

The Living CHURCH

IN DEFENSE OF THE INNOCENT BYSTANDER

America's Schoolchildren • page 12

PECUSA's Laity • page 10

Wounded Knee's Citizens • pages 6, 12

AROUND & ABOUT

— With the Editor —

In my recent exchange of views with Mrs. Anne C. George [TLC, Aug. 31] I restricted my remarks to critical analysis of her case for priesting women rather than presenting my case for restricting priesthood to men. Many have asked me to state my case positively. What follows is an effort to do that very briefly.

I said in that earlier statement: "The Lord would not establish a sacramental sign-system in which only an ordained man could perform—or be—the requisite sign, and then allow women to function in that role anyway."

Christianity is that sacramental sign-system which the Lord established and through which he continues his mission in this world. Its signs are given by him, and they are sacramentalized to meet our need as creatures living in space-time.

Jesus teaches us to pray "Our Father." That word signifies that God the Creator, though without body, parts, passions, or sexuality, is nonetheless to be thought of, imagined, and approached, as our Father—not our Mother. The second Person of the Blessed Trinity manifests himself to us as God's and Mary's Son—not Daughter. When Jesus teaches us about the Paraclete he speaks of him as he, not she or it. These terms are among the many verbal signs which the Lord gives us for our learning. We receive them from him who is the author and finisher of our faith. To think of altering them while professing to believe in him as the Word of God is an impiety we should find intolerable, and yet it is being seriously proposed by those who say that henceforth we must not employ "sexist" terms referring to deity.

Jesus chose twelve men to be the nucleus and beginning of his ordained ministry through which he would continue his redemptive mission to the world. The apostle, or later apostolic minister, is also a sign given by the Lord, a human sign. To be sure, all baptized Christians are ministers and signs of the Lord's presence; but all have not the same ministry. The ministry of the deacon or lay person has as high a dignity in God's sight as that of any priest or bishop. The distinction among ministries in Christ is functional, not axiological. But it is real. Within Christ's body as within the human body some members can do some things, other members other things; that's the way it is.

In two sacramental ministries, those

of the eucharist and absolution, the human priest is the sign, the organ, of the actual minister who is Christ himself. It is Christ who says "This is my body. . . . This is my blood. . . ." But if we are to hear it with our ears he must say it through a human voice; hence the human priest. The minister of absolution is Christ, but he speaks his pardon through the voice of the human priest.

We know that bread and wine are the divinely appointed signs for the Body and Blood of Christ because we have scriptural attestation and the practice of the church from the beginning. And for the restriction of certain sacramental ministries to male human agents we have the same scriptural, historical, traditional attestation. If we reflect upon these given signs we find an appropriateness in them as distinct from other signs that might have been given. If the human priest is to be, to his brothers and sisters, in some sense Christ's *alter ego* it is appropriate that he be of the same sex as that which Christ had in his incarnate life. An effective sign must be suggestive of that which it signifies. But that isn't what gives these revelatory and redemptive signs their finality; it is the Lord's appointment of them that gives them that, and our acceptance of them as they come from his hand is a pledge of our love and obedience and trust.

Now come those who tell us that these signs are replaceable because Jesus was a victim of cultural conditioning. In plainer words, when he spoke of God as Father and instituted an all-male sacramental ministry he didn't know any better, being a first-century Jew and not a 20th-century American. It is easy to shift our minds into that way of thinking, but is it compatible with Christian believing? I trow not.

In sum: There are some means of grace of which the human sign, the sacramental organ, is an authorized and ordained Christian man. So it was from the beginning. It is among the signs and sacraments which the Lord gives us to live by until his Coming Again.

I do not believe that the Pope or the Ecumenical Patriarch or the General Convention of PECUSA, or all of them together, or all Christians in the world together, have any authority to "correct" the Lord's work. Those who think that we have should ponder Dostoyevsky's Grand Inquisitor for their admonition.

The Living Church

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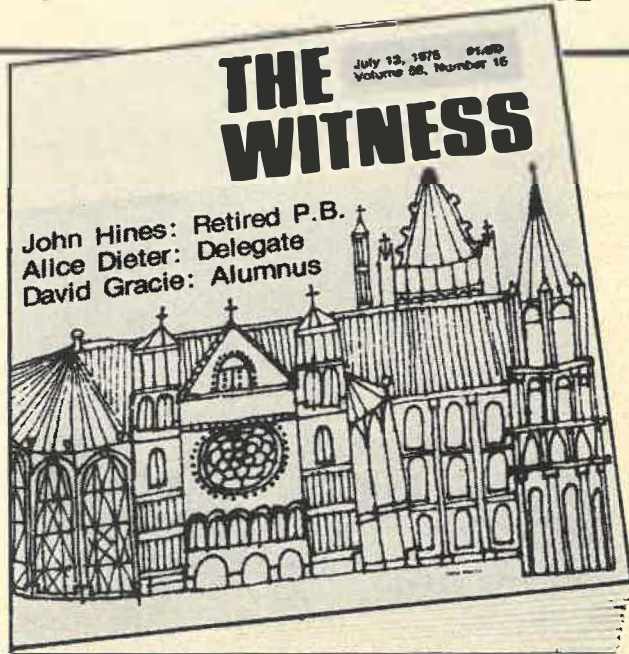
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On dealing with death . . .

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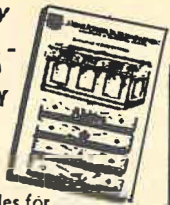
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Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Response to Fr. Spong

Re "This I Do Believe," by John S. Spong [TLC, Sept. 7]:

The "gospel of Spong"

Sings an erudite song,

But hardly the average man's ballad.

What's needed today

Is simply to say,

"My Lord and my God!" That's still valid.

(The Rev.) GEORGE E. GOODERHAM
Folsom, Calif.

"Lead Us Not . . ."

You ask for comment regarding a clause in the Lord's Prayer. I'm interested to see that you do not find it a difficulty, but my experience is that there are few people who understand and relate to "lead us not into temptation."

I for one, and many if not most people of All Saints', think the contemporary version of the Lord's Prayer is an improvement. It has power and strength to it. And we think that both of the alternatives to this particular clause add meaning to it rather than detracting from it.

(The Rev.) RICHARD GUY BELLISS
All Saints' Church

Riverside, Calif.

If and When . . .

In his letter [TLC, Sept. 7], Harvey A. Wilson seems to write from the viewpoint of a latitudinarian, or liberal Protestant, for whom, I believe, there *cannot* be a convincing argument against the priesting of women, and consequently a justification for schism. The humanist in our church appears to treat arguments against the priesting of women almost as an atheist would treat arguments for a belief in God.

As for separation over Prayer Book "revision," I am an Episcopalian because I prefer the high Anglican tradition to any other tradition in Christendom. When the 1976 General Convention concludes the high Anglican tradition in the USA, I will be one of the first schismatics from the latest Protestant sect to seek a church that is like the church that I used to know and love, and know and love no more.

EDWIN D. JOHNSON

Washington, D.C.

The Living Church Development Program

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

Previously acknowledged \$30,993.81
Receipts Nos. 16,895-16,947,
August 26-Sept. 16 2,418.10
\$33,411.91

Gay Episcopalians

Thank you for the lead story about gay Episcopalians holding their first national convention and for the editorial on the same subject [TLC, Aug. 31]. I personally appreciate both.

