

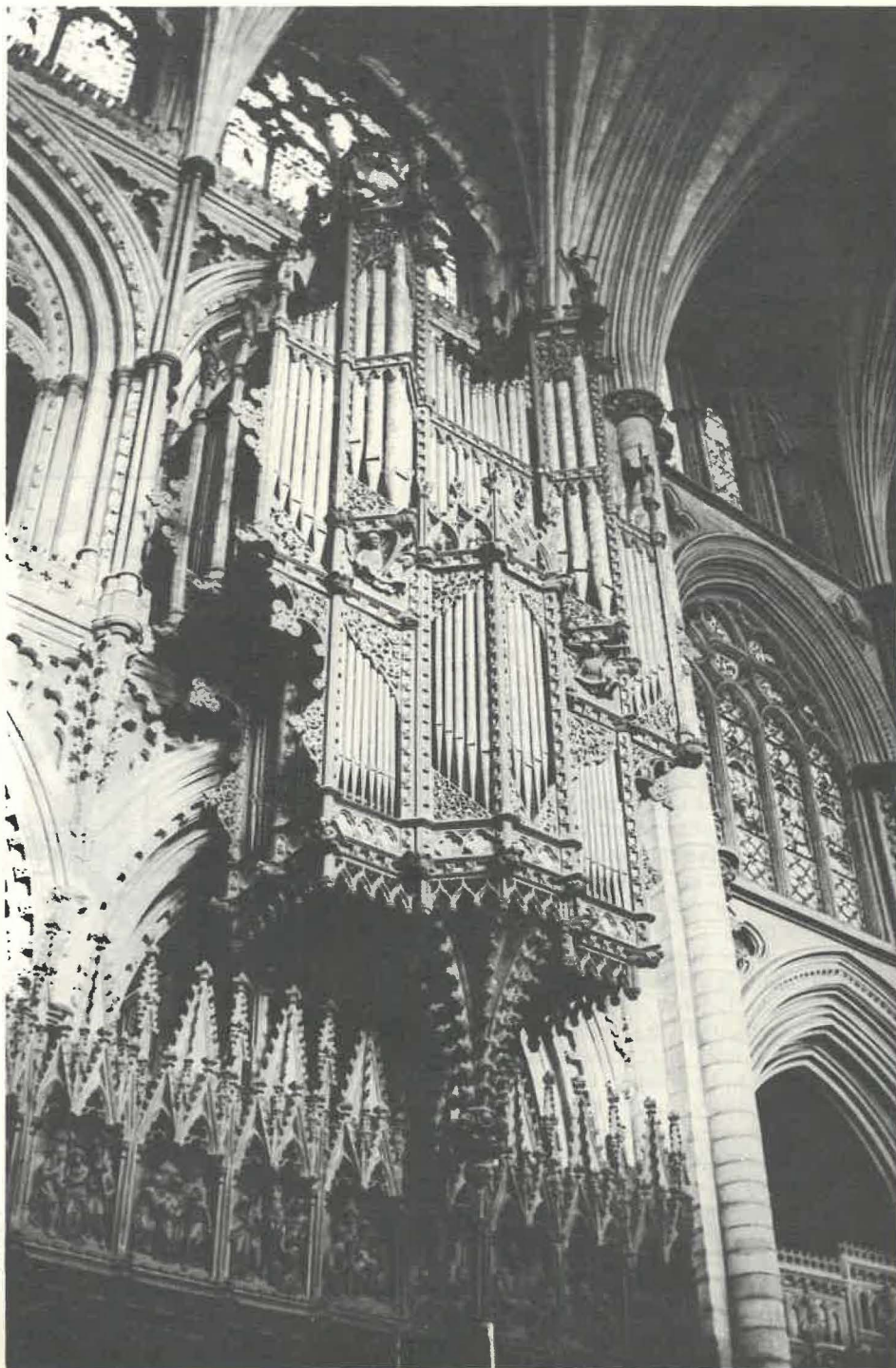
THE LIVING CHURCH

Loughborough Conference

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Hymns and Hymnals

● page 10



Organ at Ely Cathedral, in England.

George Wickham II

The First Article



During the past weeks we have considered in this column various themes and actions that serve in the New Testament as signs of the resurrection of our Lord. We have considered these signs in relation to creation, as things in the created world which have significance and meaning and which, for this reason, enlarge our understanding of the resurrection. At first sight, it does not seem that the ascension could be approached in this way. It is, in a sense, our Lord's exit from this created world. Yet, in so far as we can know about it, our knowledge is communicated in terms of our own created nature.

The most basic expression of the ascension is simply *going up*; this is what the very word means. The idea of "upness" is of course mysterious in this context. On a round and rotating planet, which way really is up? Not only does our planet revolve around the sun, but the entire system rotates on a vast astronomical axis. "Upness" does not really tell us the direction to heaven.

Yet in another sense, to go up is profoundly significant. It is one of our most basic perceptions. As a baby, we had to raise ourselves up on our hands and knees to crawl, and then up further (in spite of many falls) to stand and walk. Every day of our lives our muscles work to hold us up. We go down because we fall, or are sick, or defeated in battle, or fatigued, or dead.

It is part of the irony and paradox of the cross that it is a defeat for which one is raised up—"I, when I am lifted up from the earth, will draw all men to myself" (St. John 12:32). Usually to go up is to triumph, to prosper, to be alive, awake, and healthy. In our hearts, and in our vital organs, we know what *up* means, for it is something we are always working to attain.

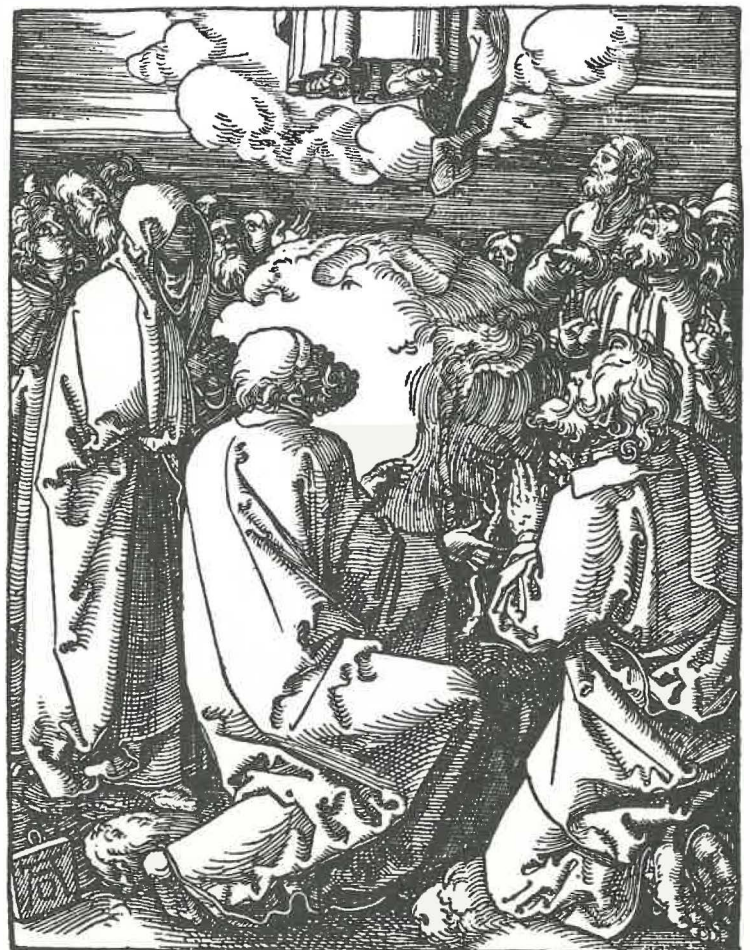
In his resurrection, Jesus rose up. That rising up is completed and fulfilled in the ascension—the total and entire transcending of the "down-ness" of death and defeat. To rise with him, to ascend with him, is to share his victory, in his overcoming of every obstacle.

