among nations." Fr. Andrew, who is British, read a passage from *Pilgrim's Progress* by John Bunyan on the death of Mr. Valiant-for-Truth, which concludes, "So he passed over, and all the trumpets sounded for him on the other side."

Lord Mountbatten's standard, which the rector said he had given to the church, was carried in procession by the Rev. Canon Edward West of the Cathedral of St. John the Divine, and laid on the altar.

The national anthems of Great Britain and the United States were sung before the closing prayer and the recessional, "The Battle Hymn of the Republic."

## Bishop Robinson: "Basically a Traditional Christian"

Although he has been quoted at times as doubting the divinity of Christ, the Virgin birth, and the sinlessness of Christ, the Rt. Rev. John A.T. Robinson, former Bishop of Woolwich, said in a recent interview in Sydney, Australia, "I'm basically a very traditional Christian — very much a man of roots.

"I have been lecturing . . . on the roots of a radical, and I think a radical must be a man of deep roots and deep conviction if he is to have the courage and the freedom really to question biblical sources."

Bishop Robinson, now dean of Trinity College, Cambridge, is the author of *Honest to God*, and other controversial books.

During his visit Down Under he spoke about his most recent field of study, a theory expounded in the book, *Re-Dating the New Testament*, that the books of the New Testament were written many years earlier than was hitherto thought — in fact, in the lifetime of many of the apostles. This theory has brought him “strange new allies,” he said, biblical fundamentalists who have reached the same conclusion using different methods.

He also has gained unexpected friends through his interest in the Shroud of Turin. “I started with the presumption as, I think, everybody must, that like other relics it was bogus until proved otherwise.

“I have found that there was so much in this that the forger could not have invented. I have never made a judgment on the Shroud, but the balance of proof has shifted . . . I now think it must be considered genuine until it is proved otherwise.

“If as a result of carbon dating, the Shroud is shown to have originated in the first century, the balance of probability would be so high that I would certainly be prepared to accept it as the burial shroud of Christ. . . .”

### Charismatic Movement Peaking?

Although the energy crisis was held partially to blame, there was some concern voiced at the Eighth International Lutheran Conference on the Holy Spirit held recently in Minneapolis. Registration was down to 15,000 from 22,000 a year ago.

Bishop Joseph McKinney, who heads the national service committee for Roman Catholic charismatic renewal, spoke at the Lutheran conference. He told reporters that the movement has reached a plateau in the Roman Catholic Church, and that his committee is trying to discover why this is so. He thinks it may be “because we are being called to a deeper Christian life rather than an initial enthusiastic response. The accent is not so much on extraordinary gifts as it is on how to live the fuller Christian life,” he said.

Lutherans and Episcopalians, however, said the movement is still growing in their churches.

The Rev. Everett L. Fullam, rector of St. Paul's, Darien, Conn., and international advisor to the Women Aglow Fellowship, reported a growing interest in charismatic renewal in the Episcopal Church, and said that more than 2,000 priests have received the “baptism of the Spirit.”

He said the Episcopal Church is in a “desperate” situation, and had lost 60,234 members in 1977. Only parishes that are open to the renewing work of the Holy Spirit, he said, will be able to reverse the trend.

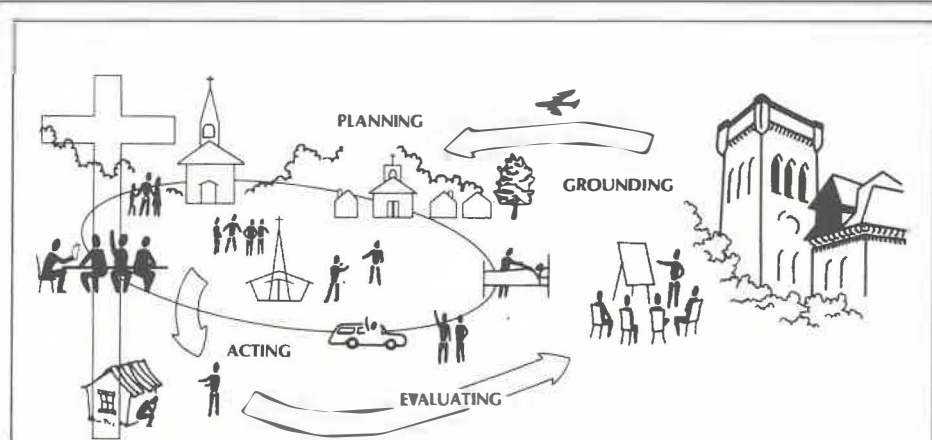
“One of the major things happening in the renewal,” Fr. Fullam said, “is that lay Episcopalians are discovering that ministry does not belong to clergy alone and that God can use them in their jobs as well as in church.”