I am glad that finally someone has acknowledged that there are homosexuals in the Episcopal Church. Probably most people doubt that they have ever met a "gay" person, much less a devoted Episcopalian. I have lived as an active homosexual for over 25 years. I have also lived an active church life and an active life in other organizations. If asked if I was a homosexual I have never lied. This has happened. Likewise I have never volunteered the whole truth, except once when I felt it was necessary for the well-being of another. I do not feel that I have "come out of the closet," nor do I feel that it is necessary for me. I do respect those who feel that it is necessary; times change and the "new breed" is probably more honest than we of an older generation (I'm pushing 50). It might be noted that there is nothing more lonely than feeling that you are alone in your feelings.

NAME WITHHELD

Are you aware of the fact that homosexuals do a great deal of proselytizing? I became impressed with this situation during my four years of life with the armed forces. An individual may have the right to live his own life as he pleases, provided he doesn't harm or interfere with others in our society. But to confer upon these unfortunate people the status of normalcy would put them into a situation where there could not help but be the temptation to proselytize, and this could be a serious threat to children who might be susceptible. Anything that contributes to the respectability of sexual deviates makes it easier for them to influence young people. What a worry for parents. And if the church does recognize the respectability of these people and their way of life, how long will it be before they will be claiming the sacrament of holy matrimony?

MAX R. GREENLEE

Boulder, Colo.

Rights and Rites

Every day I wake up to the privileges of the life God gives, and I work at responding to it "straight," out of my own heart and not with cliches or tinted glasses. I have to avoid slipping into habitual "roles" (even the parson's role) which make me insensitive to God and other people. Those who are working at personal growth may know what I mean.

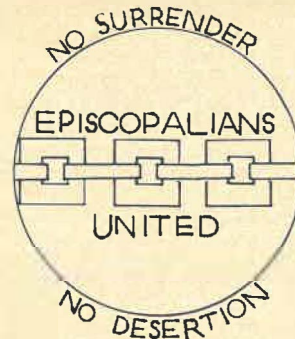
At church it's the same. "God looks on the heart" (1 Sam. 16:7). I can slip into artificiality in Elizabethan English, modern English, full dress or informal.

So what idiom shall I use? Having been born into a literate family, and having given myself for many years to respond to the Holy Spirit, I think I'm able to express my-

Continued on page 13

The Living Church

**NO SURRENDER —
NO DESERTION —
EPISCOPALIANS UNITED**



Bishops, Clergy and the laity of the Episcopal Church are invited and urged to join forces in a new national program designed to preserve the integrity of the Episcopal Church before, during and after the 1976 Minnesota General Convention.

- **To preserve** the worship of the Episcopal Church with an openness to renewal but with a primary concern for the theological principle of the Preface to The Book of Common Prayer "that the substance of the faith be kept entire."
- **To restore** the Spirit of Discipline and Order to a Church now seriously divided and weakened in its needed evangelistic, witnessing and educational tasks by such divisions.
- **To maintain** unimpaired the integrity and trustworthiness of the Revelation of Jesus Christ in Holy Scripture and the consensus tradition of essential principles which have continued through the nearly 2000 years of Christian history under the guidance of the Holy Spirit in the Church; principles which have remained intact in spite of pressure and change in the secular world.

We invite Episcopalians, and friends of The Episcopal Church to: —

1. Affiliate with "Episcopalians United" by sending name and address to **Mrs. Lois McCutcheon, Secretary, P.O. Box 272, San Luis Rey, California, 92068** (or write requesting more detailed information). An enclosure of \$1.00 or more to help with postage and publicizing "Episcopalians United" will be appreciated.
2. Send to Mrs. McCutcheon the names of at least ten fellow churchmen who share these concerns. (Parish lists will be welcomed.)
3. Above all, please remember our work in your daily prayers.

EPISCOPALIANS UNITED: A Service to the Church by The American Church Union. The Reverend Canon Albert J. duBois, President of the A.C.U. and Co-ordinator.

The Living Church

October 5, 1975
Trinity 19 / Pentecost 20

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SOUTH DAKOTA

Innocent Bystanders in Need of Help

According to the Rev. George Pierce, vicar of Holy Cross Church, Pine Ridge, S.D., there is a great need for understanding of the current problems on the Pine Ridge Reservation—problems that have been current since the incident of Wounded Knee two years ago.

He has suggested that a *National Observer* article by David Hacker accurately portrays the June shootout on the reservation. Entitled "Oglalas' Lingering Mystery," it says in part:

Harry Jumping Bull and his wife, Celia, celebrated their 50th wedding anniversary in mid-June. The Jumping Bulls have six children, lots of grandchildren, and some great-grandchildren. In the tiny community on the Pine Ridge Reservation, Mr. Jumping Bull, in his 80s, is known as a warm man who never turns a stranger away. His causes are few: Indian betterment, responsible youth, and the Episcopal Church.

What actually happened June 26th when two FBI agents and an American Indian Movement (AIM) follower were shot to death on Jumping Bull's property, officials are still trying to fathom. Reports are often conflicting. However, "at 5:30 several dozen agents blitzed the house on the hill with heavy fire, rockets, and tear gas. By 6 o'clock, the houses were secured."

Fr. Pierce reports that the Jumping Bulls are not able to live in their home since the shoot-out. They are, he said, among the many innocent people harmed by the chaos of the situation.

According to the Pine Ridge vicar, who is leading a movement to raise funds to help replace the Jumping Bull home, bitterness grows daily, even among Indians who abhor violence and know the killers must be found.

WASHINGTON

Bishop Admonishes Women

The Bishop of Washington has written to three of the Washington Four women in deacon's orders who took part in a recent illegal service of ordination "directing and admonishing" them "not to per-

form any priestly function in any parish of this diocese." The fourth woman is canonically resident in the Diocese of Alaska.

He also asked them to write him, stating their intentions regarding "the exercise of such priestly functions."

Bishop Creighton said he was "distressed" that the women had taken part in the service "because of the undoubted injury it will do to their ministries, and because it will make it more difficult to gain acceptance by the whole church of women in the priesthood."

He was "heartened," he said, by reports that only three or four parish clergy of Washington took part in the service. "I assume that the clergy will also accede to my request not to invite the three women to perform priestly acts in their churches."

Bishop Creighton also wrote to the Rev. William Wendt, rector of St. Stephen and the Incarnation where the illegal ordination service was held, admonishing him "not to invite or permit the exercise of any priestly ministry by any person whose priesthood is not recognized by me or by this church."

The bishop said he had asked for a response in writing as to Fr. Wendt's intentions with regard to this admonition.

Increasing Numbers See No Justification for Service

A reporter for THE LIVING CHURCH has learned that an increasing number of supporters for women in the priesthood, who countenanced the Philadelphia 11 service as an inevitable radical breakthrough necessary to bring the issue to a head, can see no excuse or justification for the recent illegal service for the Washington Four since the Rt. Rev. William F. Creighton has, in effect, promised these women ordination within the year. They view the step as an extremely selfish action that will accomplish nothing, and one that will do immeasurable damage.

Members of the Washington Four are the Rev. Alison Palmer, the Rev. Elizabeth Rosenberg, the Rev. Eleanor L. McGee, and the Rev. Diane Tickell.

In his pastoral letter to congregations in the diocese, Bishop Creighton asked the laity and clergy alike to stay away from the ordination service to be held in the Church of St. Stephen and the Incarnation.

However, the Rev. Kyle McGee, a chaplain at Georgetown University, pre-

sented his wife, and the Rev. Craig Eder of St. Columba's Church, presented Miss Palmer. Fr. McGee preached.