The experience of going up communicates something to us, not in words but in direct bodily sensations. To go up too high, or too fast, or in an unfamiliar way can of course be terrifying—as on a high ladder, or on the outside of a tall building. I will never forget the experience, in World War II, of boarding a ship by being hoisted up on a long cable dangling from a crane. Of course our fear of heights is largely a fear of falling, a fear of going down so far. But to go up in more congenial ways is profoundly gratifying, like

climbing a maple tree on a summer day, or getting onto a horse, or climbing a mountain. Those who have had the latter experience know how often it imparts a sense of exaltation, a sense of the presence of God.

These perceptions of what it is to go up all point in little ways to the glory of that heavenly country where all things will be subject to Christ and where his people will share in his heritage, as his ransomed brothers and sisters.

THE EDITOR



The Ascension, woodcut by Albrecht Dürer

The Living Church

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CALENDAR

May

7. Seventh Sunday within Eastertide/Sunday after Ascension Day
8. Dame Julian of Norwich
9. Gregory of Nazianzus. B.
14. The Day of Pentecost/Whitsunday
15. The First-Book of Common Prayer
17. Ember Day
19. Ember Day/Dunstan. B.

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.

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LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Denver Again

I have just read the Very Rev. Richard Coombs' "One View of the Denver Event" [TLC, March 19], and I am wondering whether or not he took the same position on "tampering with the priesthood" when the personal actions of certain Episcopal Church bishops allowed women to be ordained to the priesthood before a general convention made it a provision for it to be "legal." Were the ordinations of women (pre-Minneapolis) not also "playing loosely with the priesthood"? Were they not indeed "manipulations"? Were they not most certainly "suiting personal persuasions"? I should like to know how Dean Coombs feels about those "alleged" ordinations which the Episcopal Church has ex post facto shrugged off.

As an Anglo-Catholic who has experienced the great distress of having to come out of the Episcopal Church, I am well aware of the dangers and pitfalls involved in schisms, remnants, and continuing bodies. I also know, as many of us do, that in spite of the somewhat strained eclat of the "Denver event" there is much in all of it that is questionable and amiss. Not all of us who have had to respond conscientiously to the catholic violations perpetrated by the Episcopal Church are so swept up in the emotions of the moment that we fail to discern what is really happening from what someone would like to see happen. One wonders why Dean Coombs went to Denver in the first place. "I went to Denver to attend the event because I anticipated this awkward time" is as vague a statement as I have seen in quite some while.

If Dean Coombs is, as he says early in his article, "a parish priest with not much authority or status" then how can he conclude the very same article with so authoritarian a statement, with an exclamation point yet? His lopsided view of

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Information

The Reverend Professor C.D. Keyes,

Ph.D., Th.D.

Department of Philosophy

Duquesne University

Pittsburgh, PA 15219

what "Anglican tradition" is could not be the basis for such a pronouncement, so it would seem.

Dean Coombs has vented his indignation, but ventilation does not produce light. It certainly is connected greatly with questions of heat, however.

ROGER HUNT CARROLL
Richmond, Va.

The Episcopal Church and the Church of England state that they do not recognize and are not in communion with the continuing Episcopal Church, now organized as the Anglican Church in North America. Well, those of us who are now members of the Anglican Church in North America, or hope to be in the future, cannot be too concerned over this great gesture of "reconciliation." We are about the Lord's work and have little time for trivial matters. Whether the Episcopal Church is in communion with us seems of little importance but perhaps they ought to be concerned whether *we* are in communion with them!

Mrs. FRANKLIN PITCHER
Knoxville, Tenn.

I suppose that it is fruitless to hope that the controversy over the Denver consecrations of four bishops in the Anglican Church of North America will soon, or ever, subside. There appear to be as many divergent opinions on the subject as there are clergy and laity who fancy themselves as experts on canon law, or on faith and worship, or on au-

thority in the church. Such utterances as those by Bishop Krumm [TLC, April 2] and Dean Richard Coombs [TLC, March 19], are examples of eclectic selection of facts designed to prove their respective points.

Bishop Krumm writes to support his own position in the matter as a member of the House of Bishops of the Episcopal Church, but (like many others of his group) fails to remember that at Port St. Lucie the bishops counseled reconciliation. Bishop Krumm takes a strange path to reconciliation in his letter. . . .

ROBERT H. KLUCKHOHN
Holy Trinity Church
Spokane, Wash.

Although I am not a follower of Bishop Mote and his people, I have to protest such illogical argument as presented in Bishop Krumm's letter [TLC, April 2].

It seems that only in times of crisis do people attribute authority to the Presiding Bishop which canonically is not his. At the first constitutional convention of the Episcopal Church they studiously avoided such terms as *patriarch*, or *archbishop*. As a matter of fact to this day the Presiding Bishop has no canonical authority, nor is he "primus," nor even does he have a see or diocese. He is exactly what his title means, a presider over the House of Bishops. He did perform the job of "calling attention" to the mind of others. The total lack of any juridical authority on his part is typified by the lack of action against the Bishop of New York. I wonder what Bishop Krumm's response would be if the P.B.

walked into his diocese and started telling him to straighten up the mess on Indian Hill.

In the following paragraph he makes reference to the Philadelphia 12. Although the diocesan bishops refused to "recognize as authorized" this "ordination" they have tantamountly done so in refusing to reordain them, and by licensing them and giving them all the powers of their "office."

Isn't there anyone in this church who will clearly define the true structure of this church? Let us begin with our own canon law and go on from there.

(The Rev.) R.P. BOLLMAN
La Crosse, Wis.

I want to express my appreciation for the fine and enlightening article by Dean Coombs [TLC, Mar. 19] "One View of the Denver Event."

In these days, when the secular press and the ACNA's own statements constantly make use of the terms "loyalist" and "traditionalist" to describe the position of this group, it is refreshing to have so clear an articulation of the situation, namely, that it is a "tradition" of one particular pattern of deviation from the 1928 BCP and a "loyalty" to the spirit of sectarianism.

I applaud your recent reporting of these events and your continuing enlightening of your readers as to their real significance. I hope the result will be the recovery of the proper use of the terms "loyalty" and "tradition" from the hands of those who have stolen them from us.

(The Rev.) ROBERT A. SMITH
Grace Church
Menominee, Mich.

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We have received a number of other letters on these topics. Those given here are representative of the opinions expressed. We thank our other correspondents for writing but regret we cannot carry further letters in response to Bishop Krumm or Dean Coombs unless some new information is advanced. Ed.

Christian Soldiers

Reader Miller [TLC, Feb. 5] expresses concern as to whether Christians can legitimately bear arms, and that the resolution of the 1865 General Convention is an insurmountable obstacle to an indigenous clergy in the Armed Forces. I submit the following:

There was the infantry commander of Capernaum whom Jesus commended for his faith. There was the infantry commander of Caesarea to whom God sent an angel in recognition of his prayers and acts of charity, and whom Peter baptized.

In the early 5th century, when the Roman garrison towns on the Danube were tumbling like ninepins before the

Huns, a notable exception was the garrison near Passau whose Christian commander "the Tribune Mamertinus, later a bishop" inspired his troops to steadfastness through exhortatory prayers and a blessing by the monk Severinus. It is a fact that the universality of Christendom owes much to the worldwide deployment of Christian troops in the Roman legions.

