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The Rev Jervis S Zimmerman
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The Wrought Iron Key
A meditation for Advent 1

IN THE NEWS:
What effect did the fall of the stock market have on the church?



Father and Potter

Advent is the season of three great biblical figures: the prophet Isaiah, St. John the Baptist, and Blessed Mary. On most years, the Old Testament lessons are from the Book of Isaiah, one of the most beloved books. But Isaiah is not always Isaiah! The prophet of Jerusalem named Isaiah lived from about 760 to 701 B.C. or later.

Then another prophet, apparently living in Babylon about 200 years later, wrote a magnificent set of prophecies which were added to the end of Isaiah's book to form chapters 40-55. The unknown author of this material is referred to as Second Isaiah, or Deutero-Isaiah. The remainder of the book, chapters 56-66, is a further collection of later material, from the pen of one or more other authors. In short, there are really three books.

This year, for the first three weeks of Advent, our Old Testament lessons are from the two latter parts of the book which contain some of the most exalted passages in holy scripture. Some of them have unique interest in their affirmation of the doctrine of creation.

The beginning of chapter 64, which we have for the First Sunday of Advent, is an impassioned plea for divine assistance, that God would "rend the heavens," tear them open, and descend in power on the earth. Like many other biblical prayers, it recalls God's mighty works of old, and also acknowledges the sinfulness of his people. The passage rises to a climax in the next to the last sentence. "Yet, O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand" (verse 8).

Deutero-Isaiah had cried, "Look to Abraham your father and Sarah who bore you" (Isaiah 51:2), but this later writer went further and prayed, "For thou art our Father, though Abraham does not know us and Israel does not acknowledge us: thou, O Lord art our Father, our Redeemer from of old is thy name" (Isaiah 63:16). Such a direct and personal address to God as Father is very rare in holy scripture before Jesus. In our passage, chapter 64, this address is repeated.

The reference to ourselves as clay and God as potter has extensive biblical parallels. The concept of God's human creature as a pot may be implied but not stated in the story of creation where man is fashioned from clay.

In the 64th chapter of Isaiah, the idea of fatherhood and the creativity of a potter are expressed, not simply as colorful images, neither as abstract theological truths, but as very intense and dynamic expressions. They refer not simply to how God may have brought us into being in the first place, but rather to his present intimate and loving relation to us right now.

The biblical doctrine of creation always seems to come back to this. God created us long ago, but he is also our creator now, and so we turn to him in awe, in trust, and ultimately, in love.

H. BOONE PORTER, EDITOR

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ON THE COVER

An Advent wreath at Christ Church, Bronxville, N.Y., was dedicated last year on the first Sunday of Advent in memory of William E. Petersen, former member of the vestry. Lighting the candle is Elizabeth Buell, Mr. Petersen's granddaughter and with her is the Rev. Christopher W. Webber, rector. See "The Wrought Iron Key," page 13.

LETTERS

Armed Forces

I write to make three points in relation to the editorial "Bishop of the Armed Forces" [TLC, Nov. 1].

First, at the recent meeting of the House of Bishops, the report of the chairman of the Armed Forces Committee indicated that a process is in place, initiated by the Presiding Bishop, to fill the vacancy upon the retirement of Bishop Burgreen. No mention was made of eliminating the position. In fact, Bishop Burgreen was praised and applauded.

Secondly, if the reference "some pacifists" was intended to include the Episcopal Peace Fellowship, it should be known that EPF believes that a pastoral ministry to members of the Episcopal Church in the armed forces is vital and important, but EPF has been seeking on a long-term basis and in cooperation with other religious bodies, to demilitarize the present form of that ministry.

Thirdly, it should be kept a separate issue, what is the most appropriate and effective manner for our church to provide leadership for this ministry, just as with other special ministries, none of which is presently headed by a suffragan to the Presiding Bishop.

I pray that there will be some clear thinking on these matters, free of emotional appeals and innuendos which seem to question the good sense and even patriotism of those who have differences of opinion in the matter.

(The Rt. Rev.) WILLIAM DAVIDSON
(ret.)

Episcopal Peace Fellowship
Washington, D.C.

• • •

Your editorial entitled "Bishop for the Armed Forces" confuses two issues.

The first issue is chaplaincy to Episcopal military personnel. No one I know of is seeking to abolish that pastoral ministry. Our church should be present to its members wherever they are and whenever that is possible. Some, both in the Episcopal Church and in other religious bodies, see it as more appropriate that such a chaplaincy be truly a ministry of the church rather than of the state. This is an ecumenical challenge, and one in which many groups are engaged.

The office of Suffragan Bishop for

the Armed Forces is a separate issue and one internal to the Episcopal Church. It is a question of administration and symbolism. Recognizing that coordination is needed and that an accrediting agency is required as far as the government is concerned, ought the Episcopal Church exercise its ministry to Episcopalians and others in this specific situation with a special bishop?

It is difficult but not impossible to keep these two issues separate. I hope TLC will foster, not confuse, the dialogue on both questions.

MARY H. MILLER

Murrysville, Pa.

Excellent Idea

I always look forward to reading *THE LIVING CHURCH*. The variety of views and ideas is thought-provoking.

Your interest in the religious communities is much appreciated. In the October 18 issue, you suggested that religious be included in ecumenical dialogue and I think that is an excellent idea.

(Sr.) JACQUELINE MARIE, C.T.

Sisters of the Transfiguration
Lincolnton, N.C.

Inclusive Language

I have been reading the article "Inclusive Language Texts Unveiled" [TLC, Nov. 1] and I am a little confused about the intentions of the Standing Liturgical Commission and its use of the word "inclusive."

How is "draw us together and gather us to you as a hen gathers her brood under her wings" to be considered "inclusive?" Why is this any less sexist than the use of masculine nouns "father," "son," "king," etc.?

I note in the same issue that the Triennial Meeting of Women has planned special "sensitivity to the issue of inclusivity," yet they remain the Episcopal Church Women.

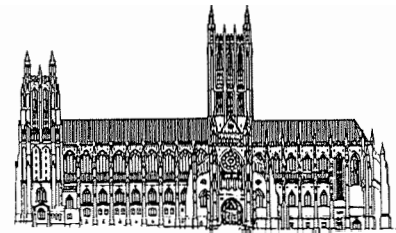
Why do sexism and inclusivity apply only to the masculine?

KAREN FORD

Phoenix, Ariz.

• • •

Twice during a conference I attended recently the inclusive language issue became a topic for discussion. The first time only men spoke and a minority of those speaking defended



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LETTERS

inclusive language as a legitimate concern for the church; others did not deem it a proper subject for discussion. One man began his hostile remarks with "I believe I speak for the women here. . . !"

Later, the subject was reintroduced by a woman who, with others, had much to say. Interestingly, many women who participated had always believed the Gospel spoke directly to and included them despite the use of masculine pronouns and male imagery for God. Their problems had come in dealing with other people in the church, mostly men, who had used both scripture and tradition to exclude them from full participation in the church. Obviously the Gospel was heard and understood differently by those persons who had used scripture to reinforce traditions which excluded them as these women grew up.

Several weeks later, following a presentation about women in the early church, a woman in her 70s told me that God had spoken directly to her when her mother read the Bible to her as a child. Her mother had wisely counseled her to ignore the church and respond in faith to God whenever the church seemed not to believe that the Gospel had spoken directly to her.

Much of her experience in the church had proved her mother's advice to be sound; she has remained faithful to God and has continued to love the church although sometimes angrily. She said she has never understood why she heard the Gospel one way and why the church has tried, in subtle ways, to have her hear it another way, discounting the power of Jesus' encounters with women and the extraordinary roles women played in the early church. Further, she has felt that some in the church have tried to manipulate her response to the gospel as a faithful person by encouraging passivity and silence that are "proper" to her role of wife and mother.

Unfortunately, there has been some irresponsible scholarship and reporting which has raised the inclusive language issue to the public in extremist ways. Some of the resistance to serious consideration of the issue is an understandable reaction to much that has been printed and unexplained.

Perhaps a fresh reading of the Gospels and Acts would reach directly into the hearts of those to whom inclusive

language sounds so foreign, and, perhaps then the patriarchal traditions of the church could be reexamined in the light of the life and teachings of Jesus. For my elderly friend and for many silent women in the church the issue of inclusive language is an opening door.

SUSAN SALOT GAUMER
New Orleans, La.

Thank you for the "pro" and "con" of inclusive language [TLC, Sept. 27]. However, the effectiveness of Fr. Coggin's discussion was damaged by the manner of his reference to Sarah as "giggling inside the tent." Firstly, this is "put-down" language. It pictures Sarah and other women as foolish and silly. Secondly, it was not mentioned that in the previous chapter, Abraham laughed when the same idea was presented to him. Simple fairness would suggest that similar behavior be given similar mention. This type of reference and omission suggests that Fr. Coggin fundamentally does not extend equality to women. Who would not feel "alienation and rejection" at being so cavalierly treated?

JOSEPHINE R. EARL
Spartanburg, S.C.

Friendliness

Regarding the editorial in the September 13 issue, friendliness is indeed crucial. Five of my cousins, baptized Episcopalians, grew up as Baptists because friendly Baptist neighbors said "come to church with us" — which they did.

At a local parish, 68 of the 100 recent members came by invitation of neighbors (practical evangelism and mission).

Here, the rector is the only Episcopalian who has called on us in seven years. In spite of participating in foyers for five years, none of the persons have called, or invited us back. The "mainline" churches in town have muddled along in their stolid way, while seven Protestant churches have appeared within a radius of 10 miles.

My four years in the midwest demonstrated the satisfaction of friendliness and friendship-at-work.