Another speaker at the conference was Dr. Jacob A.O. Preus, president of the Lutheran Church-Missouri Synod. The LCMS is known to have been critical of the charismatic movement, and Dr. Preus received a standing ovation when he was introduced. He received rather less applause when he concluded.

Spiritual experiences such as “bap-

tism with the Spirit” are not needed by Lutherans and it is dangerous to claim they are, he told the assembly. Lutherans “should always guard against the tendency to divert attention from the Word of God and the sacraments to religious experiences, whatever such experiences may be.”

“We must take care lest the impression be given that people who have not had such an experience either have incomplete faith, that they are still unconverted and still living under the rule of sin, or have only accepted Christ as Savior but not as Lord.”



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## BOOKS

Continued from page 7

rendered] alienable and, after first turning politics into the organized gripes of welfare recipients, [it] extinguished it in expert totalitarianism."

Ilich was ordained as a Roman Catholic priest and served five years in an Irish-Puerto Rican neighborhood in New York City, five years in Puerto Rico, and since 1960 has lived in Cuernavaca where he belongs to the category of Roman Catholics who are taking their church away from its old allegiance to the *patrones* and identifying with the "needs of the people."

(The Rev.) JOHN BAIZ  
Calvary Church  
Pittsburgh, Pa.

### Negative Verdict

**DISCOVERING GOD WITHIN.** By John R. Yungblut. Westminster. Pp. 194. \$6.95 paper.

John R. Yungblut is a graduate of the Episcopal Divinity School, Cambridge, Mass., and is now director of the Guild for Spiritual Guidance in Rye, N.Y. In his first book, *Discovering God Within*, he comes to the conclusion (after having traced what he calls "the authentic apostolic succession of mystics from Jesus to Teilhard de Chardin") that "the

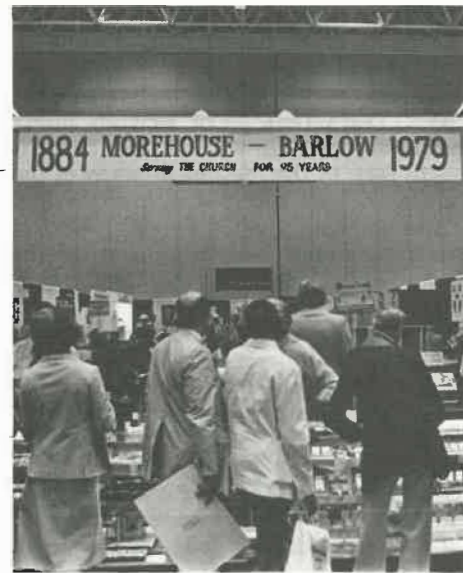
so-called salvation history of biblical theology is irrelevant" and that "the perspective of depth psychology rules out literal understanding of the classic kerygma and finds it in our time more productive of neurosis than health of body, mind, and spirit."

SISTER MARY MICHAEL  
Philadelphia, Pa.

### Redeeming the World

**AT THE EDGE OF HOPE: Christian Laity in Paradox.** By Howard Butt. Contributions by James Reston, Gerald Ford, Malcolm Muggeridge, Martin Marty and others. Seabury/Crossroad. Pp. 211. \$3.95, paper.

Author-philanthropist Butt's book presents the essence of the 1978 American Congress of the Laity. The theme is the relation of Christian hope to despair. Conflict areas are personal versus world-redeeming Christianity, and redemption through bootstrap self-help versus grace-expectant behavior. The biblical answer proposed is that because "All things hold together in Christ," because the despair of the cross is overcome by the resurrection victory, and because Christ is present to us, Christians can live simultaneously in this world and in the Kingdom, "confident that Christ the



Dana Grubb

General Convention participants visit the Morehouse-Barlow exhibit booth.

center is also at all the edges." Butt and other participants contend that the laity are called to redeem those parts of the world where we find ourselves. Christ's presence gives us creative eyes and hands for our tasks.

