

THE LIVING CHURCH



Bishop Duncan and his wife, Elaine, with papier mache bishop: From the children [see page 7].



Two Messages of Advent

By FREDERICK Q. SHAFER

Advent, as we read the lessons, sing the hymns, confronts us with a barrage of confusing pictures, symbols, images, cartoons: terrifying signs in the sky, heavenly bridegrooms, stems of Jesse's rod, weeping captives, dawning light, watchmen singing, wedding parties, pearly gates, slain lambs, eternal thrones, thrilling voices sounding on distant river banks, passing darkness, dawning day, age-long expectations, fearful longings and hopes.

Out of this solemn confusion – what comes? I suggest at least two – disturbing – thoughts. The first is: God's age-long pursuit of us, God's age-long pursuit of men and women.

This is a reading of time and space which can take into account great lengths of time, great distances, lots of vastness, lots of mysteriousness – and still insist that being human is no banal episode in natural history, no freakish sideshow, no trivial accident. In the beginning, and from the beginning, at the very heart of the nature of everything there is Something – Some One – after us, seeking us.

God doubtless had many purposes in making the universe; but one of them is peculiarly aimed at us. Something mo-

mentous is attached (and always has been) to our being here as *human* beings (as distinct from our cousins the apes and our good friends whom we treat so cruelly, the whales and dolphins.) The Bible is God-centered in such a way that it is also very especially human-centered.

We are called on in Advent to think about the mystery of being Persons – each of us holding within himself or herself, and relating him or her to others, something inscrutable yet pitiful, incalculable and insufficient, creative and lethal, magnificent and base. And God had and intended a purpose in making or permitting beings of this sort. Human life on earth, though brief, once begun, is not trivial, and not simply one kind of twinge within the divine muscles of some cosmic dance (as Hindus would contend).

To our existence there is attached a category of purpose – because Something at the root of everything has an intention in and through us. However it may be with other creatures, our fellow-partners in existence (and the Bible throws little light on that subject), for “man,” the only creature who lies (or needs to) or who blushes (or needs to), for mankind, the human person, existence is purposeful beyond itself. We are pursued by a love that insists on loving us everlastingly and leaves to us an everlasting “Yea” or “Nay” whether we will humbly accept that love or not.

The image of a beloved pursued by a lover, a prey pursued by a predator is not too strong: except that the Love that pursues us and causes our life to be tragedy and comedy is remorselessly pursuing a good for *us*, a goal for which

we are destined with our co-option. The Lover that pursues us has nothing to gain or lose for himself.

And so we come to the second message of Advent, the second message that shrieks to us out of the jumble of Advent images: The remarkable news that when everything else has died *we* shall be alive. The Advent News contemplates what is indeed a scientific fact: that the earth and the heavens as we have known them will someday not be anymore. The end of all things is fire or ice or whatever, the disappearance of every visible or tangible or atomic or molecular fashion of things *will* occur. There was a time when the universe was not. There will be a time when it will be again “not.” (Not to mention the quick passing of all the works of human community and art, the pyramids and the space-platforms of the civilizations.)

And the Bible asks us to contemplate the thought that *we* will be left. God's intention for us from all ages to all ages, though intimately connected now with our existence in this world, is also a calling to a way-of-being that transcends this world. An unthinkable thing! Timeless and everlasting illimitable fellowship with the Real, the Real whose reality causes universes to come and go, to ebb and flow: this is what is at stake in this human life. “They shall perish” says the New Testament with reference to all things – but God and his saints will endure. That's the message!

Do what you will with this idea. Scan it philosophically. Probe it scientifically. Analyze it semantically – it is indubitably the second scandalous thing that the Advent lessons and the Advent hymns are saying: We are doomed (or should we say *blest*?) to live forever, when all else dies.

There are the two statements, then, that first and foremost Advent makes: (1) The meaning of time, for human beings, is pursuit by the Divine. God is after us, after us in our hides and in our seeks. (2) The goal of that pursuit outlasts all time, exceeds all space. The stakes of human existence are “Forever” stakes.

Do you see, then, that in Advent the whole paradox of Christian consciousness is intensely reflected in the poetry and images that we use: *Why* Christians are affirmative towards time and history and concrete institutions and actual flesh-and-blood neighbors – and yet we are called on to “renounce.” *Why* is it that we must take time seriously? *Why* we must live “responsible” – responsible to the demands of citizenship and service; *why* we dare not be indifferent to a neighbor's plight, *why* time and space and the dimensions of human community must be consecrated – not just consumed and used up. *Why* Christians are radical. And *why* they are conservative. *Why* the Church (that's the name of the

Our guest columnist this week, the Rev. Frederick Q. Shafer, is Bernard Iddings Bell Professor of Religion and Philosophy at Bard College, Annandale-on-Hudson, N.Y. This essay was originally delivered as a sermon in the Chapel of the Holy Innocents at Bard College.

community that follows the Bible's lead — why the Church (us) is even now preparing for a temporal event to take place at latitude *x* and longitude *y*, the birth of Christ at Bethlehem when certain stars were in conjunction. Why in every desperation we still look forward, why we affirm in all these ways that the God of Purpose is using people (including us) for his purposes-for-people.

And yet, secondly, we know in the same breath that no failure here can, of itself, defeat God's final purposes. Every program of politics, every device of economics, every technology, every private scheme of yours or mine to "do good," every device of government or institution, every project, cultural, social, artistic — all will fail! — in some way or other, sooner or later, and often render things in some ways worse than they were before the project began.

We are meant to be "saved." And nothing that we make, nothing we discover or invent, can save us. Only God's relentless uncovering of us in judgment and in mercy can "save" us. Christ is that judgment and that mercy meeting us in history. As we affirm our duties we must at the same time renounce our claims to be in our own right possessors of, or dependents on, the things that pass. We must give up on our claims to the dying universe in order to enter into the Living Lord — give them up now, because in any case they will be taken from us by the terrible messengers of God's loving pursuit — Death, Judgment, Heaven, and Hell.

For me, personally, I think I find the greatest moments of "humanness" in certain buildings and in certain poems and in certain musical compositions: the cathedral at Chartres, let us say, or the music of Mozart's *Magic Flute*. But even these things, I know, must pass from me. Even these things I must give up, and then gain what I was made for: something to which the passing beauties of time and space, and human love only — and only — point.

In Advent we may rejoice that Chartres was built and still stands, that Mozart lived and still lives. And yet always we do this under the rubric "Even this must pass." And each of us must make his final terms finally with the Beauty that since the beginning of all things has been pursuing us, of which Chartres is only a glimpse and Mozart only an echo.

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LETTERS

More Divided Votes

I'd like to make a comment prompted by the recent letter of the Rev. Jeannette Piccard, "Divided Votes" [TLC, Nov. 4]. Where was all this concern about the Constitution and Canons in July 1974?

It seems to me that the 1976 Canon on the "priesting" of women is also at variance with the church's Constitution. And to quote Ms. Piccard, "If the ecclesiastical authority of the Episcopal Church included a Supreme Court, it would be thrown out."

Come, come, Ms. Piccard, you can't have it both ways!

(The Rev.) HARRY J. WALSH, JR.
 Buffalo Grove, Ill.

. . .

The letter of the Rev. Jeannette Piccard, with reference to the divided vote in General Convention, sparked my interest. She states, "It seems incredible that mid-nineteenth century rules of order can nullify the Constitution but there it is."

The divided vote came into being at the founding Convention of the Episcopal Church in 1789 as Article Two of the

Constitution. The original problem is the one we still have presented by Ms. Piccard's letter: how the constitutional provision is properly interpreted. The original language and all amendments which have passed to date have left its interpretation open.