On the street, everyone greets everyone, all ages, both sexes, with a "Hello" or "Good Morning." I am glad to report they usually avoid that irritating, probing invasion of privacy:

"how are you?"

Truly, friendliness, friendship, invitation for hospitality, given and received, should start in the church. Then friendliness and friendship should be demonstrated and experienced outside of the church building, where we spend over 90 percent of our time. Here is mission and evangelism.

Friendliness and friendship can be and is "taught," but it is mostly "caught." Indeed, friendliness and friendship are crucial Christian qualities!

RETIRED

Suitable Persons

I believe there are some inaccuracies in assumptions represented in recent articles and editorials in *THE LIVING CHURCH*. I really cannot believe that our present seminaries are talking about a shortage of clergy graduates in order to fill their institutions [TLC, Oct. 25 and Nov. 1]. Some of us are full and have waiting lists, and I do not believe that those who are not are trying to invent reasons which they know to be false, in order to gain applicants.

I do know that we are all experiencing very little problem seeing our ordained graduates get placement at the entry level. We do see the gridlock at the second and third move. We do see that every parish has a plethora of applicants for rector vacancies. We also see that we are still asked for recommendations of "suitable persons" for these jobs, as so many clergy today have very special needs and may not meet the expectations of the job available. We likewise see that the rector seeking a good choice for a new curate has little chance except in the spring.

We are fully aware of the Church Pension Fund statistics and believe they have largely been interpreted to suggest our problems would be assuaged if we had fewer graduates. That is not our experience. The gross numbers of clergy do not address the problem of a lack of persons broadly educated and flexibly able to respond to positions as described rather than as desired.

There is simply no point in discussing the number issue alone. A thousand applicants for a position is no help if none will be able to fill the need. The church must stop respond-

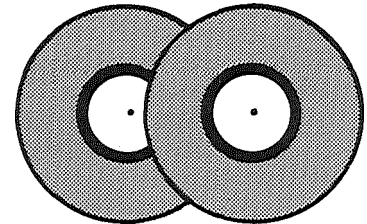
ing to ministry passively and seek actively to recruit the leaders we need. We could educate and place all we can get.

(The Very Rev.) JAMES E. ANNAND
Berkeley Divinity School at Yale
New Haven, Conn.

While it is, of course, difficult to cover so long and diverse a subject as the recent meeting of the House of Bishops in St. Charles, Ill., [TLC, Oct. 25] the long treatment of that meeting scarcely does justice to the report of the seminary deans. You left the impression that the problems cited therein were mostly a matter of communication.

(Continued on page 18)

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The Bear Market and the Church

What effect did the sudden descent of stock market prices this fall have on Episcopal churches and agencies? A statement to *THE LIVING CHURCH* by Robert A. Robinson, president of the Church Pension Fund, provides reassurance regarding clergy pensions:

"The turbulence experienced by the financial markets in the past several weeks, especially the largest one day drop in the values of the stock market in history and its effect on the fund, was uppermost on the minds of the trustees as they gathered for their annual meeting. After evaluating the facts and figures and with in-depth discussion with the fund's financial advisors, it was concluded that not only had your fund weathered the storm intact but remained in sound and healthy condition.

"Over the past several years, benefits have improved greatly. All these benefits plus those to take effect January 1, 1988, among them the new catastrophic medicare supplement benefit, are safely funded. No one can tell what the future may bring. There is no question that the dynamics of the financial market have been altered. New strategies will be needed in the times ahead. It would be foolish to expect a 100 percent success rate. What is important is that the quality and foresight of the fund's trustees be maintained in the future at the level it has had in the past and continues to have."

Pledge Increases

The rector of one large suburban parish in the New York area reported that in the annual Every-Member Canvass, currently in progress, many pledges had been increased by 15 percent. He anticipated, however, that the cutting back on personnel by some Wall Street firms may cause some parishioners to be unemployed.

The Rev. Robert A. MacGill in Indianapolis, executive director of the Consortium of Endowed Episcopal Parishes, stated to *TLC*:

"In the short term, endowed parishes are not affected by the fluctuating investment markets. Income generally will remain the same for the next few months, even though value of the investments has fallen. Most par-

ishes invest conservatively, and should continue to make funding available unless drastic changes take place."

In England, the Church Commissioners, who manage the economic assets of the Church of England, as reported in the *Church Times* in London (Oct. 30), estimated that over 200 million pounds of value had been lost from their equity portfolio. As this involved the price of shares, and not the dividends they paid, it was believed that, barring further financial disturbances, clergy salaries and pensions were not in jeopardy.

Although parishes and church institutions appear generally to have survived the crash without disaster, for some individuals and families it was calamitous. One priest has emphasized that clergy will need to be perceptive as well as tactful in identifying parishioners who are in distress.

Five Nominees for Los Angeles

Five men have been nominated to become the Bishop of Los Angeles, church spokesman Bob Williams announced recently.

The new bishop, to be chosen by both clergy and lay representatives of each of the 149 congregations in the diocese, will succeed the Rt. Rev. Robert Rusack, who died in July 1986 [*TLC*, Aug. 16, 1986].

The candidates include the following: the Rev. Frederick Borsch, 52, dean of the chapel at Princeton University, N.J.; the Rev. Canon Lloyd Casson, 52, sub-dean of the Cathedral Church of St. John the Divine in New York City since 1985; the Very Rev. Alan Jones, 47, dean of Grace Cathedral in San Francisco since 1985; the Rev. Thomas Pike, 49, rector of the Parish of Calvary, Holy Communion and St. George in New York City since 1976; and the Rev. James Trimble, 56, rector of Christ Church in Philadelphia since 1978.

Mr. Williams said the diocese was evenly divided over whether a woman should become the new bishop. He said it was not known whether the nominating committee considered any women candidates.

The new bishop will be chosen during a special convention to be held January 8-9.

Two Installed in Chicago Cathedral

The Cathedral of St. James in Chicago was the site of an unusual ecclesiastical twin bill in late October, featuring the morning investiture of the Rt. Rev. Frank T. Griswold, III, as Bishop of Chicago, and an evening installation of the Rev. John H. Tietjen as Bishop of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America.

The coincidence that installations of the two Chicago religious leaders were scheduled for the same day gave Lutherans and Episcopalians an occasion for making "an interesting statement to the church as a whole," said the Rev. Randall Lee, a member of the committee that planned the Lutheran event.

The bishop's throne, was not occupied by either bishop in the Lutheran service but was pushed back against a wall. "It's not John's cathedral," said Mr. Lee, explaining why Bishop Tietjen did not sit on the throne. And Bishop Griswold "chose out of pastoral sensitivity" to stay out of the spotlight. Both of the festive installation services included celebrations of the Eucharist, preaching, scripture readings, music by organ, brass and choirs and colorful vestments.

Bishop Griswold succeeds the Rt. Rev. James Montgomery.

Lutheran Bishop Installed

The Episcopal Cathedral of St. John the Divine in New York City provided the setting October 31 for the installation of Dr. William H. Lazareth as Bishop of the Metropolitan New York Synod of the new Evangelical Lutheran Church in America. About 3,000 worshipers were present.

An elaborate liturgy was carried out involving a rich musical program, much incense and traditional ceremonial.

The Old Testament lesson and epistle were read in an African and Oriental tongue, respectively, and the Holy Gospel was read in nine different languages. The new bishop was installed but not consecrated, with appropriate words and a blessing by the three previous bishops of the New York area in the three uniting Lutheran churches.

Bishop Lazareth then officiated alone at the altar for Holy Communion.

Many dignitaries from other churches were present, and the Rt. Rev. Paul Moore, Episcopal Bishop of New York, attended at his throne. This evidently not being considered an ecumenical joint celebration, the official representatives of other churches did not communicate, although some took part in prayers earlier in the service.

Dr. Lazareth, 59, and a native of New York City, is a scholar and writer, as well as having a distinguished career in positions of church leadership, and he has served in Geneva, Switzerland, as director of the secretariat for faith and order of the World Council of Churches. It is anticipated that he will continue to have an important voice in ecumenical matters, as well as in the Evangelical Lutheran Church in America.

H.B.P.

CONVENTIONS

The convention of the Diocese of New York met in Synod Hall, Manhattan, October 27, and the Rt. Rev. Paul Moore, Jr., diocesan bishop, called for

a coadjutor. An election is tentatively set for June 1988.

Bishop Moore, who "has no plans to retire" (and may serve until 1991) presented an optimistic appraisal of the diocese in his convention address. He alluded to several assisted churches which were once thought to be moribund, but which, through a team ministry approach, are now thriving. He mentioned several suburban parishes that once "should be merged," but remain healthily independent. Some of the older Manhattan churches are now stronger than ever, he said and added that the soup kitchen at Holy Apostles will soon serve its one millionth meal.

In the budgeting process, delegates were informed that there is a need for at least \$300,000 more than the budget of \$3,635,000 provides. For the third consecutive year the diocese's parishes will be asked to go the "extra mile" in voluntary giving, a practice that in the past has been helpful.

Among the highlights of this convention was the admission of the Chinese congregation of Our Savior Church, Manhattan, into full status as a parish. Its admission into the convention was led by a ceremonial drag-

on's dance down the center aisle of the hall.

Leigh M. Meaders, a freshman at New York University and a communicant of All Saints' Church, Staten Island, addressed participants with a plea for adequate grants to keep the diocese's summer conference for youth, one of the programs threatened by the financial shortfall. It was agreed among the delegates present that her appeal would be more effective than any other single effort to maintain diocesan programs through 1988.

