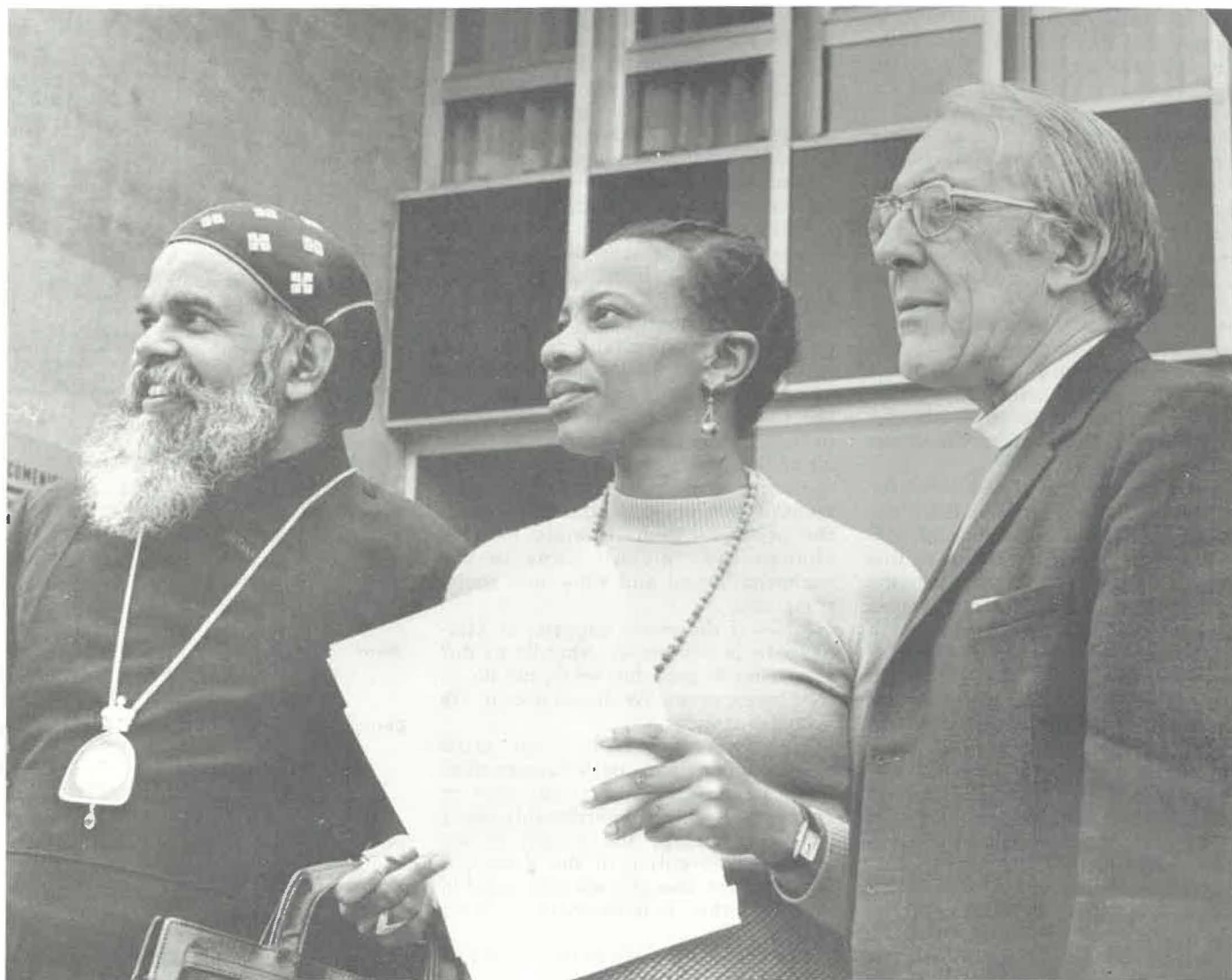


The Living CHURCH



RNS

Metropolitan Paulos Gregorios (left), president of the Syrian Orthodox Theological Seminary at Korrayam, Kerala, South India; Brigalia Bam, head of the World Council of Churches' Department on Education and Renewal and its Women's Desk; and the Most Rev. Edward W. Scott, Anglican Primate of Canada and moderator of the WCC's Central Committee, at the Geneva meeting of the WCC Executive Committee [see p. 6].

AROUND & ABOUT

With the Editor

The Living Church

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

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ARTICLE

Christian Communal Living *Leslie P. Fairfield* 9

KALENDAR

May

2. Third Sunday of Easter/Second Sunday after Easter
4. Monnica
8. Dame Julian of Norwich
9. Fourth Sunday of Easter/Third Sunday after Easter
16. Fifth Sunday of Easter/Fourth Sunday after Easter

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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The Living Church

I want to respond here, individually, to some expressions of concern by some of my friends among the bishops concerning "An Open Letter to the Bishops of the Episcopal Church in the United States of America," dated February 23, 1976. I am one of the signers. Because it seems to some who have read it to contain a threat of schism in the event that the General Convention authorizes the priesting of women, these episcopal friends have asked me to state my position plainly.

When this letter was first drafted and presented to me, with some others, for our consideration, it did not seem to me to contain, explicitly or by faintest implication, any threat to leave the church if the GC does what we, the signers, believe it has no power or authority to do — i.e. to alter the apostolic order of the ministry by admitting women to the presbyterate and the episcopate. Upon careful restudy of what we said in that letter I am of the same mind. But quite evidently the word "schism" means different things to different people.

I will speak only for myself — not for THE LIVING CHURCH, not for the other signers of that open letter, not for wife and kindred. I intend to stay in this church. By "this church" I mean the one to which I now belong. Dr. Marion Kelleran says [TLC, April 18] that if the GC does not authorize the ordination of women, "I'm going to hang in there and be nasty." If it does authorize it, I can make her words mine. She said it pleasantly but she meant it. I say it pleasantly but I mean it.

Since that open letter went only to the bishops let me quote the portions of it that evidently suggest to some a threat of schism;

"If General Convention were to exceed its authority and purport to authorize the ordination of women to the priesthood or the episcopate, we would refuse to accept this action. We would not recognize the validity either of General Convention's action or of any results of such action. We would not accept or recognize as priests or bishops any women purportedly ordained under such spurious authority. We would never submit to such a development, for to do so would be to betray our most conscientious religious beliefs and loyalties."

We, the signers, told the bishops that

we "stand together in our resolve to fight with every Christian means at our disposal to prevent an alteration in the nature of the ordained ministry." That phrase "every Christian means at our disposal" is important. As I use it, it means staying and contending, uncompromisingly but lovingly, against what we regard as contrary to the Lord's will and design for the sacramental ministry of his church. It does not allow us to accept a decision by a body which we do not consider authorized to make that decision. And it does not mean going somewhere else, to some other church. That is evidently what most people mean by schism.

What we are saying is that we love this portion of Christ's church and we cannot bear the thought either of our leaving it or of its leaving us. When I say that I cannot accept women priests or bishops I mean that I do not think them possible; I do not believe that the Lord wills them; I do not believe that the General Convention of PECUSA, or for that matter an ecumenical council of the whole church, has any more authority to change that "given" element of holy orders — the maleness of the priest — than it would have to change the "given" signs in the eucharist, bread and wine, into something else.

So — if the worst happens at Minneapolis in September, what do we do? It's easier to say what we do not do, in that tragic event. We do not accept. We do not surrender.