In 429 the Gallican Bishop Germanus of Auxerre, dispatched to Britain to deal with the Pelagian heresy, found the Christian British beleaguered by a combined pagan force of English and Picts. An experienced soldier, he volunteered to command the British forces; routed the enemy, and resumed his ministry (which included the training of the British monk Saint Patrick).

Bishop Odo of Bayeux commanded troops at Hastings. The American Bishop Polk commanded Confederate field forces. He did not exercise his office in his capacity as a field commander, but neither did he abandon his capacity to say the Creed.

I believe from personal experience that there are genuine practical obstacles to an effective indigenous priesthood in the Armed Forces, but the 1865 Resolution is not among them.

JOHN HINTON, JR.

Bethesda, Md.

Cueto and Nemikin

I confess that I find myself confused by your editorial, "Cueto and Nemikin Release" [TLC, March 5].

Is there really any question about the Puerto Rican Independence Movement (if by that you mean the FALN), except the whereabouts of Carlos Alberto Torres, one-time member of the national church Commission on Hispanic Affairs, and whom very strong evidence seems to connect with the FALN?

The FALN has not hesitated to claim responsibility for numerous bombings including, I believe, that of Manhattan's Fraunces Tavern in which a number of innocent people were killed and wounded.

If Maria Cueto and Raissa Nemikin do not know of any connection between Torres and the FALN, what harm is there saying so before the Grand Jury? If they do know something, surely Christian compassion for those already killed and wounded and, also, concern for those who may suffer a similar fate demand that they should declare it before the Grand Jury.

Having, in your editorial, implied immorality in the Grand Jury system, do you not now have an obligation to state clearly to what you are referring? The same is true of the suggestion that our national church leaders were disloyal to these two ladies. Just to suggest it and nothing more leaves us all up in the air.

What specific wisdom do you expect

that the Episcopal Church should have learned from these unfortunate happenings?

In some circles there is a tendency to make Maria Cueto and Raissa Nemikin heroines in this episode, and the Presiding Bishop and his colleagues the villains. I trust that THE LIVING CHURCH is not following this line of thinking.

The Episcopal Church can hardly expect its rank and file to give financial support to a body one of whose commissions is involved in bloody revolution. I do not know that this was the case with the Hispanic Affairs Commission, but, at the moment, I do not know categorically that it was not.

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

The fact that these questions have been raised by many others indicates that there are questions. We, like our correspondent, are left hanging in the air. Ed.

Judging and Being Judged

The Rev. Gilbert A. Runkel's article "After the Late Service" [TLC, March 26] strikes me as requiring some response, however inept or timid. Every pastor has been on both sides of the situation described, rebuffed by the incomprehensible business of others and impaled on the insensitive demands of the too-sensitive.

Fr. Runkel has based an argument on his judgment of the English rector. Alas. I, too, have made such judgments, and have been so judged. This is the way of the flesh, approved by the world and encouraged by the devil. Let each parson look to his business and see that it is the business of Christ; and let each parishioner do so likewise. And let us, one and all, leave no cry unheard or wound untended which Christ reveals to those about his business.

Fr. Runkel: I applaud your concern. Please judge neither the parson nor his petitioner.

(The Rev.) MARC OLIVER
Church of the Transfiguration
Freeport, N.Y.

Holy Thursday

During Lent, and more especially in Passiontide, I was amused to note the increase of the Dutch Reformed / Roman Catholic / Swedenborgian designations of "Holy Thursday" and "Easter Sunday" in newspaper advertisements for Episcopal churches.

One would think that the paschal redundancy would be obvious, but a great many people seem unaware that Holy Thursday, for Anglicans, is Ascension Day (BCP, p. 110).

(The Rev.) EDMOND T.P. MULLEN
Holy Trinity Church, Inwood
New York, N.Y.

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CHURCH OF ENGLAND

Loughborough Conference

A thousand people, two-thirds of them clergymen, met at Loughborough near Nottingham in central England in April for a conference on catholic renewal in the Church of England. Many of the leading figures in the Church of England participated.

Despite pressures from within and without, the conference refused to vote on any particular issue, thus adhering to the stated intentions of its organizers.

The major issue in the mind of many who attended was the ordination of women to the priesthood, but this potentially explosive question was not taken up until the third day of the conference. The Rev. Canon Roger Greenacre of Chichester then took the position that the question must be treated theologically, and, "we simply have no right to alter the established practice of the Catholic Church until we have the consensus of the whole Catholic Church."

The Abbot of Nashdom, Dom Wilfred Weston, OSB, referred to Canon Greenacre's address in summing up the conference, and a spontaneous demonstration of clapping and cheering occurred, which showed that the delegates were in full agreement with the position that ordaining women to the priesthood would prove to be a serious obstacle to Christian unity.

According to the *Church Times*, the independent weekly journal, the idea behind the conference was that of the Rev. Dr. John H. Heidt, an American priest who serves as assistant at St. Mary Magdalene's Church in Oxford. Fr. Heidt approached Mr. Geoffrey Evans, then General Secretary of the Church Union, to suggest a conference on the renewal of the Anglo-Catholic movement. A planning committee was formed, under the leadership of the Rt. Rev. Eric W. Kemp, Bishop of Chichester. It was decided early on that the conference would discuss current issues, as well as devotional matters, but that no resolution or statement would come from the assembly.

A group of London priests challenged the organizers in February to "speak out clearly on vital issues such as race and unemployment, and to make some positive proclamation about the role of women in the ministry of the church," according to the *Church Times*. At the

meeting itself, the Rev. Francis Bown, chairman of Ecclesia, a group which opposes the ordination of women to the priesthood, described the decision not to take a vote as "a betrayal of the sacred responsibility of this conference." The delegates stood firm, however, and heavily defeated a proposal to vote on particular issues.

Some of the other addresses were given by: the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas, who told the conference that an Evangelical should be Catholic, and a Catholic an Evangelical; the Rev. Richard Holloway, rector of Old St. Paul's, Edinburgh, who adjured the delegates not to become "a fanatical, self-righteous rump, a sort of ecclesiastical National Front"; the Rev. Canon Michael Green, rector of St. Aldate's, Oxford, who spoke from an Evangelical viewpoint—"Evangelism is one beggar telling another beggar where he can get bread . . . I hope you will do this in your own way"; the Most Rev. Donald Coggan, Archbishop of Canterbury, visiting the conference, who said that the Church of England is looking very insular these days, and called for courage in the face of change; the Rev. Ken Leech, vicar of St. Matthew's, who urged a return to traditional devotional practices; and the Rt. Rev. Michael E. Marshall, Bishop of Woolwich, who said the Blessed Virgin Mary was crucial in any catholic spirituality, as she represented "the 'material' of the universe taken and used by God by the overshadowing of the Holy Spirit for the formation of the new creation."

The only speech in favor of ordination of women was given by Sister Irene Benedict, CSMV, who said that she felt belonging to the Anglican Communion should imply complete interchange of ministry. In other words, if a person (male or female) is ordained to the priesthood in any part of the Anglican Communion, then he or she should be allowed to act as a priest in any other part of it.

At the close of the conference, a press release was issued which detailed four major issues for follow-up which emerged from the conference. The *Church Times* reported them as follows:

1. A repeated emphasis on devotion to the Lord Jesus Christ as "the main-spring of all that we think and do."
2. A determination to be more outward-looking and evangelistic.
3. A concern for "the social problems

of our time, and the bearing upon them of Christian theology. In particular there was an affirmation of the value of a multi-racial society and the need for Christians to resist those who promote racial conflict."

4. An affirmation of longing for Christian unity, and a "deep concern lest unilateral action by the Anglican Communion in the ordination of women to the priesthood be a serious barrier to unity with the rest of catholic Christendom."