There have been many attempts to change this situation. In 1925 a resolution was offered to amend the section "so that on a vote by dioceses and orders a divided vote should be counted one-half in the affirmative and one-half in the negative." The Committee on Amendments of the House of Deputies reported negatively on this amendment: "The Committee deems this proposal inexpedient because a vote by Orders is a vote by representatives of the Dioceses and Missionary Districts who vote in their *representative capacity and not in their individual capacity*. In so voting it is the Dioceses and Districts which vote and from the establishment of the General Convention down to the present date it has always been the requirement that there must be an affirmative majority to carry a measure. Not only is this the case *because the action is that of Dioceses and Districts and not of individuals* but also because it is desirable on important matters that something more than a mere majority of voices should be necessary for the adoption of the matter in hand" (*Annotated Constitution and*

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Canons, White and Dykman, Vol. 1, p. 26, emphasis mine).

It seems to me that the understanding expressed by the Committee on Amendments has become an integral part of the constitutional Article and carries with it the same force the Constitution itself carries. The present interpretation of the article that has existed from the very beginning of this branch of the catholic faith as a national church is an integral part of the Constitution itself. This seems supported by the fact that on several occasions amendments have been proposed to the Convention to change the interpretation. Each proposal has met with defeat, thus indicating reaffirmation of the traditional interpretation. Further, each time a change has been proposed it is through a constitutional amendment, thus recognizing that the only way the rule can be changed is through the formal process of constitutional change rather than through the "rules of procedure" referred to in Ms. Piccard's letter.

On another matter of constitutional relevance, as raised by the Piccard letter, it bothers me that the Constitution in several places refers to "he" with respect to ordination. An example is Article VIII: "No person shall be ordered Priest or Deacon . . . until he shall have been examined. . .". The Constitution has never been amended in this particular nor in the other places that are similar. The use of the word "he," it seems to me, indicates the understanding of the mind of the church that only males are subjects of ordination. The "he" is not accidental and includes the understanding of the church that females are not to be included, unless the language of the Constitution is changed.

Such interpretation, as with the one on divided votes, has been an integral part of the Constitution itself, yet a mere canonical change (amendment) has been allowed, in effect, to amend the Constitution of the church. Regardless of the side of the question of women's ordination a person may be on, this is a sloppy way to work with a basic document dealing with order and organization and theology. (It is theology because the church's understanding of the proper subject of ordination is built into the quoted portion of Article VIII.) In fact, this type of "informal" amendment of the Constitution, I believe, raises a real question of the validity of ordinations of females under the canonical changes enacted in 1976. Such ordinations, not being in accord with the Church's Constitution are at the least *ultra vires*. To paraphrase Ms. Piccard's words, it seems incredible that a canonical amendment can nullify the Constitution but there it is.

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DEPARTMENTS

Deaths	15
Editorials	12
Feasts, Fasts and Ferias	13
The First Article	2
Letters	3
News	5
People and Places	15

FEATURES

Hanukkah	Allen S. Maller	8
Make Ready God's Roads	George Calvin Gibson	10
The Third Gospel	James Dunkly	11

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THE LIVING CHURCH

December 9, 1979
Advent 2

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North Carolina: Dallas Rector Elected

The Rev. Robert Whitridge Estill, rector of St. Michael and All Angels Church, Dallas, Texas, was elected Bishop Coadjutor of the Diocese of North Carolina on November 2.

Dr. Estill was chosen on the second ballot at a special convention held at St. Paul's Church, Winston-Salem, N.C. He received a majority vote in the lay order on the first ballot, and was only eight votes short of a majority in the clergy order. On the second ballot, he had the required majority in both orders and was declared the winner.

The Rev. A. Theodore Eastman, rector of St. Alban's Church, Washington, D.C., took second place in the voting. Other nominees submitted by the committee were the Rev. Douglas G. Burgoyne, St. Andrew's Church, Newport News, Va., the Rev. Daniel P. Matthews, St. John's Church, Knoxville, Tenn., and the Rev. Martin R. Tilson, St. Luke's Church, Birmingham, Ala. The Rev. Franklin D. Turner, staff officer for Black Ministries at the Episcopal Church Center in New York City, was nominated from the floor.

A native of Lexington, Ky., Fr. Estill, 52, is a graduate of the University of Kentucky and Episcopal Theological School. He holds a Doctorate in Ministry degree awarded jointly by the University of the South and Vanderbilt University. He has served as rector of

St. Mary's, Middlesboro, Ky., Christ Church, Lexington, Ky., and as dean of Christ Church Cathedral, Louisville. From 1969-73, Dr. Estill was rector of St. Alban's Church, Washington, D.C., and for three years worked as director of continuing education at Virginia Theological Seminary before accepting the call to Dallas. He is a member of a number of national church boards, and for six years, served as chairman of the Kentucky Human Rights Commission.

Dr. and Mrs. Estill (the former Joyce Haynes) have been married since 1950. They have three children.

The Diocese of North Carolina has 30,000 communicants and 115 parishes. The new bishop will have oversight of the 52 missions, development, pastoral care of the clergy, evangelism, stewardship, education and long-range planning. He will succeed the present bishop, the Rt. Rev. Thomas A. Fraser, when the latter retires. No date has been set.

Bishop Fraser said of the diocese's choice, "I think he and I will have a very happy and constructive ministry together. He is a very able person, a very loving, caring person."

After the required consents have been obtained, it is expected that the consecration of the coadjutor-elect will take place in March at Duke University Chapel in Durham.

Diversity in Rural Congregations

There is a great diversity among people in our rural congregations today, an Episcopal priest in the Diocese of West Texas told participants of the 34th Town and Country Church Conference at Texas A&M University in October.

"We need to be aware of this diversity so that we can serve the needs of people better," said the Rev. Robert B. Greene, executive director of the Episcopal Church's Resource Center for Small Churches, Luling, Texas.

According to Fr. Greene, this diversity stems from the different types of people who reside in rural areas, whom he describes as follows: natural resource producers — those involved in agriculture, mining, timber, leisure and recreation; local resident community — long-term residents in service or support industries — the "old guard" settlers; new resident community — commuter, urban retired, second-home owners, neopeasantry (those wanting to go back to

the soil), and mobile professionals (including the clergy); non-resident community — tourists, absentee landowners, sportsmen and those with major investments outside the community.

"The diversity of interests which these people have creates an environment that is ripe for conflict, discontent and frustration," Fr. Greene pointed out.

He identified three areas of conflict that are plaguing rural churches. First, there is the internal conflict within the inner core of church members. Then there is the inter-fraternal conflict between the inner core and newcomers. And finally, there is the institutional conflict between the church and other institutions, such as schools, other churches and community organizations.

"We need to become more skilled in conflict management so that we can resolve issues effectively and even turn them into something positive," Fr. Greene emphasized. "We need to be a 'lover of people' and to practice 'shared leadership.'"

The conference attracted some 100 clergy and church leaders from throughout the state of Texas.

Southern Ohio: Coadjutor Consecrated

Over 3,000 people looked on as the Rev. William G. Black was consecrated Bishop Coadjutor of the Diocese of Southern Ohio on November 8. The service was held at Veterans' Memorial Auditorium, Columbus.

Bishops from 16 dioceses in the U.S. participated in the consecration. Among those from neighboring dioceses were the Rt. Rev. John Burt, Bishop of Ohio, the Rt. Rev. Edward Jones, Bishop of Indianapolis, the Rt. Rev. Albert Hillestad, Bishop of Springfield, and the Rt. Rev. David Reed, Bishop of Kentucky.

Chief consecrators were the Rt. Rev. John M. Allin, Presiding Bishop, the Rt. Rev. John M. Krumm, diocesan of Southern Ohio, the Rt. Rev. Henry W. Hobson and the Rt. Rev. Roger W. Blanchard, bishops emeriti of Southern Ohio, and the Rt. Rev. James Montgomery, Bishop of Chicago.

Traditional hymns opened the service followed by a procession of 225 people into the huge old hall which had been transformed for the event with banners, flags, a hanging cross and arches, and



Bishop-elect Estill

flowers. The procession was composed of representatives from ecumenical councils and other churches, as well as Episcopal officials and staff.

The Rev. William Hawley, former dean of students at the University of Chicago Divinity School, the Very Rev. Joseph Kitagawa, present dean of the Divinity School at the University of Chicago, and James Friedman, representing the Episcopal-Jewish Dialogue of Cincinnati, gave intercessions for the future mission and ministry of the church during Bishop Black's episcopate.