I found the book somewhat choppy; and I was embarrassed by some trendy jargon. But I was also immensely edified by several of Butt's essays and by Martin Marty's "The Immanent Christ and Human Creativity."

SYLVIA F. CROCKER  
Laramie, Wyo.

### A Call to Faith and Hope

**BESIDE THE SEA OF GLASS.** By Daniel Berrigan. Seabury/Crossroad. Pp. 11. \$4.95 paper.

"In February of 1977 a group of us were in the Alexandria [Va.] city jail, meditating and discussing the book of Revelation." So begins Daniel Berrigan's extended meditation (with photographs) upon the Song of the Redeemed (Revelation 15:3-4). Starting with the vision of the sea of glass, Berrigan leads us with his rich and disturbing poetic prose through a phrase by phrase reflection upon a canticle which for many of us has been heretofore safely contained within the liturgical proprieties of Gregorian and Anglican chant. The text now breaks upon us with a new force which compels us to engage in a corporate and personal self-examination centered upon such themes as the threat of nuclear weaponry, fear, waste, and the exercise of political power. Above all, the meditation is a call to faith and hope, and as such it cannot leave the reader unchallenged and unmoved.

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# What the Church Year Really Is

By THE EDITOR

The month of October presents us with a rather quiet and uneventful period in the church calendar. Yet it is precisely in these quiet times that the foundation is being laid for the more dramatic observances ahead, as during All Saints, Advent, Christmas, and so forth. Sunday schools, confirmation classes, adult discussion groups, and sermons week after week are all consciously or unconsciously conveying outlooks and attitudes toward the Church Year. What understanding of it is being conveyed in your parish?

It is sometimes said, and apparently taught, that the church year is an annual course on the life of Jesus. It this really true? We spend a month in Advent preparing to observe his birth, we treat this and his childhood in the twelve days of Christmas and Epiphany, remember his temptations in Lent, and then jump right over his period of teaching and healing in Galilee which is the best known span of his life. His last days on earth, his death, resurrection, ascension, and the gift of the Holy Spirit are then dealt with in detail step by step. After Whitsunday, in the second half of the church year, we return to his ministry in Galilee. In the new lectionary, the gospel passages about the latter are at least arranged sequentially. For centuries we followed a lectionary in which the Gospel passage used in the summer had no apparent order whatsoever. The church year does indeed tell us much about the life of Jesus, but it obviously was not arranged as a weekly sequence of biographical episodes. To suggest that it is such can only inspire incredulity, or else it suggests that our spiritual ancestors who arranged the church year were very stupid.

Similarly it is sometimes asserted that the church year is an annual outline of

the Christian faith. Of course it teaches us the faith, but it was hardly conceived as an outline or as a systematic course. It does not, for instance, have much similarity to the arrangement of the Catechism, either in the old Prayer Book or the new. Nor is the year based on the creeds, since no special day or season is



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devoted to the first and fundamental article of the creeds: the affirmation of God as creator. Yet the second section of the creeds does present similarities. The creeds, like the calendar, strongly emphasize our Lord's conception and birth and then jump to the events related to his death, resurrection, ascension, and the Holy Spirit. It is much the same pattern that we see in the second part of the *Te Deum* (Canticles 7 and 21) or in typical eucharistic prayers of consecration (as, for instance, Eucharistic Prayer A). Yet this similarity only holds for part of the year and part of the creeds.

Much the same thing may be said for the description of the church year as a course in the Bible, or a course in the practice of the Christian life. The church year indeed does teach us about these things, but it was not planned or organized to do this in a formal way.

What then was it planned for? What was the intention and purpose of those who created the Christian calendar? We would reply that, first of all, there is no one answer. The calendar has developed, and is still developing, over a period of many centuries. There is no one single idea back of it. It is like a beautiful old garden, with trees, bushes, and many different plants growing in it. Some are old and some are new. Some offer fruits and berries, some provide flowers, some give shade from the sun, and some provide greenery in winter. It does not help us to understand the garden to pretend that peonies will bear peaches, or that we can use cedar boughs in our salad! We can, however, make sense out of the basic types or classes of vegetation. Similarly with the Christian year. If we recognize certain basic kinds of observances, we'll be able to approach them properly.