SOUTH DAKOTA

Hare Home to Close

The board of the Bishop Hare Home decided in February to close the residential home for boys at the end of the school term in 1978.

The *South Dakota Churchman* explains that the decision was prompted by two factors—the increasing financial burden of maintaining the buildings, some of which are 50 years old, and the dwindling number of boys who want to live there and attend the Todd County school.

The home has served boys in grades 7-12, and only six will be left after this year's class is graduated.

Hare Home, according to the *Churchman*, is to be closed on a "temporary" basis. The buildings and land will be retained, and if a demand for its services should occur, and if sufficient money should be available, it will reopen. The land is to be leased, and the buildings are available for use by religious, state, or tribal groups as needed and approved.

The Rev. David G. DeVore has been executive director of the home since 1974.

ENGLAND

Coming to Grips with Racism

According to a report called "Coming Together in Christ," racial prejudice is deeply rooted in British society, and there are huge social and cultural gulfs between white- and black-led churches.

The report is published by the British Council of Churches, and it is the first report of a joint committee established by a conference of black-led churches and the BCC. The Rt. Rev. G. Hewlett

Thompson, Bishop of Willesden, and the Rev. Moses Sephula of the African Methodist Episcopal Church headed the group who prepared the document, which seeks to set out practical guidelines for assisting congregations to start worshipping, working, and witnessing together.

Racial prejudice and its effects, it says, have been active for at least 200 years in British society. Nowadays, white people who consider themselves entirely unprejudiced and liberal will say things that are paternalistic, and make assumptions that are implicitly insulting. Black people who have suffered rejection may sense undertones of prejudice in remarks or gestures that are meant in a wholly friendly way. Each group may find the other's way of worship to be strange and confusing, but, the report says, "As we grow in friendship and in sympathy for one another as persons, so we shall grow in sympathetic appreciation of the way the churches have come to function within their respective societies and cultures."

In a new condemnation of the racist and anti-immigrant National Front political party, the Rt. Rev. Michael E. Marshall, Suffragan Bishop of Woolwich, has warned his clergy not to accept any invitations which will put them on a speakers' platform with representatives of that party.

To do so, said the bishop, would be to give the party and its members a credibility which they do not deserve. "It is all too easy to accept [these] invitations . . . in the name of a democratic approach," he said. "This . . . is very foolhardy. Most people have not done their homework sufficiently to realize the details of the actual policies and beliefs of the members of the National Front . . . [they] promote hatred and racism, and in their teachings, there is the revival of the essential ingredients in Hitler's *Mein Kampf*, with its emphasis on pure blood and pure stock."

Bishop Marshall pointed out that both parties in the House of Commons (the ruling Labor Party and the Conservatives) have refused to appear on the same platform with National Front speakers.

CANADA

Sunday Schools Down

Heavy losses in Sunday school enrollment are reported by both the Anglican Diocese of Toronto, and the United Church of Canada.

In 1976, enrollment of 13,344 children in the diocesan Sunday schools represented a decline of 68.6 percent from the 1962 figures of 42,559.

In the same period, the United Church Sunday schools were down 62.1 percent.

The Rt. Rev. Lewis S. Garnsworthy, Bishop of Toronto, is critical of tradi-

tional Sunday school methods, and said many of them had produced an "Alice in Wonderland" atmosphere. He said he was encouraged by the increasing number of young children who accompany their parents to communion.

A spokeswoman for the United Church's Division of Mission in Canada attributed the falling Sunday school enrollment to the declining birth rate, family weekend activities, and questioning by adults of the value of their own Sunday school training.

WASHINGTON

Rector Receives Citation

Seventeen years after assuming the rectorship of the Church of the Ascension and St. Agnes, then a decaying inter-city Washington church with a dwindling congregation, the Rev. Frederic H. Meisel has been awarded the D.C. Government's Certificate of Appreciation and Bicentennial Medallion by Mayor Walter B. Washington. The ceremony, which took place in the mayor's office, was attended by 50 parishioners of varying ages and backgrounds, from some 20 different suburban and city neighborhoods. The citation was awarded him for his contributions to the community, which also include the restoration of the church itself, now designated as an historic landmark.

The citation said "you have distinguished yourself as a scholar, a man of music and church liturgy, a historian, a pastor of uncommon skill, but most of all as a great humanitarian, whose ministry to individuals, especially the less fortunate of this city, is a special gift to all of us."

One person described Fr. Meisel as "the kind of person who finds a hungry person at his door, invites him in and fixes him a sandwich." When he took over the church and its 26 parishioners the Rt. Rev. Angus Dun, then bishop of Washington, predicted that it would have to close down in three months. Homes in the area were being demolished, people were fleeing to the suburbs, and the housing situation was acute. Fr. Meisel, with 12 others, organized Family Housing, Inc. They bought and renovated three run-down houses and offered them at low rent to needy families. When the government built subsidized high-rise apartments nearby for the elderly, the parish furnished two apartments with used furniture and offered them as models.

The parish, one of the first in the city to be integrated, was formed in the 1940s by the merger of two historic city churches, and the Anglo-Catholic tradition of St. Agnes Parish has predominated. The restoration of the fabric is now about complete, much of it made possible by anonymous donors outside

the parish. This includes the installation of magnificent stained glass, a bell for the tower, much structural renovation, and a fine baroque organ, built ten years ago by organist Robert Shone. The annual Bach Festival draws large crowds and the church's acoustics and notable music have often drawn the praise of *Washington Post* music critic Paul Hume.

Fr. Meisel calls it "a strange kind of church . . . as poor as ever, but with many talented, devoted people who keep us going."

Among the many congratulatory letters he received, one, from a fellow-clergyman, said, "You have made a great catholic parish, not only rich in its liturgy but great in the service to the community. All of us stand taller in the church because of what you have done."

DOROTHY MILLS PARKER

BIBLES

Two Minutes, Two Million

General Theological Seminary sold its Gutenberg Bible at auction in New York for \$2 million. The bidding and sale took less than two minutes to complete, and when it was over, another of the ancient Bibles was destined to leave the U.S. for Germany. A similar Bible was sold in February for \$1.8 million to the Gutenberg Museum in Mainz [TLC, Apr. 9].

The auctioneers, the firm of Christie, Manson and Woods, were said to be delighted at the price, which is the highest ever paid for a book. Although a New York rare book dealer made the actual purchase, the West German consulate confirmed that the Bible will go to the Baden-Wuerttemberg State Museum in Stuttgart—for a reported \$2.5 million.

When the Bible was examined prior to the sale, a typographical error, the only one of its kind known to have occurred in a Gutenberg, was found by comparing the GTS copy with two facsimiles. The book of Titus has the same text printed on both the front and back of the same page. Christie's referred to the mistake as "historically, the first printer's error, ironically perpetrated by the first printer in the first printed book." It was not known what effect, if any, the error had on the sale price.

The Rt. Rev. G.P. Mellick Belshaw, Suffragan Bishop of New Jersey and a trustee of GTS, said that while the \$2 million figure was not a surprise, the trustees were very gratified by the sale. He said the seminary did not want to sell the Bible for less than \$1.5 million. The bishop likened the Bible to a precious jewel, saying that its inherent value does not help "contemporary theological study."

Not everyone agreed that the sale was a good idea, however. THE LIVING CHURCH was told that, if the seminary

went through with its plans to sell the Gutenberg Bible, the Rev. Dr. Lawrence Rose would resign from his position as Dean Emeritus of GTS. Under Dr. Rose's regime, St. Mark's Library, considered by many to be the finest collection in the church, was greatly expanded.