The ordaining bishop was the Rt. Rev. George W. Barrett, who resigned as Bishop of Rochester in 1970. His first marriage ended in divorce and he was married again shortly thereafter. He did not have Bishop Creighton's permission to ordain any deacons to the priesthood in the diocese.

The Rev. Peter Beebe of Christ Church, Oberlin, Ohio, read the gospel which drew loud applause from the congregation. Earlier, an ecclesiastical court of the Diocese of Ohio had adjudged him guilty of disobeying his bishop in allowing several of the Philadelphia 11 to celebrate in Christ Church.

Several months ago, an ecclesiastical court of the Diocese of Washington found the Rev. William Wendt, host rector, guilty of disobeying Bishop Creighton in allowing one of the Philadelphia 11 to celebrate when the bishop had asked him not to do so.

The Rt. Rev. Robert L. DeWitt, one of the ordaining bishops at the Philadelphia service, read the litany.

The new ordination rite was used. At the question, "Are they worthy?" there was shouting, whistling, clapping.

There was a combo band. There were police with night sticks and guns inside the church. There were police and squad cars outside the church.

Lights were raised and lowered in the church at the direction of female marshals.

A prophetic-looking bearded individual in a purple robe strolled in and out of the sanctuary.

There was continued hugging and kissing before, during, and after the service.

Something of a carnival atmosphere prevailed.

The Rev. Alison Cheek of the Philadelphia 11 gave the charge, addressing it "to my dear sisters, my lovely sisters."

"In our church," she said, "there are those who confuse the good order of the church with the corrupt use of power. Be very clear about the distinction, for in your hands lies the good order of the church—mutuality and respect. . . ."

She enjoined her sisters "not to submit to the yoke of slavery, but go forth, that the universality of your priesthood may be proclaimed, to battle together against the exploitation and callousness that threatens our planet."

As reported last week, there were two formal protests made during the service. Emil Oberholzer of Epiphany Church cited two impediments to the ordination—it did not manifest the intention of the church, and the officiating bishop was without jurisdiction over the candidates, and lacking authority could only be viewed as an *episcopus vagans*.

The Rev. James Wattley, executive secretary of the Coalition for the Apostolic Ministry, appealed for due process—"impossible when the laws of the church are ignored," he said, adding that "many do not believe the conceit of the age should override the order of the church."

To the ordinands, he said: "Do not press your bishop to ignore the discipline he has vowed to uphold."

To Bishop Barrett, he said: "Do not force your brother bishops to become adversaries or further complicate their pastoral relationships with these women. Can you clear your own conscience at such a cost?"

Bishop Barrett acknowledged that "we raise some questions by our actions here today. We do not take lightly the order of the church but we do not believe the canons prohibit the ordination of women. [He made no mention of the need for the diocesan bishop's permission to ordain.] We . . . believe it is God's will that we remove sexual discrimination in the church, and there are times when this overrides other considerations, lest we discriminate against half the Christian community." Loud applause followed.

At the examination of the candidates presented "on behalf of the clergy and people of the Diocese of Washington," Bishop Barrett asked if they had been selected "in accordance with the canons of this church," to which the presenters replied that "they have satisfied the requirements of the canons."

He then asked the four women if they would be "loyal to the Doctrine, Discipline, and Worship of Christ as this church has received them, and in accordance with the canons, obey your bishop and other ministers who may have authority over you." The four replied: "I am willing."

Questioned afterwards as to whether their presence as ordinands did not in itself constitute disobedience to their bishop, they said no; that they had not actually been forbidden.

Bishop Creighton, reportedly, had "requested" rather than "ordered" them to desist.

Following the laying on of hands, the four women concelebrated with Bishop Barrett.

At a press conference after the service our reporter asked whether, if General Convention affirms the ordination of women, the women would feel it necessary to be re-ordained. Three said no, one was not sure.

There is increasing feeling throughout the diocese, our reporter said, that something must be done and that the House of Bishops cannot bypass the issue at their Portland meeting.

In a letter written earlier to the *Washington Post*, the Rev. Richard C. Martin, secretary of the standing committee, said: "The Sept. 7 ordination will be a schismatic act by a bishop with no authority and jurisdiction and by four deacons who will cease to be Episcopalians, and who will have no credentials to function as priests anywhere within the Anglican Communion."

[For other Washington news, see *TLC*, Sept. 28.]

PRESIDING BISHOP

"Canon Law Defied"

Following the illegal service of ordination for four women in Washington, D.C., the Rt. Rev. John M. Allin, Presiding Bishop, issued a statement in which he declared a bishop's "willful decision" to proceed with the ordination without the permission of the Rt. Rev. William F. Creighton of Washington defied canon law, defied requests of Bishop Creighton and "the rights of the entire membership of the Episcopal Church."

Bishop Allin was referring to the decision made by the Rt. Rev. George W. Barrett to proceed with the ordination of the four women in spite of Bishop Creighton's saying he had not given his permission to the resigned Bishop of Rochester to ordain any deacons in the Diocese of Washington.

The Presiding Bishop also said that "distressing and divisive acts may be beyond prevention amid this age of confusion and turmoil. The tragedy is that so much done in good conscience for the sake of renewal can so frequently prevent that needed renewal."

LOS ANGELES

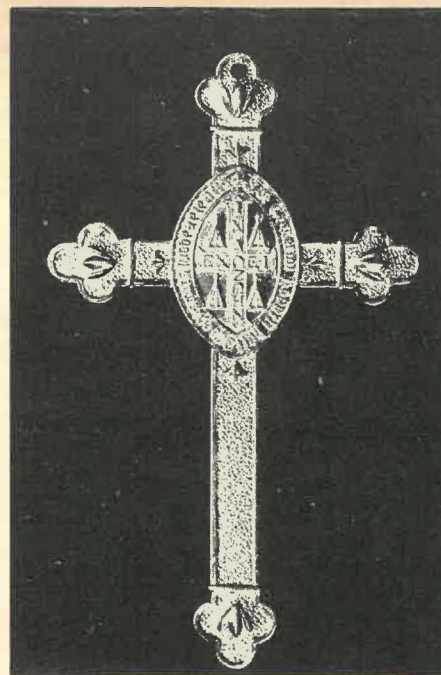
License Withdrawn from Washington Four Bishop

The Rt. Rev. Robert C. Rusack of Los Angeles has withdrawn the license of the bishop who officiated at the recent illegal service of ordination for the Washington Four.

It means that the Rt. Rev. George W. Barrett is no longer authorized to perform priestly functions in the Diocese of Los Angeles. His home is in Santa Barbara.

The Rev. Canon John Farnsworth, press officer, said the license revocation is the first he had heard of in the diocese for a bishop.

Another bishop who lives in Santa Barbara and who took part in the Philadelphia 11 service, the Rt. Rev. Daniel Corrigan, has not had his license revoked.



Gold Niobrara crosses were presented to the Rev. John Lurvey, 57, and the Rev. James D. Marrs, 46, by the Niobrara Women during the 1975 Convocation in appreciation of their 20 years of service in the Indian field. Convocation voted to give for the first time a silver Niobrara cross to each confirmand in the Diocese of South Dakota.

There has been no public explanation why the license was withdrawn from Bishop Barrett when such a step was not taken last year in the case of Bishop Corrigan.

But there has been speculation that the action against Bishop Barrett may have been due, in part, to the fact that he had been divorced and remarried at (about) the time of his resignation in 1970 as Bishop of Rochester. He is now executive director of Planned Parenthood of Santa Barbara.