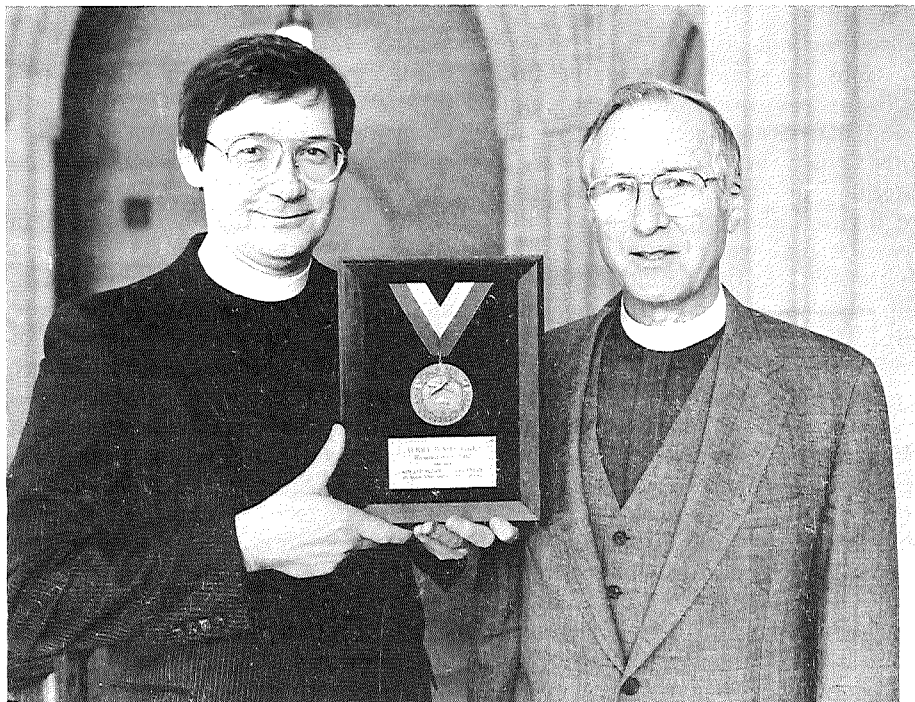
The Bishop's Cross was awarded to retiring chancellor Archibald Murray "for 12 years of peerless pilotage," and to William S. Johnston, long-time advocate for justice and freedom in South Africa.

(The Rev.) JAMES E. LINDSLEY

BRIEFLY...

The Rt. Rev. Don A. Wimberly, Bishop of Lexington, was elected chairman of the board of trustees of the Episcopal Radio-TV Foundation at a recent October meeting. Bishop Wimberly will succeed the Rev. Martin Tilson of Birmingham, Ala. In announcing Bishop Wimberly's election, the Rev. Louis Schueddig, president of the foundation, said, "In his capable hands, the foundation is expected to continue its tradition of enlightened and dedicated leadership in the field of communication."

The U.S. Supreme Court has let stand rulings of two lower courts that a former Jehovah's Witness shunned by other church members for leaving the sect may not sue the church for damages. Janice Paul, a Washington state woman who left this body in 1975, challenged a church policy requiring faithful Jehovah's Witnesses to shun any resigning member. But attorneys for the church argued in written briefs submitted to the high court that the practice of shunning is "basic and essential" to Jehovah's Witnesses. The church's religious liberty would be "unreasonable burdened" if it could be sued "for carrying out its essential teachings and practices," they wrote.

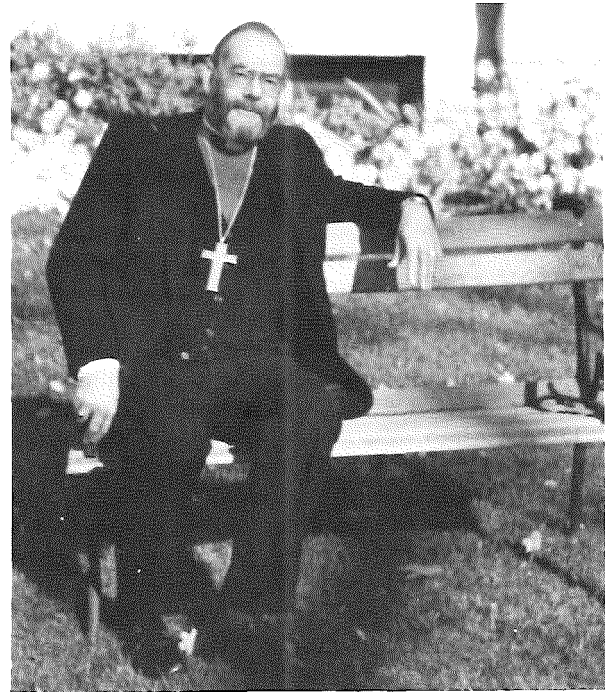


The Rev. Canon Leonard Freeman, director of communications at Washington Cathedral (left) and Provost Charles A. Perry (right) with the Humanitarian-of-the-Year medal awarded by Kiwanis International to missing Anglican envoy Terry Waite [TLC, Oct. 11]. The award will be on display at the cathedral until it can be presented to him in person. The accompanying \$10,000 grant to a charity of the recipient's choice has now been given, after conference with his family and Lambeth Palace, to Y Care, a YMCA affiliated organization in England which Mr. Waite has long supported.

The Church in South Africa

An interview with
the Rt. Rev. Derek Damant,
Bishop of George

By KIRSTEN KRANZ



Bishop Damant

The Rt. Rev. Derek Damant, Bishop of George in South Africa, visited TLC in late October, shortly after he had spoken at the Evangelical Catholic Mission (ECM) Conference in Denver. Bishop Damant has been touring the country under the auspices of the Foundation for Faith in Search of Understanding, an Episcopal organization in Chicago, and was accompanied by the Rev. Richard Hatfield, rector of Holy Trinity Church, Logansport, Indiana.

Bishop Damant has been Bishop of George, a diocese which is 90 percent mixed race or "colored" according to the government's classification, since 1983 and has served in a variety of positions since his ordination to the priesthood in 1958. He has a doctorate in literature from the University of South Africa and he is the chairman of the liturgical commission now about to release South Africa's new Prayer Book.

TLC: This summer the Anglican Consultative Council met in Singapore and advocated that more sanctions should be imposed upon South Africa and presented this as the only effective way to change apartheid in the country. Recently, we are coming up on the first anniversary of the United States Comprehensive Anti-Apartheid Act of 1986 and the general consensus at this

time seems to be that sanctions indeed are not working. What is your opinion of this?

Damant: Well, certainly I believe there are more important things in our church life other than sanctions, but as far as sanctions are concerned, Archbishop Tutu himself has made it very plain that when he speaks, he speaks in his personal capacity and not in the name of the church, because our church has not adopted a position on sanctions. In some dioceses, in Zululand for example, the diocese and synod have issued very strong resolutions saying they do not support the sanctions, and the majority of bishops are divided about this. We have discussed it and we've agreed to differ. My own view is that sanctions will not help the people they are meant to help, they tend to be counter-productive.

Also I think there is a very strong argument to be made for saying that when the economy was strong and expanding, apartheid began to crumble from within, because black people were advanced more rapidly, more training opportunities were made available to them and many of the disabilities under which they suffered because of the system were alleviated.

So conversely, when the economy is under attack, this process is arrested.

TLC: Then at the present time, a call for more sanctions as the ACC has advocated is not a good idea at all.

Damant: I don't believe it.

TLC: Do you think that the greater number of African bishops at the Lambeth Conference is going to influence what will go on?

Damant: I should hope so, especially because I think African bishops are tired of having people speak for them instead of being allowed to speak for themselves. This has been something of a tendency in the past. I believe there are actually more Anglicans in Uganda than there are in the Episcopal Church. We have only 18 dioceses in the South African Church with about two million members, so there is certainly no element of proportional representation about it.

TLC: Have you seen much violence in your diocese?

Damant: There has been a certain amount of violence. In fact there are four young men under sentence of death for their involvement in public violence that resulted in deaths of policemen. To my mind you can't begin to understand the South African situation without realizing that 50 percent of the population is under age 25. The young people are getting increasingly frustrated and the temptation to become violent is always there.

TLC: What are the priests in your diocese doing to combat the escalating situation with the younger people?

Damant: I think they try to give a spiritual leadership. We have a strong youth department in our diocese and we've got a fair proportion of younger priests. It's a small diocese, we have

Kirsten Kranz is the news editor for TLC.

about 40,000 communicants, 60,000 members and only 40 priests. A third of the priests are in their 20s and are recently ordained. We've been ordaining two to three priests every year.

About 30 years ago the majority of priests in our province were from England. That has now been completely reversed; most are native. Our ministry is much more local. The last two elections we've had in predominantly black dioceses, the bishops elected have been white South Africans.

TLC: Have other denominations banded together with the Anglicans to better the lot of the people?

Damant: Oh yes. We do a great many things ecumenically. The Dutch Reformed Church has separate synods for different racial groups, which our church does not have. But their mission church is becoming increasingly radicalized with people like Dr. Allan Boesak. They are very involved in the whole uplift and improvement program.

TLC: One item that may be new and of interest to Episcopal readers is what South Africa's relation is to the Church of England in South Africa (CESA) and how the Order of Ethiopia operates.

Damant: CESA is the separated church that maintained that the main body of the church has fallen away from the principles of the Church of England as by law established. It is in fact very much a sort of "low church" cop-out from the main body of the South African Church.

TLC: A "schism" in short.