We speak in that letter of our "crisis of conscience" and that's exactly what it is. In such a crisis, what man or woman of God could pardonably say: I intend to accept the decree of the General Convention of the Episcopal Church, even though I am persuaded in my heart that it is contrary to God's will?

If I leave the body of this church it may be because somebody in authority kicks me out of it, and that could happen. But he'll have to kick hard. I intend to stay. If the GC presumes to authorize the priesting of women I shall reject any result of that action and use all my influence to persuade others to reject it. If that happens I'll not try to be a peace-maker or a reconciler on that issue. "I'm going to hang in there and be nasty." But pleasantly, *Deo adjuvante*.

LETTERS

Washing the Altar

As little inclined as I am to write letters to the editor, I feel obliged to comment on the closing paragraph of Fr. Porter's article on Maundy Thursday [TLC, Mar. 7].

I suppose washing the altar on Holy Saturday is all right if one wants to do it, but as far as Anglican tradition and symbolic significance are concerned it is completely misplaced.

The real meaning of stripping the altar and washing it is the symbolic preparation of Christ's body for death and burial. The washing of the altar, after it is stripped on Maundy Thursday, is, to the best of my knowledge, peculiar to Anglicanism. Certainly Rome doesn't do it.

According to "Ancient English Holy Week Ceremonial," the first washing is with wine, then with water, which afterward are spread over the whole slab and dried with a branch or brush of hard box, or of some other trees such as bloodwort or yew, in memory of the crown of thorns. The "Liber Festivalis" thus refers to the ceremony:

"The altar stone betokeneth Christ's body that was drawn on the cross as a skin of parchment on a harrow, so that all his bones might be told. And the besoms that the altar is washen with are the thorns that he was crowned with. The water and the wine that it is washen with betokeneth the blood and the water that ran down from his principal wounds on his body. . . ." An old English office accompanies this. Psalm 22 is said while the altar is stripped.

I have used this ceremony for nigh on to 30 years and have found it deeply devotional and effective. Would that it were used in more Episcopal churches. A good word for Fr. Porter, whose articles I generally find interesting and instructive — I may attempt the Maundy for the first time this year.

(The Rev.) JOHN R. CHISHOLM
St. Paul's Church

Doylestown, Pa.

The Revision Process

Your editorial "Who Chooses What Liturgy?" [TLC, Feb. 15] stimulates me to put down on paper a somewhat different perspective to the important question which you touch on in your remarks. Like you, I hold the firm conviction that good liturgy must, in the end, emerge from the church as a whole. Leadership in matters liturgical and sacramental will inevitably fall upon persons with specialized training in these areas, but the fact remains that

the prayer of the church pertains to the whole church. You suggest that the laity should have been consulted about the new liturgy, rather than having had it imposed upon them by bishops, parish priests, and the Standing Liturgical Commission. Having been a member of the sub-committee on Christian Initiation, I know that the laity were consulted. All of us who were members of the various committees read countless letters from laymen and clergy from all over the church, and although I heard it said that criticisms and complaints were of no use because they were not listened to, I know as a

matter of personal experience that this was not the case. Those who would not write for that reason must bear the responsibility for their decision; every letter was read and weighed with care. I know that is true: I know how many letters I read!

The problem, then, is not that the church as a whole was not consulted but rather that vast numbers of clergy and laity were not really prepared to contribute to the process of liturgical revision: it does little good for me to be consulted about questions concerning the church's public worship if my perspective to the issue is radically out-

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of-touch with the scope of the matter. I mean that in no sense as a put-down of either the parishpriests or the laity who reacted negatively to liturgical renewal, but rather to indicate that our first task was one of education, an education which would have developed a more profound understanding of our extraordinary liturgical heritage. Often bishops imposed the new rites upon the clergy, who in turn imposed them upon their parishes—with lots of good will but insufficient knowledge. Such a method of implementation could only lead to the enormous pastoral difficulties which we have experienced.

We are suffering today from this faulty method of implementation — it has provoked a mentality of resistance which makes it difficult for many people even to look at the new *Draft Proposed Book of Common Prayer* with any real objectivity. The new book deals with virtually all the difficulties which I have had through the successive stages, and could become, I am convinced, the basis for an extraordinary deepening and enrichment of the corporate prayer life of our people. In the same issue of *THE LIVING CHURCH* in which your editorial appeared, you also published a fine statement by Father Harold Brumbaum. Although I would ascribe greater merit to Rite II than he would seem to, I share his enthusiasm for Rite I: it is a splendid liturgy. It is easy to speak from hind sight, but I feel now that if this rite had appeared at the initial stages of liturgical renewal in our church, there would have been far less pain and resistance. Let us receive this end product now, if we can, as the fruit of the long process of revision in which, by the grace of God, the Anglican genius has come through. The new book offers us a wonderfully rich basis for an authentic liturgical catechesis: I pray we may unite in its use and find in it a true basis for common prayer.

(The Rev.) LOUIS WEIL
Nashotah House

Nashotah, Wis.

Is Abortion Murder?

Your editorial [TLC, March 7] seems to call the use of the word "murder" as a synonym for abortion deplorably uncharitable and irrational. May I suggest that nothing could be more rational than to use the word that most accurately describes that which the user is describing? One can abort a mission, a project, or one's mental development. On the other hand, the wrongful and intentional killing of one human being by another can only be called murder.

The use of pleasant-sounding words and phrases for the lowest of human activities has been the hallmark of the proponents of evil throughout history. I am surprised that you would endorse

such a practice, or at least criticize those of us who refuse to fall into the semantical trap of those who would murder the unborn.

MARTIN EBLE

Cincinnati, Ohio

Abortion may be homicide, but to call it murder is not only uncharitable and irrational but utterly subversive of meaningful discourse. Murder is homicide with malice aforethought, as any good dictionary will explain. Does the policeman murder when he kills a lawbreaker in a shoot-out? Does the soldier murder in war? Ed.

Who's Being Judgmental?

I am extremely grateful for your editorial [TLC, March 2], "Can Everybody Celebrate?"

From the moment I first read what the Presiding Bishop is reported to have said, I wanted to find an answer to such a statement.

The ringing-down of a judgment that indicates that those of us who cannot see the proper theological reasoning for ordaining women to the priesthood of the holy catholic church are assuming "the judgmental qualities of God himself" is rather rash, I think.

I am quite satisfied with the remarks you have made concerning Bishop Allin's unfair evaluation. We shall see what sort of judgment September brings to all of us.

ROGER HUNT CARROLL
Portsmouth, Va.

I was present at the recent annual council of the Diocese of Mississippi when Bishop Allin spoke. During the course of his remarks on the possibility of General Convention voting to ordain women to the priesthood and episcopate, he said: "Do not break relationships unless you are endowed with judgmental qualities of God himself—which none of us are endowed with—and know you are absolutely right and the rest of the world absolutely wrong."

I remember thinking at the time how appropriate for these words to be addressed to General Convention when it convenes this September. If General Convention should pass this "enormity" it would be sitting in judgment on all of catholic Christendom and 2,000 years of apostolic tradition, in effect saying: "... (we) are absolutely right and the rest of the world absolutely wrong."

(The Rev.) C. OSBORNE MOYER
St. Columb's Church
Jackson, Miss.

As one of those disgruntled Episcopalians who oppose the ordination of women, may I be so bold as to return our Presiding Bishop's words to him and others who feel women priests are the vanguard of the future or are inevitable so why fight them? Please "do

The Living Church

not break" away from the teachings and traditions of the one holy catholic and apostolic church of which we are a part and to which we constantly affirm our faith in the Nicene and Apostle's Creeds "unless you are endowed with judgmental qualities of God himself—which none of us are endowed with—and know you are absolutely right and the rest of the world absolutely wrong."