Bishop Barrett himself said with regard to the Washington service that Bishop Rusack "couldn't let it pass unnoticed."

WEST MISSOURI

Priest, Communicants Leave Episcopal Church

The vicar of the mission Church of the Redeemer, Kansas City, Mo., and a group of communicants reported to be from 25-50 have left the Episcopal Church.

Four reasons were cited by the Rev. M. Joseph Hirsch, 31, for the change: the church has refused to speak authoritatively against abortion; the church has refused to take canonical action to protect its integrity concerning the issue of ordination of women to the priesthood; the church has a permissive attitude toward homosexuality; and the wave of doctrinal heresy about the virgin birth, the Holy

Trinity, the Resurrection, and the inspiration of the Scriptures.

The final action that led to his break with the Episcopal Church, Fr. Hirsch said, was the decision made by the Anglican Church of Canada to ordain women to the priesthood.

The priest now plans to begin an orthodox church. Those leaving the Episcopal Church with him have petitioned the American Orthodox Church (Russian Orthodox in U.S.) for recognition and status as a parish. They also have petitioned that Fr. Hirsch be assigned pastor of their newly incorporated St. Theodore of Tarsus Orthodox Church.

Fr. Hirsch, who was to be reordained by the Orthodox Archbishop of North America, believes the step he has taken is "pointing the way to have what is good in the Episcopal Church."

It was understood that not more than three or four other Episcopal families from elsewhere in the diocese have joined this new congregation.

INDIA

Bishop Defends Prime Minister

The Bishop of Kolhapur (Church of North India) claims that reports in the American press that Prime Minister Indira Gandhi has become a dictator are not based on the facts of the situation.

The Rt. Rev. I. P. Andrews declared that India was reaching a crisis stage when Mrs. Gandhi instituted some controls. He said that she is willing to step down if it was thought she was a dictator.

According to the bishop, Mrs. Gandhi decided to assume some powers in order to restore an atmosphere where democracy could operate. He said riots, stoppage of train service, and other disruptions in the country had been threatening democracy in India.

Mrs. Gandhi, he said, has been trying to wrest land from large property owners to distribute to landless people. "People are being liberated from perpetual indebtedness," he declared.

Bishop Andrews described Mrs. Gandhi's dispute with India's Supreme Court over alleged campaign frauds as a "trivial issue" in the context of that country's politics.

According to the churchman, there is now a new air of discipline in India, with bureaucrats increasing production and reporting to work on time.

JEW

To USSR: Make This a Year of Freedom

Temple Emanu-El in New York City was "closed" on the eve of the Jewish New Year during an interfaith demonstration held to symbolize united support

for Soviet Jews who are forbidden to hold High Holy Day services.

Christians and Jews met at the synagogue entrance and over a silhouette of an armed officer affixed a large sign which read:

"By order of the government—Services Forbidden.

"You can ignore this order—Soviet Jews can't. In the past 60 years, the Soviet regime has closed 99% of the synagogues in the USSR. Over 3,000 have been boarded up, knocked down, or desecrated. Today there are only 50 left. How many more shall disappear?

"Help us to make this a year of freedom and redemption for 3 million Soviet Jews. Now, more than ever, they're depending on you."

Among those taking part were Rabbi Ronald Sobel of the temple, the Rev. Lee Belford of the Diocese of New York, and the Rev. Charles Cushing of the Roman Catholic Diocese of Brooklyn.

Sponsor of the event was the Greater New York Conference on Soviet Jewry, the coordinating agency for 85 major Jewish organizations having an aggregate membership of more than 2 million.

Along with the ceremony at Temple Emanu-El, there was a simultaneous symbolic closing of some 1,000 synagogues in the metropolitan area of New York.

Passion Play Not to Blame Jews

The 1980 version of the Passion Play to be seen in Oberammergau, West Germany, will not use a much criticized text that blamed the Jews for the death of Jesus, so the town's elders have decided.

A script ascribing the condemnation and crucifixion of Jesus not to the Jews but to Lucifer, the fallen angel of evil, will be used.

Roman Catholics in the Bavarian village began the tradition of enacting the Passion after a plague in 1633. For some time it has been produced every 10 years.

In choosing a new text for the 1980 performance, Oberammergau officials will be reverting to an older version, one written in 1750 by the Benedictine Ferdinand Rosner, but with modernized language and new music.

The text that has been in use more recently was adopted in 1860. Critics have charged that it contained anti-Semitic elements.

Even after some offending passages were dropped for the last performance in 1970, a study by the American Jewish Committee concluded that it "differs little, not only from its immediate predecessor but also from what was performed on the same stage in the time of Hitler, who so acutely recognized the harmony between the pageant's anti-Jewish elements and his own anti-Semitic policies."

Residents of Oberammergau, for the

most part, have defended the Passion Play against criticisms and had resisted pressures from Julius Cardinal Doepfner of Munich to revise the text.

"The Rosner text makes less mention of the Jews," said the Rev. Josef Forstmayr. "It is more allegorical, more abstract than the one in use."

Despite controversy over the alleged anti-Semitism, which led to several thousand cancellations in 1970, the 102 performances that year were attended by more than 500,000 people. And travel agencies, particularly in England and the U.S., are already reserving blocks of tickets for 1980.

EAU CLAIRE

Ecumenical Campus Center Opened

Eleven churches share space in Wisconsin's first ecumenically-owned campus religious center at the University of Wisconsin-Eau Claire.

The center, which was dedicated during a ten-day festival last month, includes a 300-seat auditorium that is adaptable to lectures, films, concerts, and services.

Capital contributing members besides the Episcopal Church are the Roman Catholic, American Lutheran, United Presbyterian, United Methodist, and American Baptist Churches as well as the United Church of Christ, Lutheran Church in America, and the Lutheran Church-Missouri Synod.

Unitarian-Universalist and Quaker groups are supporting members of the campus center.

LAMBETH

ACC Officials Urge '78 Conference

Another decennial Lambeth Conference is almost sure to be held in 1978, but the site has yet to be selected.

A statement on Lambeth was issued in London by the standing committee of the Anglican Consultative Council which had been asked by the Archbishop of Canterbury to offer advice on the future of the conferences, their timing, and agenda. The conferences have been held approximately every ten years since 1867.

The standing committee was unanimous in its recommendation that a Lambeth meeting should be held in 1978. There was some talk of including clergy and laity but a majority—5-3—said the gathering should be limited to bishops.

The committee will prepare a report which the ACC will use in making final recommendations on the 1978 conference.

It is estimated that the basic cost of the meeting might be at least \$840,000. It would draw about 450 participants and would last for four weeks.

THE SUCCESSOR STATE

Are We Already “Post-Episcopalians”?

By EDGAR M. TAINTON

They have told us that it is too late to try to save the Book of Common Prayer. They say it with some unction, presenting the church with an irreversible process. They are probably right. What they do not know is that it is too late even to revise it.

Whatever may come out of the 1976 convention — and we're told that a book is to be presented, that even now it has been closed to new input — it will not be a new Prayer Book or even a revised one, whatever it may say on the title page.

Would voting it down make any difference?

I am beginning to think not. The Prayer Book has been revised often enough but always with careful circumspection, as a mountain climber searches out a new foothold and is sure of his grasp before he shifts his weight. Since 1967 we have been in free fall.