Damant: Yes (laughing), the very word I was trying to avoid. They go back to the 1880s, at least. Dissident congregations eventually making common cause. There were two groups, a sort of constitutional group in Cape-town that maintained in the last century that Bishop Robert Gray was no longer the Queen's bishop. Secondly, there were followers of Bishop J.W. Colenzo in Natal. Bishop Colenzo, a radical biblical scholar, was excommunicated by Bishop Gray, the primate, for his heretical views. Bishop Colenzo's followers were extreme liberals. The two very different points of view were somehow reconciled in what is called the Church of England in South Africa (CESA), as opposed to the recognized Church of the Province of Southern Africa. Half of CESA was originally a liberal faction; now they all represent a point of view of extreme conservatism.

They have picked up a large number

of white people, especially in Cape-town, because of disagreements with Archbishop Tutu. But, I think they are setting pretty loosely to the Anglican heritage. They are less interested in being Anglicans as far as I can make out.

TLC: And the Order of Ethiopia?

Damant: The Order of Ethiopia is active within the body of the church. What happened was, a breakaway movement within native Methodism was adopted by the American Methodist Episcopal Church (AME) but their leader, having been consecrated a bishop in the AME, realized that this was not in any sense an apostolic episcopate and left the Methodist South African church at the turn of the century, bringing all his followers with him. They were given an independent standing within our church, kept their church property and kept some measure of their Methodist organization, but they received all their sacraments through our clergy. They then had priests ordained by our bishops who functioned as priests, and within the last ten years have received a bishop of their own who has non-territorial jurisdiction as bishop of the Order of Ethiopia.

The theory is that whatever diocese the Bishop of Ethiopia is working in, he is automatically suffragan to that bishop. If he comes into my diocese he usually stays with me, he ministers to his own people, and he conducts his own confirmations, whereas previously the diocesan bishop did all the confirmations.

He is a member of our bench of bishops and his clergy and laity are represented on all our church synods. But they are completely self-governing. We are in absolutely full communion with them and they are part of our church structure and yet they have a completely independent existence.

TLC: Could you tell us about the new South African Prayer Book? I understand you are the convenor for the Liturgical Commission.

Damant: We are bringing out a new Prayer Book next year. A lot of it has been in experimental use over the past ten years, and its going to be an alternative book. Our older Prayer Book has still got a legal right to be used throughout the church. But we've drawn on the additional alternative service book, on the Episcopal Prayer Book, and we've used our own sources. We've tried to incorporate local material where ever this is applicable.

TLC: How many languages will it be in?

Damant: I think a dozen major languages for a start. Then there are various minor languages, of which parts will be reduced in. Our province includes Mozambique and Namibia, Swaziland as well as the Republic of South Africa and all of those have several major languages, because they have several national groupings.

TLC: How will this new Prayer Book differ from the old one?

Damant: A great many people have already adopted the services which were brought out in the 1975 alternative service book, so the new services will not differ appreciatively from those that have been in use over the past 12 years, except that they have now been coordinated, updated and revised in terms of suggestions made over the whole province. Our hope is not that this book is going to please everybody, but everybody should be able to use it because there will be enough choice in it to make it acceptable.

TLC: What is your view on women in the episcopate?

Damant: We are still opposed to women in the priesthood, and in our last provincial synod a move in that direction was lost. We have proceeded to the ordination of women deacons. As far as the difficulties within the Episcopal Church concerning this issue, I have difficulty with a female patriarch. I believe that women's ministry in the church is something that is vital, but that's a different thing to the ordained apostolic ministry.

In my own diocese of 160 lay ministers only half a dozen are women, something which I regard is a weakness, and I feel a women's organization (we have two) are essential, vital parts of every parish.

TLC: Do you think there is a possibility of women priests in South Africa in the future?

Damant: I pray that there will not because I don't know what my position would be, frankly.

TLC: How would you view the Canadian or the American church if they moved toward women in the episcopate on their own?

Damant: I can only say (I wish) they would be guided by the mind of the church insofar as it was heard at Lambeth that they were asked not to proceed in this way.

TLC: Thank you for your time and commentary, Bishop Damant.

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The Living Church

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Review of the Month.

The Church weeklies show the usual amount of activity in the consecration of churches, ordinations, &c. Their reports of the Spring visitations give encouraging signs of life and growth all over the country, although these reports, in many cases, degenerate into mere eloquent details,—how twenty clergymen walked in suppliant grandeur; how the Rev. — opened the church-gate, and how the Rev. — intoned the processional hymn. Other Church news is meagre, but we must notice as a fact of real interest, the consecration of the Rev. Dr. Huntington. Our Church in New York has not only gained in him a scholar and a large-hearted man in the Episcopate, but it has furnished the completed type of division into five Dioceses. We are believers in division, but we are anxious to watch the next step in regard to the connection of these parts with each other. We trust that the Church will have, hence, the wisdom of simplicity. One principle is essential to true growth, that any and every system should spring out of the needs of the body. The provincial system in the early times was a natural growth from the social structure. To take it as our model is as wise as to order a suit of chain-armor for summer wear in the tropics. It pleases those who worship antique precedent, but it will introduce a hierarchy into our Apostolic commonwealth. It will add enormous and complicated law. It will give us a third estate, which may interfere with the independence of each diocese. It will above all, fetter the liberties of the clergy, who are now under constitutional rule, but may find themselves subjected to new ecclesiastical overseers, not chosen by the Church, but creeping in unawares, under the pretext of providing for catholic intercommunion. Let not our warning seem needless. The provincial system was not defeated, it was merely postponed at our last convention. It will come up again, and will be the question of most weight for the future of our Church.

It is high time for our Church to do better work in the cause of education for our Freedmen, if it will save its reputation for patriotism or benevolence. We have before us the Sixth Semi-Annual Report of General Aitwood, the National Superintention, in which the Presbyterian, Methodist, and Free-Will Baptist Schools are deservedly named; but our own Society has been so backward, that it does not even appear in the list, save in the case of the St. Augustine Normal School, at Raleigh, N. C., under the charge of Dr. J. B. Smith. This school does us honor, yet this had only twenty pupils, Sept. 28, 1868. We trust, that after the thorough discussion of this subject at the late General Convention, and the re-organization of the Home Mission for Colored Men, all mutual misunderstanding between our Northern and Southern Churches may be dissipated for ever; and that a body as wealthy, and as eminent in Christian good works as our own, will do far more earnestly its duty in this direction.

There seems hope at last that one more sincere attempt may be made to deal with the Indians on a policy worthy of a Christian country. There are those who tell us that a "blood and iron policy" is the only one which can avail, but we cannot accept such a conclusion certainly until every Christian means has been fairly and patiently tried, and has proved vain. No such attempt has yet been made on any large scale, and it would be a

standing disgrace to our country to give up the trial before experience had proved its folly. Besides, those who have applied Christian principles, in the limited sphere open to them, like Bishop Whipple and others, assure us most earnestly that the attempt is not in vain. Much has been lost already by the failure of Congress to appropriate money for carrying out the agreements of the Peace Commission. All persons who have dealings with the Indians assure us that the matter of first importance, in all our transactions with them, is to keep the word which we have given them at all costs, whether it be a promise or a threat. We rejoice that this matter is at last in train to receive a conscientious treatment; we shall look for the success of the attempt, and we sincerely hope that the adverse influences may not frustrate it. It is a high compliment to the Quakers that it was believed that among them, as a body, the right sort of men were more likely to be found for carrying out this enterprise, than elsewhere.

UNQUESTIONABLY the most important contemporaneous event in the external history of the Church is the Disestablishment of its Irish branch. The question is so intricate, and its inter-oven with so many interests, personal, ecclesiastical and political, that its solution taxes the utmost wisdom of the statesman charged with it. Naturally the measure proposed calls out the most various criticism, and it will undoubtedly be considerably amended. This is not the place to discuss its merits, we simply take cognizance of it as a measure which now seems certain to receive legislative sanction. Our Church papers have generally opposed it from prejudice, and our secular journals have generally favored it, as a matter of course, neither of them giving much attention to its merits. It may well be noticed however, now that it seems inevitable, that the disestablishment and disemployment of the Irish Church is not the destruction of it. The Church is simply to be severed from its political connection. That is the real significance of the measure under debate. In the course of the discussion the Irish Church has been put upon trial, and its merits and demerits have been very freely debated. There are certain considerations, however, which the defense has brought forward, both to defend the Church in its general character, and to prevent its disestablishment, which are deserving of careful consideration. It is urged, for instance, and with good show of reason, that its faults and sins have been forced upon it by its political connection; that the worst stains upon its history are the services it has done the State as a return for its secular support. It is also claimed that no human institution, if it were put upon trial, and if its history, for the past three hundred years, were submitted to a searching test, according to modern standards, could stand the examination any better than the Irish Church does. In illustration, reference is made to the stains of servility and corruption upon the history of the judiciary, and to the bigotry and traditionalism of the universities. Moreover, it is urged, that the opponents of the Irish Church have a cheap occasion for professions of virtue; that the cry of toleration comes with ill grace from quarters where toleration is regarded in principle as a sin and a weakness. Protestants hold toleration in principle and mean to exercise it, but it becomes those who deny the principle to profit by it at least with mockery. The "badge-of-servitude" argument is also declared to be very empty. It is said that there is little feeling of hostility among the Irish to the Saxon Church as an establishment, their rage is directed against the Saxon *corruptor*, and against him as a *landholder*, while their opposition to the Church attaches to it only as a prop of this social and political wrong. The tenure of land in Ireland is anomalous, land-n-one and unjust towards the old Irish population. Any concession to Irish demands, which does not touch this point, does not go to the root of the difficulty, and will not heal it. Hence the cry that the Church is being sacrificed to this over the present crisis—just according to the old policy which, as Froide shows, England has followed with Ireland since long before there was any such thing as is now understood by "The Irish Church." These are serious considerations for a just judgment of the present movement, and what is more important, for a fair judgment of the Irish Church. At the same time, the principle must be accepted that any real grievances of the Irish ought to be, and must be, redressed. That is the conviction upon which the English Government is acting, and all good men are bound to give them approval and encouragement in carrying it out. We also believe that the Church can only gain by a deliverance from its political alliance. History demonstrates almost to a law, that the Church is strong when its physical strength is nothing, and is powerless when the physical might of empires is at its disposal. It is only to be stripped, and handed over, in a helpless condition, to the rage of its enemies, we have no fear but that this event will prove an unqualified blessing. The House amended this Bill on the 26th of April, by striking out the provision for maintaining the cathedrals as public monuments. The Government ac-

MINNESOTA HISTORICAL SOCIETY

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The (Original) Living Church

A forgotten journal of the last century

By JANE E. RASMUSSEN

It is known to many that the present periodical THE LIVING CHURCH was begun in 1878. What is not known widely, however, is the fact that a short-lived periodical with the same name appeared in New York City in May of 1869. For Episcopalians who subscribed, the cost was \$2.00 per annum, payable in advance at 633 Broadway.

