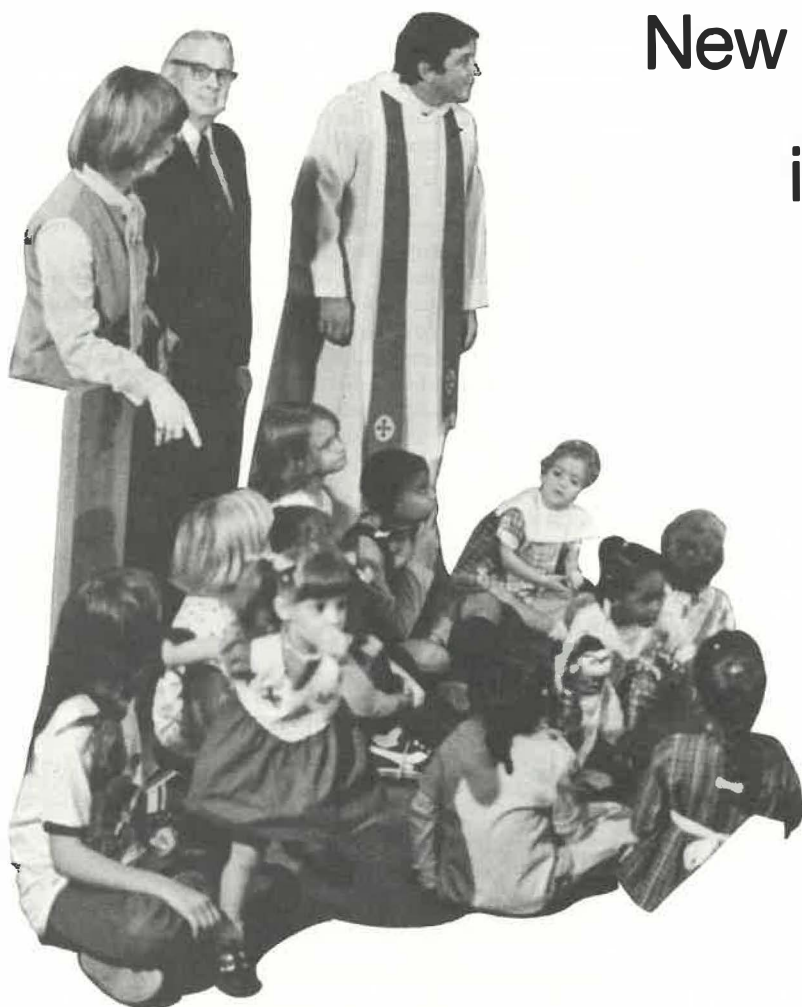


THE LIVING CHURCH

New Life in a City Parish

● page 10



The Rev. Joe Morris Doss, rector of Grace Church, New Orleans, La.: An effective program for young and old alike [see p. 10].

The First Article

The events of human life are strangely complex. They do not simply happen in an instant. Any important decision, any course of affairs, any significant occurrence, has behind it earlier developments, preliminary steps, and preparatory actions. Similarly, the consequences and results, and a variety of sequels, stretch out into time afterward.

The stories at the beginning of the Bible, told as they are in rather brief and sometimes severe terms, recognize this. This is very evident in the third chapter of Genesis, in what is familiar to us as the story of the Fall. First, the serpent persuades Eve to eat the forbidden fruit and then she persuades her husband, and then, after he has eaten, the consequences of disobedience are pronounced by God and their practical effects are later experienced.

The writers of the New Testament see this story being reversed. It is the good purposes of God which lead to the incarnation of our Lord and his works of redemption which bear subsequent fruit in our lives. A key passage for this line of thought is the fifth chapter of St. Paul's Epistle to the Romans. Adam, says verse 14, is "a figure of him that was to come." Why? Because Adam was the primal, archetypal figure of humanity. In biblical thinking, he represented the whole of humanity ("the whole human running race," as Corita Kent has called it) which was to be descended from him. Centuries later, it would be Jesus Christ, who would become the primal, archetypal figure of humanity. Verse 19 says:

For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

But prior to the disobedience of the "one man," Adam, was the faithfulness of Eve, tempted by the serpent. Even so, prior to "the obedience of the one" was the faithfulness of Mary, inspired by the Holy Ghost. Although our salvation was uniquely accomplished by Jesus Christ, it is a many-layered event, involving many other people in many ways. The

motherhood of Mary is a part of it very much in the Christian consciousness as we approach Christmas, and it becomes the explicit theme of this last Sunday of Advent in the new three year Lectionary.

St. Paul was the first writer, so far as we know, to compare explicitly the story of creation with that of redemption. The close relation between creation and redemption was also alluded to by other biblical writers. A century later still, it was taken up at length by St. Irenaeus of Lyons whose thought has inspired many subsequent Christian thinkers and who remains the inspiration of much characteristically Anglican theology. For Irenaeus, the interpenetration of creation and redemption is the key to the whole Christian outlook. It is because God really did make this world and make us in his image, that God the Son could

enter the world in human form. We had been so formed in the first place that the Lord might come among us, and be one of us. Jesus, brought into the world by Mary, undid what was done by disobedient Adam and Eve, so that the heirs of redemption, the children of the new birth, might experience a new creation, the renewal of all things. For some of us, this remains one of the most exciting things about the Gospel—the discovery that creation is made new, and can be experienced and re-experienced in new terms.

Eve was created to be the queen of the world. Like all things human, this queenship has been blurred, tarnished, hidden, distorted, misunderstood, misapplied, confused. In a wonderfully unexpected way, it emerged into light in a humble young woman in an obscure corner of the Roman Empire. H.B.P.

Eden

Put aside the fables
of forbidden fruit
of cunning serpent
of lace-trimmed figleaf suit.

Take a good long hard look at Man
once proud possessor of paradise
expert in ecology
genius in theology
trapped in his contemptuous morass
morally warped, beastly crass
fleeing in fear, conscience-pressed
crawling, begging refuge, rest.

Take a good long hard look at God
standing resolutely deep in chaos
Creator of the Spread
Mentor of the Head
reaching through the scoring thorns
grasping firm the deadly horns
of doubt, dilemma, dire despair
Eden's burden bold to bear.

Ray Holder

The Living Church

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CALENDAR

December

- 18. Advent 4
- 21. St. Thomas the Apostle
- 25. Nativity of Our Lord — Christmas Day
- 26. St. Stephen
- 27. St. John the Apostle
- 28. The Holy Innocents

January

- 1. The Holy Name of Our Lord Jesus Christ/The Circumcision

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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LETTERS

Cost of Meetings

There is continuing and mounting criticism throughout the church that important meetings have to be held in secular and "plush" places with prohibitive costs for food and room, which are a great burden to those for whom these things do not come free.

More especially, too, the protest is mounting against the excessive use of

alcohol (to support the solemn work of the church). We cannot even have a parish anniversary or party without a "Happy Hour" for which the bill at the bar is frequently nearly \$1,000.

If we were to get a frank (postmortem) expression from hotel employees at a General Convention we would be greatly shocked by the comments of how these Episcopalians (especially the clergy) drink. There are many current jokes that should shame us deeply.