Authority without police power lasts only so long as it is recognized. A good many parents discovered that in the period of the “Youth Rebellion.” In spite of all the canonical regulations for ecclesiastical courts, the authority of the Episcopal Church and its Book of Common Prayer has always been moral authority. In the very English way that seems so feckless to the outsider and always in the past has worked so well, one simply knew what things were “done” and what was “not done.” To be sure, you found the American Missal and chasubles in one

parish and morning prayer and surplices in another and yet “everyone” always knew the exact point where you ceased to be an Anglican and stumbled into Romanism or Protestantism.

The period of experimentation since 1967 has effectively destroyed the fragile authority of “what is understood.”

There was a time when everybody knew certain things about the Episcopal Church. Everyone knew that divorced persons could not be remarried in the church (though the fact of divorce and remarriage could be conveniently ignored), that no one could take communion until he was confirmed and that a bishop was necessary for confirmation; that the services of the church must be from the Prayer Book and that the use of the Prayer Book was controlled by the rubrics; that the creed began “I believe” and that was why it was called the creed; that Episcopalians differed from the lesser breeds without the law because they were trespassers and not sinners. We might add that only boys could be acolytes and only those in orders could administer the chalice and that only hymns from the hymnal might be sung at church services.

None if this is true.

Nor can it ever again be true.

This is what the revisers do not seem to understand. Prepare their new book ever so carefully. Frame their rubrics with the pen of men and of angels and it does no good. We have learned that none of these things were handed down to Moses at Sinai and that anyone with sufficient clout can do whatever he wants.

We have admitted children to communion without confirmation and opened the

table of the Lord to all baptized persons. We have experimented with chrismation until the bishops at their meeting in Mexico tried to declare that confirmation had not been abolished. But it has. It is nice to “present a class” to the bishop when he comes — but we have discovered that it is not necessary. Not being necessary today, how can it become necessary tomorrow? It may become a “rule,” but that is a different matter.

We have discovered that the holy eucharist may be composed by the children of the church school on one Sunday and be used the next Sunday for a service at which their parents and grandparents are communicants. So if a couple comes with the idea of composing their own marriage service it seems absurd to point at the Prayer Book, Green Book, Zebra Book and say that it's contrary to the custom of the church and the rubrics of the Prayer Book.

We have a canon law printed in the front of the 1940 Hymnal that is very touchy about “Hymns set forth and allowed by the authority of this church” and I got into quite a row with church musicians over allowing a “secular” piece to be used at a funeral. Today these same musicians are finding “Five Hundred Miles” appropriate for the eucharist.

Now, a slight pause for station identification.

I am not saying that any of these changes is the source of the collapse of Western Civilization. At SS Thomas and Matthew we quite happily (well mostly) use the Zebra Book and the Book of Common Prayer as it seems good to us. What's

Continued on page 14

The Rev. Edgar M. Tainton is rector of the Church of SS Thomas and Mathew, Eugene, Ore.

THE PHILADELPHIA MYSTERY:

What was its *real* purpose?

By H. N. KELLEY

If the Episcopal Church is hell-bent on tearing itself into two episcopal churches by next G.C.—one with street language and women priests and the other with Cranmer and men priests—how about letting us laymen in on the act? We, the cash customers, are going to have to be dealt with sooner or later. It's no good pretending this is a private squabble among clerical scholars. We've never been clear about the source of all those placid imperatives sprinkled through the Prayer Book Studies, but one thing we know: the "demands" for all those changes did not originate with us.

There's not much left to say about the prayer book part of the debates. This has been settled, and no G.C. vote is going to change it. This has been clear from the beginning. We're going to have a new son-of-zebra-out-of-Greenbook double prayer book.

It's not so easy to dispose of the lady priest thing. No single tent is large enough simultaneously to cover both the old concept of the priesthood and the new—let alone the corollary concepts of a He-God, a She-God and an It-God. If you try, you're going to split the seams.

We laypeople are not all of one mind about this, and tend to be for or against in accordance with our secular views about the whole women's lib movement. Further, we suspect the clerical segment of the church is operating from precisely the same "gut reactions," as they are called, and select arguments that buttress their predispositions.

You must understand the spirit in which I say this. We, the pew sitters, take our clergy seriously. I expect we take them more seriously than they take themselves. Only the clergy talk of the evils of sacerdotalism and insist they are "just people"—like us! It's nice of them to say this, but we see such statements in the same light as an executive splitting a can of beer with his janitor on a pretend-equal basis. We can't really be shaken from our belief in the clergy as a set-apart race . . . and we don't want it any other way.

All the same we don't necessarily believe the clergy always level with us. Sometimes we feel a pat on the head and hear overtones of mom's old escape clause when questions got embarrassing: "You're too young to understand." So we were a bit late in arriving at something the clergy probably knew all along: that the ordination of women wasn't the issue in that Philadelphia affair, that it was merely the vehicle for something quite different, a means rather than an end. We even wonder if the 11 ladies are in on the plot or whether they are just the innocent goats. (Should I say nannies? Or goat-persons?)

The cast of characters in the Philadelphia Affair is spoken well of, as are the subsequent followers. So we've really got to assume they knew what they were about. It doesn't seem likely they are just a lot of badly-raised children, stamping their feet, or that they would go as far as they have just because of the impatience of 11 pushy women. We doubt that they are secretly anti-ordination people, out to kill off the ladies for good. So why have they systematically and deliberately sabotaged the cause they claim to be shouting about?

Ah! We're slow on the uptake and it was about at Chapter III that we began to realize that Senior Stunts in Philadelphia wasn't the main story line but only the carefully-orchestrated (as they say) prologue to a mystery novel.

The story to date goes like this: ordination came within an eyelash of passing in Louisville. Few doubted it would be a shoo-in in Minnesota. The wind was blowing that way. Had it happened that way, nice and peaceful and without headlines, congregations would have accepted the accomplished fact without too much fuss, whether they liked it or not. Episcopalians are such *polite* people. But if this had happened things would have been dull, wouldn't they? And no mystery plot.

Looking back, we can see there were clues from the start. The officiating bishops in Philadelphia were retired, therefore had no domain in which to install their ordained "priests"—usually a responsibility of the ordaining bishops.

Then, we uninitiated were kept in the dark about what ordination service was used. Surely not BCP, and the Green Book is even more specific about the legal qualifications. The first four questions to be asked by the bishop would *have* to be answered "no." So either there were a lot of crossed fingers or else some new form was concocted. In either case there appears to be some doubt whether the 11 have anything whatever to do with the Episcopal Church.

Actually it was a pretty good show. It made a point. But then the plot thickens.

First the House of Bishops was put on a spot of either denying the ordinations or else denying its own authority. Since the bishops have repeatedly gone on record as sympathetic to the ordination cause, this gratuitously erected roadblock was an intriguing development.

Then began the real action of the supposed "ordination" forces as they set about on a campaign of challenge to the authority and discipline of the church on every conceivable front, and with such an unerring penchant for grabbing headlines that the services of professional p.r. men are indicated. (Come clean, boys. That's true, isn't it?) Yet all of it, mysteriously, is obviously designed to raise solid walls of opposition in areas where none previously existed.

If ever a backlash was planned, this has got to be it. Bishops come out and say openly that they will go their way, whatever the will of the G.C. Other bishops forbid the ladies to perform priestly

H. N. Kelley, a communicant of St. Gregory's Church, Deerfield, Ill., is the author of *The Profile of a Parish*, published by Morehouse-Barlow.

functions in their dioceses, and the ladies do it anyway and sweetly inform the bishops that they really weren't disobeying them. In other areas that old smoke-screen "conscience" and "God's will" (*whose* will?) is thrown up, and one remembers Charles Manson justified his murders on these grounds. Now comes the "godly admonitions" routine. We unlettered laypeople have rather simpler words for this kind of dodge, so I must ask ex-P.B. Hines for his definition of the ecclesiastical term "casuistry." It's a device with a time-honored place in the history of the church, especially in Inquisition years, but I don't recall it has ever been referred to with respect.