Dr. Verna Dozier, a lay theologian from Washington, D.C. gave the sermon.

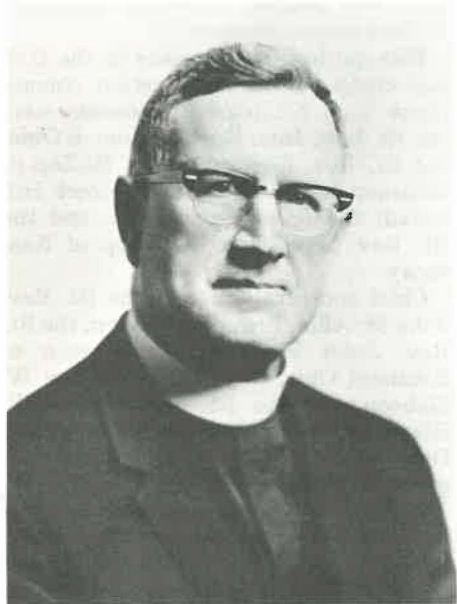
After the laying-on of hands by the 18 bishops present, Bishop Black was presented with gifts and symbols of his new office. He celebrated the Eucharist, assisted by 39 clerics of the diocese at 13 communion stations.

Bishop Black will assume full responsibility as the seventh Bishop of Southern Ohio this spring after the translation of the Rt. Rev. John M. Krumm to the office of Suffragan Bishop for the Convocation of American Churches in Europe.

Bishop Belden Dies in Denver

The Rt. Rev. Frederick Hesley Belden, Bishop of Rhode Island, who was stricken with a heart attack while attending General Convention in September, died on November 4 at St. Joseph's Hospital, Denver. He was 70.

Bishop Belden had been in critical condition since undergoing open heart surgery on October 19. He was admitted to the hospital on September 8 after complaining of shortness of breath and chest pains. Mrs. Belden, the former Dorothy



Bishop Belden

E. Reumann, remained in Denver with her husband of 43 years.

Born in Watertown, N.Y., the son of a Baptist minister, Bishop Belden was in the first graduating class of Hartwick College in Oneonta, N.Y., in 1932. He was ordained to the priesthood in 1936, after graduation from General Theological Seminary.

He served churches in several small New York State communities before going to Rhode Island in 1949 as rector of St. Paul's Church in North Kingstown. He was consecrated Bishop Coadjutor of Rhode Island in 1971, and became diocesan the following year.

Bishop Belden announced late in December, 1978, that he would retire upon the consecration of a successor. Besides his wife, three sons, a daughter, and two grandchildren survive.

Bishop Atkins to Retire

Declaring that "this is one of the most difficult decisions I have ever made," the Rt. Rev. Stanley Atkins, Bishop of Eau Claire, has made known his plans to leave the active episcopate.

The *Herald*, Eau Claire's diocesan newspaper, printed an open letter from the bishop in its November issue in which he pointed out that as of December, 1979, he will have been diocesan for ten years. In March, 1980, he will be 68 years old, and "I think that once the Venture in Mission program has been brought to a successful close (and successful it must be!) then a new chapter must open. It seems to me to be fitting that there be new leadership for this chapter."

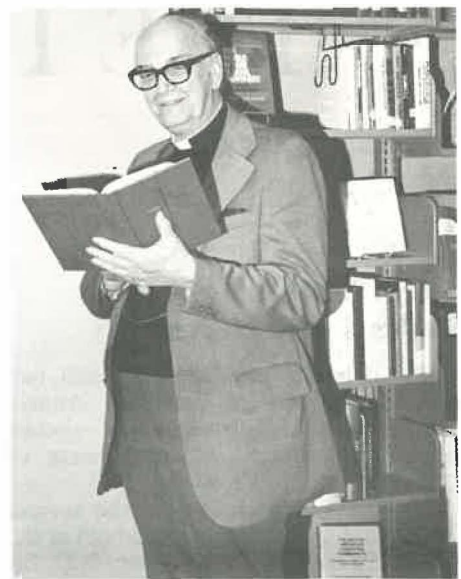
A native of Newcastle-upon-Tyne, England, Bishop Atkins was educated at the University of London and Chichester College. He was ordained to the priesthood in 1938 by the Bishop of Durham. After service in England and Canada, he came to Wisconsin in 1955 as rector of St. Paul's Church, Hudson.

Bishop Atkins is national chairman of the Evangelical and Catholic Mission, a group he and several other bishops formed in 1977, and he is a member of the Living Church Foundation.

New Book Needs Benefactor

The Rev. Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, is seeking a benefactor willing to donate about \$180,000 to print the new Standard Book.

Now that the General Convention has approved the new Book, the canons require that Canon Guilbert print and bind a new Standard Book, on which all other copies are based. The Book will be 14" x 16" in size, and be printed on vellum paper with hand set type. The paper is soaked overnight and fed, one piece at a



The Rev. Canon Charles M. Guilbert examines the Oxford Prayer Book he has selected to be the interim Standard Book.

time, into the press. Then, with a slightly lower grade of handmade rag paper, a copy for each of the 115 dioceses will be printed.

The Standard Book is used at the installation of the Presiding Bishop, but otherwise is on display rarely. The 1892 Book, bound in leather and embossed with sterling silver, and the less elaborate 1928 Book are stored in a temperature and humidity controlled vault at the national church archives in Austin, Texas.

J. P. Morgan, Sr. and J. P. Morgan, Jr., financed the production of the 1892 and 1928 editions, respectively. Reportedly, no one has been able to enlist the help of the Morgan heirs of today to print the 1979 Book.

The interim Standard Book which Canon Guilbert has chosen is a chancel edition, bound in red French morocco, which was published by the Oxford University Press.

Pro-Choice Groups Gather Support

Nine religious leaders in Colorado have signed a "call to action" which expresses the signers' "unalterable opposition" to laws which would forbid the alternatives of abortion to all American women. In Washington, D.C., the Religious Coalition for Abortion Rights has pledged support to politicians who have been targeted for defeat by anti-abortionists.

Three of the signers of the Colorado document are Episcopal — the Rev. Alfonso Rogello Panton, the Rev. Canon Russell K. Nakata, Jr., and the Rev. Alexander M. Lukens. Fr. Lukens represented the organization, Episcopalians for Informed Choice.

The Rev. Margaret Rush, a United

Methodist minister who spoke for the Colorado group, said, "We respect the absolutists' right to hold the position that abortion is never permissible, but we're unalterably opposed to the enactment of laws which would impose on all Americans that particular religious doctrine. It is our belief that such an approach compromises human dignity, integrity, and social justice."

In Washington, Sen. Bob Packwood (R-Ore.) told a conference sponsored by the Religious Coalition for Abortion Rights to gird for bitter campaigns over the abortion issue during the 1980 elections.

Coalition members representing the American Baptist Churches, the Episcopal Church, the Presbyterian Church in the U.S., the Union of American Hebrew Congregations, the Unitarian Universalist Association, the United Church of Christ, the United Methodist Church, the YWCA, and the American Jewish Congress signed a "Call to Commitment" which stated that the anti-abortionist claim to rights for the unborn fetus is "a particular theological position."

"Other theologies take other positions," the statement continued. "If the 'pro-life' position is imposed on the rest of the country, our religious freedoms will have been seriously eroded."

Bishop Heistand Dies in Pennsylvania

The Rt. Rev. John Thomas Heistand, retired Bishop of Harrisburg (now the Diocese of Central Pennsylvania), died November 8 at his home in Hershey. He was 84. He was elected Bishop of Harrisburg in 1943 and served for 23 years, until his retirement in 1966. Prior to his elevation to the episcopate, he served as dean of St. Stephen's Cathedral, Harrisburg, from 1933-43, and as rector of St. Paul's, Bloomsburg, from 1926-33.

Bishop Heistand was born in Lancaster, Pa., in 1894. He attended Columbia University and General Theological Seminary. He held honorary degrees from Dickinson College, and the S.T.D. from GTS. His seminary studies were interrupted by World War I, and he served in France with the 80th Infantry Division. He was discharged a first lieutenant in 1919, and returned to his studies. After his ordination to the priesthood, he served five missions in the anthracite coal regions near Kulpmont.