Why can we not have our conventions and other meetings in our church colleges and larger seminaries—live in the dorms, eat modest food in the refectories,

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and ask that the *social* use of alcohol be willingly given up. It would be a tremendous witness, and what a great boost this could be for our colleges and schools (in so many ways) as well as lead us forward in this important area of our ministry.

Our Presiding Bishop has spoken on this. We ask him to keep on talking—and *louder*—until we listen and heed.

(The Rt. Rev.) WALLACE E. CONKLING
Retired Bishop of Chicago
Jensen Beach, Fla.

Christians in China

Dr. O.J. Caldwell ["Church Education and the World Community" TLC, Oct. 23] may have studied in a Buddhist monastery but the opening paragraph of his article sounds more like a paraphrase from the Analects of Confucius Book II chapter four. Toward the end of his succinct history of the progress of Christianity in China he seems to imply that the Gospel was preached there continuously from the seventh to the 20th century, when he writes "the first known native Chinese bishop was not consecrated until the 1930s." (Why *native* in front of Chinese? Is there a difference?) The Nestorians were there from 631-845 when they were forced to renounce their vows. Later in the 13th and 14th centuries under the Mongols they were again in China, but were persecuted when the Mings took over. During the latter period John of Monte Corvino and other Roman Catholic missionaries arrived but later had to retire. It was the 16th century before the Jesuits arrived but by the 18th they had to leave. The Anglicans who entered China in 1844 consecrated their first bishop in the 1920s.

One further comment is on the poem by Joan Kaneshige on Amos in the same number. I hope what the first stanza states is not the official teaching of St. Andrew's Priory School. For example, one verse states:

"Common people wear clothes of rags and eat food—food your diet wouldn't even allow. . . ."

That might have applied to pre 1950, but I am sure that the present government, aside from other faults, has corrected this way of life. They were attempting to make the change when we left as early as the summer of 1950.

(The Rev.) CLAUDE L. PICKENS, JR.
Annisquam, Mass.

Reporting Both Sides

Please let me explain why I am renewing my subscription.

I have been an Episcopalian since I was three months old. In the interim I have worked for my church as Sunday school teacher, both junior and senior, in adult fellowships, and women's auxiliary. I am now 64 years old and must, in this diocese, leave the church and be-

come a member of the "Anglican Church of North America." It is a *very* sad day for me.

However, I want to see what both sides are doing. Your magazine is still telling both sides of the questions. For this I am very grateful. I have been a public school teacher for 35 years. I thought that when I retired I could work for my church's benefit. This has been denied me, since I cannot live with the decisions made, especially in this diocese.

Maybe our church will resolve its problems and I can return before death.

Best wishes and thank you for both opinions.

MARGARET D. HOLMES
Fairport, N.Y.

Blithe Indifference?

This concerns the "Statement on Conscience" as issued by the Episcopal House of Bishops and printed in TLC, Nov. 6. Any informed churchman and Christian with a mature and comprehensive knowledge of apostolic faith, practice, and history is left ineffably sad from what actually is said. Its main thrust both in details and ultimately in point of conscience is tragically beside the point because our bishops, since the first debacle in Philadelphia, in the 1940s, have let the ship of Holy Church go rudderless and plunge wherever the waves and wind of the "Spirit of the Times," the *Zeitgeist*, took it. There was as much blithe indifference to matters of faith and conscience, whether within themselves or as concerned the rest of those whom they solemnly had sworn to shepherd, as there was cowardice. Such indifference and cowardice reached an all time high in the American church during the Minneapolis convention.

The bishops and likeminded clergy and lay people, were in a far bigger hurry than the vicar of Christ, the Holy Spirit, to rewrite the Christian rules and reconstitute the Christian sacraments. Time after time, and most especially through the Minneapolis convention proceedings, we have seen the law of love broken by word and by deed. Is there any better example than that of coldly, impatiently, adamantly refusing to wait on a consensus of the rest of the worldwide Christian family before attempting to do what no synod or individual national church or communion was legally or spiritually competent to do? Now the whirlwind has been set sailing and suddenly they issue a statement we are asked to believe represents Christian patience and compassion. That statement was born of nothing less or more than fear, fear of several things. What sort of dispensation is it to say that "this has been done, that will be allowed, but you can honor it or not, believe it or not, think it right or wrong just as you choose?" One logically and honestly, and therefore charitably, may submit the

thought that this statement is the final irony.

BILLY NALLE

Wichita, Kan.

• • •

In the Nov. 6 issue of TLC one reads with interest the Bishops' "Statement of Conscience" and Bishop Atkins' thoughtful reflections both on the mood and actions of the House of Bishops at their recent meeting and also, more generally, on the "deep wound on the soul of the church" inflicted a year ago at Minneapolis. When the Minneapolis convention exploded from under thousands of us our well-loved church, leaving us, whether parish priest or plain layman, singed and startled, clinging to the rafters, what of us? We have conscientious objections, as profound as any bishop could have to ordaining women priests, to the gutting of the spiritual and ethical qualities of the old Prayer Book's doctrine and teaching and to the tacit removal of the purifying, heartening impact of these qualities on us and all whom we affect. Thirteen months after Minneapolis our freedom of religion consists of three options: to cling miserably to the rafters, plop down into the doctrine and teaching of the thousand-page PBCP, or depart for the tall timber.

MARY E. CAMPBELL

Bloomington, Ind.

Some of this doctrine and teaching is worth thinking about, PBCP, pp. 845-878. Ed.

How Far?

I read the article on the recommendation of ordination and "marriage" in the church of homosexuals by the Ohio "Task Force," and reading this has made me not only sick inside but angry. I am truly sorry that things had to go this far

before I was able to come to the realization in my own heart and mind that, yes, things have gone too far. I believe that the Episcopal Church, in trying to be broadminded and tolerant, has let things "go too far" in many areas—or is it that they have decided that it is they who will dictate and control the actions of the church, decide what is or is not to be acceptable, but not the word of God or the Holy Spirit? All this, unknowingly, perhaps, and certainly "in good conscience."

I refer you to paragraph five in the article on page six of the Nov. 6 issue of THE LIVING CHURCH: "Scripture must be viewed . . . in the context of a culture which we cannot thoroughly understand." Forgive me, but I say, bunk.

CAROLINE S. ROBERTS

Austin, Texas

Reprinted After 21 Years

For 21 years I have been carrying in my Prayer Book a cutting of the following poem by Bert Penny which appeared in THE LIVING CHURCH in November, 1956. Please print it again. It is so good that it is worth reprinting.

Attendance Report

They asked of Johnnie, the acolyte,
Smiling their mockery:
"Were many there, as the day broke bright,
For holy liturgy?"

Johnnie, the acolyte, made reply.
"Beyond all count," said he,
"Filling the earth and the dawn-rose sky
As waters fill the sea;
"Angels and archangels, light
impearled,
In heaven's whole company;
All faithful people around the world;
And old Miss Jones and me."

WILLIAM MARSDEN

Milton, Fla.

To Christ, With Love

I sat in the firelight thinking of you,
And those about me, beloved though they were,
Were as strangers.

Their talk flowed over and around,
Remote and tenuous as the smoke
While I sat in the firelight on Christmas Eve,
Thinking of you.