The seminary plans to establish an endowment named after the late Dr. Eugene Augustus Hoffman. Dr. Hoffman, once dean, bought the GTS Gutenberg in 1898 at an auction in Sotheby's in London. He paid \$15,000 for it in those less inflationary times. A Christie's statement on its history says it is probable that the Bible was acquired by the Church of the Holy Cross, Offenburg, Baden, Germany, at about the time of its publication in 1496.

SPECIAL REPORT

Historic Consultation in Lisbon

By EDMUND W. OLIFIERS, JR.

For almost a century, one of Anglicanism's anomalies has been the presence in Spain and Portugal of two national Episcopal churches which have regarded themselves as fully Anglican in doctrine, discipline, and worship, and yet have had to remain outside the Anglican Communion. The situation is on the way to correction as a result of the first inter-Anglican "Partners in Mission" Consultation ever held on the continent of Europe.

Host to this Consultation, which met in Lisbon in March, was the Rt. Rev. Luis Cesar Rodrigues Pereira, the ex-medical doctor and parish priest who, since 1962, has been Bishop of the Lusitanian Church (as the Episcopal Church in Portugal is officially known). He leads a small Christian community which traces its roots spiritually back to the apostolic and mozarabic Lusitanian Church that flourished in pre-medieval times. In actual fact, this ancient church became Roman in the 11th century. In the 1870s, a movement started in Spain and Portugal to re-establish national catholic churches. The movement in both countries gained the unofficial support of overseas Anglican sympathizers, and for 80 years the bishops of the Church of Ireland gave much private episcopal leadership.

In both countries, however, prejudice and persecution inhibited the existence and growth of the two episcopal churches. English-speaking chaplaincies, which have been in the Iberian peninsula for nearly 300 years, largely ignored them. Yet the recent revolutions and political changes in each country have now dramatically changed the picture. The Spanish Church comprises parishes and missions widely scattered throughout a territory roughly the size of New York State. Congregations and in-

stitutions of the Lusitanian Church cluster mainly around the major cities of Porto and Lisbon. Both national churches have suffered from poverty and isolation.

The Rev. David Chaplin, secretary-general of the Anglican Consultative Council, presided over the important meeting. Besides Bishop Pereira and Bishop Ramon Taibo (Spain), with clerical and lay delegates of their churches, overseas representatives went to Lisbon in a sense of "partnership" to bring the fellowship and insights of other Anglican provinces.

Present from the United States were the Rt. Rev. John M. Krumm (Bishop of Southern Ohio), the Rev. William A. Norgren (Executive Council assistant ecumenical officer) and the Rev. Canon Edmund W. Olifiers Jr. (from the Diocese of Long Island). Also present were the Bishops of Tuam (Ireland), Salta (Argentina), and Haarlem (Old Catholic, Netherlands), as well as the secretary of the London-based Spanish and Portuguese Church Aid Society, long an overseas supporter of the Iberian mission. Fr. Olifiers acted as agenda chairman, and was helped by another Long Islander, Peter Cacoperdo, one of the diocesan seminarians.

The Consultation identified one of the most important results of the meeting as the recommendation that the two national churches in Iberia move from a vague relationship of "intercommunion" to full canonical integration with other Anglican churches.

An agreed statement, issued at the end of the Consultation, also recommends that the Lambeth Conference of 1978 receive bishops of the Lusitanian

and Spanish Episcopal Churches as full members; that overseas churches assist the Iberian churches to formulate programs of Christian education, missionary strategy, stewardship and administration; that "fraternal workers" move between the Iberian and other dioceses to strengthen a sense of unity; and that both dioceses seek Mutual Responsibility and Interdependence (M.R.I.) "companion diocese" relationships with overseas Anglican jurisdictions.

Few Americans think of Europe as a "missionary" frontier. Yet, in Portugal for example, in some counties fewer than two percent of the population are involved in any Christian community! Whole towns are churchless. Many older Roman Catholic parishes have no priests. These statistics describe a part of the western world first reached by apostolic witness!

Bishop Pereira and Bishop Taibo have both visited the United States several times. Parishes in Long Island have enjoyed a close relationship with the Portuguese Church leader for two decades.

The integration of these Iberian dioceses, and the hoped for seating of their bishops at the 1978 Lambeth Conference, will be historic. It sets the precedent of canonically independent Christian communities affiliating voluntarily with worldwide Anglicanism . . . a particular example of the ecumenical quest for church unity.

The Rev. Edmund W. Olifiers, Jr., is rector of St. Boniface's Church, Lindenhurst, L.I., N.Y. He is also chairman of the M.R.I. Commission of the Diocese of Long Island and honorary canon of Sao Paulo Cathedral, Lisbon, Portugal.



Lisbon Consultation delegates in a plenary session. From right (counter-clockwise): the Rev. Francisco Serrano Alvarez (Seville, Spain), the Rt. Rev. Patricio Harris (Northern Argentina), the Rev. Miguel de Olaiz (Madrid), the Very Rev. Nelson Pinto Horta (Sao Paulo Cathedral, Lisbon), the Rev. Canon Edmund W. Olifiers, Jr., Dr. David Fraire (Lisbon), the Rt. Rev. John Krumm (Southern Ohio), the Rev. William Norgren (Executive Council USA, assistant ecumenical officer).

BRIEFLY . . .

Mother Teresa of the order of Missionaries of Charity has announced that she hopes to found a leprosy rehabilitation center in every state in India. The order has homes that treat some 4,600 patients, but there are 4 million lepers in India. In various Indian cities, homes for the dying have been established by Mother Teresa and her co-workers. She hopes to establish another such place in Agra. "Dying," she said, "should be like going home." People should be allowed to die in peace and serenity, she added.

Two Bishops-Suffragan, one of them a former Roman Catholic priest, have been elected to assist the Rt. Rev. Timothy Bavin, Bishop of **Johannesburg, South Africa**, in the diocesan administration. There are more than 100 parishes in the diocese. Bishop-elect Mfaniseni Ndwandwe, 49, left the Roman Catholic priesthood to join the Anglican Church in 1968. He is rector of St. Cyprian's Church in Sharpeville, is married and has four children. As bishop, Dr. Ndwandwe will be responsible for archdeacons in the Western Transvaal, covering 40 parishes, including those in the huge black ghetto of Soweto. Bishop-elect Thomas Stange, who is Dean of Kimberly, is from Belfast, Northern Ireland. He has been in South Africa since 1969, and as bishop, he will be assigned to the 63 parishes of the Eastern Transvaal.

The annual convention of the **Assembly of Episcopal Hospitals and Chaplains** took place in Dallas, Tex., on March 12-15. Membership in this organization is open to all persons interested in the church's ministry to the sick and the needy throughout the world. Among the concerns of the 1978 convention were crisis intervention with families, human sexuality, and the need for certification of Episcopal chaplains.

The Vatican has corrected an Irish Roman Catholic bishop who was rigidly opposed to confirming school children who attend state schools in Northern Ireland. **Bishop William Philbin of Belfast** caused bitter controversy in maintaining that religious education outside Roman Catholic schools was inadequate for confirmation. Parents of the children involved campaigned vigorously for a relaxation of the bishop's ban, and the Vatican is understood to

have expressed the opinion that the bishop had insufficient reason in canon law to refuse such confirmations. Detailed submissions in the case came from the Papal Nuncio to Ireland, Archbishop Gaetano Alibrandi, and the Irish Primate, Archbishop Tomas O. Fiaich.