ROSE DEMPSEY

Goldsboro, N.C.

Our thanks to the many others who have written to us about this—all to the same effect. Ed.

Receiving the Sacrament

I agree with Fr. Spinner [TLC, Mar. 14] that the 1552 words of administration of the sacrament are unscriptural, as I cannot agree with you that they can be construed as a Pauline warning to the communicant against "not discerning the Lord's body." Indeed, you affirm that Cranmer intended them as a denial of the real presence. It seems to me that your argument serves to suggest that the 1552 words of administration be included in the extra-liturgical rite known as the benediction of the blessed sacrament.

"Faith" has not been a strong point

of the majority of Anglicans since the Reformation. Moreover, if at any time since the Reformation a number of Anglicans have been guilty of receiving the sacrament without the right disposition, is it not likely that almost all of them were receptionists?

EDWIND. JOHNSON

Washington, D.C.

"Accepting" Jesus

I understand what you mean regarding your distaste for the phrase "accepting the Lord Jesus Christ as my Savior" [TLC, Mar. 7]. But is there not another way of understanding it besides that which smacks of "tolerating the Lord"? In fact, that interpretation has never occurred to me. I have felt my own need to *accept* our Lord as Savior because of my unredeemed, instinctive tendency to *reject* him.

I have just finished reading *Surprised by Joy* by C.S. Lewis. Among many others, two passages struck me.

As faith begins to intrude upon his atheism, Lewis recalls how, for the first time, he examined himself with seriously practical purpose. "And there I found what appalled me; a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion." Lewis is not peculiar

in this discovery about himself. I can recall, however, many times when I, faced by the same kind of self revelation, have loved my lusts, ambitions and hatreds and was unwilling to give them up. I did not want salvation. So I rejected Jesus Christ, refused to confess that he is Lord. I did not accept him. There is, therefore, a crucial importance to acceptance.

The other passage in the book refers to a dawning understanding of holiness and Lewis remarks, "Now, for the first time I felt it was out of reach, not because of something I could not do, but because of something I could not stop doing. If I could only leave off, let go, unmake myself, it would be there." He may be mistaken that the full holiness of God would be tolerable to him even then. All the same, once again, I can identify with Lewis. Here is a real need and in sheer desperation one is compelled to turn to Jesus Christ to accept him as Lord and Savior. It is not a question of tolerating him. It is a matter of "wash me, Savior, or I die." The rejection *must* cease; the acceptance of Jesus and his gift to me from the cross becomes an urgent necessity.

Is there not this side of the matter, too?

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



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OHIO

Provincial Court Reverses Beebe Conviction

The Court of Review for Province V of the Episcopal Church has reversed the conviction of the Rev. L. Peter Beebe.

The priest had been found guilty by a trial court of the Diocese of Ohio on a charge of having allowed two illegally ordained women to perform priestly acts in his parish contrary to the godly admonition from his bishop, the Rt. Rev. John H. Burt.

Fr. Beebe, then rector of Christ Church, Oberlin, had appealed the conviction.

The provincial court, which met in Milwaukee with the Rt. Rev. Stanley Atkins presiding, said the diocesan court had erred in refusing to admit evidence dealing with the question of the validity of women in the priesthood.

The court also ordered a new trial for Fr. Beebe.

ROCHESTER

Second Member of Philadelphia 11 Leaves Church

The Rev. Merrill Bittner's decision to leave the Episcopal Church "may have an effect on the outcome of the issue" of women priests, the Rt. Rev. Robert Spears said. "I hope it will not have a negative effect on the fundamental issue of permitting the ordination of women as priests in the church."

The Bishop of Rochester also said he regrets "the loss of her person and her ministry. The church to which she has given much . . . still has much to learn from her."

Since her participation in the 1974 illegal ordination service in Philadelphia, for 11 women, Miss Bittner has taken on the duties of a priest, including celebrating holy communion, without being disciplined by Bishop Spears.

Another member of the Philadelphia 11, the Rev. Marie Moorefield of the Diocese of New York, left the Episcopal Church and joined the United Methodist Church last year.

Miss Bittner held a press conference to discuss her decision. I will "not abandon the faith that has informed my life," she said. "I have no intention of

renouncing my priestly orders or my vows to the church of God."

"In effect, I have not left the church," she said. "The church has left me." She does not plan to join another church.

To a reporter, she said she is "beginning a new life, and in some ways it's a birthday."

Bishop Spears said he believed Miss Bittner "was the only woman" among those "irregularly ordained" whose bishop "recognized her priesthood even under restriction. There is no one left in the Episcopal Church who can now press the claim she had that may have an effect on the outcome of the issues of diocesan authority in recognizing ordinations and of the validity of the Philadelphia ordinations."

WCC

'76 Budget Trimmed

The Executive Committee of the World Council of Churches voted to trim the organization's 1976 budget from \$3.1 million to \$2.4 million and took steps to keep its financially

troubled Ecumenical Institute in operation.

At their meeting in Geneva, the 19 members of the committee learned that the council had ended the year 1975 without a deficit through the use of special reserves and other non-recurring funds. The 1976 budget cut was approved with the understanding that it will mean a reduction in travel and meetings, fewer or no salary increases, and cuts in appropriations for the Ecumenical Institute.

A group working on emergency funding for the institute reported that it has secured special gifts from two Swiss churches, two German church agencies, and the French Reformed Church. These gifts will make it possible for the institute to stay within its 1976 budget of \$390,000.

Council committee members agreed that a United States office for the WCC is still necessary. The New York office reported that it hoped to balance its budget through anticipated savings and other means including the use of reserves.

Dr. Philip Potter, WCC General Sec-



Representatives of regional areas for the National Committee on Indian Work (NCIW), who met recently at Cook Christian Training School, Tempe, Ariz., are (from left) Lillian Vallye (Northwest), NCIW chairman; Thomas Jackson (Southwest), executive director of the Navajo Episcopal Council; Louella Derrick (Eastern); Florence Jones (Great Lakes); Ed Littlefield (Alaska); and James Crawford (Northern Plains). The Southeastern Region — Mollie Blankenship, chairman — was not represented. NCIW plans to request that General Convention approve formation of a Joint Commission on Indian Work as a part of the church's structure.

retary, reported that, in compliance with a directive of the Fifth Assembly, he has sent a letter to all member churches in countries that are signatories of the Helsinki Accord, asking what practices in each country contradict the "spirit or letter" of the accord, and what can be done to work toward its implementation.

The Executive Committee also voiced concern about the fate of 2,100 Greek Cypriots who have been missing since the strife of 1974.

Committee members paid tribute to James McGilvray, retiring director of the Christian Medical Commission, and Frank Northam, retiring executive of the Department of Finance and Central Services.

WASHINGTON

Parish Reaffirms Contract With Mrs. Cheek

In a three-hour parish meeting, members of St. Stephen and the Incarnation, Washington, D. C., recommended to the vestry, 58-16, the adoption of a resolution by which the vestry reaffirms its contract with the Rev. Alison Cheek (a member of the original Philadelphia 11) for her priestly services at \$50 per month; acknowledges the rector's authority over altar and church and recommends to the Bishop of Washington that he allow the Rev. William Wendt, rector, to invite Mrs. Cheek to celebrate there; and pledges itself, should the bishop refuse to do this, to provide a place other than the church building for Mrs. Cheek's ministration to those who desire them.

The vestry adopted the resolution, a copy of which was to have been sent immediately to the Rt. Rev. William F. Creighton.