Mary Buckley



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MINISTRIES

NASSAM Meets

At its annual conference, Nov. 17-19, the National Association for the Self-Supporting Active Ministry (NASSAM) elected new leadership, decided on a wider area of endeavor, interacted with official church leadership, and raised issues concerning the increasing involvement of tentmaking clergy in the life of the church. The meeting was held at Kanuga outside Asheville, N.C.

NASSAM is a fellowship of Episcopal and other tentmakers (a tentmaker is a minister in good standing who combines receiving the majority of his or her compensation from a non-church source with occupying an assigned church position). Elected new president was the Rev. Edward Hook, a Colorado priest and insurance salesman. He succeeds the Rev. Harry Woggon of Asheville, N.C., a priest and mental health program administrator. The organization has previously been more of a support system for dual-role clergy. The decision of the 1977 meeting was to work more to lift up this model of self-supporting ordained ministry as a positive contribution to the whole church.

The assembly assented to the May 1977 statement of the conference of Episcopal seminary deans that non-stipendiary clergy need better training than full-time parish pastors, because they do not have as much protection from classic ecclesiastical supports, and added that bi-vocational clergy also need to be firmer in their personal faith for the same reasons.

Those in attendance also heard the Rt. Rev. Elliott Sorge, field officer of the Council for the Development of Ministry, relate his experiences in enabling alternative models of ordained ministry while Bishop of South Central Brazil. Bishop Sorge stated that a central issue for church and clergy was to become more religiously authentic, not relying on numbers, money, and buildings.

Other issues raised in the discussion included accountability and support, the role of tentmaking clergy coming into a community from the outside versus the ordination of local and indigenous church leaders, and the significance of self-supporting clergy in breaking down the wall between sacred and secular Christian vocations.

PRESIDING BISHOP'S FUND

\$500,000 in Grants

Meeting in Chicago early in November, the Board of Directors of the Presiding Bishop's Fund for World Relief disbursed over half a million dollars to 37 relief, rehabilitation, refugee and development projects. The Fund thus left itself with the lowest working cash balance in three years. Contributions to offset the depletion are expected during the Christmas-Epiphany season.

The board also outlined a plan for a churchwide African Refugee Appeal. This money will be used to support programs of direct and pastoral care for the hundreds of thousands of people who have fled to escape political persecution. At the House of Bishops meeting in Port St. Lucie, Fla., in October, the Rt. Rev. John Allin, Presiding Bishop, spoke of the situation in Uganda and the murder of the Most Rev. Janani Luwum as examples of the widespread problems in Africa.

The church, through the Fund, is currently working on relief and resettlement programs with the Primate's Fund of the Anglican Church of Canada and with Anglican and ecumenical groups in Kenya and other African countries. Special material relating to the African problem will soon be available to Episcopal parishes.



Dr. James W. Kennedy

Among major disbursements made at this final meeting of the year were the following:

\$70,000 was allocated to the Anglican Diocese of Northern Argentina to secure title to 25,000 acres of land inhabited by indigenous Indians who are threatened by land speculators. Under Argentine law, Indians cannot own land; church ownership will ensure that they are not displaced. The Primate's Fund of the Anglican Church of Canada will give funds to develop the land.

\$25,000 goes to each of three flood recovery programs in the U.S. Kansas City, the Dioceses of Pittsburgh (Johnstown) and Southwestern Virginia will benefit.

In addition, the board authorized that up to \$43,000 be used in support of anti-hunger programs sponsored by components of the National Council of Churches of Christ.

FORWARD MOVEMENT

Kennedy Retires; Long Succeeds

The Rev. James W. Kennedy, editor and executive director of Forward Movement Publications since 1964, has announced his plans to retire. He will be succeeded on January 1 by the Rev. Charles H. Long, Jr., at present executive secretary of the New York office of the World Council of Churches.

Dr. Kennedy was born in Denison, Tex. in 1905. He was ordained to the priesthood in 1933 and received his STM degree from the University of the South in 1947.

He was an accredited visitor to the first assembly of the World Council of Churches (WCC) held in the Netherlands in 1948, and he was a delegate to the next three WCC assemblies. Dr. Kennedy has been secretary of the Joint Commission on Ecumenical Relations since 1953. Before joining the Forward Movement, Dr. Kennedy was rector of Ascension Church, New York City, for nine years.

Fr. Long has been a missionary in China and Hong Kong, and an assistant secretary in the overseas department of the national Executive Council of the Episcopal Church. He taught at New Asia College, Hong Kong, and was a visiting lecturer on missions and ecumenism at Philadelphia Divinity School.

The Rt. Rev. John M. Krumm, Bishop

of Southern Ohio, chairman of the executive committee of Forward Movement, said that there is no way to express the gratitude of the whole church for Dr. Kennedy's accomplishments. He said, "The Forward Movement is a vital and widely influential tool for evangelism, renewal, and education due in large part to his energy, imagination, wide vision and experience."

Forward Movement was established by the General Convention in 1934 in order "to reinvigorate the life and rehabilitate the work" of the church. Forward Movement and the Seabury Press are the two official publishing houses of the Episcopal Church. Forward Movement does not receive a subsidy from the church. It publishes devotional, pastoral and teaching books and booklets. Perhaps the most familiar of its publications is the quarterly "Forward Day By Day" which many people use in their daily devotions.

EPISCOPAL CHURCH

Bishops Plan Committee

Nineteen bishops met in Des Plaines, Ill. on Nov. 1 and 2 to discuss with the Rt. Rev. John M. Allin, Presiding Bishop, the appointment of an ad hoc committee to establish and maintain relationships among parties who hold divergent viewpoints about women in the priesthood, revision of the Book of Common Prayer, and other issues raised at the 1976 General Convention.

A resolution adopted at the October meeting of the House of Bishops called on the Presiding Bishop to appoint a Committee on Restoring Relationships, and he asked the bishops to assist him in selecting members for the committee and drawing up a statement of purpose.

The 19 bishops suggested that Bishop Allin appoint a committee of five bishops who would co-opt lay persons and clergy to work with them as needed as resource persons. It was suggested that the committee be an agent of negotiation between diocesan bishops and standing committees on one hand and groups which have left the Episcopal Church on the other. Such negotiations would take place only when agreeable to both sides.

Bishop Allin said he hopes the committee will be responsive in a pastoral manner to congregations and organizations who might inquire about restoring or strengthening their organic relationships to the Episcopal Church.

"I do not think the committee should put any diocesan bishop in a bind," he said. "At the same time, I want the committee to have an open door to those who might be questioning their decision about leaving the church. We want to let them know we are concerned about them."

The 19 bishops adopted a purpose

statement to forward to the committee, saying it should "establish and maintain relationships between parties in the church in order to heal the breach now existing, avoid future breaks, find a way for us to live and work together in peace and mutual respect and so to fulfill Christ's will for his church." They expressed support for those members of separated congregations who have remained loyal to the Episcopal Church, and asked that the committee find ways of ministering to their needs.

SOUTH AFRICA

Scottish Churches Condemn Bans

The national Church of Scotland (Presbyterian) and the Episcopal Church in Scotland (Anglican) have issued statements condemning the South African government for banning 18 organizations, including the ecumenical Christian Institute, and two black newspapers.