He is survived by his wife of 58 years, Alta Hertzler Heistand, and four children, including two clerical sons, the Rt. Rev. Joseph T. Heistand, Bishop Coadjutor of Arizona, and the Very Rev. Hobart H. Heistand, rector of Christ Church, Springfield, Ill., eight grandchildren and five great-grandsons.

A memorial service was held on November 12 at the Cathedral Church of St. Stephen, Harrisburg.

CONVENTIONS

Six hundred persons attended a banquet October 26th to honor the Rt. Rev. James L. Duncan, who is retiring in January, 1980, as Bishop of Southeast Florida.

The testimonial dinner, held at Omni International Hotel in Miami, was the high point of the 10th convention of the Diocese of Southeast Florida. Bishop Duncan presided over the convention, assisted by the Bishop Coadjutor, the Rt. Rev. Calvin O. Schofield, Jr.

Addressing the convention, Bishop Duncan said: "God bless you for your love, patience and prayers over my 18 years as a bishop, and especially these 10 years as a diocesan. I thank you and I thank God for the opportunity he gave me to serve you."

At the banquet, the Rev. Canon Theodore Gibson, speaking for the mayor of Miami, the Hon. Maurice Ferre, proclaimed October 26th to be "Bishop Duncan Day." The mayor of metropolitan Dade County, the Hon. Stephen Clark, presented a citation honoring Bishop Duncan's community work.

Three speakers offered oral tributes to Bishop Duncan. The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, spoke on "Faith." The Rev. James E. Rasnick, former assistant to the bishop and now rector of Holy Trinity, West Palm Beach, spoke on "Hope." Bishop Duncan's daughter, Mary Duncan Waters, spoke on "Love," captivating the audience with her account of life with "Daddy."

There were gifts, plaques, and other presentations from the people (a purse of over \$16,000), clergy (a color TV set), youth (a "Super Bishop" T-shirt), ECW, Hispanic Commission (statue of Ponce de Leon), and the standing committee of the diocese. The bishop's daughter and two sons presented him with a papier maché bishop.

The 132nd Annual Council of the Diocese of Milwaukee convened on October 26 in St. Luke's Church, Racine, under the presidency of the Rt. Rev. Charles T. Gaskell, bishop of the diocese. General developments in the diocese were reported upon favorably and diocesan partnership with Nicaragua was strongly affirmed. A budget of \$592,542 was adopted. Following the banquet in the evening, attention was shifted to the spiritual life of the diocese. The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, spoke on the centrality of the spiritual life. The next morning, a substantial presentation was made on evangelism. Diocesan participation in

Venture in Mission, which had been rejected in 1978, was adopted almost unanimously. Recognition was given to the 50th anniversary of a unique institution of the diocese, St. Francis' House, the Episcopal Church center serving the University of Wisconsin in Madison. Recognition was also given to the successful opening of the new and enlarged St. John's Home and Towers, a residential institution for older people in Milwaukee. All parts of the proceedings were signed for the deaf.

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The Diocese of Central New York, meeting in convention at Syracuse in November, agreed to work toward the election of a bishop coadjutor who eventually will succeed the Rt. Rev. Ned Cole, diocesan since 1969.

Bishop Cole asked for the election in his opening address to convention. He spoke of the election as the last of four efforts toward reducing "a concern for self-preservation in the church." The first three steps named by the bishop were: the careful use of energy, food resources, and family planning, development of a ministry to, of, for, and with the aging, and joining in a Venture in Mission (VIM) campaign.

The convention adopted several resolutions to specify the process for electing a bishop coadjutor, and, in other action, asked the VIM committee to make a recommendation in 1980 regarding further participation in a campaign which might take the form of special ministries and fund-raising. The convention celebrated the completion of a companion relationship with the Diocese of Northern Mexico, and decided to explore the possibility of a similar relationship with the Anglican Church in Egypt. In response to the bishop's address, task forces on aging, energy, and the environment will be formed. Convention commended to the people of the diocese the learning of the American Sign Language "to further communication with the deaf and hearing impaired."

Parishes were urged to develop programs and ministries focusing on the "unmet needs of children and their families," and world hunger.

In response to speculation about his time of retirement, Bishop Cole said that "a bishop can retire at age 65. A bishop must retire at 72. I am now 62. Second, I have stated on several occasions, since I have been diocesan, that I believe one elected to the episcopacy is helped greatly by serving several years before assuming the full responsibility of a diocese the size of Central New York. So I perhaps will announce the date of my retirement sometime after the bishop coadjutor has been with us a sufficient length of time to be prepared for the assumption of the office of bishop of the diocese."

HANUKKAH —

spiritual or military victory?

By ALLEN S. MALLER

The American emphasis on the Judeo-Christian heritage and the coincidence of Hanukkah and Christmas have resulted in the widespread popularization of Hanukkah. This year the eight days of Hanukkah (sometimes transliterated Chanukkah) extend from December 15-22. Most non-Jews know that the holiday involves lighting candles (an additional one each successive day for eight days) and that it celebrates the victory of the Maccabees. Many non-Jews tend to think of Hanukkah as a religious holiday similar to Christmas. In reality, the holiday is a national holiday of the Jewish people. But since the Jewish experience is always religious, it is a spiritual as well as political event. An examination of Hanukkah and how its meaning has changed over the centuries will help Christians appreciate the special blend of nation and religion that constitutes the Jewish experience.

One of the obvious changes that has occurred to Hanukkah is its recent prominence in the Jewish holiday calendar. In the middle ages and through the 19th century, Hanukkah was a minor holiday. In 20th century America, it is a major celebration for most families. Many Jews are aware of the fact that the rabbinic tradition places very little emphasis upon Hanukkah. Thus it is frequently held that the major reason for the contemporary emphasis upon the celebration of Hanukkah is due to a Jewish attempt to compete with Christmas. Jews who decorate their homes with blue and white lights are frequently criticized for copying their Christian neighbors. The giving of gifts on each of the eight nights and the use of miniature Menorahs, one for each child, are often viewed as signs of opulence rather than zealousness. (Blue and white, it may be noted, are the colors of the prayer shawl as well as the colors of Israel. A menorah is the traditional branched candlestick of Judaism. For Hanukkah, there is used a menorah with eight branches and a ninth candle in the middle which is used for lighting the others. On the first night one of the others is lighted, on the second night two, and so forth.) There is no doubt that

Hanukkah, like Christmas, has been commercialized extensively. Yet, in many ways the contemporary celebration is closer to the original meaning than the medieval rabbinic tradition. To understand the changes in the meaning of Hanukkah is to understand the changes in the psychology of the Jewish people.

Let us begin with the only discussion of the meaning of Hanukkah to be found in the Talmud. It is in the volume which deals with Sabbath observance, in a section concerning the lighting of the Sabbath candles, which then leads to the following:

“Our Rabbis taught: The precept of Hanukkah [demands] one light for a man and his household; the zealous [kindle] a light for each member [of the household]; Beth Shammai maintain: On the first day eight lights are lit and thereafter they are gradually reduced; but Beth Hillel say: on the first day one is lit and thereafter they are progressively increased.

Our Rabbis taught: It is incumbent to place the Hanukkah lamp by the door of one's house on the outside; if one dwells in an upper chamber, he places it at the window nearest the street. But in times of danger it is sufficient to place it on the table. Raba said: Another lamp is required for its light to be used; yet if there is a blazing fire it is unnecessary.

What is [the reason of] Hanukkah? Our Rabbis taught: On the twenty-fifth of Kislev [commence] the days of Hanukkah, which are eight, on which a lamentation for the dead and fasting are forbidden. When the Greeks entered the Temple, they defiled all the oils therein. When the Hasmonean dynasty prevailed against and defeated them, they made search and found only one cruse of oil which lay with the seal of the High Priest, but which contained sufficient for one day's lighting only; yet a miracle was wrought. They lit [the lamp] with it for eight days. The following year these [days] were appointed a Festival with [the recital of] Hallel [Psalms 113-118] and thanksgiving.”