Mrs. Cheek was in Australia at the time of the meeting.

Senior Warden Brian Bates said that the vestry action was an "advisory" one to the bishop but that it "does not depend on his acceptance of its terms."

At the parish meeting it was understood that any services conducted by Mrs. Cheek outside the church would not be at the same hour of its regular services.

One speaker asked that St. Stephen's be "returned to the community."

Another asked that consideration be given "for what the bishop, as a bishop," feels he must do, and for Fr. Wendt in meeting the bishop's terms.

Mary Elizabeth Wendt, wife of the rector, and a member of the congregation, objected to the resolution as a compromise action. "It is dishonest," she said, "to try to face both sides of the picture, when it is the bishop who has the authority."

She reminded the members that Mrs.

Cheek "is not canonically resident in this diocese and should go back to her own Diocese of Virginia (where she is not recognized as a priest) and make her peace with her bishop and the people of her diocese."

CANADA

Toronto Bars "Indiscriminate" Baptism

Baptism of infants is to be encouraged but only when parents undertake the responsibilities of spiritual leadership and cooperation with the nurture the church offers, the Rt. Rev. Lewis Garnsworthy said as he urged an end to "indiscriminate" baptism in the Diocese of Toronto.

The ruling is interpreted as a desire to make baptism a genuine act of Christian initiation rather than a social frill.

Parents who do not attend church will be asked to wait until their children are mature enough to ask for baptism themselves.

The bishop expressed doubt that sponsorship by godparents would be adequate for infant baptism.

Not all Anglicans are happy with the new measure. One woman wrote to the *Canadian Churchman* criticizing pictures of the Rt. Rev. Allan Read, Suffragan Bishop of Toronto, blessing animals in a church.

She called the action distasteful, pretentious, and sanctimonious in the light of the church's stand on baptism.

"May I presume that the parents of the doggies and pussycats are faithful members?" she asked.

LUTHERANS

Gender References — Major Study

A series of proposals for eliminating gender references in Lutheran Church of America (LCA) documents asserts that using the term "father" to describe God does not ascribe masculine characteristics to God.

A section on "a new look at the gender characteristics ascribed to God" states: "One symbol which could never be completely eliminated is the designation of God as 'father' by Jesus. Naming God 'father' does not ascribe masculine characteristics to God. What is significant about this name is not that it is masculine, but that it signifies a personal relationship."

The document further states that "we cannot alter the historical data and processes through which the Christian faith has been transmitted to us."

But it adds that "a new situation now seems to be emerging. This is evident in a greater sensitivity and a rapidly

developing consciousness regarding sexist language and a desire for equal participation by all of humanity in the opportunities and responsibilities both within and outside the church."

In calling for a comprehensive assessment of biblical terminology, the document urges a greater consciousness of "the significant role women play in both the Old and New Testaments." It also proposes that LCA members "read the scriptures again from an evangelical perspective."

It reports that "scholars have pointed out that the New Testament does not attribute a single androcentric statement or sexist story to Jesus despite the patriarchal context in which he lived. All persons — women and men, tax collectors and sinners — were called into fellowship with him. He transcends his own tradition."

ORTHODOX

"Christian Believing" Statement Criticized

The leader of the British Eastern Orthodox under the jurisdiction of the Ecumenical Patriarchate has criticized a recent statement on "Christian Believing" issued by the Church of England doctrine commission.

Archbishop Athenagoras of Thyateira said he is "puzzled by this report" because of its "disturbing ambivalence, limitations, and serious omissions."

In a letter published in the *Orthodox Herald* and reported by the *Church Times*, the archbishop suggested that the report by the 18-member Anglican commission has led to confusion and disappointment, not enlightenment.

Co-chairman of the Anglican-Orthodox dialogue team in England, he described himself as an "ardent advocate of . . . eventual unity" of the two churches.

Accompanying the common report of the Anglican commission are eight individual essays. The report suggested that many past ideas about the substance of Christian belief are "mistaken."

The scriptures, the report said, "even across astonishingly wide gulfs of time and culture, succeed in speaking to the minds and hearts of a great variety of people," though, it added, some New Testament writers "denounced error with a violence of language that verged at times on the frenzied or the obscene."

The Anglican report also suggests that the Christian creeds be "exposed to the acids of skepticism."

"Traditional orthodoxy becomes wooden unless it is constantly questioned," it added. "It is all too easy to construe creeds as qualifying tests to be

signed on the dotted lines as a condition of entry into the church."

In the same *Church Times* report, the Rt. Rev. John Habgood criticized press reports about the statement. "The mass media feed on over-simplification," he said.

He praised commission members for refusing to "bow to the popular demand for unambiguous and infallible guidance" and for showing "a rare subtlety and balance in tackling some of the deepest differences which divide theologians."

CHURCH OF ENGLAND

3-Year Losses Reported

Baptisms, confirmations and Easter communions all declined in the period 1970-73, the latest figures available, according to the *1976 Church of England Year Book*.

Infant baptisms fell from 347,000 to 298,000, and confirmations from 113,000 to 100,000.

Easter communions were down from 1,814,000 to 1,684,000 though Christmas communions increased by 1.8%

The figure for "persons usually attending Sunday services" fell from 1,559,000 to 1,410,000.

The preface of the *Year Book*, which is traditionally written anonymously, makes a call for members of the General Synod to take a sabbatical year. The article leaves little doubt that the writer is disenchanted with many aspects of the synodical government of the church.

Describing the first five years of the synod as "competent and useful," the preface then suggests that much church business is introspective and demands a disproportionate expenditure of time from already hard pressed clergy and laity.

A sabbatical, defined in the preface as a year devoted to God, would release synod members, committees, and working parties, and office staff for "prayer, the shared life in the Spirit, lay education, and training for the ministry and mission for the salvation of souls and the redemption of society."

MARYLAND

Objections to Autopsies Spur Policy Statement

Unless there is a "compelling reason," Maryland medical examiners will not perform autopsies on bodies of those whose families object on religious grounds.

With that public announcement, Theodore Levin, an Orthodox Jew who is a member of the state legislature,

Continued on page 12

BRIEFLY...

Suffragan Bishop Sydney Walter Wade of Capetown, leader in promoting relationships between the Anglican Church and South Africa's largest Dutch Reformed Church, the Nederduitse Gereformeerde Kerk, has died at the age of 66. Among his many accomplishments were Afrikaans translations of the Book of Common Prayer and hymns.

The Unification Church founded by the Rev. Sun Myong Moon has announced that a nationwide "Bicentennial God Bless America Festival" will be launched with a rally June 1, in Yankee Stadium (rental fee, \$75,000). Following a performance in every state, the closing rally will be held in Washington, D.C. Mr. Moon will speak at the New York event which, a spokesman said, will draw 60,000-65,000 people.

Omer Westendorf, compiler of the Peoples Mass Book, the first post-Vatican II Roman Catholic hymn book, and Robert Kreutz of Golden, Colo., composer of many published works, were winners of the official hymn contest of the forthcoming 41st Eucharistic Congress Aug. 1-8 in Philadelphia, with their effort, "Gift of Finest Wheat." Some 200 hymns were submitted for consideration.

Dr. Alan Coates Boquet, 91, a distinguished historian of the Church of England, has died. He was vicar of All Saints, Cambridge, from 1922-45. A third edition of his *Lectionary of Christian Prose* appeared in 1965 and his *Comparative Religions* was issued in an eighth edition in 1973.