The Living Church was printed in folio size (8 1/2 by 13 1/2) with most of the pages printed in two columns. Unfortunately, Volume I was the first and last of the paper. In April of the following year, this statement preceded the editorial section: "This number completes the first volume of The Living Church and is the last which will be issued until further notice."

Further notice was never given, but this was not usual for 19th century church periodicals.

The editor of this paper, printed monthly, was a Yale graduate, class of 1859 — William Graham Sumner (1840-1910). However his name appeared nowhere in the paper, and his initials only once. Perhaps internal evidence was supplied by the address of the editor for "Literary Contributions and Communications should be addressed to the editor of The Living Church, 103 East Twenty-first Street, New York."

External evidence for Sumner's editorship was supplied for this writer in two ways. First, in the *Dictionary of American Biography*, the account of Sumner reveals that "in addition to his clerical duties [at Calvary Church, New York], he helped to establish, and edited The Living Church, an able

monthly published in the interest of the Broad Church party. . . ."

Second, a volume held by the Minnesota Historical Society came from the library of E.A. Washburn via the library of the Seabury Divinity School at Fairbault, Minn. Washburn, who was also involved in establishing the periodical, was the rector with whom Sumner was associated at Calvary Church and was one of the leading representatives of broad churchmanship until his death in 1881.

In the first number of The Living Church, issued on the first Thursday of May 1869, Washburn had penciled in, on his own copy, his own initials and those of Sumner under the appropriate paragraphs. Washburn continued this practice until the December issue, at which time Sumner's initials finally appeared in print! Washburn's initials however, appeared frequently from the June issue on.

Sumner had been ordained a deacon while a tutor at Yale in December of 1867. He was still a deacon in 1869 when he began to edit the new periodical, but was ordained a priest shortly afterwards, on July 15. From 1870 to 1872 Sumner was rector of the Church of the Redeemer, Morristown, N.J., but because his interest turned increasingly to public questions of social and economic import upon which he could not speak about freely from the pulpit, he accepted a call to Yale in 1872, to the newly created chair of political and social science, and he became famous as an economist.

Beginning with the second issue, a long list of editors appeared, all Episcopal rectors, with one exception, Professor J.L. Diman. The influential men who were to make literary contributions to The Living Church were listed as follows: William A. Muhlenberg, Thomas M. Clark, E. Harwood,

Phillips Brooks, Henry C. Potter, Joseph H. Rylance, Walter Mitchel, C.C. Tiffany, William R. Huntington, E. C. Porter, C.A. Richards, J.T. Walden, D.O. Kellogg, Jr., W. T. Wilson, and, of course, E. A. Washburn. The name of A. M. Randolph was added in the issue for August of 1869. Honorary degrees held by these men were appropriately given after their names. An editorial position was stated on the first page of the June issue.

The editors attempted to disassociate themselves with any particular party of the church. They proposed to discuss living issues — religious, social and ecclesiastical — with absolute independence, and aimed at the highest good of the church and at the advancement of the cause of religion. Any Episcopalian, regardless of party, was welcome to contribute an article with his initials subjoined.

In the editorial for the first issue, Washburn sought to show that the church of Christ was alive and well, contrary to the opinion of many Episcopalians of the day. He held high hopes for the church because he found in it "Elements that can make it, if true to its capacity, the center of the largest, most living unity to a broken Christendom."

In this section from the fourth editorial, he shed further light on the convictions of the editorial board:

"Now the feeling which the originators of The Living Church hold deepest, the conviction which it seems to them the most necessary to affirm and reiterate . . . is this: that a church, an organized depository and conservator of religious truth, is the great need of a time of tumult, wrangling and strife, in regard to all the spiritual interests of mankind, and that, at the same time, under these circumstances of discussion, questioning, doubt and controversy, a church is only possible, as it is

Jane E. Rasmussen is a musicologist residing in Minneapolis, Minn., and is the author of Musical Taste as a Religious Question in 19th Century America [reviewed, TLC, Nov. 8].

constituted on broad and liberal principles, with a simple creed as its basis and platform, with scholarship, research and intelligence as prominent among its duties, with practical fruits as its credentials and its vindication before the world, and with a spirit of generous toleration and respect for conscientious convictions inside of the essential features which define its position, as its common bond of union. If that is broad churchmanship, then we are broad; otherwise let those who apply the name define it."

Not all of the editors listed above contributed articles to the periodical, and there were, as well, articles contributed by others not directly connected with it. A sampling of the contents may be gleaned from the following list of articles and authors: Thomas M. Clark, "Primary Truths of Religion" and "The Episcopal Church in 1818 and 1869"; Henry C. Potter, "The Sores of the Great Cities" [Pauperism and Intemperance]; and E. A. Washburn, "Protestant Sisterhoods" and "Courtesies of Christian Warfare."

A unique feature of *The Living Church* was a section of two, or sometimes three pages, entitled "Brotherly Words" edited by William A. Muhlenberg, one of the church's great priests of the 19th century. One of the pioneers of church-related schools during the early part of his life, Muhlenberg went on to become rector of the Church of the Holy Communion in New York, noted for its hearty congregational singing and for its unique weekly choral Eucharist which set the example for the church at large. He founded the Sisterhood of the Holy Communion, thus inaugurating religious communities within the Episcopal Church.

"Brotherly Words" promoted St. Luke's Hospital in New York, a model for other church hospitals, and St. Johnland, a charitable community serving orphans, elderly former patients from St. Luke's Hospital, poor women and crippled children. Muhlenberg noted in the first installment of "Brotherly Words" that he had attempted to edit a monthly under that name previously, but found that he had neither the necessary financial support, nor the time to devote, even to such a small paper. He stressed, from the beginning, that the editors of *The Living Church* were in no way responsible for the material in his section.

In his own columns, Muhlenberg

wrote about such subjects as women's dress, the consecration of wealth, the sameness of the liturgy, overly large pipe organs, and defects in the public school system. There was always a section headed "Acknowledgements for St. Luke's Hospital and St. Johnland" in which both humble and great gifts were listed with names of the donors. An excerpt from one list is as follows: ". . . from Mrs. James Foster six pairs of knitted bed-socks; Oakley Talmadge a packet of children's books; Miss Haines' pupils a number of Christmas gifts . . . F.E.B., package of linen for lint; Pastor Erdman [sic] bundle of Christmas papers; Mrs. Parish a porcupine of crocuses for a sick boy; Mrs. Geo. N. Miller bundle of old linen; Mrs. Tyng one dozen children's wrappers, a quantity of rice, and three large jars of currant jelly. . . ."

There were other gifts of several hundred dollars and in one instance a donor contributed enough money for a chapel at St. Johnland.

The format of *The Living Church* was fairly typical for a postbellum church paper. Sixteen pages per month, it contained with regularity these items: the review of the month, the editorial, articles, book reviews and notices, a poem or two and last, but not at all least, the advertisement section, which provided financial support for the continuation of the paper.

The table of contents, the list of contributing editors, and the editorial policy regularly appeared on the first page preceding the review of the month, with the exception of the first issue which listed neither policy nor contributing editors.

The review of the month was essentially a series of paragraphs summarizing the important issues of the day, both in and outside the church, both in and outside the United States. From the external evidence, already mentioned, it appears that the material in this section was divided between Sumner and Washburn. Policies relating to freedmen, and Indians, the disestablishment of the Irish Church were mentioned side by side with comments on church closings during the summer and the ecclesiastical trials in England and at home, most especially those of Colin Tate and Charles E. Channey.

Colin Tate was the rector of St. Paul's Church, Columbus, Ohio, who was presented for trial because his boys' choir was vested and sang in procession contrary to the wishes of Bishop Charles McIlvaine. Charles E. Channey, rector of Christ Church,

Chicago, incurred the disfavor of Bishop Henry Whitehouse by omitting the word "regenerate" from the baptismal service. Attempts were made to depose him from the ministry and to claim the church property for the diocese, but he paid no attention to the judgments and joined George D. Cummins and others to form the Reformed Episcopal Church in 1873.

The editorials in *The Living Church* covered a large range of issues, from the devotional (personal life of the spirit, the value and use of the human element in the Bible) to the more pressing issues of the day (Protestant sisterhoods, Bible reading in the public schools, and evangelical conferences). An especially interesting editorial by Charles A. L. Richards lamented the conspicuous absence of men from all but Morning Prayer on Sunday mornings. Said he, ". . . in the afternoon, a sermon on purely feminine duties might safely be preached, without risk of leaving many of the attendant worshippers unprovided for." Several of the poems scattered through the volume were penned by Washburn himself, others were obviously selected with care.