First of all there is the fact that Christianity grew out of Judaism and the foundation of our calendar is Jewish — although every Jewish element is somewhat modified. There is the seven day week, although the Christian observance has been shifted from the Sabbath (Saturday) to Sunday, the Day of Resurrection, and there are the great annual feasts of the Passover and Pentecost, each given added Christian meaning. Lent of course prepares for Easter — originally it was for catechumens training for baptism at Easter.

Secondly, the Christian Calendar, like any calendar, is tied into the natural cycle of the year. The Passover originally was a feast of spring, and this is still part of our Easter. Christmas and Epiphany originated as Christian replacements for pagan winter feasts, with Advent as a preparatory time — originally, it seems, for catechumens who would be baptized during the Feast of our Lord's Baptism at Epiphany. Certain other days are related to the natural year — thus we think of the dead at the beginning of

November when the flowers have gone and the leaves have died. Of course different parts of the world and different climates interpret these seasons differently, but in most cultures solstices and equinoxes have some meaning.

Thirdly, the church year reflects the sacramental spirituality of catholic tradition. It developed as a year for liturgy, for sacramental worship. The great preparatory seasons, Advent and Lent, looked to baptism, confirmation, and first communion. Great feasts, notably Epiphany, Easter, and Whitsunday, were dramatically observed with the conferring of these initiatory rites. The conception by the Holy Spirit and sacred birth of Jesus are emphasized in calendar and creed alike, for in baptism we are reborn by the Holy Spirit through Christ. Similarly his passion and resurrection are emphasized because we die and rise to new life in him, and his death and resurrection are constantly recalled in the Holy Eucharist. The events spoken of in the historic eucharistic prayers are obviously the events conspicuously celebrated in the church year.

Fourthly, Christian history did not end with the Bible. In every age, heroic men, women, and children have lived and died for their Lord and have made their way into the calendar. This month we can think of Bishop Ignatius of Antioch, one of the first martyrs after the age of the apostles (Oct. 17), and of Bishop James Huntington and his companions (Oct. 29). These latter were martyred on this date in 1885 on their way to Uganda, thus leading to a noble succession of Ugandan martyrs (June 3) extending right to this very year. God's saints have died in the best times and in the worst, scattering their holy dates through every month of the year — like those life-giving fruits and medicinal leaves of the orchard of the tree of life spoken of in the last chapter of the Bible (Revelation 22:2).

The Christian year is founded upon the Bible, on the natural year, on the liturgy and sacraments, and on the saintly witness born by Christian individuals during the course of history. Much more can be said, but if these four foundations of the calendar are born in mind, we can get a reasonable and honest view of the church year. It can indeed be the vehicle for teaching us, throughout our whole lives, about the Bible, about Jesus, about Christian doctrine, about Christian life and worship, and about Christian history. Yet it never can be compressed into any neat boxes, or reduced to any systematic pedagogic schemes. It always transcends our categories (including the four we have just discussed). Like God's new wine, it bursts all our bottles and always calls us back to him who is the Alpha and Omega, the beginning and end, the Lord of all our days and years.

# PEOPLE and places

## Appointments

The Rev. **Robert Lee Ihlefield** is rector of St. Michael's Church, Hays, Kan.

The Rev. **Arthur J. Rathburn** is dean of Christ Cathedral, Salina, Kan.

The Rev. **Simon Long** is chaplain, University of Nebraska and serves, St. Mark's Church, Lincoln. Add: 1309 R St., Lincoln, Neb. 68508.

The Rev. **Grace Trapp** is chaplain and instructor, Stuart Hall, Staunton, Va. 24401.

The Rev. **Wayne Bickford** is rector of St. Timothy's Church, P.O. Box 361, Henderson, Nev. 89615.

The Rev. **J. Michael Garrison** is vicar, St. Matthew's Church, Las Vegas. Add: 4964 Newton, Las Vegas, Nev. 89109.

The Rev. **Richard E. Hayes** is rector of All Saint's Church. Add: 2817 Mason Ave., Las Vegas, Nev. 89102.

The Rev. **Harold Payne** is priest, trainer, and

supervisor for the congregations of Central Nevada. Add: P.O. Box 1565, Fallon, Nev. 89406.

The Rev. **Donald Stivers** is rector of St. Christopher's, Boulder City. Add: 400 Utah St., Boulder City, Nev. 89005.