The Episcopal Church message, prepared at a meeting of bishops, was sent to the British Foreign Secretary, Dr. David Owen. It expressed great concern over the South African government's actions and condemned strongly the acts of suppression.

The Church of Scotland added that South Africa had acted against precisely those who seek by persuasion and non-violence to bring about change in that country, and warned that the bannings would accelerate South Africa in its inexorable march to disaster.

ROMAN CATHOLICS

Dissident Traditionalists Hold Mass

Dissident French Archbishop Marcel Lefebvre offered a pre-Vatican II Latin mass at the St. Pius X chapel in Oyster Bay Cove, N.Y., before more than 1,000 traditionalist Roman Catholics.

The mass, which was held in defiance of the wishes of the bishop of the Roman Catholic Rockville Centre diocese, had initially been limited to 25 participants by Justice Frank Altimari of the New York State Supreme Court. The Society of St. Pius X appealed and won a ruling that attendance could be unlimited, but the participants had to park their buses at the bottom of a hill, and walk the last half-mile up to the estate of the late William Woodward, Jr., where the chapel is located.

Bishop John McGann of Rockville Centre, told Long Island Catholics that the Tridentine mass would not fulfill their Sunday obligation, and he forbade the archbishop to say mass in his diocese, to no avail.

Archbishop Lefebvre, 71, was sus-

pended from all his priestly functions in July, 1976, after he illicitly ordained priests against a direct papal injunction. He plans to open a major seminary in the U.S. at an as yet unspecified site in the mid-West.

MILWAUKEE

Diocesan Council Meets

The 130th Annual Council of the Diocese of Milwaukee met on Oct. 21-22 in Milwaukee. The Rt. Rev. Charles T. Gaskell celebrated a Council Eucharist on Friday night at St. Paul's Church, and gave a pastoral address. The Saturday business meeting took place at the War Memorial Center on the lakefront.

The Rev. Gary Leeson, Diocesan Chairman of A Milwaukee Overseas Response (AMOR) spoke of the diocesan commitment to its companion diocese in Nicaragua. The diocese is pledged to support Sister Mary Martha, C.S.M., in her work as a missionary and nurse in the town of Puerto Somoza.

In other business, the council admitted St. Thomas of Canterbury, Greendale, as a parish, adopted a \$553,372 budget for 1978, and established a new part time position of Youth Coordinator.

ORTHODOX

New Prelate for Cyprus

Bishop Chrysostomos of Paphos was enthroned as archbishop and head of the Greek Orthodox Church of Cyprus in the Cathedral of St. John on November 13.

Archbishop Chrysostomos, who has been acting head of the church, was a longtime friend and associate of the late Archbishop Makarios, who died August 3. Archbishop Chrysostomos was Archbishop Makarios' choice to be his successor.

In an address following his enthronement, the new archbishop said the responsibilities of his post were tremendous and most heavy, because of the continuing "national tragedy" of the divided island. Two hundred thousand Greek Cypriots fled to the south after the Turkish invasion in 1974.

Archbishop Chrysostomos said that until there is a final settlement on Cyprus, the church would continue to work with the Greek Cypriot government in Nicosia, and struggle to vindicate the rights of the Cypriot people.

ANGLICAN COMMUNION

Huddleston to Mauritius

The Rt. Rev. Ernest Urban Trevor Huddleston, Bishop of Stepney, has accepted election as Bishop of Mauritius, an island in the Indian Ocean. Bishop Huddleston, 64, has long been an out-

spoken foe of racism. He was expelled from South Africa in 1956, and later became Bishop of Masasi in Tanzania. He held this post until 1968, when he was appointed Bishop of Stepney.

Stepney is in east London, and there Bishop Huddleston has continued his battle against racial injustice. He has actively campaigned against the National Front, a political party that is against non-white immigration into Britain, and he has worked to further community development in London's East End.

Mauritius is one of the Anglican Communion's most isolated dioceses. It is a racially mixed community with links to Tanzania. The first Anglican church was built there in 1828.

RELIGIOUS FREEDOM

Spanish Evangelicals Speak Out

A committee of Spanish Evangelicals has petitioned the government to rescind a law on religious liberty, which, ironically, seems to discriminate against non-Roman Catholics.

The ten-year-old law presumably guarantees freedom of worship. However, the law requires registration of non-Roman Catholic churches with the Ministry of Justice on the same basis as any civil or secular organization. Spanish Protestant bodies strongly object to this provision.

In a petition presented to Prime Minister Adolfo Suarez, the Evangelical Defense Committee urged rescinding the law on the grounds that it discriminates against Spanish citizens on religious grounds. The petition also calls for complete separation of church and state (Roman Catholicism is the state religion).

According to the secretary of the Evangelical Defense Committee, Baptist minister Jose Cardona, the petition reflects the views of all the non-Roman Catholic churches in Spain—Baptists, Methodists, Anglicans, Seventh-Day Adventists—with the exceptions of the Church of Jesus Christ of the Latter Day Saints (Mormons) and Jehovah's Witnesses.

CHURCH MUSIC

Publisher Sues Roman Catholic Bishops

Dennis J. Fitzpatrick, a Los Angeles publisher of religious music, announced in Chicago that he is suing the U.S. Roman Catholic bishops for \$8.6 million on charges of copyright infringement in the alleged use of pirated hymnals in Roman Catholic churches and schools.

Fitzpatrick, composer-owner of F.E.L. (Friends of English Liturgy) Publications, Ltd., has brought an 18-count complaint in U.S. District Court against

seven archdioceses and seven dioceses specified as copyright violators.

The first 15 counts allege that the bishops infringed F.E.L.'s copyrights by failing to provide adequate direction to their dioceses and parishes concerning the proper use of copyrights and "caused, permitted or materially contributed" to unauthorized publication, distribution and sale of F.E.L. materials. The remaining three counts charged that the defendants copying of the copyrighted works constitutes unfair trade practices and acts of unfair competition in violation of federal and state law.

Fitzpatrick already has a suit pending in federal court against the Chicago archdiocese and 97 Chicago parishes for \$2 million. In September, 1976, he charged widespread infringements of copyrights in the use of pirated hymnals. The archdiocese has since countersued, charging anti-trust violations. Fitzpatrick noted that, in a court-supervised collection of unauthorized hymnals in Chicago, "We have found that 252 (56%) of the 447 Chicago churches were using pirated hymnals." Over 80,000 hymnals were returned.

The new suit, prepared for filing on November 21, named as defendants the two organizations of Roman Catholic bishops—the National Conference of Catholic Bishops, an unincorporated ecclesiastical entity, and the U.S. Catholic Conference, incorporated under the laws of the District of Columbia. It is seeking preliminary and permanent injunctions restraining the bishops from "making, using and disseminating the pirated hymnals in their 30,000 parishes, schools and institutions in the U.S."

Mr. Fitzpatrick, a Roman Catholic and a former advisor to the bishops' liturgy committee, said that after the suit was brought against the Chicago archdiocese, he wrote to all other dioceses and archdioceses warning of similar infringements in their areas. After obtaining sample pirated hymnals from several large dioceses, letters were sent again to bishops asking for a determination of infringement. "These letters were uniformly ignored or rejected," he said. "It is sad that we have to resort to the courts to jar the group conscience of some in the church back to a higher level of awareness of honesty in worship."