The advertisements of course were not mentioned in the table of contents, but there were always three pages devoted to them. Notices of church services and meetings, advertisements for private schools, mostly for young women, for colleges and church seminaries such as the Episcopal Theological School at Cambridge and the Virginia Theological Seminary: these were some examples. As was, and is still common, there were advertisements for church supplies, furniture, music, organs bells, etc., as well as those for patent medicines, insurance and even for bonds of the Kansas Pacific Railway.

For anyone studying the broad church movement of the 19th century, or the lives of any of the clergymen who contributed editorials or articles, this one volume of *The Living Church* is a rare find. It has been noted by one of Washburn's biographers that the paper was of too intellectual a character to be popular, which is one explanation for its all-too-short existence. However, *The Living Church* along with two other periodicals, *The Protestant Churchman* and *The Christian Witness*, were absorbed by yet another periodical called *Church and State*, which itself went out of existence about 1874.

The Wrought Iron Key

By CHRISTOPHER L. WEBBER

Samuel Yellin came to this country from Poland. He settled in Philadelphia and learned to work in wrought iron. By the time of his death he was commonly recognized, and still is recognized, as the greatest artist in wrought iron this country has known.

Samuel Yellin made the cross and candlesticks for the altar at Christ Church, Bronxville, N.Y., in addition to the candelabra on the sides of the altar and those on the sides of the font, the thurible for incense and the alms box in the narthex. Ironsmiths he trained made the trendle (round candelabra) that hangs at the crossing at Christmastime. And his firm made the church's marvelous Advent wreath which was dedicated last year on the first Sunday of Advent.

Samuel Yellin loved his work. He once said, "I love iron; it is the stuff of which the frame of the earth is made and you can make it say anything you will. It eloquently responds to the hand at the bidding of the imagination. When I go to rest at night, I can hardly sleep because my mind is aswarm with visions of all the gates and grilles and locks and keys I want to do. I verily believe I shall take my hammer with me when I go, and at the gate of Heaven, if I am denied admission, I will fashion my own key."

His is a statement to meditate on. There is a marvelous confidence — even cockiness — about it. But is it a supreme statement of faith or is it the same human pride that God shattered at the Tower of Babel?

What is our work and what is our confidence in it? What key will we have when that day comes for us? This is the time to ask such questions. Advent is heaven-season. It's the time of ends and beginnings, the time to clarify goals. Where are we going and what do we have to do to get there? What kind of key do we need?

A key, in biblical terms, is power: the ability to control. When God says

The Rev. Christopher L. Webber is rector of Christ Church, Bronxville, N.Y., and is a former missionary to Japan.

through the prophet Isaiah, "I will give him the key of David . . ." he means that king will have David's power, power to control and direct human lives, to close them in or open them up.

So, in the New Testament, when the risen Christ says, "I am the key of David . . ." (Rev. 3:7) he means, "I have that power, the power to open heaven itself to human lives."

But if that's true, if Christ has that power — and it's the basis of our faith that he does — why would Samuel Yellin need his tools or his own key? Why would anyone need to concern himself with the use made of the gifts he is given?

I think it is clearly recognized that Samuel Yellin was speaking in metaphor. After all, in the language of poetry, the tools of his trade would probably be less usable at the gates of heaven than at the gates of hell. "Down below," as they say, he'd be more likely to have the molten metal to work with. But what he was really saying was this: "My hope of heaven, my hope of eternal life, is based completely on the way I have used my gifts. I was given great gifts, and I have developed them to the full, used them unselfishly to the glory of God. I have lived with integrity. I have been what God meant me to be. If that's not enough, I have no other hope."

Surely God wants just that of each of us. Few, if any, are given the particular gifts of a Samuel Yellin — gifts that possess us almost more than we possess them. But we all do have gifts. Some may have gifts in music or graphic art; others may be gifted in language or leadership; still others may have ability in law or business, in teaching or selling.

Some have a gift of parenting, and no gift does more to shape human life for better or worse. The material parents have to shape has a far greater potential for beauty than iron or even gold.

Many people have several modest gifts instead of one great one: a gift of friendship, some ability to keep a desk in order, some skills in producing a warm meal for a small family, garden-

ing skills, abilities as a hospital volunteer. Some of us, perhaps, do several of these things moderately well.

But whatever the gift, it is a gift, and our responsibility is one of stewardship: how we use what God gives us, and how we return to him, offer to him, the fruits of that gift. That also reminds us that the faith we profess here is incarnational; it has to do with the whole of life, not just an abstract, spiritual part of it.

The keys we forge are made not only in worship and prayer, but they are made primarily where we live and work seven days a week, 24 hours a day. Each of us, day by day, forges his or her own key and at the end we will neither take it with us nor leave it behind, but it will be there ahead of us and it will open the gate or not depending on how well we have forged it day by day over the years.

Yes, Samuel Yellin was brash. But perhaps no more so than St. Paul when he said, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me the crown of victory, which the Lord, the righteous judge, will award on that day . . ." (2 Tim. 4:7-8).

In fact the Prayer Book itself has a prayer that speaks of the "confidence of a certain faith. . . ." It is right to be confident, right to be secure in our faith, if we have been good stewards — and if we know that finally the Lord Christ himself is the key.

Herein lies a paradox. We are to be good stewards and offer back gifts well used. And yet, it is not the gifts but the giver, Christ himself, who will open the door. He will find us there as men and women who have always acknowledged that the gifts are his, the endurance is his, the response of faith is his grace working in us. We have done all to the glory of God only because he enabled us.

The key to the kingdom of heaven is Christ himself, Christ in us who works day by day to forge us, shape us, into his image. Those who have opened their hearts to him can be confident that Christ will forge in them a key that will open every door to the end of life and beyond.

Suffragan Succotash!

By R. EMMET GRIBBIN

During the years I was editor of the diocesan monthly paper in the Diocese of Alabama, I received in exchange for ours, the papers from most other dioceses. I leafed through all of them looking for ideas we might borrow for stories or pictures, and I frequently read the bishops' columns. One characteristic of all but a few of these papers is that they avoid controversy. Most seem not to print any letters to the editor, or only ones that are not argumentative. Most articles, though informative and interesting, are bland. Few provocative articles are printed. It can only be presumed that this is the way the bishops of many dioceses want it.

An exception is *The Piedmont Churchman* from the Diocese of Upper South Carolina. The Suffragan Bishop, the Rt. Rev. Rogers Harris, writes a column titled "Suffragan Succotash!" He usually discusses a subject on which church members have varied opinions, sometimes strenuously different opinions, and he states his own position clearly. He then invites written responses sent directly to him. The following month he summarizes the responses and quotes excerpts. Many of these quotations are from letters of those who expressed disagreement with him.

Some of the subjects on which Bishop Harris has given his opinions are the following: hunger in South Carolina; Presiding Bishop Allin;

The Rev. R. Emmett Gribbin is TLC's associate editor for Province IV. He resides in Northport, Ala.

AIDS; apartheid; church growth; Nicaragua and contadora; the war on drugs; the South Carolina Billy Graham crusade; money and Christ; death and burial; one church; abortion (a two-part series); nuclear disarmament; Episcopal day schools; racism; sex education; and the pope.

Upon What Meat . . . ?

Bishop Harris prints the names as well as the comments of some of the readers who respond. Some responses, of course, are in agreement with him, and some express strongly worded opposing opinions. For example, one man wrote in part, "Since I was born a gentleman and work at being a Christian, the only polite reply I can make to your preachings . . . is to quote William Shakespeare to you wherein he said in *Julius Caesar* . . . 'upon what meat doth this our Caesar feed, that he is grown so great?' " Bishop Harris summarizes the rest of the letter in these words, "He goes on to make the additional point that a former bishop and a long-time priest of this diocese were members and enjoyed golf regularly at the local club with a racially restricted membership." The bishop offers no rebuttal or comment on the responses he prints.

At a recent Province IV synod meeting, I asked Bishop Harris about "Suffragan Succotash!" and what seemed to be the feelings in the diocese about it. He said that it seemed to be welcomed, and that clearly it was a well read page in *The Piedmont Churchman*. The clergy, especially the young

members, are appreciative of his discussing controversial matters because it enables them more easily to discuss these subjects. One could say, "Bishop Harris certainly raised some interesting points in his discussion of sex education in the schools, didn't he?"

I asked the diocesan, Bishop William Beckham, if Bishop Harris's practice of stirring the controversial waters this way caused him any problems. He laughed and said, "Oh no. If people raise any objections to me, I just tell them to speak to Rogers."

Having read many of Bishop Beckham's columns (since I was once rector of a parish in Upper South Carolina, their diocesan paper has more interest for me than some do) I am aware that Bishop Beckham also expresses his own opinions with verve and clarity. In his column "From the Bishop's Desk" last year he discussed the Church Pension Fund's decisions concerning divestiture of funds invested in companies doing business in South Africa. The bishop is one of the trustees of the Church Pension Fund. His column concluded, "please know that I do not expect all of you to agree with our response. That is a given. But also know that we have prayerfully done our best for you and the church, and that we hold fast until someone shows us a more excellent way."

The bishops of Upper South Carolina seem to have found a more excellent way that some have found to open discussion, and to welcome diverse opinions so that the witness of the church is invigorated.

A New Year

As we begin the new Church Year, we extend greetings and good wishes to our readers. The next 12 months will be very eventful. In the church there will be General Convention in Detroit in July and the Lambeth Conference of bishops in England soon afterwards.