Maybe we shouldn't anticipate the end of our mystery story, but by this time we've read enough to do some shrewd guessing. We guess that the disruption is the end in itself. We guess that it's all a move to restructure the Episcopal Church on a congregational basis, with each diocese, perhaps each parish, acting independently without any form of binding cohesiveness.

This might relate to the statement that keeps cropping up that it is the vocation of the Episcopal Church to disappear. No communicant has ever understood this, or understood why, if it's a fact, he should be urged to give financial support to the process of disintegration. Maybe the bishops who talk of this would show us the way by disappearing first.

Well . . . such are the strands of the mystory. Presumably the denouement will be at the Minnesota convention. It should be a lulu, especially with the deck stacked with those unelected "special representatives" who were so effective at South Bend. What the majority of the delegates want won't really cut much ice. The wreckers will certainly not back down. They've gone too far for that. They may get their way simply because the balance of power will be held by those well-meaning clergy who will accept anything to avoid schism—and thereby, paradoxically, do the most to insure it.

It's all most confusing to the lay mind. Thousands upon thousands of us love the Episcopal Church, its background, its heritage, its liturgies, its music, what we have been taught it stands for, and what, all our lives, it has given us. But now come some mod, mod clergymen who tell us we're wrong, that, for unstated reasons, we must go trotting off in new and undefined directions. Then they say we must go further in these directions because church attendance is falling off, which causes us to wonder if they are confused between which is cause and which is effect. Maybe these people are what Arthur Schlesinger, Secretary of Defense, referred to as the "anti-establishment establishment."

We await Minnesota breathlessly to learn the solution to the story. We hope it has a happy ending.

October 5, 1975

How to Redeem Halloween



At the Halloween party in the parish hall.

By A. HARRISON LEE

Why should the Devil have all the best tunes and why should one of the church's most important festivals play second fiddle to the commercialism of ghosts, goblins and pumpkins?

A few years ago we asked those questions at Christ Church, Dallas, and thought that the Devil would have to share some of his lively music if we were to redeem All Hallows Eve. Later we discovered that while "lively music" was fun, it really wasn't necessary to make Halloween holy.

Halloween is not only big business, it is also an exciting occasion for millions of Americans, both young and old. In spite of its relationship to All Saints' Day, it has become primarily a pagan festival, but it does not have to remain that way.

At Christ Church, our major celebration of All Saints' is on Halloween night. The evening begins with a procession into church of costumed choir members who are not at all surprised to see various other "ghosts and goblins" sprinkled around the congregation. The service is

The Rev. A. Harrison Lee is rector of Christ Church, Dallas, Tex.

a gloriously joyful choral eucharist which is the same as Sunday morning except for the attire of the communicants.

The sermon on Halloween affords a splendid opportunity to teach about the diversity of God's saints and his love for them all. It is not often that a preacher can point out (literally) the diversity in the church and get away with it. The communion of saints, resident in this world and the next, becomes very real for those who gather at the Christ Church altar on Halloween night.

Although there are many smiles, there is nothing irreverent about people of all ages appearing in Halloween costumes to worship the God of All Saints. As a matter of fact, "Just As I Am Without One Plea," on this occasion, is singularly appropriate to sing as a song of the saints of God.

After the eucharist an old-fashioned Halloween party begins in the parish hall. Perhaps there is bobbing for apples; always there is punch with orange and black cookies. Perhaps the EYC members go out to "trick or treat" for CROP. Perhaps the others go home to answer the door bell. Halloween is still on, but for those who gathered at the altar of Christ Church, it is not now a pagan festival; it is rather the communion of the saints with the God of All Saints.

EDITORIALS

Busing and Strikes — Whose Benefit?

We the people are getting two things in our public schools this fall that most of us don't want even a little bit. One is teachers' strikes, the other is much ugly turmoil attending court-ordered school busing to achieve racial balance.

The two issues are separate in every way, as issues, but they have in common the moral considerations that cause the ordinary citizen to ask: "What is the *right* thing in this matter?"

That school teachers have as much right to collective bargaining as have any other group will not be challenged by many; but have they the right to strike just as school is opening?

That children of all races will profit from sharing their school experience with children of other groups is the firm belief of many Americans, perhaps of most. But is the daily busing of children many miles farther than their nearest neighborhood school the only way, or the best way, or a sensible way, or even a morally defensible way to accomplish it? May it be that the imposition of enforced school busing in communities where there is much resistance serves only to undo whatever progress has been made in the past twenty years toward a more tolerant prevailing atmosphere?

As we reflect upon both issues we find ourselves coming down ever more decisively on the side of that kind of moderation in the assertion of claims and of

rights, which asks as its first question: What will this proposed action do, not only *for* some people but *to* some others? A teacher strike as school begins, for example: Will this get a new contract for the teachers, but at serious detriment to the education of the children — will the taxpayers and politicians "pay" or will the children "pay"?

Or busing. Racial balance in a school is of real benefit to all. But if it has to be achieved by so artificial and arbitrary a device as busing, enjoined by a court order and enforced by police, may not the inevitable harmful results of such a program outweigh the possible benefits?



One thing is certain. An increasing number of citizens who want teachers to be paid good salaries are growing more critical of those who strike after school has started. And it is by no means just the bigots and know-nothings who think that if busing at the point of a legal gun is the only way of achieving racial balance in some residential situations it may be better to work to change those situations rather than to continue upon a course which is evidently setting back the civil rights movement rather than advancing it.

We have no easy answers to suggest. But we would urge the militants in both of these causes to make as sure as they can in their own minds that their healing methods are not worse in effect than the ills they are intended to cure.

A Turning

Grey clouds in unbroken sullenness
Hang gloomily in the crispness of October,
Like a pall their shivery constancy
Covers all in cold stillness.

Children's calls, unimpeded laughter, and summer's
other lavish sounds are
Muffled by winter's frigidly ineluctable coming.
Poignantly they fall back into memory as final
Echoes reverberate at the end of a distant canyon:

What was, what was, what was . . .
And the stillness of no more hearing summer
Humps up fall's ever longer quiet,
Shaping the chilly silence into a question mark.

What lies at this lingering turning point—
Life going away, gone . . . and winter coming,
but not begun?

A palpable quintessence in life's tryst,
Like Calvary's last breath for the dying Christ?

Here all gives way to what human wisdom claims,
For on this seasonal, and spiritual, fulcrum point
Faith alone finds its balance, and lifts the known and
Unknown onto the bridge which spans the infinite
distance.

Karl E. Marsh

Help Needed in South Dakota

We urge all our readers to give prayerful consideration to the needs of Indian people on the Pine Ridge Reservation in South Dakota. These needs have been exacerbated by recent violence in which some innocent people have suffered grievous loss and harm. You will find a news report on page 6 that gives you a glimpse of some of the material damage. It certainly should be possible for the people of the Episcopal Church, some three million strong and, we hope, all "strong in the Lord," to provide for the rebuilding of the home of the aged Mr. and Mrs. Jumping Bull.