## Ordinations

### Deacons

**Kentucky** — **Spenser Simrill**, deacon-in-residence, Christ Church Cathedral, Louisville. Add: 421 South Second St., 40202.

**Nevada** — **Jeannette Eloise Orr**, deacon, Christ Church, P.O. Box 188, Pioche, Nev. 89043. **William Shell Haycock**, deacon, St. Thomas' Church, Las Vegas. Add: 3751 South Nellis Blvd., Pueblo Del Sol, Sp. 376, Las Vegas, Nev. 89121. **Mary Louise Hopper**, deacon, St. Luke's Church, 1905 Linden Ave., Las Vegas, Nev. 89101.

**Ohio** — **C. Read Heydt**, assistant, Trinity Church, Toledo, Ohio.

**Oregon** — **Susan Creighton**, postulant in the Order of St. Helena. Add: P.O. Box 426, Vails Gate, N.Y. 12584.

**Rio Grande** — **Jim Carlton Wooldridge**, part-time deacon, Emmanuel Church, Lockhart, Texas. Add: 1420 Cloverleaf Drive, Austin, 78723. **Kenneth Reis Shepard**, deacon-in-charge, Trinity Mission, Portales. Add: 1116 W. Third, Portales, N.M. 88130.

**Ellis Oglesby Mayfield, Jr.**, part-time assistant, Good Samaritan Church, Knoxville. Add: 425 Cedar Bluff Rd., Knoxville, Tenn. 37919. **John J. Dixon, Jr.**, deacon-in-training, All Saint's Church, 3500 McRae Blvd., El Paso, Texas 79925. **David F. Beer**, deacon-intern, Church of the Ascension, Luling, Texas and chaplain-intern, Austin State Hospital. Add: 7010 Grand Canyon, Apt. 107, Austin, Texas 78752. **James M. Adams, Jr.**, deacon-in-training, St. Michael and All Angels Church. Add: 601 Montano Road, N.W., Albuquerque, N.M. 87107. **Marion Lucille Canterbury**, deacon-in-training, Southwest New Mexico Area Ministry. Add: 419 W. Spruce, Deming, N.M. 88030.

**San Diego** — **William Paul Baumgarten**, received as a deacon, assistant, All Saint's Parish, San Diego. Add: 625 Pennsylvania Ave., San Diego 92103.

**Virgin Islands** — **Charles L. Webb**, curate, St. Andrew's Church, St. Thomas, Charlotte Amalie, 00801.

## Transfers

The Rev. **Kenneth R. Terry** from the Diocese of North Carolina to the Diocese of Nebraska.

The Rev. **Frank G. Dunn** from the Diocese of North Carolina to the Diocese of Connecticut.

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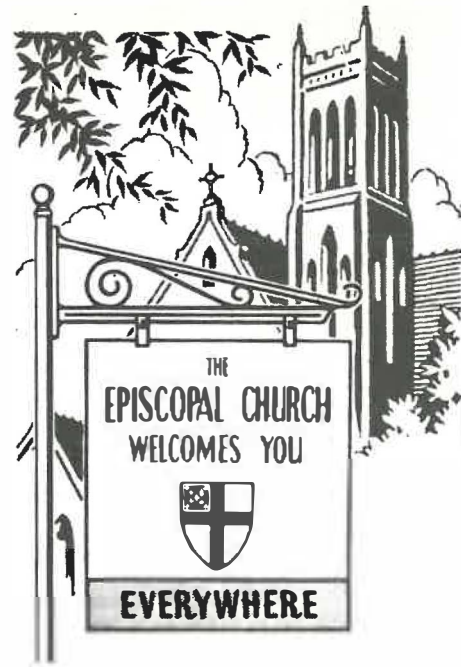
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**JOHN F. KENNEDY AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
Sat 2-3, 5-6, Sun 8:40-9

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third and State St.  
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh  
Wilkes, d  
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu  
12:05, HD anno

## PHILADELPHIA, PA.

**CHAPEL OF THE REDEEMER**  
Merchant Seamen's Center  
249 Arch St. (cor. 3d & Arch Sts.)  
Eu Tues & Thurs 10:30. Sat 7:30

## CHARLESTON, S.C.

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

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

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

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

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

## RICHMOND, VA.

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

## MADISON, WIS.

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