In the public sector there will be, we hope and pray, a historic agreement between the Soviet Union and the U.S. for the reduction of nuclear armament. We also hope to see economic stability regained. There will be a presidential election, and no doubt significant changes in Congress. There will be a number of exciting things, and *THE LIVING CHURCH* will keep you abreast of the churchly events, and of the churchly dimension of other news. It will also be a challenging time for your magazine as, with the essential help of our readers, we seek to enlarge our circulation and reach a broader segment of readers in the future.

Our New Look

It's a meticulous process, making changes in the design of a weekly magazine. For the past half year, during the few free moments between finishing one issue of *THE LIVING CHURCH* and starting another, we have been engaged in this process. What you see in this issue is the result and we believe that, as subscribers, you are going to enjoy a more readable and attractive magazine.

Some may wonder, however, why a new design. They may ask if changes in format will reflect a change in editorial stance as well. These are certainly important questions, thus an explanation of what we have done is in order. Here is a brief synopsis.

First, concerning the cover, it may not occur to the long-time reader of this magazine, but many people have wondered why the Episcopal Church is not mentioned here. Thus, we have rearranged our logo in order to make it clear that for 109 years, this has been a weekly record of news and views of specific interest to Episcopalians. Also, more attractive use of photography is now possible, since less space is taken up by the logo. And, of course, the use of an extra color, to change from week to week, will give a fresh look to each issue.

Several other significant changes can be seen. To make reading easier, a new body type has been chosen. The table of contents has been increased from a small section in the masthead to a half-page section of its own, and we can now introduce each issue more attractively. To give greater consistency to the format, the same style of type is being used for all department titles, and rules are being added to the tops of pages. The typical issue will have an increased number of pages. Finally, we have upgraded the quality of the paper, which also will make the magazine easier to read as well as more attractive.

We are confident our new look will enhance the magazine. Yet we know that design is only one of many factors needing careful attention in producing a valuable product. Thus, we will continue to work just as hard to provide a magazine that is not only attractive, but is relevant to



Feast of St. Andrew, November 30

the needs and concerns of the church.

Some may still wonder if we are proposing a change in our editorial stance. Certainly we can't ignore changes in our society and we will strive toward having current news and thoughtful features that comment on our dynamic world. Nonetheless, the function and purpose of this magazine, as described recently by the board of directors of *THE LIVING CHURCH*, remains the same. That statement is as follows:

"*THE LIVING CHURCH* is the only national weekly magazine serving the Episcopal Church. For over 100 years it has been known for its independence and for its objective reporting of church news; it is recognized as a unique record of the life and work of the Episcopal Church. This magazine is dedicated to promoting and upholding the historic teachings and practices of the Church in the fullness of Anglican catholicity, and interpreting and examining the application of our tradition to the needs and opportunities of the present time."

Our 22-Cent Forum

Many readers of *THE LIVING CHURCH* have told us they always read the "Letters" and find this one of the most interesting parts of the magazine.

We have welcomed and printed letters which are critical or supportive of articles in previous issues, or comment favorably or unfavorably on the subjects of our news reports. In addition, we have printed letters from many correspondents expressing opinions or raising controversial ideas which we feel should be aired for the good of the Episcopal Church. We print letters making comments with which we agree and those expressing opinions we think are misguided, erroneous or unwarranted. In short,

(Continued from previous page)

the "Letters" column is our 22-cent forum.

Since THE LIVING CHURCH is a weekly rather than a monthly, it is the only magazine able to provide so vital a forum for Episcopalians. Pro and con letters in three or four successive weeks on important subjects can provoke more helpful discussion than a monthly magazine can which must spread letters responding to other letters over three or four months. In the October 11 issue we printed letters on eight subjects from 12 people. During 1986 we gave space on the letters pages to 399 correspondents.

"Suffragan Succotash!" [p. 14] describes the way in the Diocese of Upper South Carolina Bishop Harris and Bishop Beckham stimulate discussion on controversial matters in their diocesan paper, *The Piedmont Churchman*. When given a chance, Episcopalians are rarely reluctant to express their views; and the more open communication there is between people with divergent opinions, the more likely it is that the church family's life will be improved — and be more interesting!

Real Belief

The frequent tragic news accounts of religious violence, or violence resulting from religious beliefs, have one positive value: They should serve to remind us of the stupidity of that oft-phrased comment, "It doesn't really matter what you believe, just so long as you believe something."

Mere religion is not necessarily a good thing in itself. Everyone is religious, perhaps, but not everyone's religion makes her or him a better person, or makes for a more beautiful world.

In Advent we start a new Christian Year. We think once again of the coming of Jesus the Messiah. We review the hopes and expectations people had before Jesus appeared, and at the same time we pursue (or we ought to) the possibilities for our own future — for the world's future — in the light of the fact that the Messiah did come, in the light of all the difference his coming has made.

Christianity is not just any religion. To be sure, violence and hatred has been perpetrated in the name of Christian causes. But that does not make the religion of Jesus negative or demonic. Quite the contrary, it only points up the tremendous disparity between the will of God as revealed in him and the actual performance of some who have sought to be followers. The religion of Jesus Christ claims that the power of love comes first, ahead of all other sovereignties and powers, and is stronger than sin and death.

Have you ever stopped — really stopped — to think what a mighty, powerful hope it was that those Israelite people had? To expect a Messiah? To rise above the tired cynicism of history and to continue to trust that God would not only continue to guide the course of human history but that he himself would enter it? Those covenant people had a strong faith. It had to be strong for them to believe the Messiah's coming was a distinct possibility, despite all the meanness and treachery and cheap religious feeling all over the place. There was no cop-out;

instead, there was hope and faith.

During Advent, we look forward to Christmas, the church's observance of the Incarnation. Will it be for us, this year, a fulfillment of our deepest yearnings and hopes? Will it become a redemptive experience? Or will it turn out only to be another holiday, replete with headaches and frenzy? Will we manage, this Advent, to identify our hopes and expectations for life on this earth of ours? If we expect nothing, then nothing is what we shall find. Not even a sense of being truly human, which is, in a sense, what Christ's Incarnation is all about.

Augustus

There stands Augustus in the Louvre
in marble majesty
and looks with vacant eyes at all
the crowds, including me.

He has not changed in all these years.
The statue is as good
as when the man, himself, approved
the work as it first stood.

Caesar, like me, had undergone
complete cellular change
as old skin died and was replaced
and muscles rearranged.

The great man died as many watched
His bones then turned to dust.
The statue never blinked an eye
nor suffered from mistrust.

It will outlast these bones of mine
and will not gain a pound
But all the marble in the world
can never feel the ground.

Nor can it laugh, or cry, or kiss,
or feel the cold of ice;
nor will it see the gates of death
on the way to paradise.

Francis C. Gray

Uncompromising Skeptic

THE FAITH HEALERS. By James Randi. Prometheus. Pp. x and 314. \$18.95.

Famous stage magician and now author James Randi was recently quoted in *Discover* magazine in an article about faith healing as saying, "It's like sitting next to a chimney for 35 years waiting for a fat man in a red suit to appear. At the end you can't say you've proven Santa Claus doesn't exist. But you can say, 'based on my experience, I don't expect him to show up next year'."

Randi has made a career out of debunking "psychics," "mediums" and others who claim to have supernatural powers. By rigorous scientific tests he has always found the "mysteries" are more like magic tricks. Now he has turned his skeptical eye toward faith healers, specifically television faith healers, whose antics draw millions in viewers and dollars.

On the whole, it is an interesting and often highly entertaining book, as Randi energetically tracks down the tricks behind the "miracles," such as the shortwave radio transmissions one faith healer was receiving from his wife backstage through a hidden hearing aid, enabling him to "miraculously intuit" the names and conditions of ailing audience members. Randi is obviously enraged that such charlatans are duping suffering people of their limited funds, while supporting often outrageous lifestyles in the name of religion. This would indeed be a worthy enough cause if it stopped there.

But Randi makes no attempt to hide the fact that he does not believe in any faith other than science, and gives the impression that anyone else who does is rather pitiful. At one point he compares Christianity to voodoo and aims numerous slaps at the Roman Catholic Church. This may offend some readers.

Even our own church was not spared a tongue-lashing, although he acknowledges that Episcopalians in this field are very different from TV healers. On page 34, Randi discussed the ecumenical Order of St. Luke the Physician, which he said was based at St. Stephen's Church in Philadelphia and run by the Rev. Roy Hendricks. Fr. Hendricks, said Randi, claimed "miraculous" cures during faith heal-

ing services and Randi said he tried to contact Fr. Hendricks by letter December 1986 to verify some of the healings, but received no response. "I find it strange," writes Randi, "that this order does not wish to share its miracles with my readers."

I contacted St. Stephen's and spoke to the rector, Fr. Robert Schiesler, who told me Fr. Hendricks had not been at St. Stephen's since 1983 and that the Order of St. Luke had not been based there for even longer. Further, he said to his knowledge no mail had arrived for Fr. Hendricks in the last several years at that address.

So much for "scientific" followup by the author in this case; what about the rest of the book? K.K.

Rich Resource

JEWES AND JUDAISM SINCE JESUS: An Introduction. By Harriet L. Kaufman. Forward Movement. Pp. 90. \$5.95 paper.

Harriet Kaufman has long been known as an educator, and as a critic of the way in which Jews and Judaism are presented in Christian educational materials. Forward Movement has now republished her earlier work of ten years ago, revised and updated.

This book is an excellent resource for the teaching of Judaism at the time of Jesus and its subsequent continuing development as a vital and challenging faith. Drawing heavily on Kaufman's own broad experience lecturing about Judaism to Christian groups, the book should be extremely useful to adult classes in church and synagogues, to interfaith dialogue groups, and to individuals who wish to teach themselves more about the development of Judaism over the past two thousand years.