Financial help is needed, but more than that: an effort to see and to understand the problems of the Pine Ridge people that have grown more frustrating and embittering since the incident of Wounded Knee two years ago. The Rev. George Pierce, vicar of Holy Cross Church at Pine Ridge, will welcome any opportunity to communicate with Episcopalians who want to know more about the problems and the needs. Or, if you would like to help financially, you might send a check to the Episcopal Church in South Dakota — say to either Bishop (Walter H. Jones, Diocesan, or Harold S. Jones, Suffragan: 200 W. 18th St., Box 517, Sioux Falls, SD 57101), earmarked for Pine Ridge Reservation.

LETTERS

Continued from page 4

self in both traditional and contemporary language of worship about equally well. But many people do not have the accident of being brought up in a bookish household. And even many of those who *do* have such a background find a new freedom to "be themselves" through the Second Rite, with its blunt style. I will not hamper them by denying them that right (rite). Cranmerian English will continue to suit many of us, but we must accept the fact that contemporary worship is here to stay.

Incidentally, I hear there is a movement to keep Rite II as proposed while returning to the 1928 wording for Rite I. Perhaps people of good will on both sides will see this as a way of being considerate of one another.

(The Rev.) LEWIS E. COFFIN

The Church of the Epiphany
Trumansburg, N.Y.

Women and Priesthood

Re "Can a Woman Be a Priest?" [TLC, Aug. 31]: At the time of the Reformation, when learned men from every walk of the church explored and challenged almost every facet of the Christian faith, it seems significant that the exclusive call of men to the priesthood was not challenged or changed.

(The Rev.) C. BOONE SADLER, JR.

St. Luke's of the Mountains
La Crescenta, Calif.

Clarification

In your editorial on the Athanasian Creed [TLC, Aug. 24] you said that Bishop Seabury wrote to Dr. Parker, Bishop of Massachusetts, in 1790. The writing isn't doubted, but Samuel Parker was consecrated in 1804 and died the same year; hence he was not bishop in 1790. In 1790 he was rector of Trinity Church, Boston, and was pro-Seabury, when Bishops Provoost and White, with their English consecration, were anti-Seabury.

JOHN D. ZIMMERMAN

Fond du Lac, Wis.

Marijuana

Canon Dennis, relying upon the data and recommendations of NORML or the National Organization for the Reform of Marijuana Laws (am I right that it is financed by *Playboy*?), and upon those of *Consumer's Report*, is concerned about harsh laws governing marijuana-related offenses [TLC, July 27]. This, as I see it, is a matter of justice, and if Walter Dennis smells injustice, he has my full support in seeking to remedy it.

Unfortunately, in the process, he spreads the airy allegation that we have "passed the point where the 'harmfulness' of marijuana is the central — or even viable — issue." He does this by the *argumentum ad hominem* suggestion that the research of responsible scientists in many parts of the world, whose findings against marijuana have been published in scientific journals of undeniable repute, are concerned only with "imaginary horrors," not "borne out by the facts."

If Canon Dennis wishes to garner his scientific information from *Consumer's Report*, that is his privilege.

As an alternative source of information, may I suggest the factual scientific magazine, *Science*? In the August 23 and August 30, 1974 issues, two articles by Dr. Thomas H. Maugh II, of the Science Research Dept. of that magazine, sum up the marijuana situation as follows:

Research indicates that cannabis (the generic term for hashish and marijuana):

1. May cause chromosome damage that could affect the health of the user.
2. May cause disruption of cellular metabolism including synthesis of DNA, and may interfere with the functioning of the immune system.
3. May mimic hormones or act on hormonal regulators to produce a variety of effects, ranging from impotence and temporary sterility to the development of female-like breasts in men.
4. Is, with heavy use, severely debilitating to the bronchial tract and lungs.
5. Causes sharp personality changes that lead to a marked deterioration in what is normally considered good mental health.
6. And, most important, may cause potentially irreversible brain damage.

Regarding this last warning, Maugh adds:

"... *There seems to be enough evidence suggesting brain damage that discretion would require avoiding the risk*" (emphasis added).

If half a dozen doctors tell me that prussic acid is a dangerous poison, and half a dozen tell me that it is harmless, I would be foolhardy indeed to make my body a testing ground to discover which doctors are right. Any such testing of marijuana would be equally foolhardy.

I have little hope that anything I say will change the mind of Canon Dennis. I do hope, however, that delegates to General and Diocesan Conventions will inform themselves regarding the potential and actual danger of marijuana and, in that light, will cast their votes with care.

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Stupidity, or What?

I have never, but never, heard a charismatic explain their "movement" without somewhere there in between saying "the church has failed miserably in carrying out the divine commission."

Are they stupid or something?

MEG YOUNKIN

Ligonier, Pa.

Correction

Whoops! In my letter to the editor [TLC, Aug. 24] I, you, or your proof reader really goofed (Freudian slip?) in my reference to "our still *incomparable* liturgy," which comes out in the magazine as "*incompatible* liturgy." Surely the latter is completely at variance with the whole thrust of my statement.

It may seem a small matter, but I should like to see a correction published, for your readers will surely conclude that either my reasoning is altogether faulty or that I am incapable of expressing myself clearly. The former may be true, but I have rarely been accused of the latter.

(The Rev.) WILLIAM D. STICKNEY
St. Stephen's Parish

St. Louis, Mo.

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SUCCESSOR STATE

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more, judging from the number of replies returned to a questionnaire, few seem to care very much. The choir likes the second service because they have more to do (though they do have trouble finding interesting music) and the young couples who come to be married sometimes like the Green Book and sometimes the Book of Common Prayer, though now that the Green Book has provided for a double ring ceremony, people seem to be going back to a single ring. We use the initiatory rite for public baptisms and the Prayer Book for private baptisms although we do wonder at those who know so little about small children that they prolong the rite with a sermon before the actual baptism.

We also have girl acolytes and women lectors and lay readers administer the chalice and the roof hasn't fallen in (although there is a persistent leak on the north side).

I am quite prepared to believe that the proposed book may not be particularly bad. It won't be the Prayer Book any

more than the old Army Hymnal that borrowed so much of the Prayer Book (changing and weakening every strong statement) was not the Prayer Book. But that is all right. There isn't any Episcopal Church, either.

Yes, I know. I know. You don't have to keep waving documents at me.

What we have is what Toynbee called a "successor state." It is a state that rules the same territory, possibly from the same capital, and yet is different. What is ruled from Moscow is not the Russian Empire any more than Constantinople rules the Byzantine Empire or the rickety succession of governments in Rome rules the Roman Empire.

There will not be an important schism mostly because there is no place for the schismatics to go. The Tridentine Romanists are by-and-large staying in their church for the same reason. We assume that the new Prayer Book will not be radical enough to break our relations with Lambeth, so really, nothing will have happened.

Except that the continuity of history, which made the old Episcopal Church an endearing, though awfully stodgy, old lady, will have been dissipated.

History is an odd commodity. It is precious but has little resale value. It is partly what we have been told, which may have large elements of myth, and partly our own recollection. The Tridentine Romanist remembers incense and candle wax and the mutter of Latin, stories of noble Catholic kings and that scallywag Luther who wanted to sleep with a nun, and the wicked English king who only wanted his way with a covey of women. The Anglican has his stories of the cavaliers and their martyr king, of gallant Virginia gentlemen and stuffy victorians with their solid Gothic piles of stone designed by Ralph Adams Cram; the memory of the smell of furniture polish and prayer books and dusty carpets and the spotty colored light that came through stained glass windows of decorous saints.