The Swedish section of the European Committee for Human Rights has launched a worldwide appeal for the release from Soviet imprisonment of a Swedish diplomat, who, the Kremlin insists, died in Moscow in 1947. The Swedish group says it has evidence that **Raoul Wallenberg** is alive still and in the hands of Soviet secret police. Mr. Wallenberg, born in 1912, is said to have been heavily involved in rescuing Hungarian Jews destined for deportation to Nazi death camps, and to have been kidnapped in Budapest in 1945 by Soviet agents. From there, he is said to have been taken to Lubyanka prison, where, after persistent Swedish government pressure for his release, word was given out that he had died in 1947. Evidence for Mr. Wallenberg's continued existence was given in November by famed Nazi hunter, Simon Wiesenthal. According to Mr. Wiesenthal, Mr. Wallenberg, although in very weak physical condition, is still alive in a mental asylum, in Irkutsk.

Prime Minister Morarji R. Desai of India has made the **total banning of alcoholic beverages** a major goal of his year-old administration. Drinking, in New Delhi particularly, has long been part of the diplomatic, governmental and business scene. Although many Hindus drink, it is against the tradition of their religion, and Moslem religious law specifically forbids it. Now in New Delhi, Mr. Desai's regulations have closed almost all bars and sharply limited the hours of liquor stores. The exceptions are the luxury hotels where only foreigners may be served liquor, a permission designed to protect the tourist business. According to Religious News Service, India's attitude toward drinking has been confused and somewhat hypocritical for generations, ever since the days when British sahibs, taking quinine to prevent malaria, found it more palatable with gin, thus creating the gin and tonic.

The ancient house, "**Stonor Park**," in Oxfordshire, which dates back to the 12th century, will be retained by the Camoys family and opened to the public. No other home in England, not even Windsor Castle, has been so long in continuous occupation by one family,

and it retains paintings, books and manuscripts linked with the history of the Roman Catholic Church in England. Edmund Campion and other Roman Catholic martyrs were hidden here in Reformation times. When the sixth Lord Camoys died two years ago, a family disagreement and heavy taxes made it seem likely that yet another piece of English heritage would be shipped abroad in crates or taken over by corporate ownership. Most of the house's contents were sold at auction in 1975. Now agreement about its future has been reached in Britain's High Court, and a new guarantee concerning the 353-room house has been issued. The present Lord Camoys, who has been fighting for the house's preservation, said, "I think I've saved the house, and it will eventually be open to the public with family cooperation."

One of the first women to have been ordained to the priesthood in New Zealand, the **Rev. Wendy Cranston**, has become Auckland University's first woman chaplain. She has been appointed to the interdenominational Maclaurin chaplaincy in succession to another Anglican priest, the Rev. Peter Davis, who has been appointed director of communication for the Anglican Church in New Zealand. Miss Cranston was ordained deacon in 1971, and for the following six years she was an assistant to Archdeacon Michael Houghton in the Auckland parish of Howick.

For the first time since the Reformation, a Roman Catholic mass was held in the Anglican cathedral in **Lincoln, England**. Roman Catholics from four counties flocked to the mass, concelebrated by priests of the diocese, and Bishop James J. McGuinness of Nottingham. The Very Rev. Oliver Fiennes, dean of the cathedral, saw the event as an example of friendliness between the two churches, and it was described by the local Roman Catholic parish priest as "another step forward in breaking down the divisions between the two faiths."

The **Presiding Bishop's Fund for World Relief** has sent \$5,000 in the form of an emergency grant to help the families of coal miners in parts of West Virginia, Virginia and Kentucky. Union funds were not enough to provide food, fuel, financial assistance, medical care and housing in the Appalachian region during the recent long coal strike, and some families were left with no resources. The Commission on Religion in Appalachia (CORA) sent an urgent appeal to member churches.

HYMNS AND HYMNALS

*It takes time for completely new hymnals to evolve
since church bodies move slowly.*

By ALICE C. FURGERSON

In recent years there has been a parade of books which have rested briefly in the pew racks and been replaced. One volume was there when the parade began and remains: the familiar 1940 Hymnal, or to give it the proper title *The Hymnal*. Have you ever been curious about its origins? First of all consider the title, *The Hymnal*. That may seem a little arrogant unless you are aware that once upon a time, and not so very long ago, there was no one hymnal for the Episcopal Church. There was one approved set of words, but the books of tunes were as varied as the titles were complex. For example a book published in 1860 was called: "417 Hymns For Church and Home Compiled By Members of the Protestant Episcopal Church As a Contribution To Any Additions That May Be Made To The Hymns Now Attached To the Prayer Book."

The first official hymns used in the Episcopal Church in America were attached to the Proposed Edition of the Prayer Book of 1785. Fifty-one hymns and eight pages of tunes were added to the back of that book. Note that the hymns and tunes were separate. If you find it difficult on Sunday morning to sing verses six, seven, and eight which are printed below the music to the hymn,

Alice C. Furgerson is a member of the American Guild of Organists, a housewife and mother, who describes herself as "semi-retired" after having served as organist-choirmaster in a number of churches. Her husband, the Rev. John C. Furgerson, was recently ordained in the Episcopal Church after having served as a naval officer for 20 years.

remember your forefathers whose struggles were much harder! The practice of separating text and tune came about because the first hymns were the metrical psalms which were included in the Prayer Book and which were felt at the time of the Reformation to be the only proper means of singing praises to God. The metrical psalms fit certain metrical tunes which everyone learned by heart or had "lined out" for them by a cantor or "clerk," so there was no need for written notation. "Old Hundredeth," the tune to which most congregations sing Bishop Ken's doxology, is one of four metrical tunes in the 1940 Hymnal which have survived from those included in the back of that proposed 1785 Prayer Book.

When you and I speak of hymns we are usually referring to words *and* music, but technically and historically the word hymn has meant the text of the words. In the Episcopal Church the text is of prime importance. This was true in 1785 and in 1940 when the present hymnal was published, and is true today with the recent *Hymnal Supplements*. In both 1785 and 1940 the words were approved by a General Convention and *then* the tunes were selected. In 1785 the tunes were chosen by Francis Hopkinson, a signer of the Declaration of Independence, the first Secretary of the Navy, and almost incidentally, a composer. His job in all probability was simpler than that of the commission which worked on the 1940 Hymnal. They received nearly five thousand music manuscripts to consider.

Our ancestors had their difficulties with Prayer Book revision as do their descendants today. That proposed book

of 1785 was drastically revised before it was adopted in 1789 and since the hymns were attached to it, they suffered the same fate. All 84 metrical psalms were put back in, the hymns were reduced in number to 27 and all the tunes were discarded. No music was included in the final version. In fact no tunes or music were included through the several revisions in the 19th century although new texts were added from time to time. Perhaps desperation was the moving force in the publication in 1828 of a tunebook. No words were found in this book, just tunes. You looked up a text you liked in the church's approved hymns attached to the prayerbook, found what metre it was (those mysterious numbers which still appear at the top of each hymn) then looked in the tunebook for a tune with matching metre, and tried to put the two together. Our forefathers were hardy folk. It was 1858 before there was a semi-official tunebook compiled by a committee appointed by the House of Bishops. Next came the hymnal with the very long title which was an addition to the hymns in the back of the Prayer Book. No tunes this time, just hymns. It wasn't until 1871 that the church had an official hymnal separate from the Prayer Book. That means there was a separate book of texts approved, but there were many tunebooks using those words. Six musical editions were in use throughout the country by 1886. The most popular and widely used was compiled by the Rev. Charles Hutchins and survived in various editions until 1936. There *was* a musical edition authorized by a General Convention and published in 1916 en-

titled the *New Hymnal*. Profits from its sale were to go to the Church Pension Fund as they do today from the sale of *The Hymnal* and its Supplements. So even though the church kept revising and adding to the hymnal, there was no one authorized book of both words and music in universal use in the church in the United States until 1940. Now we can understand that when the project was completed it was with perhaps a sigh of relief that it was called simply, *The Hymnal*.