ECM

Congress Meets in Boston

The first New England Congress of the Evangelical and Catholic Mission (ECM) drew several hundred people when it met at All Saints' Church in Boston, Mass., in October.

The Evangelical and Catholic Mission

Continued on page 14

BRIEFLY . . .

Fifty Episcopal priests joined in a service of memorial and thanksgiving for the life of Beth Ann Mote in Christ Church, Dayton, Ohio, on Oct. 31. Beth Ann, 14, was the daughter of the Rev. Doris Mote, assistant rector of Christ Church. She was abducted on Oct. 20, and her body found a week later. The Rt. Rev. John M. Krumm, Bishop of Southern Ohio, celebrated the eucharist, and the Rev. Gordon Price, rector of Christ Church, gave the homily. Memorial gifts may be sent to the Christ Church Memorial Fund in Beth Ann's name.

Commonweal magazine, an independent Roman Catholic journal, says Pope Paul should resign. It declared that such an action would increase public appreciation of the papacy, would enhance the ecumenical movement, and force Roman Curia officials to "relinquish the power that has kept modern Popes hanging on till death."

Claiming that Pope Paul is "now 80 years old and often weak, isolated and depressed," the magazine said that "as a man who profoundly understands the power of the symbolic act to heighten public understanding of a moral or theological truth, he should now move public appreciation of the papacy onto a new plane by giving the papacy up."

Intoxicated Indian villagers interrupted dedication services for a new Baptist church property in Ecuador, attacking about 40 members of the church and several Southern Baptist missionaries. The group had gathered to express gratitude for the land, purchased jointly by the Ecuador Mission and Indian believers. Reports indicate that there has been sporadic opposition to Baptist missionary work in Ecuador.

The Rev. William Sloane Coffin, Jr. gave his first sermon in Riverside Church in New York City recently as the fourth senior minister of the 51-year-old congregation amid an eclectic mix of German Reformation hymns, neo-classical and Negro spiritual music, and an impromptu rendition of "This Little Light of Mine."

Preaching on "The Spirit of Power and Love" (II Timothy 1:7), the 53-year-old former Yale chaplain and civil rights/anti-war activist nearly "packed the house" with some 2,200 worshipers.

A United Presbyterian, Dr. Coffin will head the multi-denominational, multi-racial congregation affiliated with both the United Church of Christ and the American Baptist Churches.

HE HAS SCATTERED THE PROUD

*There is only one pursuit of any
consequence in this world . . . the pursuit
of a working relationship with God.*

By GEORGE W. WICKERSHAM

Like almost everything else in the New Testament, the Magnificat of Mary has its roots in the Old. Also like almost everything else in the New Testament, the Magnificat is distinguished by the surprising twist which it gives to those roots (Luke 1:46-55).

Anyone familiar with the Song of Hannah, found in I Samuel 2:1-10, knows that this is the inspiration for the Magnificat. One also knows that there is a considerable difference in the sentiments involved. Hannah was exultant because, having been barren over the years, she now had a son. Mary, on the other hand, was not concerned with fecundity but with being the mother of the Messiah. Hannah sang of how neither the bows of the mighty, nor wealth, nor honor could do what the Lord does for the faithful, while Mary spoke of how the coming of her child had "put down the mighty from their thrones." Hannah's hymn had to do with a joyous happening of personal importance, Mary's with an event of global significance.

It would be most inaccurate to say that Mary's poem was a "steal" from Hannah's. We forget how steeped in the Old Testament the New Testament people were. Many of them knew it by heart. (Think of it!) They thought, spoke and lived in an Old Testament context. The basic idea for the Magnificat undoubtedly sprang from Hannah's piece, but the thoughts voiced are very different and the phrasing bears only superficial resemblance. That there was any resemblance was of great importance to the early Christians, most of whom were

Jews and therefore liked to connect everything with their Hebrew heritage. But the resemblance is still only a surface one. The ideas and the poetry are actually on a different level.

I particularly like the phrase, "He has scattered the proud in the imagination of their hearts. . . ." Truth is, the coming of "the Son of the Most High" throws absolutely everybody and everything into a secondary role. Yes, it does. Should some ambitious mortal finally succeed in achieving domination over every nation under heaven, his importance would still pale before that of the Son of God. This is why it is so silly for people to put on airs, to place more emphasis on rank than on



RNS

In our observance of Advent and Christmas, we would do well to give more thought to their implications than is usually given.

common courtesy, to be jealous of status.

John Jones was head of his department in the company. He ruled his hapless minions with a rod of iron. One day he emerged from his office to find a strange man asking one of his clerks a question. Instead of making a polite inquiry, he blew up at him, using language which was anything but polite. The only trouble was that the stranger happened to be the chairman of the board.

It is well for all of us to remember that no matter how important or how in the right any one of us considers himself or herself to be, none of us is chairman of the board, and all of us are still in his firm. All power is delegated, all roles, secondary.

Christ's coming makes it patently ridiculous to seek power for power's sake. Obviously, there is no power but God's. When we strut across the stage, as we are wont to do, we are like the department head: simply making fools of ourselves.

I think it perfectly marvelous that when the Son of man came, he came to a family of humble circumstances and was born in a stable. Absolutely terrific! "He has put down the mighty from their thrones, and exalted those of low degree."

St. Paul, I believe, has the last word on this: "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even the things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (I Cor. 1:27-29).

And another thing: we are so apt to have the wrong attitude towards power. We consider it as a prize, an end in itself, a thing to be grasped. In subservience to this thought, we bow and scrape before the rich and powerful. Even Hitler had his hosts of adorers, and Stalin, his boot-

Continued on page 15

*The Rev. George W. Wickersham II is
rector of St. Luke's Church, Hot Springs,
Va.*



Portable puppet stage provides drama for children.

NEW LIFE IN A CITY PARISH

A Living Church Interview

with the Rev. Joe Morris Doss,

rector of Grace Church, New Orleans.

The declining urban church has become a familiar sight in recent years. Grace Church, New Orleans, on the other hand, is today growing in membership and is making positive contributions to the city and to the Diocese of Louisiana. The editor recently interviewed Fr. Doss in Grace Church rectory on Canal Street.

For several years I have been very much impressed with what is going on here in Grace Church. Knowing you, Joe Morris, I am not surprised. Your program of training for lay ministry, your children's programs, your involvement in activities with neighboring parishes, and your concern for the diaconate are topics which will interest our readers. Where would you like to begin?

I'd like to begin with what for me is the fundamental ministry, my work as a priest in this parish. When I came, I found a troubled parish in the middle of a major American city.

When did you come?

I arrived here as a fairly new priest in 1973. Before that I was a curate in Lake Charles, Louisiana. I grew up in the central part of the state, in Alexandria. Susan and I were married two years ago. She has lived in New Orleans all her life,

and she knows everything about this city.

How old is this church?

The parish is about a hundred years old—not old for New Orleans. It used to be further downtown. In the 1950s they moved here for more space and built this church. In the following years, the congregation fell apart. In the past, there were some truly great clergy such as my predecessor and some great lay people here, but the congregation had largely gone by the time I got here. We have had to build a new congregation. The key to it all has been lay ministry. To give you an idea of the change, of the 11 persons involved in our ministry team, all but one are new.