The newly created post of Chaplain for the Air Directorate of the National Guard Bureau has been accepted by Chap. (Col.) Bruche H. Cooke, 52, a non-stipendiary priest of the Diocese of Iowa. As chief of chaplains for the Air National Guard, he will be responsible for coordinating the work of 104 ANG chaplains and 89 chapel managers (enlisted chaplains' assistants) in their ministry to some 93,000 men and women.

Lee Oo-Chung, president of Korean Church Women United, was arrested following an ecumenical mass celebrat-

ing Korean Independence Day. She had recently resigned as professor of Christian ethics at Seoul Women's College. According to the National Council of Churches, she had been pressured by the South Korean Ministry of Education to stop her work with the Church Women and her human rights efforts. She had been detained by civil authorities on three previous occasions but never before arrested.

The Church of Jesus Christ of Latterday Saints (Mormons) has issued 4,500 copies of a nonsectarian filmstrip on abortion. Entitled *Very Much Alive*, the film acknowledges that there are problems in life but that "no problem is so great it can't be overcome." "When it comes right down to it," the film says, "the real reasons for most abortions are immorality, embarrassment, inconvenience, or selfishness. Wouldn't a better answer be adoption?"

Canon C. Rankin Barnes, 85, former secretary of the House of Deputies and secretary of General Convention from 1947-61, died March 26, in San Diego. He was rector emeritus of St. Paul's, San Diego, where he had succeeded his father as rector in 1936. Since retiring, Canon Barnes had lectured at Bloy House and conducted services at numerous military bases. Survivors include his widow, Katherine.

Emmanuel Church, Anacostia, a suburb of Washington, D.C., received extensive damage to chancel, nave, and side chapel in a fire set by unknown arsonists. Dating from 1870, it was once a thriving parish. A changing neighborhood and economic factors have reduced the membership to 100 communicants. Fr. Kenneth Truelove, rector of Emmanuel since 1974, has given impetus to the parish to branch out in new directions. The future looked brighter. Then the fire. Just now that future appears to be bleak.

Roman Catholic Archbishop Philip F. Pocock of Toronto has withdrawn seven charities from the United Way campaign because Planned Parenthood (20% of its work is abortion advice and 80% is birth control advice) has become a member of the United Community Fund. If the agency were expelled from the fund, the prelate told reporters, it would leave the door open for the charities to return, or if it dropped the abortion counseling the Council of Catholic Charities could live with Planned Parenthood.

CHRISTIAN COMMUNAL LIVING

By LESLIE P. FAIRFIELD

One of the signs of renewed vitality in American Christianity today is the emergence of new "intentional communities" or communal expressions of Christian faith and life. Within the Episcopal Church, household communities such as "The Mustard Tree" in California have a powerful ministry to migratory youth, and whole parishes like the Church of the Redeemer in Houston have shown that the communal life-style can be integrated with the traditional parochial structure. It is perfectly obvious, however, that Christian communes represent a radical deviation from the prevailing pattern of Christianity in America, in which for the average layman at least the parish church represents more a Sunday filling-station than the focus of his everyday life.

It appears at first sight, on the other hand, that today's Christian communes have much in common with the communal movement in the secular counter-culture. With the tendency (increasingly pronounced since about 1968) of young political radicals to turn inward and away from attacking the System head-on, communes have become more and more important as expressions of youthful idealism. A N.Y. *Times* survey in 1970 identified more than 2000 communes in the United States. Some are utopian, with specific blueprints for the alternative society in mind. Some are anarchist, with an explicit abhorrence of *any* blueprints. But all in one way or another represent ways of coping with a

post-industrial American society which many see as depersonalizing, superficial and aimless. In one way or another, most communes in the counter-culture choose to focus on relationships rather than achievements, on people rather than things. They hold out to the modern American "modular man" the hope of escaping from his glass cage, and of contacting other human beings on an intimate level. Some form of economic interdependence — often total pooling of goods and incomes — is of psychological as well as practical value here, as it both expresses and reinforces the intertwining of lives that lonely people long for. So clearly, communes in American society of the 1970s are one response to a gnawing malaise that many affluent but empty people feel — ways of surviving in an environment that produces anxiety and a sense of drift.

It would be very tempting to view Christian communes simply as part of this broader counter-culture movement, or as ripples on the surface of American Christianity caused by forces outside the church. How easy to dismiss Christian communards as a bunch of holy hippies. From this point of view, it would be logical to expect today's Christian communes to wax and wane along with the communal movement in the secular counter-culture at large. Should the environment alter which provokes people's withdrawal into communes — so this line of thought goes — it would make sense to expect Christian communes likewise to change or to disappear. All of which would suggest that communal living is an eccentric or aberrant strand in Christianity, not a normal (and certainly not *the* normal)

expression of Christian life for the laity.

As a matter of fact, this way of looking at Christian communal living misses an important point. If it were true that the Christian commune is merely a response to a certain type of society, then presumably there ought to be major similarities between those societies which have produced Christian communal movements in the past. For manifestly there have been many communitarian groups in the 1900 years of the church's history — the monks of St. Benedict, the Franciscan friars, and the Anabaptists during the Reformation, to name only a few. Did these communal movements emerge in comparable environments? Were these plants the products of similar soil? Absolutely not. There is no common thread that runs throughout the societies which have given birth to the major waves of Christian communitarian living. This should be enough to put us on guard against any kind of environmental determinism here. A brief look at the history of Christian communalism does in fact show how widely in each case the surrounding environments have differed.

The Jerusalem church in the apostolic age was naturally the fountainhead of Christian communitarian life. Although it is clear from the story of Ananias and Sapphira that the pooling of goods was completely voluntary and not a mandatory entrance fee in the Jerusalem church, it is clear that in economic matters (as in all others) the apostolic community was thoroughly interdependent. This was the model to which all later Christian communitarian movements would appeal. Scholars debate whether the economic arrangements of the Jerusalem church were perpetuated in the churches which Paul and others founded throughout the eastern Mediterranean. But whether or not the Christian groups of the first century actually held all their goods in common (and there is evidence that some did) the enormous amount of charity which these communities dispensed shows that the early Christians did feel accountable to their elders for their property and their incomes. "How the Christians love each other" Even hostile pagan critics had to admit that the poor, the widows and orphans among the Christians were cared for as part of one family, and that there was love and concern to spare for sheep still outside the fold.

This quality of communal caring won acceptance for the church, in the crowded cities of the Roman Empire. Here was an environment in which the little man felt helpless and lost. Torn loose by war, famine and unemployment from the family ties of

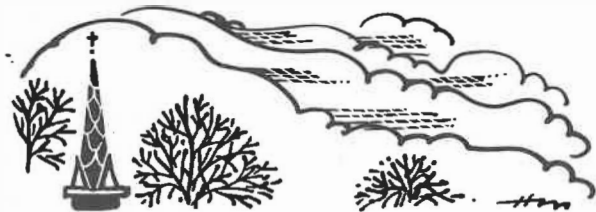
Continued on page 14

Leslie P. Fairfield is an assistant professor of history at Purdue University, West Lafayette, Ind.

EDITORIALS

Christian Counsel to Sexually Troubled

We have not seen the full text of a pastoral letter dated February 11 and addressed to the people within his jurisdiction by the Most Rev. Francis J. Mugavero, Roman Catholic Bishop of Brooklyn, but the excerpts from it which



we have seen move us to thank and commend him for what he said, and to share his thoroughly Christian counsel with our readers.

The subject of the letter is "Sexuality — God's gift." In it, the bishop specifically adverts to the Vatican's recent *Declaration on Certain Questions Concerning Sexual Ethics*.