Thirty-eight years have passed since the publication of *The Hymnal*. True to our history, although there has been no new hymnal in that period, there have been additions and publication of supplemental books. The first addition was a section added in 1960. It contains an index, canticles, and communion service settings . . . words and music, of course, in this enlightened era. In hymnals purchased after 1960 it has been bound into the back of the hymnal. Before that it was available in leaflet form for pasting into the back of the book.

A supplemental book, *Songs for Liturgy and More Hymns and Spiritual Songs* was published in 1971. Known among church musicians and choirs as "the slippery red book" because of its red plastic cover, this volume was authorized by the General Convention meeting in Houston in 1970. The Joint Commission on Music responsible for its compilation and editing were authorized to "use any words necessary to the task." This was unusual since historically General Convention has reserved to itself the right of text approval. "More Hymns" appeared shortly after the Green Book was published and expectations were that there would be useful musical settings for the contemporary language second orders of morning prayer, evening prayer, and holy communion. However, there was no rush by parishes to adopt it. Perhaps it was ahead of its time. Many felt that the price was prohibitive for a supplemental book. This volume was not published under the auspices of the Church Pension Fund and since its reception was cool, to speak mildly, the publisher stopped publishing it and it is out of print. Interest in this book has revived and copies of it are much prized. If you or your church have copies, they are well worth a second look. Efforts have been made by the Church Pension Fund and the Standing Commission on Church Music to come to an accommodation regarding copyrights in order that some of the material in the "slippery red book" might be reissued.

The 1973 General Convention made a Standing Commission of the Joint Commission on Church Music and gave it the threefold task of reporting to the 1976 convention concerning a revision of the hymnal, investigating the musical needs of the church, and continuing to seek the

cooperation of other Christian bodies towards a possible ecumenical hymnal. The two new Hymnal Supplements are a direct result of that assignment. Hymnal Supplement II appeared first in paperback and is now being bound directly into the back of the hymnal. The Supplement contains canticles and hymns and familiar settings of the Sanctus with the addition of the *Benedictus qui venit*. The hymn tunes are new ones, but the words printed with them are not. In this instance the commission was not authorized to use new texts or texts other than those in the 1940 Hymnal. This is why the tune "Amazing Grace" appears in the Supplement with the words from Hymn 455 in the 1940 Hymnal, "How Sweet the Name of Jesus Sounds." Both sets of words were written by John Newton, but only those appearing in the 1940 book have the stamp of approval of a General Convention, hence their reuse. Church Hymnal Series One, containing five settings of the ICET texts for the eucharist was published in paperback in 1976. The Standing Commission on Church Music was directed by the 1976 General Convention "to develop materials and plans for updating *The Hymnal* for review by the General Convention of 1979."

Hymns and hymnals aren't static things at all, even though that familiar book remains in our pew racks. It takes time for completely new hymnals to evolve since church bodies move slowly. In the meantime congregations today do what our ancestors did, they find tunes they like to fit texts and vice versa. Until the familiar tune to "Joy to the World" appeared in the Hymnal Supplement II, congregations simply sang it anyway using the text as it appears in the 1940

Hymnal. In a like manner congregations sing "Amazing Grace" from Supplement II, in this case using the music that is printed, but substituting the familiar words for the printed text. This practice has been going on since the First Proposed Book of 1785.

Along with William Smith, first provost of the University of Pennsylvania, Bishop William White of Pennsylvania was a moving force in the adoption of those first hymn texts. He badly wanted to have sanctioned tunes, but as we saw they were eliminated and the early 1800s found no agreement. A clergyman traveling from Maine to Georgia in 1819 reported that parishes were using whatever hymns they pleased. Diversity in unity is not new with this generation. No other denomination's hymnal contains so many alternate tunes to texts as does the 1940 Hymnal and still members of congregations lament that "the tune I know isn't in the hymnal." Over the years Prayer Book revisions have brought new texts to canticles and eucharistic services and congregations and dioceses unable to wait for official publications have adopted musical settings which fit their needs and liturgical usages. The folk mass seems to have passed its zenith leaving behind some "unofficial" hymns which parishes continue to sing. A look at our history shows us that these are not new or revolutionary practices.

We think of William White, William Smith, and Francis Hopkinson as hardy pioneers with their ventures into hymnody. No less hardy and pioneering must be today's Standing Committee on Music as they struggle 200 years later to produce words and music for "all sorts and conditions of men" . . . and parishes.

Evensong at Christ Church

The bells ring out their peal, then quiet falls;
 Come choristers in robes of red and white:
 Small boys, young men, there—one pre-Raphaelite;
 The vergers next leads canons to their stalls.
 "O Lord," intones a sacerdotal voice,
 Now, "open thou our lips," and in reply
 The choir lifts up in massive harmony
 Their praise to God, and we, with them, rejoice.
 Now hearts and minds and souls all heavenward rise,
 While vision soars aloft on carved stone,
 Led on by light to the celestial throne
 Whence light, through figured glass, falls on our eyes.
 The anthem, closing prayers, "Amen";—tis done,
 As from the walls departed deans look on.

—Wm. D. Loring

EDITORIALS

Coming Book Issue

Our Whitsunday issue (May 14) is our Spring Book Number this year. We hope the occurrence of the Book Number on this date is not inappropriate. The Holy Spirit speaks to Christians through the printed word, as well as through the uttered word.

In addition to a considerable number of book reviews, this particular Book Number will have a large amount of reference information which we hope will be of value to our readers. An article on the Church and Synagogue Library Association will be of interest to all churches which have, or which ought to have, a parish library. An article on the General Theological Library will be of interest to clergy and lay people undertaking extensive reading or study in church related fields. A special feature of this issue will be a roundup on the publication of the Proposed Prayer Book. This will provide comprehensive factual information on the sizes, bindings, colors, prices, and publishers of the entire book and of separate printings of particular parts of it. This is information which does not appear to be equally available anywhere else, and parishes, librarians, and proprietors of religious book stores will wish to save these pages for future reference. Most readers, we believe, will be surprised at the great variety of editions which are available.

English Anglo-Catholics Assemble

Loughborough is not a household name for American Episcopalians, and the account of the Loughborough Conference [see page 6] will be the first that many of our readers will have seen. It is not easy for Americans to put it into perspective. Many of us grew up theologically on the books of great English theologians of Catholic persuasion, such as Fr. Gabriel Hebert of Kelham, Evelyn Underhill, Dom Gregory Dix, Fr. Lionel Thornton of Mirfield, Prof. F.L. Cross, and Bishop Kenneth Kirk of Oxford, to name but a few. These and many others have been dead for some years. It comes as a surprise to many Episcopalians in this country to learn that in the intervening years a new Evangelical party has been on the rise, and that today it is strong in almost every phase of church life—even in such formerly Catholic strongholds as sacramental theology and liturgical renewal. This is even more puzzling to the American observer because contemporary English Evangelicals are a different kind of Anglican from the liberals and the low-churchmen who have often been called Evangelicals in this country.