Where did your new members come from?

They were mostly lapsed Christians, Episcopalians, Roman Catholics, and Protestants. Large numbers of people around here are just totally unchurched. My main work has been to bring people into the church and nurture them. And I mean this is work, hard work—it takes hours and hours.

Growth in membership always seems to involve changes. Were these difficult?

People talk about "taking a parish where it is," but here we couldn't stay where we were. We could not have gone

on existing any longer where we were. It has meant three years of battling.

Are the battles now over?

Yes. At the parish meeting last January, for the first time new members could begin to participate actively in making decisions. We can adopt new approaches. From now on, we can move forward.

Specifically, what kind of battles were there?

Well, take the children. I started right away bringing in children. Some of the people said, "What do you mean by having children in the church?" I said, "When you only have six children left in Sunday school, and two in nursery, you have to start having children in church." So we brought in children and their parents. Now, Grace Church has a good group of young adults, both married and single.

What are some of the things you have done to attract children and their parents?

We worked hard on our Sunday school program, with the liturgy at the center of it. Sunday school, for children and adults, meets at nine, so we have a good hour before our main service at 10:15. School-age children come to the whole liturgy; preschoolers are brought in at the offertory.

Do you do anything special for children in the service?

For four years we did something special with the children each month on the third Sunday, in place of the sermon. We usually dramatized one or more of the Bible passages in the liturgy. We built a portable puppet theatre, one that fits right on a person's shoulders, so that you can walk around the church with your head and arms inside. We often used puppets to dramatize stories. Then sometimes the children, or adults, or both, act out a scene in the chancel. Once when the bishop [the late Bishop Noland] was here, we had the passage in the Old Testament about Samuel anointing David. We had the bishop take the part of Samuel. Another time, we did David and Goliath. For the giant, we got a huge professional basketball player. We had him lie down out of sight in the front pew for the first part of the service, so no one knew he was there. It was really something when he suddenly leapt up! Another time, at a baptism, we led the children through an imaginary Red Sea. You understand, most of these dramatizations were very simple and only lasted a few minutes.

This sounds like something effective for young and old alike.

Yes, and we have tried to have teaching in it for everyone. One of our greatest productions was Noah's ark. God's deep voice called to Noah from behind the altar. A cardboard ark was brought in; it was just the sides, or hull, of a boat, like a canoe with no bottom. The children were the animals. They stepped into it and the ark "floated" around the church while they walked inside it, holding up the hull around them. After the flood, the child who was the dove was carried over to an old lady in the rear of the church who gave him an olive branch to carry back to the ark. Then at the end, God raised his bow and arrow from behind the altar and explained he would not use them to destroy the earth again. He then put a brightly colored cardboard rainbow over them on the altar.

That says a lot about what the holy eucharist means. Do you continue these dramatizations regularly?

After four years, our children are so much a part of our worshiping congregation that they do not need a special program every month. But we do have something from time to time and some adults have asked for it. Of course there are other things in the liturgy that interest children, and we take advantage of the flexibility of the new liturgy.

Apart from Sunday morning, what else do you have specifically for children?

When I came here I let it be known locally that Grace Church wanted to put its buildings to good use during the week. I spent a lot of time just talking to folks in the restaurants, in grocery stores, and on the streets. That is how I became



Fr. & Mrs. Doss (center) dine with parishioners: Restaurants are an important part of New Orleans life.

aware of how many people were speaking Spanish around here. Anyway, the Mid-City Council asked us if together we could have a much-needed day care center. They spent eight months looking for the right director. Then one day a young woman walked into my office, introduced herself, and said she was the one. She built up a fine program that has become a model for the entire city. She also herself became very much part of our parish. The day care program includes 40 children. It is integrated racially, socially, and economically. Parents pay fees on a sliding scale. We also have help from the diocese, United Way, and federal funds. The program goes twelve months a year. For older boys and girls we have an after-school program that includes twenty.

This is a fine achievement. Moving on now, what educational activities does the parish offer for adults?

There was a desperate need, so our Center for Christian Learning was founded. It is physically located in the old house next door which used to be a curate's residence. But the program is interparochial and ecumenical. It was partially inspired by the lay training institute at All Saints, Margaret St., London.

Tell me about the program.

As I say, it is lay and it is adult. The students, as adults, make many of the decisions. We have given a lot of attention to recent thinking in the field of adult learning.

What sort of courses do you have?

At present we have two levels. First there is the Theological Education by Extension program from Sewanee [the School of Theology of the University of the South, Sewanee, Tenn.] This is a broad, general study of the faith extending through four years. We have eight TEE study groups here, each with eight persons, which we believe is optimum. After one year, anyone in TEE here is eligible, if they desire, to take Clinical

Pastoral Education. There is an accredited program at Baptist Hospital. They can either take an intensive full-time course for two weeks in the summer, or else take it two nights a week for six weeks. It is a very demanding course, tough stuff.

With TEE plus CPE you will certainly have laypeople with serious equipment for Christian ministry. How do they use this equipment?

Remember that the Center is interparochial. From this parish there are eleven people in the TEE program. Together with myself and the rest of the staff, they are part of the ministry team of Grace Church, and as such they serve in a variety of ways. . . . Now here is John Lane [rector of the Church of the Holy Comforter, New Orleans] who is going to have lunch with us. He can tell you how TEE has spread through the diocese.

I am glad you are here, John. What is your role in all this?

Theological Education by Extension here at the Center has begun so successfully that Bishop Brown asked me over a year ago to be TEE coordinator for the diocese. He and I have recruited mentors [the accredited TEE leaders for study groups] and arranged for their training. I distribute TEE information to all the parish clergy. In addition to the eight groups here, we have a dozen others in different regional convocations of the diocese. We hope to start three or four new ones this year. The typical group has eight people, two or three from each of two or three adjacent Episcopal parishes and often one or two members of other churches.

I assume this kind of serious adult study is filling a real need, John.

People would not be putting out the required time and money if it did not.

I am sure readers of THE LIVING CHURCH are going to wish to hear more about TEE in the months ahead. Now,

Joe Morris, you said there are two kinds of courses at the Center. What is the second kind?

There are a variety of courses in particular fields which the students have asked to have given. These meet one night a week for a series of weeks. For example, a professor of anthropology is doing a course on the anthropology of religion called "God among the Heathen." A cardiologist who is also an Episcopal priest is presenting "Christianity and the New Medicine."

You have spoken of the Center being interparochial. What other things do you do with neighboring parishes?

Our diocese is divided into convocations, and our convocation here in the city is subdivided into four clusters of geographically adjacent parishes. Grace and Holy Comforter, where John is, are in the same cluster. We have our Easter Vigil together, using a different church in the cluster each year. We have our St. Luke's Day together, with a program relating to the medical community. Our laypeople have some other activities together. . . . Here in New Orleans there are a number of fields in which the church should be working on an interparochial basis in the future because no one parish could handle them.

What are some?

Hospital work, a port ministry—more Anglicans go through the Port of New Orleans each year than there are resident Episcopalians in the diocese,—a campus ministry, and a ministry in the courts of law, to name several. We see these also as important future fields for the work of deacons.