The Jesuit publication *America* (March 6), editorially commenting on Bishop Mugavero's letter, rightly says that it is "replete with sympathy and good sense" in what it has to say about homosexuals. The bishop states his conviction that we must "explore ways to secure the legitimate rights of all our citizens, regardless of sexual orientation."

Perhaps it was that statement that moved a local newspaper to call the letter a "backing of homosexual rights." In a sense — if by "homosexual rights" is meant civil rights, and the right to be accepted as a human being made in the divine image — that description of the letter is correct; but it is misleading, because the bishop had much more to say in it than simply that homosexuals have such rights.

One of his refreshingly positive counsels is addressed to homosexuals themselves. He urges them to avoid identifying their personhood with their orientation: "They are so much more as persons than this single aspect of their personality." We want to emphasize that, for it is a truth of the matter we have increasingly felt as we have listened to our homosexual brothers and sisters telling us about themselves. It is indeed understandable, even inevitable, that anybody whose personal characteristics make him a member of a rejected minority will tend, as he asserts his right to be accepted as a person, to say something that can only sound to others like "I am a human being equal to you *because* I am this particular way." Neither homosexuality nor heterosexuality, nor maleness nor femaleness, nor blackness nor whiteness, is the touchstone or the test or the sign of anybody's per-

sonhood, and the sooner we all quit making-as-if it were so the sooner we shall be able to meet one another freely and naturally as brothers and sisters full-fledged, free, and equal.

Bishop Mugavero concludes his pastoral letter with this splendidly Christian message, which perhaps many or all of us should try with God's help to make our own attitude:

"To those whose homosexual orientation is causing them pain and confusion; to the widowed and to the adolescent encountering sexual needs; to those separated from their spouses by circumstances or by divorce — to all of you we pledge our willingness to help you bear your burdens, to try to find new ways to communicate the truth of Christ because we believe it will make you free. We respect you in your struggle."

Amen

Prayer and Politics in Church

We recently reported the election of a bishop and we baldly stated that he "defeated seven other candidates." A reader has taken us sharply to task for using such language. We deserve it, and our face is red. That is the way we got our report from the scene of the action, but we should have edited that crudity out, and we failed to catch it.

The bishop-elect is a man we know and admire, and without knowing the other nominees we have no trouble believing that his choice was brought about by the working of the Holy Spirit — through the human process of election.

If our belief in God's superintendence of such elections is sound it follows that God chooses to work through our politics. He must trust his human agents who do the electing to seek his will above their own, and faithfully to serve and fulfill it. We may fail to do that. Undoubtedly we often do. But that is the way God chooses bishops — through us.

So an episcopal election is a human event even when it is done as God wills and directs; but we do the man elected — and also those not elected, and those who do the electing — less than justice when we say that he "defeated" other "candidates." Hereafter we shall be doubly careful to avoid the use of such language.

It would be well for all of us to avoid thinking in such terms. For the more we see it as a matter of a successful candidate defeating his rivals the less we shall see it as a commission from God to seek the man of God's choice and then to elect him as our acceptance of the bishop God has given to us. An episcopal election should be politics begun, continued, and ended in prayer; nothing more, nothing less, nothing other. It is not meant to be a contest in which any man defeats anybody else.

BOOKS

Voices and Valor

A WOMAN CALLED MOSES. By Marcy Heidish. Houghton Mifflin. Pp. 308. \$9.95.

The stiff, awkward bluntness of the title, *A Woman Called Moses* speaks truly of its subject, Harriet Tubman, and to a lesser degree of Marcy Heidish's novel about her. The historical Harriet Tubman, a Negro slave, escaped from her master in 1849, traveled by the Underground Railroad to the free state of Pennsylvania. She discovered a vocation as a guide or "conductor" of escaping slaves through the chain of safe-houses that constituted the "Railroad" and in the decade before the Civil War made 19 raids, leading over 300 slaves to freedom, to Canada after the Fugitive Slave Act.

From these encyclopedia details and the available sources, Ms. Heidish has written a first-person narrative in Harriet Tubman's voice. The voice is in many ways the most successful component of the novel. It is an expressive compound of idiom, and unlearned

nerve, her experience drawing her to her expression of it. This Harriet is practical, having just enough imagination to picture herself free and an abundance of determination to bring it about.

Harriet is valiant and obstinate, enduring years of stubborn farm labor that leave her as strong as a man. Her life is guided by voices in her head



which she, like Joan of Arc, is convinced come from God. A prophetic strain in the voices is intensified after she suffers a brutal blow from an overseer that results in lifelong recurrent sleeping fits. So dominant is her urge to achieve freedom and extend it to her people that all other characters of the novel are vivid in Harriet's narration solely to the extent that they intensify it either by encouragement or, more often, by obstruction.

The major shortcoming in the novel is that Ms. Heidish does not make full use of her novelist's freedom to explore

Harriet's mind. There is no attempt made to portray her voices and little to show her prophetic awareness, let alone to suggest what made her mind susceptible to such phenomena. This is puzzling because the book has sensitive off-hand descriptions of the mysticism of Nat Turner and John Brown. For a book engrossed by a single mind, frequently describing violent adventure, there is a curious reticence, a sense of decorum or agnosticism, the author declining her duty to speculate. But Harriet Tubman's career is little-known, and in remedying that *A Woman Called Moses* serves its heroine honorably.

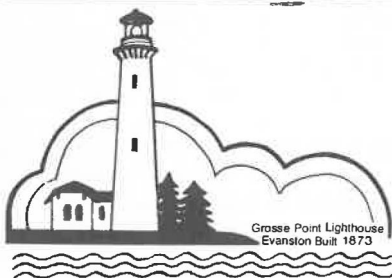
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Books Received

CHURCH AND STATE, Ed. Philip B. Kurland. Essays by legal scholars on the Supreme Court and the First Amendment *re* religion. University of Chicago Press. Pp. 272. \$4.00 paper.

MYSTERY AND MEANING, Douglas A. Fox. An attempt at a new approach to religion by way of "personal logic." Westminster Press. Pp. 185. \$4.95 paper.

THE QUALITY OF DEATH, ed. Michael J. Walsh and others. Experts discuss pain control, killing and letting die, pastoral care of the dying, other related subjects. Templegate Publishers, Springfield, Ill. Pp. 116. \$2.95 paper.



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NEWS

Continued from page 8

said he would amend a bill he is sponsoring so that authority for making decisions on autopsies would be retained in the medical examiner's office.

Before being amended, the bill would have given state circuit court judges power to decide about autopsies in cases where there are religious objections.

Mr. Levin's bill was introduced following a disputed autopsy on the body of a teenage Orthodox Jew, whose family had lost a court suit to prevent it. The autopsy revealed that the boy had died from natural causes.

The state medical examiner said autopsies are often needed for public health reasons and that those performed on people who die for no obvious reason—as in the case of the Silver Spring youth—have revealed recent cases of fatal polio, and highly contagious meningitis in Maryland.

Jews who oppose autopsies base their position on interpretations of Scripture and Talmud. Deuteronomy 21:22-23 is seen as teaching that burial of any dead person should take place quickly, and that all the parts of a body should be buried together.

The time necessary for an autopsy and the procedures it needs would violate these considerations.

Some Jews who oppose autopsies would make limited exception if it seems likely that an autopsy would help save another life immediately. However, general considerations of "public health" are not considered sufficient to overrule the opposition.