As can be readily seen, the Talmudic discussion which dates from the third or fourth century (400-500 years after the events) ignores entirely the historical, political, military and revolutionary aspects of the holiday. For the rabbis, the miracle that happened there was

that the oil in the Temple sanctuary lasted eight days. This account is in contrast with the report found in the second Book of Maccabees.

When the Maccabees recovered the temple and the city, “they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts. They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted lamps and set out the bread of the Presence. It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the 25th day of the same month, which was Chislev. And they celebrated it for eight days with rejoicing, in the manner of Sukkot [the feast of booths], remembering how not long before, during Sukkot they had been wandering in the mountains and caves like wild animals. Therefore bearing ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place. They decreed by public ordinance and vote that the whole nation of the Jews should observe these days every year.” This is the account given in the Second Book of Maccabees (10:1-8) which is an abridgement of a five-volume history, now lost, by Jason of Cyrene.

As can be seen from this account, there was no problem lighting the Temple lamps. Sukkot, which in biblical times was the greatest of all the Temple holidays, was re-enacted because for the previous years the Jews had been denied the Temple due to its desecration by the Greek idols erected there. Why then did the rabbis five centuries later invent this rabbimeiser (legend) about the oil? To understand their emphasis we have to examine two important events.

In the year 66 CE and again in 132 CE, the majority of the Jewish people in Palestine rose up against the Roman Empire in bloody revolt. The militant zealots among them took inspiration for these acts from the successful military revolt staged by the Maccabees two or three centuries earlier against the Syrian Empire. However, the later revolts were put down after a period of three or four years of fierce fighting, with the Jews suffering very heavy casualties. Tens of thousands were killed, and additional tens of thousands were captured and sold as slaves. The revolt in 132 had the support of Akiba, the foremost rabbi of the age, who proclaimed its leader Bar Kochba as the Messiah.

The failure of both of these revolts and the very heavy suffering and losses they entailed turned the rabbis strongly

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against militant activism. In the following centuries they continually emphasized to the Jewish people that survival did not depend upon strength of arms or walled cities, but rather upon strengthening the places of study and prayer, and the Jewish education and ritual observance of the community. As part of this program of practical pacifism, they deemphasized as much as possible the holiday of Hanukkah. When Judah the Prince codified the Mishnah two generations after Akiba, he did not mention any rules for the celebration of Hanukkah at all. Apparently the attempt to ignore Hanukkah entirely was not successful and so the Talmudic passage quoted above achieves the same goal by shifting the emphasis from the wonderful success of a minority fighting for its freedom, to a supernatural miracle performed in the Temple sanctuary.

The spiritualization of Hanukkah actually begins shortly after the events themselves. The account in the Second Book of Maccabees quoted above is in itself a religious interpretation. It assumes that the Maccabees so missed the opportunity to worship in the Temple that they celebrated Sukkot late, rather than not at all; in fact, the author refers to the holiday as "Sukkot in December," and he urges all his readers to also observe it.

Yet, the First Book of Maccabees, the earliest and most historically accurate account of all, gives no reason for the eight-day celebration except the rededication of the Temple.

"Then said Judas and his brothers, 'Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it.' So all the army assembled and went up to Mount Zion. And they saw the sanctuary desolate, the altar profaned, and the gates burned... Then they took unhewn stones, as the law directs, and built a new altar like the former one. They also rebuilt the sanctuary and the interior of the Temple, and consecrated the courts. . .

Early in the morning on the 25th day of Kislef, in the 148th year (165 BCE) they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built. At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. So they celebrated the dedication of the altar for eight days. . .

Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of the dedication of the altar should be observed with gladness and joy for eight days, beginning with the 25th day of the month of Kislef."

If it wasn't eight days because of the

oil, and it wasn't eight days due to a yearning for Sukkot worship, why was it eight days? The answer can be found in the Bible. When King Hezekiah rededicated the Temple after it had been profaned by his father King Ahaz, he ordered the priests and the Levites "into the inner part of the House of the Lord, to cleanse it. They brought out all the uncleanness that they found in the Temple. . . they sanctified the House of the Lord in eight days" (II Chron. 29:16-17).

But, since the Hasmoneans were not descendants of King David, some elements didn't like the royal pretensions. Thus, they preferred to think of the celebration as purely a Temple one. There had been no Jewish kings ruling Israel for over 400 years, since the Babylonian exile. After the failure of two major anti-Roman revolts the Rab-



A menorah — traditional branched candlestick of Judaism.

bis carried the depoliticizing further, changing Hanukkah into a spiritual non-militaristic holiday.

In the 20th century Jewish leaders, especially those influenced by Zionism, began to emphasize a more activist and at times even militant ideology. Following a pogrom in the city of Kishinev, the great Hebrew poet Bialik chastised the "sons of the Maccabees" for their non-resistance while their wives and daughters were raped. The mood of modern Jewry, especially since the Second World War, has been much more sympathetic to the original national liberation aspect of Hanukkah than to the rabbinical miracle of the oil. Thus, the most significant reason why Hanukkah is a much more important holiday today than it was in the Middle Ages is due to the fact that its relevance is much greater now than it was then. It may be that Hanukkah is today one of the most relevant of Jewish holidays.

With this in mind one can interpret

the Jewish house decorated with blue and white lights as a modern fulfillment of the Talmudic mitavah mentioned above to place the Hanukkah lamp at the window nearest the street. The Talmudic qualification that in times of danger one does not have to place it where it is visible, is, in the atmosphere of America, reversed to the point where Jews proudly proclaim, at the very time of their Christian neighbors' holiday, that they remain militantly and obviously loyal to the Jewish people. Giving each child a Menorah is also a fulfillment of the Talmudic statement cited above. Most significant of all is the tendency of contemporary rabbis to interpret the eight days of Hanukkah as representing the Maccabees who were victorious even though outnumbered eight to one or more, just as Israel today is outnumbered by more than eight to one.

The juxtaposition of Hanukkah and Christmas in the month of December naturally leads to comparisons between the two. As can be seen from the above discussion, there is no real comparison (although if the Maccabees had not succeeded in overthrowing the Hellenic elements, the Jewish people might have assimilated in the next six or seven generations and there would have been no Christmas). A comparison of Hanukkah with the Fourth of July would be more logical. Even the shifts in Hanukkah from militancy to pacifism to militancy are somewhat similar to the much more rapid (and therefore more superficial) shifts in America's moods between being isolationist and being a militant proponent of democracy.

Finally, it should be clear that neither the militant nor the pacific example of Hanukkah provided an answer for all future generations. The militant response led to the disastrous wars of 70 and 135 CE. The pacifist response led to self sacrificial martyrdom, from the time of the crusades to the Nazi gas chambers. The Zionist Movement was a revolution which brought us back to the original spirit of the Maccabees. Zionists saw the need for active participation, for the transformation of the passive Jew into the fighter; one who would seek political power in order to defend himself against the demons which possess the nations of the world when they deal with the House of Jacob.

The events of the Holocaust have confirmed that while ultimately our trust is with the God of Jacob, He will, apparently, not protect us unless we protect ourselves. Yet, we have survived both in martyrdom and in battle. It would seem that survival is possible, but not guaranteed by either idealistic militancy or spiritual pacifism. Perhaps the common core is that both demand Hanukkah, dedication, and that dedication is what insures the survival of the Jewish people.

Make Ready God's Roads

By GEORGE CALVIN GIBSON

In all cycles of the Lectionary the middle Sundays of Advent (Advent II, III) focus on the ministry of St. John Baptist. The theme of preparation runs throughout the Bible, beginning with Moses' call to lead God's people out of Egyptian bondage into their freedom as a Hebrew nation. The story unfolds with the advent of God's Messiah, the establishment of Christ's Church, and closes with the vision of the Holy City and life in the Church Triumphant. Nowhere is it more evident than in the lections appointed for Advent with the general theme of making ready God's roads.