Let us pursue the diaconate for a few minutes.

We have had a training program for deacons here, using the facilities of the Center for Christian Learning, but it has really been a diocesan program. I am the chairman of the committee on this of the Diocesan Commission on Ministry. For several years, the candidates worked under a tutor in their own locality. Those

in the city also took courses here at the Center. Then they all met here once a month for a week-end session. We often had special lecturers spend a week-end with them, as you did, Boone, a year ago. Now all these men have been ordained. You will hear one of them, Bill Graff [of St. Matthias' Church, Shreveport, La.] a truck salesman in Shreveport, in the program of the Conference of Liturgical and Music Chairman. [Deacon Graff received a standing ovation after a 12-minute talk (TLC, Dec. 11).]

You say the candidates are all ordained. Is the program continuing?

In the future we plan to do it somewhat differently. We are only going to accept individuals who are sponsored by their parish, or by an interparochial community, because they are already exercising a significant Christian ministry.

We are thinking of deacons as leaders, trainers, and enablers of lay ministry, and we want candidates who are already demonstrating a capacity for that. In the future, candidates will all take the TEE course, plus liturgical and pastoral work. Our next class of ordinands will be entirely for deacons who are to specialize in ministry to the sick and the medical institutions. Although each will serve in the liturgy in a parish on Sundays, their main diaconal work will be on an interparochial basis. They will work with lay people who visit the sick and shut-ins. By concentrating on this field, they will gain far greater proficiency than any of us parish clergy have. Another future class may concentrate on campus work, another on prison work, and so forth.

You mentioned earlier the many people who are Spanish speaking. I do not wish us to forget them. Do you have a Spanish ministry here?

Not on a scale commensurate with the need. There are perhaps 200,000 Spanish speaking people here in New Orleans, spread all over the city. They are largely from the fruit-producing coun-

tries of Central America. Some are of Anglican background. We have got to do something for them.

How did you get into this field?

I let it be known in the local hospital that I was available for non-Roman Catholic Spanish. I was called to minister to a lady who has become an important person in our parish. After she left the hospital, she invited me to have a mass at her house every week. About a dozen usually came.

Were there other points of contact?

Sometimes, A Honduran Anglican brought four people to our church.

How are you with the language?

I learned Spanish in 1974. Then that summer I spent my vacation in Mexico, in a little town near Guadalajara, where I worked for two weeks in a pottery factory. After that, I could celebrate in Spanish.

Does your Spanish congregation still meet in the lady's house?

No, they gradually wanted to be part of the parish as a whole. We have a Spanish mass on occasion, at special times. At our main Sunday liturgy, however, we always have something in Spanish. At the very least, we always say the Lord's prayer twice, once in English and once in Spanish. Many people now enjoy saying it in both languages.

Does your Spanish work continue to expand here?

Yes, but I can't offer a real Spanish ministry. Some of us are pressing for the diocese to get a native-speaking Spanish missionary. When he comes, I will be able to hand over to him a long list of people to contact. The diocese has to do it. We have proof of both the need and the potential success of such a ministry.

The same would no doubt be true in many other cities. Well, it's time for lunch now. I know you want seafood, and there are lots of good restaurants we can go to, but you'll get a kick out of one near here. It's an old disused church they have remodelled. Come on, y'all.



The Center for Christian Learning brings in men and women from many walks of life.

EDITORIALS

The End of Advent

Advent speaks first of Christ's future coming to judge the world at the end of history, secondly of his historic coming into our world two thousand years ago, and thirdly of his present coming into our hearts and lives. As the season comes to a close, the last two themes tend to attract all our attention. Indeed for many churchpeople in the Anglican tradition, the first theme has hardly ever received attention, even though it is mentioned in both Creeds. For members of certain other Christian groups, on the other hand, Christ's final coming is a central element in their faith and piety.

One of the changes in spirituality in recent years has been a much wider attention to this very biblical theme of Christ's return. Many Episcopalians have been surprised to find themselves saying

Christ has died.

Christ is risen.

Christ will come again.

A new aspect of the eucharist comes to life when we think of it as a sign that we are waiting for the day of the Lord's return. To wait is a quite distinct kind of activity. It means recognizing that someone else is the prime mover or principle actor. It means admitting that we ourselves are in secondary roles, so secondary that we do not know the time schedule. It means living in patience and hope. This is the spirit of much of the Bible, especially of the Psalms which are such a regular part

of traditional public and private prayer. This is the spirit in which the New Testament speaks of breaking the bread and drinking the cup until the Lord comes.

This theme of Advent will not go out of season until the Lord has in fact come. All our lives will continue to be in Advent in this sense. Our time, Christian time, is always lived on the brink of eternity. Will history end with a nuclear holocaust, or the total dessication of the environment, or in a dramatic supernatural event? We do not know. It could end in any one of many ways. In any case, mankind lives on borrowed time: history has no guaranteed survival clause. For Christians the good life is the life of those who are always ready to greet the Lord. Are we?

Approaching Christmas

These last few days of frantic preparation for Christmas can be lots of fun, or frightfully hectic, or both. We would hope, however, that Christians would not be in quite such a hurry.

We hear people say they wish Christ were put back into Christmas. He is already there, but now, as at other times, we have to be willing to take time to see him.

By taking time for prayer and reflection we not only make it possible for us to have a deeper appreciation of this feast, but we enable ourselves to grow, so that we can become the kind of people who bear witness to others of the presence of Christ within us.

BOOKS

Assets and Difficulties

SMALL CHURCHES ARE BEAUTIFUL. Ed. by Jackson W. Carroll. Harper & Row (Hartford Seminary Foundation). Pp. 174. \$4.95, paper.

This volume contains a series of papers by various writers from different backgrounds, prepared for a consultation on the life and ministry of small congregations held in Hartford in 1976. A small congregation is defined as one of 200 members or less, which would include well over half the congregations of the Episcopal Church.

The writers point out very real difficulties of smaller congregations, particularly in rural areas and small towns, due to lack of resources, small membership, often antiquated buildings, isolation, and an aging constituency. In addition, problems arise due to expectations by the denomination or the parishioners themselves, that such churches should grow, and that they should have all the varieties of program of a larger urban church, such as youth

groups, graded church school, social action committees, and so on.

In different ways, the papers make an appeal that we plan with small congregations as distinctive units, in differing places, with varying histories, with unique assets often not found in larger churches. The opportunity to know people face-to-face, simpler administration, and sharing in ministry are some of these assets. Episcopal readers need to recall that many of these points are included in the "New Directions" Program, devised by the Joint Committee on the Church in Small Communities, and approved by the last several General Conventions.

One lack in the book is the almost complete absence of any dealing with the church from a theological perspective. Many of the sociological insights, while most useful, could equally well apply to associations of lodges or service clubs. We Christians need to stress in any discussion of small churches the active guidance and empowering of God. If the church is indeed the body of Christ, then he is concerned for it, dwells in it, and he wills it to carry out its mission and ministry. Related to this, there is no mention of the significance of the renewal movement for the small church. Further, I

wish the editor had included information about the Church Growth Movement and its implications for smaller congregations.