CENTRAL NEW YORK

Sex Discrimination Charge Filed Against Bishop

The Rev. Betty Bone Schiess of the Diocese of Central New York and a member of the Philadelphia 11 has asked a federal commission to rule that her bishop is guilty of sex discrimination for refusing her a license to function as a priest.

The attorney for Mrs. Schiess has filed a memo with the U.S. Equal Employment Opportunity Commission urging the EEOC to investigate the case.

The memo argues that because nothing in Episcopal Church law forbids female priests, the bishop has no right to refuse to approve her employment as a priest in the diocese.

In her complaint, Mrs. Schiess says the Rt. Rev. Ned Cole, Bishop of Central New York, must respect civil law against sex discrimination unless he "and his fellow bishops are prepared

to allege that the exclusion of women is a tenet of the faith of the Episcopal Church."

She also says that Bishop Cole "does not dispute that there is no doctrine or tenet of faith of the Episcopal Church which prohibits the ordination of women as priests."

Mrs. Schiess, who celebrates "whenever and wherever I'm asked to do so," expressed the hope that EEOC acts before General Convention makes a decision on the ordination of women. But the convention's decision, one way or the other, she said, "doesn't mean that much to me."

INDIANS

Naming Ceremony Held in Roman Catholic Church

An ancient American Indian naming ceremony, including a prayer to the Great Spirit, dancing, and the smoking of the peace pipe, was conducted for a one-month-old member of the Wampanoag Tribe in the Roman Catholic Chapel of Our Saviour, Brockton, Mass.

"It was touching seeing these Indians beating drums with a crucifix above them and four Franciscans observing," said Frank Mazzaglia, a consultant to the Algonquin Indian Association, an organization of 24 tribes.

A member of the chapel staff said the friars "welcome and respect this sharing of an esteemed cultural heritage and tradition . . . The undeniably religious foundation of the traditional Indian culture which the Algonquin Association is preserving ought to be strengthened and supported."

The ceremony, arranged by the Rev. William Lewis, S. A., as an ecumenical experience, was the christening or naming of Philip (Meka) Wixon, son of Clarence (Chief Red Blanket) and Carol Ann (White Frost) Wixon of Brockton.

Symbolically smoking the pipe in all four directions, the medicine man turned finally to the west, saying it is "the place of the setting sun where the day will fade, as we know life must fade and we will return to the Great Spirit. We will travel the road of souls to the Great Spirit Chief."

Fr. Lewis said that both the primitive Indian and Christian religions share a "communion with nature, with God, and with one's humanity. This is the poetry of religion, open-ended and ambiguous."

In recognizing the dignity of the American Indian culture, he said, "we applaud the hope and promise that the sublimity of a culture, now on the wane, can motivate us to explore the optional lifestyles within the grasp of modern humanity."

AS OTHERS SEE IT

These brief comments are written as a response to two things: an extremely satisfying experience at Trinity Institute, and the reporting of the same in TLC [Feb. 15]. With John Allin in America and Donald Coggan in England, the old Ecclesia Anglicana may well continue to have her troubles on both sides of the Atlantic, but the future is bright indeed if the people of God respond to the leadership of these men.

And yet it was the appearance of Bishop Gartner from the Lutheran tradition which inspires the remarks I wish to share. The reporter is quite right when he says that the Church of England and the Church of Sweden enjoy a measure of inter-communion, but that this is not so for the Episcopal Church in the USA and the American Lutheran Church. I would plead that we begin taking steps in this direction as a top priority in our ecumenical endeavors. COCU is dead and few lament it. We continue to make good progress in Anglican-Roman Catholic dialogue for which many of us rejoice — but at the local level in most communities we still have far to go.

Is it not sad that our most natural allies — the Lutherans — are so often overlooked in our outreach? Most Anglicans know a bit of the catholic heritage of the Church of Sweden — but very few Episcopalians know the extent of the catholic revival in the Lutheran

Church in America. There are *two* churches which seek to be bifocal in America — it is to be hoped that we are one — the other is the Lutheran tradition.

Lutherans resent it when we do to them what Rome used to do to us — lump them together with “all other Protestants.” Contemporary Lutheranism seeks very much to express the fullness of an “evangelical - Catholic” heritage, and to stress *both* the sacrament of the word and the sacrament of the altar. In many places they have maintained the balance better than we.

A little known document, the Lutheran/Episcopal dialogue, published by Forward in 1973, said very clearly that both churches have sought to preserve the apostolic faith — we through the continuity of the ministry, Lutherans through fidelity to the apostolic message. And, when you consider how Anglicans have a tendency to blow with “every wind of doctrine,” they may well have succeeded better than we. Further, they are not hostile to episcopacy. Many Lutherans would be glad to receive the historic episcopate into their system, probably from their brethren in Sweden, *so long as* it is not a denial of the reality of the ministry they already have.

We here in Lewisburg, a stronghold of Lutheranism (Central Pennsylvania is their largest synod) and where the Episcopal Church is small but strong,

have put many of the principles of the Lutheran/Episcopal dialogue into practice for some years now, and are all the richer for it. We still do not, in the words of your reporter, con-celebrate the sacrament together as clergy — we feel we must await church approval for that. But we share services together several times a year. This will be the fourth time we (two Lutheran and one Episcopal congregation) will have done the great vigil of Easter together. This year we celebrated Epiphany together, followed by an old-fashioned “burning of the greens” party. Other occasions have been on Ascension Day—all critically important holy days we have in common, yet, alas, times when our separate congregations might be small. Together, the services have been splendid. The host priest or pastor is always the sole celebrant, others being present as guests when it comes to presiding at the eucharist. But the preaching, and praying, and fellowship are in common.

We frequently compare notes on our Sunday use of the common eucharistic lectionary. We have sponsored a Vietnamese refugee family together. Our Lenten programs, on different nights, are open to all three congregations.

This then, is a plea to my fellow Episcopalians to make ecumenical encounter with Lutherans a top priority. Neither they nor we seem to be interested in super-church merger. But inter-communion between us should come soon. There *are* other evangelical-catholics around.

(The Rev.) J. ROBERT ZIMMERMAN
St. Andrew's Church
Lewisburg, Pa.

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September 11-23, 1976

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LIVING

Continued from page 9

the peasant village, the city dweller of the Roman Empire felt adrift in a vast world over which he had no control. Far above him, the Emperor and his family controlled politics, warfare and taxation. Often hundreds of miles away, bad weather and drought threatened the crops on which he depended for bread, wine and oil. The overcrowded cities themselves were infested with plague and disease. It is no wonder that in the absence of reassuring family bonds or political ties, the early Christian communities offered a new sort of family which many anxious people needed. "The body of Christ" was no cliché in this environment of rootlessness and *anomie*.

But as the early church won converts, it also became fashionable. In the early fourth century the emperor Constantine declared Christianity legal, allowing the church to come up out of the catacombs into the light of respectability. With the influx of new converts that followed the emperor's conversion in 312, the church lost much of its zeal and much of its communitarian spirit. Worship became a public spectacle, not the intimate eucharistic meal of a close-knit Christian family. Many believers longed for the quality of life that the church was losing, but increasingly they had to seek it outside the structure of the ordinary Christian's daily life - in fact, to seek it in the wilderness and the desert. At first in the third century the life of the hermit-monk had been a rejection of all society, Christian and pagan—a flight from the cesspool of Roman city life. In the wastes of Egypt and Syria solitary men and women had pursued their lonely calling to give up everything for God. In the age of Constantine, their rejection of society widened to include the worldly state-church itself.