St. Luke begins his proclamation of the Christ-Event by anchoring it firmly in world history: "the fifteenth year of the reign of Tiberius Caesar," which means A.D. 26-27. The Romans now rule the world, and Herod was king in Jerusalem. Though worship in the temple continued, the Jews were a subject people. Like all people in bondage, they were looking for a messiah, a savior, someone to bring them deliverance. The Old Testament prophets and seers told their story time and again of how God had promised Israel land and political sovereignty. God's messengers had gone up and down the land declaring a day of judgment when God's wrath would be poured out upon the wicked and his promises fulfilled to the righteous. These divine promises and sacred writings constituted the basis upon which were raised the peoples' hopes for the coming of the Kingdom of God. It was a miserable downtrodden people of whom St. Luke writes. It was a solemn, stirring time in Palestine as they awaited the new messiah promised by the prophets.

Luke applies to John's preaching a passage from the prophecy of Isaiah, which is employed in a similar sense by all four Evangelists. There appeared a preacher in the wilderness of Judaea whose name was John the Baptizer, a man of strange appearance and power. Isaiah has spoken of him as "the voice of one crying in the wilderness." The report of his message spread throughout all the

land and multitudes went out to see this new prophet and to listen to all he had to say. In their downtrodden condition, hope was widespread, the deep, strong hope of the coming deliverance. St. John Baptist is the last of the line of prophets "who stand out prominently and lonely, like mountain peaks on Israel's past, who came to declare the divine will and to point to the coming day of the Lord."

St. Luke continues his story: "the word of God came to John, son of Zechariah, in the wilderness." Cleverley Ford vividly describes that Judaeen wilderness:

Nothing green grew within that rocky formation; there was no soil, no moisture, no humus to make possible any growth of an attractive kind. The place was empty and sounded empty when travelers trekked their way along the hollow valleys.

It is an impressive thought that divine inspiration came to John in a wilderness of desolation. The "wilderness symbol" is prominent in the Bible. In the wilderness God had providentially led his people for forty years before bringing them into the Promised Land. It was in the Judaeen wilderness that John appeared, preaching that the King-Messiah would soon appear, and the day of judgment was about to be ushered in. Also, it would be in that wilderness that Jesus would submit to John's baptism.

John, "the morning star of the new day in God's grace," was called to a great and difficult destiny. He came to call people to repentance and to bear witness to Jesus' first coming. As people received his message he baptized them as a symbol of their readiness to welcome the Messiah when he came. It should be noted that this repentance was a preparation for the great things to come, as when Israel purified itself at Sinai centuries ago in order to respond to God's call to covenant. John preached a baptism which represented in an outward symbol an inner change of mind, and the purpose of the whole was forgiveness of men's sins. It meant preparing roads down which God with his forgiveness could come. Isaiah's prophecies give the picture of John as a road builder, smoothing out the rough places and leveling the high places to make the way straight and safe. John was preparing the way for Jesus, and it was his job to



St. John the Baptist

Tempera and oil on wood by Gerard David. The Metropolitan Museum of Art, the Michael Friedsam Collection.

make a highway for God through the wilderness.

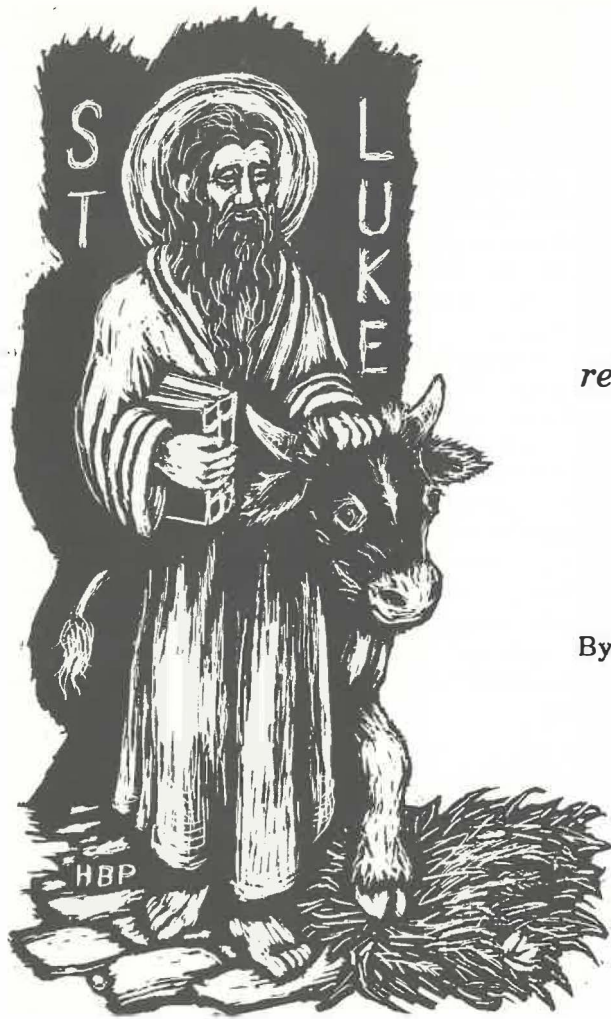
This work of preparation and road building still goes on and will continue until the end of time. Through our baptism, we, God's people of the 20th century, are committed to the ministry of bearing witness and making proclamation of Christ's coming again "in power and great triumph to judge the world." Advent calls us to make ourselves accessible to our Lord Jesus Christ so that his grace may be operative in our lives. "Of one thing I am certain," asserts St. Paul (the Epistle Lesson), "the One who started the good work in you will bring it to completion by the Day of Jesus Christ."

Merciful God, who sent thy messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warning and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who liveth and reigneth with thee and the Holy Spirit, one God, now and forever. Amen (Collect for the Second Sunday of Advent).

Lections for Advent II (Year C)

Baruch 5:1-9
Psalm 126
Philippians 1:1-11
Luke 3:1-6

This is the second in a series of four articles for Advent by the Rev. George Calvin Gibson.



THE THIRD GOSPEL —

reflections on some useful commentaries

By JAMES DUNKLY

Since the beginning of cycle C is also the beginning of the "year of Luke," readers of TLC might be interested in one person's reflections on useful commentaries on the third Gospel. Both scholarly and more popular works are included here.

For many years Luke was perhaps the least well served among the four Gospels as far as scholarly commentaries were concerned. The older works of Alfred Plummer (in the International Critical Commentary series; 5th ed., 1922), B.S. Easton (1926), and J.M. Creed (1930) — all Anglicans — were scholarly standards for years and are still worth consulting. Little of significance appeared in English between Creed and the work of A.R.C. Leaney, which was published in the Harper's (Black's in England) New Testament Commentaries in 1958. Then there came a flurry of shorter commentaries including J.R.H. Moorman's *The Path to Glory* (1960); G.B. Caird's volume for the Pelican Gospel Commentaries (1963), now reissued (1977) as the Westminster Pelican Commentaries; and E.J.

Tinsley's contribution (1965) to the Cambridge Bible Commentary on the New English Bible.

In 1966 the New Century Bible series published a commentary on Luke by E. Earle Ellis, an American scholar from the Reformed tradition. His work, strong on the use of the Old Testament in Luke, was the first critical commentary of major proportions in English since Creed. Ellis was followed in 1972 by G.H.P. Thompson in the New Clarendon Bible and by Frederick Danker's *Jesus and the New Age*. Thompson, an Anglican, produced a marvelously useful, compact commentary that remains one of the best things in English. Danker's book was originally written for the Concordia commentary series but was turned down by their editors as too "liberal," Danker being one of the Concordia Seminary professors who left that school to form Seminex — the "exiles" being unwilling to conform to the Lutheran Church — Missouri Synod's demands for a return to a neofundamentalist treatment of the Bible. Danker's work is especially strong on illuminating

the meaning of the Greek words, as one would expect from the co-editor of the new edition of Bauer's standard Greek lexicon. Danker also wrote the Luke volume (1976) for Proclamation Commentaries, and that book ought to be read as the extended introduction to *Jesus and the New Age*.