Small Churches are Beautiful contains helpful positive statements about the value of smaller churches, and ideas for improvement. However while taking advantage of these insights and ideas, we also need as we work with these congregations, to be concerned about our basic relationship with God, with renewal, and seeking the guidance and empowering of the Holy Spirit. God is at work in many small places today, and that's Good News!

(The Rev.) HERMAN PAGE
St. Andrew's Church
Liberal, Kans.

Books Received

WHAT DOES IT MEAN TO BE BORN AGAIN? by John Wesley White. An explanation by an evangelist in the Billy Graham organization. Bethany Fellowship. Pp. 123. \$1.75 paper.

THE TOTAL MAN by Dan Benson. Practical suggestions for the self-improvement of the Christian male. Tyndale. Pp. 270. \$3.95 paper.

QUESTIONS NON-CHRISTIANS ASK by Barry Wood. Answers to commonly voiced objections to Christianity. Revell. Pp. 158. \$3.95 paper.

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NEWS

Continued from page 8

is the largest group of clergy and laypeople within the church who do not accept the ordination of women to the priesthood and the episcopate. It was founded on the basis of the "Evangelical and Catholic Covenant" made in Chicago in December, 1976. The Covenant affirms the foundation of the apostolic ministry and succession by Christ and the apostles and includes the tradition of the male priesthood.

The Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, and national president of the ECM, was in Boston with the consent and welcome of the Rt. Rev. John B. Coburn, Bishop of Massachusetts. Bishop Coburn gave a statement of welcome, and then presided over the service of witness (solemn evensong and Te Deum).

Bishop Coburn said, ". . . I wish particularly to welcome the Rt. Rev. Stanley Atkins to this diocese and to this pulpit. Although he and I are not in agreement

on the issue of the ordination of women, we are one in the fellowship of this church and in the spirit of Christ. It is no accident that the 'Appeal to Those Who Have Separated Themselves from our Church,' approved unanimously by the House of Bishops at its recent meeting, was written by Bishop Atkins and by me. When we are united, that is some union! No doubt he grieves over my support of the ordination of women and shall do all in his power to bring me to a better mind. No doubt I shall do the same! But the point, of course, is that we shall do so side by side as bishops of the church with Christ before us and above us and our intention will be to honor Christ and to obey him in unity of spirit."

Bishop Coburn continued, "The differences we are dealing with now, just because they are so deeply, so honestly and so passionately held, give us an opportunity to be drawn into a more profound understanding of our church, and what our Lord is calling us to in making her more truly herself."

The School Crossing Guard

There he stands at the corner
of the street—morning, midday, midafternoon,
the yellow *clavio* of his close-fitting dalmatic
clearly visible a block or more away,
as, with frosted breath, he censures the wintry air.

With a homespun mitre on his head
and a rustic shepherd's crook in his hand,
how striking an outdoor St. Nicholas of Myra
he would make, dispensing gifts to the December kids.

But, instead of the pastoral staff,
he clutches in his hand the octagonal symbol
of resurrection, of reverence for life.
With this, like a Greek priest wielding the cross
in benediction, he blesses the traffic to a standstill,
opening up, by such effectual sign, safe transit for his charges.

Then, as the homeward crowd bursts from its bondage,
he pilots each contingent across the danger path,
a North Shore Moses now, in a microcosmic exodus,
which I, a *goy*, have at times been allowed to join —
a sexagenarian, for a few fleeting seconds
become once more a schoolkid.

Francis C. Lightbourn

Notes: Line 3: *clavi* (Lat. "nails") are the vertical bands of the "dalmatic," the liturgical vestment of the (western) deacon. L. 5: it is one of the (western) deacon's duties to swing incense. Ll. 6-9: in Eastern Orthodox Churches, however, a bishop wears a vestment very similar to the (western) deacon's dalmatic. L. 15: for "effectual sign" cf. Article XXV of the "Articles of Religion" (BCP [1928], PBCP [1976], final pages. L. 19: *goy*—in some rabbinic traditions the representative of the Gentile world at Passover celebrations.

THE PROUD

Continued from page 9

lickers. Those who build huge fortunes on the sweat of others nevertheless receive red carpet treatment wherever they go. And yet with all this we know better. History has a special scorn for selfseekers. "Tyrants," "tycoons," "pirates," "robber-barons"—these are the titles, hardly noble ones, which such people inevitably acquire, and from us.

As to the matter of power and its purposes, the coming of the Messiah renders an unalterable judgment: "For the son of man also came not to be served but to serve, and to give his life a ransom for many" (Matt. 20:28).

Again St. Paul has a superb word: "Have this mind among yourselves," he writes, "which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:5-8).

This is the proper use of power. The proud, indeed, are scattered.

One final item: We take our various pursuits so seriously and invest them with such overriding importance. And yet there is only one pursuit of any consequence in this world and that is the pursuit of a working relationship with God.

If you look down from the top of the World Trade Center on the myriad streets of New York and watch the masses of humanity flowing hither and yon beneath you, you just cannot help but wonder how many of those human entities have God Almighty even so much as slightly in mind. In the light of the coming of the Son of God, it becomes apparent that much of the human race is simply wasting its time. It is also obvious in the light of experience. "The rich he has sent empty away." There are rich people in New York and elsewhere who have great relationships with God and who are doing yeoman service for their fellow mortals. Life is full for them. But there are many more who are rich, yes, and not-so-rich, who have no such relationship, who are serving only them-

selves and who wonder from time to time why they are so grossly unhappy.

We place enormous emphasis on every vocation known to man, be it business, the professions, science, politics, art, music, literature; but the only one which really matters is still the service of God. This, we fear, attracts relatively few adherents. And what suffers? Business, the professions, science, politics, art, music, literature—without religion these all become hideous.

Mary's song could hardly be more to the point. "He has shown strength with his arm." Fact is, the coming of the Messiah has dealt a hammer-blow to any endeavor not somehow connected with his will.

In our observance of Advent and Christmas, then, we would do well to give far more thought to their implications than is usually given. If we think of them as lovely stories (which they are) or as particularly appropriate for the young (which they also are) and stop there, we had better read over the Magnificat. And we should give special heed to its words about the proud and the mighty, of whom most of us, I fear, are partisans.

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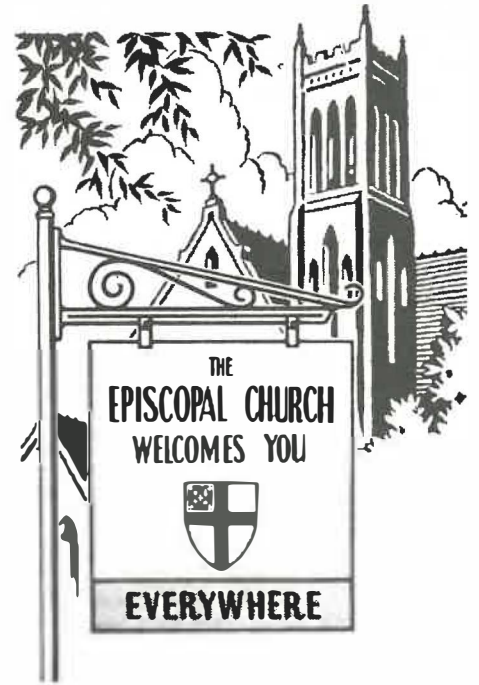
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