Second Wave

Gradually in the desert groups of hermits coalesced, and the wilderness became the scene for the second wave of Christian communitarian activity. It was St. Benedict, an Italian monk in the sixth century, who built a pattern for the rural Christian commune which could survive the restless sea of barbarian Europe and which populated the West with hundreds of tiny Christian communities. The monks and nuns of St. Benedict lived in a world which little resembled the now-defunct Roman Cities. The barbarian West of the sixth and seventh centuries was a society of small peasant villages, where horizons were narrow and family ties were close-knit. People were troubled not so much by the absence of com-

munal relationships as by the stifling burden of relationships that were bad — especially clan loyalties with the constant turmoil of blood feuds which they entailed. Perhaps this helps explain why the monks and nuns felt that joining God's family meant they must give up their human kinship by vowing celibacy, thereby renouncing any part in building the family tree. In any case, the world of the first Benedictine communities — rural narrow violent and family-ridden — had scarcely any problems in common with the environment of the apostolic church.

Growth and Expansion

But Europe survived the dark centuries of violence which followed the collapse of the Roman Empire, and by the 12th century had entered upon a phase of population growth, pacification and economic expansion. Towns grew, especially in northern Italy and the Rhineland, as craftsmen and merchants gathered to provide the clothing, food and tools which a growing society demanded. But the rural church of the Benedictine age found the new townsmen bewildering and often downright obnoxious. Through centuries of pious donations, the monasteries and bishoprics of the countryside had grown rich in land — and in primitive Europe, land was wealth. Despite sporadic reform movements, too often the monasteries and convents were now cozy retirement homes for surplus nobility, rather than models of zealous Christian community. Likewise the devotional life of the monasteries conformed to the peasant world which they inhabited—habitual and monotonous, a cycle of worship geared to the turning seasons. Now in the 12th century the artisans and merchants of Europe's bustling (if tiny) towns were restless and dissatisfied with the old church. Hard-nosed and often literate, they asked leading questions about the church's inherited wealth. Why didn't the lordly bishops and abbots take the New Testament seriously? Didn't the Book of Acts say that in the Jerusalem church rich and poor had held their property in common? The townsmen of Italy and the Rhineland were notoriously avaricious and competitive, but they knew that for every winner in the fight for survival in the towns, there were ten losers who starved in the doorways. On the whole, they thought that the church ought to identify with the have-nots, rather than their wealthy masters. They thought that the church should be a servant community, preaching the good news to the poor and answering the restless townspeople's needs for a more personal Christian piety.

By and large the landed church failed miserably in these new towns.

Wealth, habit and self-interest were too strong. And so a third wave of Christian communitarian activity grew up in the European towns of the 12th and 13th centuries, always on the fringe of the established church and often harshly persecuted. Among these groups were the Waldensians of south-eastern France, the *Humiliati* of the north Italian towns, and above all the friars who gathered around St. Francis of Assisi. Whereas the monks and nuns had been stationary and introspective, committed for life to one specific location, these new movements emphasized mobility — the freedom to go where the urban poor were, to wash their feet and preach to them the good news. Economic arrangements varied. The *Humiliati* at one stage included whole families and practiced total community of goods. The early Franciscans gave up all property, private and communal, and merely pooled what their begging brought in. All these new movements made poverty a central concern, stressing this feature of the early church. Most tended also to stress celibacy as desirable; in the new European towns family loyalties were still a threat to the new relationships in the kingdom of God. Apart from this strand of continuity with the Europe of St. Benedict, however, the environment in which St. Francis grew up was completely different. It was a world of small towns, of trade, guilds and family workshops — vastly more sophisticated and mobile than the older peasant villages, yet far more intimate and closely knit than the huge cities of the Roman Empire. The third wave of Christian communitarian activity grew from its own distinctive environment.

The Anabaptists

The fourth wave likewise sprang from its own peculiar soil. This was the Anabaptist movement, born in the world of the Reformation. The urge to pool their economic resources was one expression of these radical reformers' desire to restore New Testament Christianity completely. The Anabaptists rejected vehemently the idea of a territorial or state church, and saw as their mission the revival of the small, gathered (and frequently persecuted) church of the saints. Reacting against the abuses of the pre-Reformation monasteries, the Anabaptists joined the more conservative reformers like Luther in denouncing celibacy and the idea that it represented an inside track to heaven. So the Anabaptists' communities were theologically committed to including whole families. There were several prominent groups of these radical reformers, such as the Swiss and South German Brethren and the Dutch Mennonites. But the most

radically communitarian were the followers of Jakob Hutter, the Austrian hatmaker-prophet. Beginning in the 1530s the Hutterites founded rural communities throughout Europe in which the brothers and sisters shared not only their incomes, but the very fields and tools with which they earned their living. Seen as a threat to the value system of the "haves" in Europe, the Hutterites were savagely hunted down and drowned or often burned. But their commitment to the vision of apostolic, communitarian Christianity gave them the staying power to survive and to flourish, as they have done down to the present day.

Mixed Environment

The environment in which the Anabaptists first emerged was a mixed and varied one. Some were university trained scholars; others had been wealthy Rhineland merchants; still more were poor craftsmen and peasants. The world of these Anabaptist communitarians saw considerable social mobility, a result of population growth, unemployment and inflation. In this respect their age had features in common with the era of St. Francis, and differed from the times of St. Benedict and of the early church. On the other hand the doubt and confusion caused by the Reformation scarcely had any precedent save perhaps the anxiety rampant in the world of the early church. The peculiar interaction of doubt and restlessness with persistent small-town stability in 16th century Europe meant that the Anabaptists wave of Christian communalism had its own distinctive soil to grow in.

Present day Christian communes obviously spring from an unprecedented environment too — affluence, technology, mass education and all that they entail. The fact that all these waves of Christian interest in communal life have emerged in such different societies makes one wonder if they really have been simply reactions. Is Christian communal living merely a response to certain social stimuli? Does it fade away when the stimuli disappear? Is the current wave of interest just a spin-off from the secular counter-culture? The fact that Christian communitarian groups have spread in such widely different societies—and have lasted and flourished — suggest that there is something more than reaction going on. Could it be that Christian communalism represents a goal to be realized in any setting, not just a response to one kind of sick society? The history of communitarian movements in the church indicates that the life-style of the Jerusalem church may well be a perennial goal to which God is calling his people.

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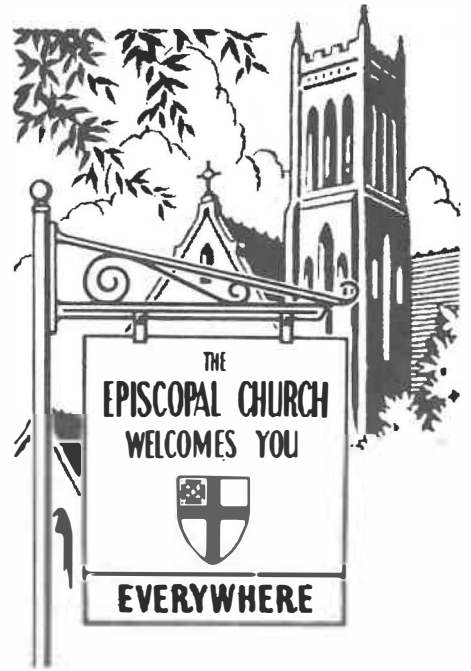
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Sun 7:30, 9:25, 11

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Charismatic.

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HC

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ST. MARY OF THE ANGELS 4510 Finley Ave.
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Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

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child care. Wed 11:30 HC

WASHINGTON, D.C.

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Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

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& Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8, EP Mon,
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Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
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NEW YORK, N.Y. (CONT'D.)

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