Having a separate volume of introductory studies to accompany a commentary may become a trend in scholarship. In addition to Danker on Luke (and Barnabas Lindars on John, to give a non-Lukan example) we now have I. Howard Marshall on Luke. First came his *Luke: Historian and Theologian* (1970), followed in 1978 by the first volume in a new series: the New International Greek New Testament Commentary. Marshall is well known as one of the most responsible of present-day evangelical scholars, very much in the tradition of F.F. Bruce. His massive commentary is a compendium of other scholar's opinions, so much so that one really must consult the 1970 book in order to be sure what Marshall himself thinks about a particular question. This must now take its place as the pre-eminent commentary on Luke.

For an overview of Luke (and Acts, which ought not to be separated from it), I suggest three small books by Robert J. Karris, an industrious Franciscan from Chicago who is constantly producing useful things for preachers and study groups as well as for his fellow scholars. All three are useful for those without any special training in New Testament studies. The first is his *Gospel of St. Luke* (1974) in the Read and Pray series, small booklets designed to aid prayer and meditation from the biblical text. Then there is his commentary on the text of the Jerusalem Bible called *Invitation to Luke* (1977), part of a new series in Doubleday/Image Books. Finally, there is his *What Are They Saying about Luke and Acts?* (1979), part of a series from Paulist Press on current issues in theology, all of which is worth getting to know.

Continued on page 14

EDITORIALS

The Title of the Church

To those of us who have grown weary of the long title of this church and prefer the briefer and more suitable name, The Episcopal Church, it came as a relief when the recent General Convention finally ratified the amendment to Article VIII of the Constitution which gives the oath of conformity for the clergy. In the future, persons being ordained in this church will no longer vow conformity to the Protestant Episcopal Church in the United States of America, but simply to the Episcopal Church. Whatever the long title may have originally implied in the 18th century, today it is polemical, tendentious, and unsuitable for such a solemn occasion as the conferring of holy orders.

When the new Prayer Book was published three years ago, since this constitutional change was pending but still uncertain, the extra words of the long title were printed in italics in the ordination services (pp. 513, 526, and 538). Since the amendment is now passed, the bracketed words are obsolete in this instance. We have been pleased to learn that they will be removed in future printings.

One reason why this change was urgent was the position of the church in Spanish-speaking countries. In Latin America, "Protestant" has different connotations; Protestants in Latin America usually call themselves Evangelicals. The U.S.A. part of the long title is discourteous, if not outright insulting, to patriotic citizens of other nations who are being ordained.

All of this has no little bearing on the Spanish edi-

tion of the new Prayer Book which is currently being prepared. Plainly it cannot be a literal rendering of our North American English edition. There need to be provisions for national holidays in nations which do not observe our Fourth of July or Thanksgiving Day. There will not be the same division between Rite I and Rite II, since Hispanic churchmen never learned to pray in 16th century Spanish idioms. Different prayers for governments will be needed. And it has long been recognized that the long title of our church should not appear on the title page in Latin American nations. The latter problem is now solved with the new Prayer Book, in which no editions will have the long title on the title page. There are, however, some other occurrences of the long title, in addition to the ordination rites to which we have already referred. Pages 8 and 867 offer examples. It is our hope that the Custodian of the Book of Common Prayer will find acceptable ways to minimize or avoid this terminology in the Spanish edition in accord with his known sensitivity to and concern for the many dimensions of our liturgy. To be an Anglican in many parts of Latin America is difficult enough, without imposing on our brethren unnecessary burdens which we ourselves would be unwilling to bear.

Egyptian Christianity

Christianity in Egypt is not something we hear too much about. There is an Anglican diocese, and other Western churches also have some small number of constituents there, as do the Greeks, the Armenians, and others. The historic and indigenous church of the land is the Coptic Orthodox Church which, in spite of centuries of Islamic rule, maintains itself as a significant part of Egyptian life. Its head is the Patriarch of Alexandria, who in modern times resides in Cairo. Since antiquity he has been known as Pope, a title also assumed by the Bishop of Rome. The present patriarch, Pope Shenouda III, is a capable and active leader. Although all Egyptians speak Arabic, the traditional Christian liturgical language is Coptic, a late form of the language of the Pharaohs.

In recent years, the Coptic Church has been undergoing a dynamic revival of its life. As Egypt is the original home of Christian monasticism, it is appropriate that this revival has been largely led by monks from the ancient monasteries and caves of the desert. (Yes, some Coptic hermits still really do live in caves.) This past spring, the Alexandrine Pope was host to an unprecedented and historic consultation of representatives of monasticism from the different Eastern Churches held in a monastery at Wady El Natroun, in the Nitrean Desert, South of Alexandria. Students of church history will recognize this as one of the oldest and most sacred sites in the annals of Christian asceticism.

Egyptian Christians merit our attention and our prayer in the future. So too does the Church of Ethiopia which is closely linked with that of the Copts although it has many distinctive practices and traditions of its own. We can only imagine the sufferings that many Christians are undergoing as a harsh Marxism consolidates its rule over this ancient Christian nation.

Log Pitcher's Litany

Pitching logs, pitching logs,
In pace with flurried snow,
I pause, take breath, look up, and see
The townfolk come and go,
Cross section of humanity.
A voice says, "Offer prayer
For those in any need:
Pray while you work, work while you pray;
The world revolves indeed
On sacramental interplay."
Pitching logs, blessing God,
I name with each a name . . .
And see the log some colder night,
Red-robed in tongues of flame —
A retroactive votive light.

Francis C. Lightbourn

Making Good Decisions

By THE EDITOR

As many parishes move from an intermittent and temporary use of the new Prayer Book into a consistent and permanent use, a number of decisions need to be reviewed. Where the old Prayer Book has been used for certain portions of the year, perhaps now Rite I will take its place at those times. Where Rite I, or Rite II with Eucharistic Prayer A, have been used the rest of the year, other possibilities within both Rite I and Rite II will be explored. But when is the best time to do what?

To answer that question realistically one must consider where one is starting from. Some parishes, acting under the guidelines provided by General Convention and proceeding under the directions of their bishops, will continue to use services from old Prayer Book at certain times. Some parishes will consistently use the new book, but only envisage using Rite I for the time being. Many will use Rite I at some seasons and Rite II at other seasons. Others opt for Rite II as their consistent usage, but that still leaves many seasonal choices to be made. Almost any parish makes its decisions within a certain framework of choice. Whatever that framework may be, the decisions should be carefully made.

Some parishes simply use Rite I for three months, six weeks, or some other arbitrary span of time, and then shift to Rite II. This may have been convenient when we were all first finding our way with these texts, but today we know more about them. Rite I with Eucharistic Prayer I, for instance, does express penitence more eloquently than Rite II and Eucharistic Prayer B. The latter, on the other hand, does emphasize the incarnation in a way that Eucharistic Prayers I and II do not. Sensitivity to the distinctive themes of the church year is violated and undermined when we crudely assign one liturgy to one half-year and another to the other half without any regard for what is most appropriate in each rite for particular seasons.

Bearing in mind that the distinctive policies and preferences of individual congregations call for exceptions, it is possible to make several broad and general recommendations which we hope will at least serve as conversation starters in the average parish.

Rite I with Eucharistic Prayer I is very appropriate in Advent, especially if

the Great Litany is used at the beginning (in which case we urge omitting the intercessions after the Creed). Where Rite II is used in Advent, we recommend Eucharistic Prayer C as especially suitable. Many churches will continue Rite I on Christmas Eve for the sake of those infrequent church-goers who are not yet at home in Rite II. In the Christmas-Epiphany period, if Rite I is continued, it is made festive by the use of the *Gloria in excelsis*, of course, and we recommend Eucharistic Prayer II. Many congregations will wish to shift to Rite II on Christmas Day and subsequently, and Eucharistic Prayer B will be most appropriate. This may be well continued in the Sundays following Epiphany. Certainly B fits well with the spirit of these propers this year. Eucharistic Prayer D will be fitting on the last Sunday before Lent.