Santayana indicated that the essence of being American is to have no history. When you have not the weight of tradition to govern you, you can do as you please. You can fool around with things and see if they work. With a little fiddling about, the Zebra Book will probably work. You can even go by the rubrics if you are so minded.

The idea that it is *necessary* to go by the rubrics has, however, been effectually destroyed. Perhaps the "successor state" that calls itself after the old name, "The Episcopal Church," may even be the Kingdom of God. But there is no way that a new Prayer Book can be in the tradition of the Anglican Communion; no way that its rubrics will be sacrosanct. Virginitly cannot be re-established.

But a resounding "no" at the 1976 convention might just possibly be the first step toward establishing a new legitimacy.

FEASTS, FASTS, AND FERIAS

What About

By the Rev. H. BOONE PORTER

In this column, we necessarily give most of our attention to the major seasons of the church year, and to Sundays and other feasts. There remain the ordinary days of the year, the Mondays, Tuesdays, Wednesdays, and so forth, that have no special commemoration or theme connected with them. In traditional ecclesiastical terminology, these are "ferias" . . . just plain weekdays.

What does the liturgy provide for these normal days which make up most of our lives? In our Anglican tradition, the liturgy provides for these days a great deal—indeed, some of its finest treasures. Daily morning prayer (often called matins) and daily evening prayer (often called evensong) have for centuries been the best known and most widely admired of Anglican services. Of course, holy communion or mass can be, and often is, celebrated on weekdays, and also there are weddings, funerals, and other services from time to time. Yet the distinctive services specifically intended for daily use are morning and evening prayer. These services are often simply called the "daily offices." They are also known as the "choir offices" because they are led, not from the altar, but from the choir or chancel of the church. They are collectively called the "divine office"—a title reflecting the teaching of St. Benedict and others that to engage in the daily round of prayer and praise is, indeed, the "work of God."

The divine office also exists in other forms, as in the rites of the Eastern Orthodox Church, and in the daily services contained in the Roman Catholic breviary. Certain communities of monks and nuns have their own arrangements of offices occurring at intervals during the day. Many Episcopalians are familiar with certain shorter traditional offices which we use as optional supplements to morning and evening prayer, such as the midday office and compline at bedtime. All of these traditions have much in common, making extensive use of the Psalms and biblical Canticles. The ancient orders for these offices provide a fascinating interplay of different chants, Psalms, lessons, and prayers, varying according to the time of the day, the day of the week, and the season of the year. The great achievement of the Anglican office is that it has a very simple basic structure. The most

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Ordinary Days?

frequently used elements in these services, such as the *Venite*, the *Benedictus*, and the Apostles' Creed, are easily memorized. At intervals between these relatively fixed items, the ever-changing selection of Psalms, biblical lessons, and collects provides a vast amount of variety. Hence, our daily morning and evening services can be easily mastered by anyone who attends them regularly. At the same time, the unending variety of combinations of Psalms, lessons, Canticles, and prayers constantly opens new windows of spiritual meaning. After ten years or 20 years of daily recitation, matins and evensong still have new things to say to the worshiper each day. The flexible provisions in the rubrics in the Prayer Book, and even more in the newly proposed forms, make it possible to plan the office in ways that are most suitable to local circumstances, with appropriate intercessions and so forth.

It is ironic that many Episcopalians have little acquaintance with the evening office, and know the morning one only in an elaborate 19th century form at a late hour on Sunday morning. The mystery of the daily offices is the rhythmic beat of praise, Scripture, and prayer interpenetrating ordinary life, day after day after day. To discover what this means is one of the great privileges of our Anglican heritage.

Perhaps one of the most urgently needed of all liturgical reforms in the Episcopal Church is precisely a return to daily prayer, and a greater emphasis on the obligation of all church members to pray daily. It is unlikely that we can have great liturgies on Sundays and feasts if we are out of touch with God on the intervening days. We cannot be fluent in the language of prayer and Scripture if we only speak it one day a week. There are, of course, many ways to pray daily which are legitimate, constructive, and helpful to various people in various circumstances. Yet the church has distilled its finest and most considered recommendations into the daily office. The best advice the church has to offer on this subject, the most thoughtfully worked out plans of daily Bible reading, and the most careful balance of joy and penitence, of personal and corporate devotion, are all represented in the divine office.

For a parish to fulfill its vocation as an effective local manifestation of Christ's

holy catholic church, daily prayer has to have some visible and recognized place in the total parish program and plan of mission and ministry. This topic should be spoken about, preached about, and taught about regularly. People need to be told of the wide range of possible patterns of individual and family prayer which may suit their differing needs and circumstances. Forward Movement and other publishers provide many helpful resources. As has been said, however, the daily office is the best the church has to offer. Something is seriously lacking if people have no opportunity to learn about it.

Large numbers of very busy clergy find it possible to read the divine office daily. There are many lay people, too, who make it a regular part of their life to read at least one office a day. A man may read morning prayer on a commuter train in the morning, or a housewife may do so at the kitchen table after her family has gotten off, or the evening office may be read sitting on the back porch during a few minutes of quiet after the day's work. Others may settle for some selected part of the office. A family, for instance, can say the *Venite*, hear a biblical lesson, and say the Creed, Lord's Prayer, and a morning collect together at breakfast time.

None of this is very likely to happen if people do not have any opportunity to see the office as a daily reality. Morning prayer, as we have often seen it on Sunday, is a "major production" involving organist, choir, crucifers, preacher, and so forth. People cannot, and should not, be trying to imitate that in their daily devotions. On the other hand, people are provided with a useful model if they spend an evening at the rectory and read evening prayer with the priest and his wife in front of the fireplace. Or a priest may ask anyone in the parish house to join him in saying the morning office in the church, or in a side chapel, at the beginning of each day's work. In large parishes and church institutions, the staff can easily arrange to say an office together each day. In some parishes, the lay readers maintain a roster so that two of their number are at an office every day—hence, a consistent schedule can be maintained even if the priest is away or unavoidably detained on certain days. Church conferences and meetings are also good times for people to have the experience of using the office daily, and of singing the Canticles. The writer was recently at a conference devoted to the subject of worship. One of the participants, a woman who has a very active and busy life, remarked that she found time to say morning prayer daily at home, and she wondered why a religious conference could not find time in its schedule for the same purpose. It is a good question, for it probes the basic priorities of the church. What does your parish do to enhance and uphold the daily prayers of its members?

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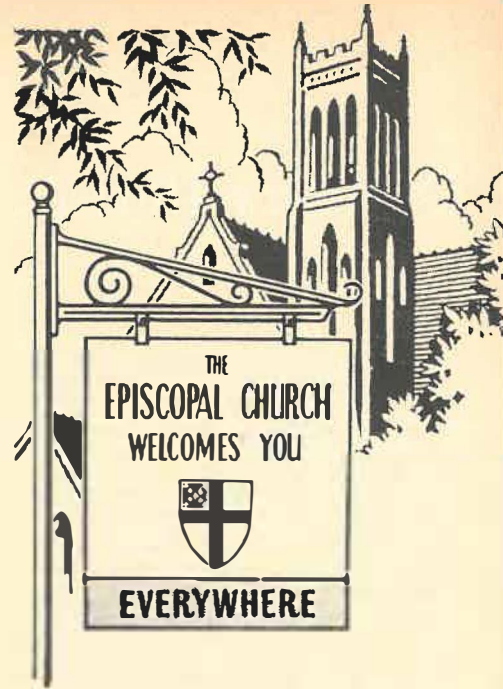
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Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evenson; EYC, Episcopal Young
Churchmen; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
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