The format of the book is unusual but effective. The first half suggests an eight-week discussion curriculum, and then organizes the materials for discussion around 11 primary theological themes in Judaism, such as "God" or "Prayer," illustrating those themes with quotations from traditional Jewish sources such as the Talmud, and with excerpted prayers from the Orthodox and Reform prayer books.

The second half provides a chronology of Jewish history in relation to the development of Western civilization; a detailed outline tracing both the devel-

opment of Oral Torah in Jewish thought, and anti-Semitism in Christian thought; and a few maps, and a bibliography of books and articles to guide further exploration. The book does not itself "teach" a course, but does an excellent job of providing resource materials around which any teacher already familiar with Judaism could organize such a course.

I did wish, however, for three changes as I read the book. First, it is possible to quote traditional Jewish materials in non-sexist language, though Kaufman has made little attempt to do so. Second, her quotations are almost always from secondary sources, providing no help for those who would wish to return to primary sources (such as the Soncino Talmud) for further exploration. Third, given the present tensions in the Episcopal Church over our attitudes toward the State of Israel and the Zionist movement, Kaufman's book provides too little help in sorting out the complicated issues of Zionist theology with Judaism and any hope for a solution to the tragic Palestinian problem.

These criticisms aside, Kaufman's book is such a rich resource (the quotations from rabbinic parables and miracle stories are alone worth the price of the book) that it belongs in every Christian education library, and in the homes of those Christians who are sensitive to our continuing dialogue with living Judaism.

(The Rev.) PHILIP CULBERTSON
The School of Theology
The University of the South
Sewanee, Tenn.

Books Received

PAX ROMANA AND THE PEACE OF JESUS CHRIST. By Klaus Wengst. Fortress. Pp. 245. No price given, paper.

WHAT CHRISTIANS BELIEVE. By Hans Schwarz. Fortress. Pp. 110. No price given, paper.

JOURNEY TOWARD WHOLENESS: Justice, Peace and Health in an Interdependent World. By Cathie Lyons. Friendship. Pp. 120. \$4.95 paper.

PASTORAL MARITAL THERAPY: A Practical Primer for Ministry to Couples. By Stephen Treat and Larry Hof. Paulist. Pp. 126. \$7.95 paper.

DREAMS AND THE SEARCH FOR MEANING. By Peter O'Connor. Paulist. Pp. 247. \$8.95 paper.

LETTERS

(Continued from page 5)

Dean James E. Annand of Berkeley Divinity School at Yale spoke of "a serious problem in the educational formation of our students."

The problems of the situation Dean Annand (and the other deans as well, I suppose) outlined are of paramount importance to the Episcopal Church; I suggest they be given a more full treatment in a forthcoming issue.

THOMAS W. PHILIPS
New Haven, Conn.

{ Both the deans and the bishops stressed the importance of better communication, but we certainly hope to pursue the matter further. Ed.

New Prayer Book Society?

The appearance of "Liturgical Texts for Evaluation" [TLC, Nov. 1] will mark the start of another long controversy in the Episcopal Church. Signs of it have been on the horizon for a number of years, with increasing stridency from militant feminists and increasing unwillingness from so-called liberals to allow any opposition to their agenda. If the feminists have their way, and con the church into accepting these or similar texts, there may even be the formation of a Society for the Preservation of the 1979 Book of Common Prayer.

In some circles, the proposed new liturgy is already being called "The Black Mass Book." One wonders at the lack of perception of the SLC in choosing the binding, knowing our habit of giving nicknames to proposed books from the color of their covers.

Quite aside from everything else, even if the proposed liturgies were theologically sound, the Episcopal Church is just not ready for another round of liturgical trials and reform. We haven't recovered from the last one yet, and it makes no sense to say that we should start tearing ourselves apart again in order to satisfy demands from a small (though obviously militant and vocal) group.

To quote C.S. Lewis from a different context (though similar in its problem), "... the proposed arrangement would make us much more rational, but not so near much like a church."

DOROTHY SPAULDING
McLean, Va.



the Baptismal mystery and the catechumenate

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PEOPLE and PLACES

Appointments

The Rev. Robert L. Banse has accepted a call to be rector of Grace Church, Ellensburg and priest-in-charge of Resurrection, Roslyn-Cle Elum, Wash.

The Rev. Edwin Bishop is serving as interim rector of Holy Innocents', Lahaina, Hawaii.

The Rev. Michael J. Carll has been elected rector of St. Nicholas', 17114 Ventura Blvd., Encino, Calif. 91316.

The Rev. Charles Chan is now assistant to the rector for Chinese ministry at St. Peter's, Honolulu, Hawaii.

The Rev. Heather Cook is now chaplain of Stuart Hall, Box 210, Staunton, Va. 24401.

The Rev. Alison Dingley has accepted the call to be vicar of St. Matthew's, Waimanalo, Hawaii.

The Rev. Kenneth C. Emmerling is rector of St. James, 4515 Delray St., N.W., Roanoke, Va. 24012.

The Rt. Rev. Jackson Gilliam, retired Bishop of Montana, is the vicar for six months of St. Jude's, Captain Cook, Hawaii.

The Rev. Reginald C. Rodman has been called to be rector of Christ Church, Kealahou, Hawaii.

The Rev. James Ryan has been appointed vicar of St. Timothy's Mission, Irvine, Ky. 40336.

The Rev. L. Jerome Taylor is interim rector of St. Christopher's, Kailua, Hawaii.

The Rev. Richmond F. Thweatt, III, formerly interim rector of Christ Church, Charlevoix, Mich., is now vicar of St. Mary's and St. George's, Kansas, Mo.

The Rev. Martin G. Townsend is rector of Christ Church, Church & Jackson Sts., Box 164, Blacksburg, Va. 24060.

The Rev. Peter J. Whalen is vicar of St. Anne's, Box 776, Canadian, Texas 79014.

Lay Ministries

John Rohde has been appointed by the Rt. Rev. Leo Frade, Bishop of Honduras, as executive director of The Home of Love and Hope and St. Mary's Technical Institute, two institutions for the care of abandoned children in Tegucigalpa, the capitol city of Honduras. Mr. Rohde will also serve as a fund raiser for the work of the institutions.

Deaths

The Rev. Aristide Joseph Joyce, Jr., vicar of St. Philip's, Amarillo, Texas since 1981, died on October 6 of a heart attack in Amarillo at the age of 61.

A graduate of the Univ. of Houston and the Episcopal Theological Seminary of the Southwest, Fr. Joyce was ordained deacon and priest in 1975. From 1970 to 1972 he served as coordinator of prison ministry in Little Rock, Ark. and was curate of Grace Church, Pine Bluff, Ark. from 1975 to 1976. He was vicar of St. Thomas, Springdale, Ark. from 1976 to 1981 when he moved to Texas. Fr. Joyce is survived by his wife, Janey, and four children.

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BOOKS

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

ST. JOHN'S Episcopal Church, Box 658, 500 Caroline St., Ogdensburg, N.Y. 13669. Position of organist-choirmaster in cathedral-type setting in 650-member parish in the St. Lawrence River Valley in northern New York State (on the Canadian border). Three-manual Hill, Norman and Beard organ. Good established music library. Evangelical and Catholic in faith and practice. Girls', boys', and adult choirs. Salary and benefits. Write sending resumes to: The Rev. Dr. David L. Moyer at the above address.

WE ARE LOOKING for a priest who wants to be part of building and expanding a dynamic new approach for the Church in an urban setting. An associate rector is needed to be part of an Urban Cluster of four parishes. Will have responsibility for a parish and assist with other Cluster duties, especially neighborhood outreach. Send resumé promptly to: Syracuse Urban Cluster, 523 W. Onondaga St., Syracuse, N.Y. 13204; Attention, Robert Oliver.

MUSIC DIRECTOR is sought for 2,700 member congregation. Salary range \$28,000 - \$35,000, according to experience, plus full benefits. Otto Hoffman organ, 3,400 pipe mechanical tracker with 44 stops and 4 manuals. For further details, contact: The Rev. Ted Schroder, Christ Episcopal Church, 301 W. Russell, San Antonio, Texas 78212.

POSITIONS OFFERED

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TRAVEL

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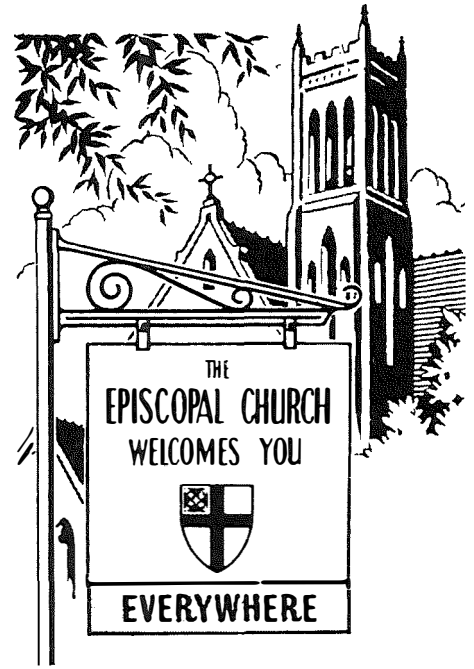
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Mon to Sat; 8-6 Sun

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Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

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ST. STEPHEN'S 2750 McFarlane Road
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J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri
12:05

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ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
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Healing 10

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Sun Sol Eu 10:30. Daily as announced

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4S). Fri 12 noon H Eu & Healing

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chael Marshall, Director, Anglican Institute
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Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BURLINGTON, N.J.

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Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

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MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
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Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of
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daily ex Wed 5:15

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