In Lent, Rite I is suitable with Eucharistic Prayer I, and with the Great Litany on at least some of the lenten Sundays. For Rite II we recommend Eucharistic Prayer A or C. The Great Litany can of course be used with Rite II as well. The latter can also be made more penitential in other ways. For Palm Sunday, Eucharistic Prayer A would seem the suitable choice in Rite II and D on Maundy Thursday with its fuller reference to the Last Supper.

At Easter as at Christmas, familiar parts of Rite I will commend themselves at certain services. In Rite II, Eucharistic Prayers B and D are especially fitting. Perhaps we will ultimately tend to use D on all the greatest feasts of the year. For the continued use of Rite I in the Great Fifty Days, we recommend Eucharistic Prayer II. In Rite II, B is good for this season, with D at Ascension Day and Whitsunday. Let us return to this topic next month and consider some of the ways that canticles (both in the daily office and the Eucharist) and prayers of intercession can be appropriately chosen.

Meanwhile, we have now entered Year C of the three-year lectionary, which is the year of St. Luke. This year is the time for clergy and people to study this gospel, and for systematic attention to it in preaching. Well-planned preaching is of course essential for good liturgy. We respectfully call our readers' attention to Mr. Dunkly's suggestions for studying and reading about St. Luke's Gospel given on p. 11 of this issue.

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THIRD GOSPEL

Continued from page 11

As with any book of the Bible, no one commentator will supply everything; one needs a combination. I would suggest perhaps one older commentator, one from the 1958-65 group, and all of the three most recent if possible.

Books Mentioned

Prices are given for titles now in print. Assume clothbound edition unless otherwise stated.

A. Plummer, *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. T. & T. Clark. £6.60. Available in USA from Allenson, \$24.

B. S. Easton, *The Gospel According to St. Luke*. Scribner. Out of print.

J. M. Creed, *The Gospel According to St. Luke*. Macmillan. Out of print.

A. R. C. Leaney, *The Gospel According to St. Luke*. Harper & Row, 1958, out of print. 2nd UK edition (Black, 1967, £4.75 cloth, £3.50 paper) available in USA from Allenson, \$9.95.

J. R. H. Moorman, *The Path to Glory*. SPCK. Available in USA from Allenson, \$6.

G. B. Caird, *Saint Luke*. Westminster, \$9.50.

E. J. Tinsley, *The Gospel According to Luke*. Cambridge University Press, \$13.95 cloth, \$4.95 paper.

E. E. Ellis, *The Gospel of Luke*. Revised edition. Attic Press, \$12.95.

F. W. Danker, *Jesus and the New Age*. Clayton, \$9 paper.

F. W. Danker, *Luke*. Fortress, \$2.95 paper.

G. H. P. Thompson, *The Gospel According to Luke*. Oxford University Press, £1.50 paper; not yet available in USA.

I. H. Marshall, *Luke: Historian and Theologian*. Zondervan, \$3.95 paper.

I. H. Marshall, *Commentary on Luke*. Eerdmans, \$24.95.

R. J. Karris, *Gospel of St. Luke*. Franciscan Herald, \$.95 paper.

R. J. Karris, *Invitation to Luke*. Doubleday/Image, \$2.95 paper.

R. J. Karris, *What Are They Saying about Luke and Acts?* Paulist, \$1.95 paper.

PEOPLE and places

Appointments

The Rev. Robert J. Babb is vicar, Christ Church, 5th and North Streets, Aspen, Colo. 81611.

The Rev. David E. Bergesen is rector of St. Timothy's Church, 5612 Hickory St., Littleton, Colo. 80120.

The Rev. James C. Biegler is vicar of St. Patrick's Mission, West Monroe, La.

The Rev. Donald M. Hultstrand, executive director, Anglican Fellowship of Prayer, is rector of Trinity Church, 3800 W. 20th St., Greeley, Colo. 80631.

The Rev. Gordon S. Price, rector of Christ Church, Dayton, Ohio, has been appointed Companion of the Order of the Cross of Nails by the Provost of Coventry Cathedral, the Very Rev. H.C.N. Williams.

The Rev. Peter Robert Rodgers is priest-in-charge, St. John's Church, 400 Humphrey St., New Haven, Conn. 06511.

The Rev. Robert A. Terrill is priest-in-charge, St. Luke's Church, Westcliffe, Colo. Add: P.O. Box 5724, Pueblo, Colo. 81002.

The Rev. James G. Wilson is rector of St. John's Parish, 16 Church Street, Waterbury, Conn. 06702.

The Rev. David Yaw is assistant chaplain at Episcopal High School in Baton Rouge, La. Add: 15426 Schafer Avenue, Baton Rouge, 70816.

Resignations

The Rev. Canon William G. Penny has resigned as archdeacon and assistant to the Bishop of Long Island. He is Director of Development and Community Relations, St. Mary's Hospital for Children, 29 - 01 216th St., Bayside, N.Y. 11360, effective Nov. 1.

The Rev. Edwin S. S. Sunderland, Canon of the Cathedral Church of St. Paul, Boston, resigned Sept. 1. He continues to give a seminar in Canon Law at the General Theological Seminary, N.Y.C. Add: 35 Bowdoin St., Cambridge, Mass. 02138.

Degrees

Dr. Cynthia Clark Wedel received the D.D. degree from the Virginia Theological Seminary in Alexandria, Va., on Oct. 15. She is currently one of the six presidents of the World Council of Churches and one of the two women to be elected to this post. Mrs. Wedel was president of Church Women United from 1955 to 1958 and the first woman president of the National Council of Churches from 1969 to 1972. In addition to her earned B.A. and M.A. degrees from Northwestern University and a Ph.D. in psychology from George Washington University, Mrs. Wedel holds eight honorary degrees. Dr. Wedel has served the Virginia Seminary as visiting lecturer, teacher,

preacher, and as a member of the board of trustees.

The Rev. William Malottke, rector of Trinity Church, Jacksonville, Ill., was awarded an honorary degree from Illinois College, Jacksonville, in October. Fr. Malottke is a graduate of the college and holds a master's degree from Yale and a B.D. from Seabury-Western Theological Seminary. Fr. Malottke was recognized for his many contributions to literary, academic, and community organizations and for his assistance in directing the college choir as well as singing major roles in sacred and secular music.

Deaths

The Rev. H. Bruce Shepherd, Jr., chaplain at Duke University since 1965, died in Durham, N.C., on October 10. Born Aug. 22, 1914, in Lexington, Ky., Fr. Shepherd held a B.A. from the University of Kentucky and a D.D. from the Episcopal Theological Seminary in Kentucky. He attended the University of the South and was ordained to the priesthood in 1952. Fr. Shepherd served the church in Florida and Louisiana and the U.S. Air Force from 1949-53.

The Rev. John Adams Alford, died October 7 in Escanaba, Michigan. He was 77. Retired since 1965, Fr. Alford had served St. John's, Sandusky; Good Shepherd, Lexington; St. Hilda's, River Rouge; Our Saviour, Detroit; and St. John's, Bay City, all in the Diocese of Michigan, before becoming rector of St. Paul's, Marquette, where he served until his retirement. Following retirement, Fr. Alford continued an active ministry helping many congregations throughout the Diocese of Northern Michigan.

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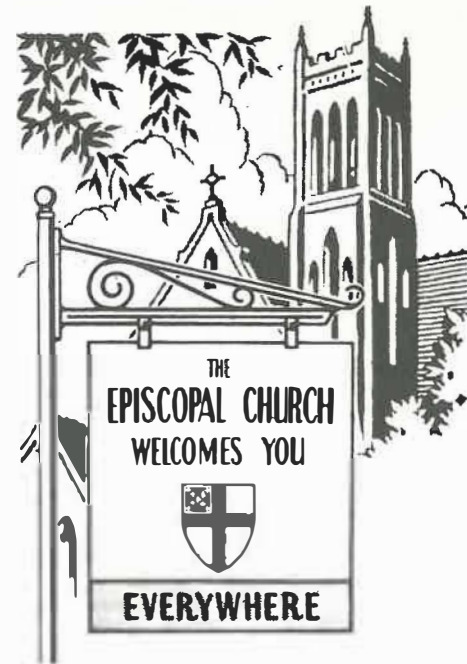
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