The recent eclipse of English Anglo-Catholicism has been in part for the good reason that many of its old battles have been won. A century ago, English priests were put in “gaols” by the police for doing things that are now accepted everywhere. English Anglo-Catholicism of a past generation has bequeathed riches to the entire church of today. But there is another side to the whole matter. The British nation has experienced a massive drift away from Christianity in any form dur-

ing recent decades. This has meant serious losses. The Catholic party continues to have some great preachers, prophets, and thinkers, but it has not produced many men or women in the last few years who could effectively arrest the attention and challenge the conviction of a new and largely unchurched generation of Englishmen. Evangelicals, on the other hand, have been addressing the problem with seriousness, self-discipline, and well-conceived programs for informing, training, and sustaining their adherents. Recent Evangelical conferences have, from all reports, been impressive. Loughborough represents an Anglo-Catholic determination to reenter the field of the national conference. It was not, however, an anti-Evangelical meeting. It was recognized, as our American Bishop Robert Terwilliger stated, that the Catholic and the Evangelical traditions both have important contributions to make to the total life and mission of the Church of England. In an age when Roman Catholics, Lutherans, and Reformed Christians are often working together, and doing so on a high theological level, the old kind of internal warfare within Anglicanism is neither appropriate nor acceptable. There are certainly still distinctive Catholic issues and concerns within the Church of England but, as some of the speakers at Loughborough said, these must be preeminently in terms of the proclamation of the gospel, the conversion of people to Jesus Christ, the nurturing of authentic Christian spirituality, and the willingness to fight for justice, peace, and human dignity.

The influx of Asian, African, and Caribbean peoples into England in recent years—many of them non-Christians—has resulted in a race issue which was an important concern at Loughborough as at some other recent Christian gatherings in England. If the Church of England does not give up the fight for social justice, many of these new-comers to British soil may well become the Anglicans who will replenish the church in the decades ahead.

The Pond

What in all the world could be more pleasant
Than your love, my Father? I see your love
In the farmer's pond, and in the pheasant,
In the brown cattails, and in the tan dove.
As I walk by the pond, the green frogs jump
To the protection of a pond-weed clump.
I ask your protection, my Father, dear,
From black wastes of hells and dense, crippling fear.
Your love is by me when I see, with eyes
Drinking in wonders, your care undisguised,
The majesty of sun fish, gold and blue,
Deep in the pond, almost hidden from view.
I care about creatures of the dark pond.
Lead me beyond, in your depths to respond.

Monica W. Comstock

Whitsunday, Trinity Sunday, and Their Weekdays

By THE EDITOR

The first part of May is a busy season this year. This is the end of the Great Fifty Days from Easter to Pentecost, a season which we are only learning to observe with the festivity it deserves. But if your parish has not maintained all the decorations, festal music, and so forth which there should have been, at least you can bring the season to a grand and triumphant close on Whitsunday. Suggestions for this feast have been made in this column in the past (see *Keeping the Church Year*, by H.B. Porter, Seabury Press, pp. 88-9). At this point we will only mention three items. First, a good outline for a Pentecost Vigil (to occur Saturday night or Sunday at sunrise) is given in Morehouse-Barlow's *Episcopal Church Calendar*, p. 29—one of many helpful features in this useful publication. Secondly, decorate the church in a memorable way. In many areas, parishioners will have lilacs and other blossoms which they can bring. Some churches could be filled with flowers. Thirdly, pay attention to the paschal candle. In most churches, this will be the last day in the year it remains in its conspicuous place in the chancel. We usually think of it as a symbol of the presence of the risen Christ, and a reminder of the pillar of fire by which God led the Israelites out of Egypt, but it is also a symbol of the flame of the Holy Spirit. Let that be evident today. Perhaps a tall bouquet of bright red flowers can be put in front of the candle holder, or festoons of red flowers can be wrapped around it.

The next two days in customary Anglican usage are also red letter days—thus extending the feast of Pentecost. In England they are bank holidays, but they serve no such felicitous function here. In fact the restoration of the Great Fifty Days has taught us that Pentecost (Greek for fiftieth) is the end of the paschal season, not the beginning of a

new week-long "Whitsuntide." Hence, in the Proposed Prayer Book, the week which follows is basically an ordinary "green" week. The red hangings are removed and Proper 1 is used (for eucharist, PBCP p. 896; for daily offices, p. 967). However, it is not really quite so simple. The minor feast in memory of Archbishop Cranmer and the First English Prayer Book may be observed on one of these days (PBCP p. 23; *Lesser Feasts and Fasts*, revised edition, 1973, p. 87). In this case the appropriate LFF propers would be used at the eucharist—if there is no eucharist they could be used at an office (see convenient last rubric, PBCP p. 935).

Wednesday, Friday, and Saturday are Ember Days, required by BCP 1928 and offered but not required by PBCP, pp. 17-8. Where "Whitsuntide" has been observed as a sort of octave, it has always been puzzling to have three penitential days within it. With a green week, however, penitential vestments can be used and the Whitsunday proper preface is not used. The original function of the Whitsun Ember Days was not to prolong the feast, but to get people back on their knees (standing for prayer was obligatory during the Fifty Days) and to get them back to fish on Friday and other penitential observances which were given up in the paschal season. If we have really observed the Fifty Days, maybe we need this too.

How should Ember Days be observed by ordinary church people who are not likely to get to church on these three days? The answer is simple: eat less and pray more. A traditional Anglican way of praying more is to use the litany. On one of these days we would recommend reciting Cranmer's Litany BCP 1928 pp. 54-9; PBCP, pp. 148-55 (in either case the concluding portion may be omitted if desired). On another Ember Day one may recite the Litany for Ordinations

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(BCP 1928 pp. 560-2; PBCP, pp. 548-51). Anyone can do this. Neither of these litanies is burdensome, but they will add considerably to the substance of our prayers during this week or on other Ember weeks in the course of the year.

The origin of Trinity Sunday is complicated. Originally the Trinity mass may have been an extra Sunday proper stuck in here because there was no proper mass for this Sunday morning. (After the midnight mass of Ember Saturday, the clergy seem to have been permitted to sleep late that Sunday.) St. Thomas Becket observed this day as the anniversary of his ordination as a bishop (A.D. 1162) and after his martyrdom the observance became so popular in England that Sundays were counted "after Trinity" rather than "after Pentecost."

With its very explicit relating of our worship to Father, Son, and Holy Spirit, Trinity Sunday provides a kind of paradigm for subsequent weeks. Every Sunday is supposed to celebrate the creation, the resurrection, and the new life in the Spirit. In any case, whether we count our summer Sundays after Pentecost or Trinity, they do not constitute a real season—the way Advent, Lent, or the Fifty Days are seasons. They are simply ordinary Sundays, numbered for convenience. As a matter of fact, with the new three year cycle, it is the number of the proper, rather than the number of weeks after Trinity or Pentecost, which is important. Monday and other days following Trinity are just ordinary week days in the new lectionary. The daily offices follow Proper 2, PBCP, p. 967. The eucharist, if celebrated on any of these weekdays, also follows Proper 2, PBCP p. 897, except on the three minor feasts, those of Bishop Jackson Kemper, St. Bede the Venerable, and St. Augustine of Canterbury, when their appropriate propers may be used.

As Others See It

Get us while you can, brethren. We are aware of the difficulties that you face: there are too many of us . . . there are not enough jobs to go around. Listen to us. Do not cast us aside with "Take a year off . . . it'll do you some good." At a time we need our commitment strengthened, you send us out into the world to have it tested. At a time we need encouragement for the call we hear, you challenge us. I am afraid you will lose some of us. I am afraid that well-qualified people will fall away from a church that is demanding their strength.

My home diocese is flooded with brothers and sisters who have heard the Lord's call. Screening committees cannot handle us; bishops tremble each time another prospective candidate walks in the door. The question raised first is, "Where am I going to put him or her?" Practical question. But hasten. Shouldn't the first question concern the call and the work of the Spirit in that individual? Yes, there are too many of us. But instead of sending us away . . . grab us. Rejoice that the Lord has chosen us. Pray for us and pray for our direction to come. You will find that our future will be provided for us. Since the Lord did the calling, rest assured that he will also do the directing. Let us hear celebration, my brothers and sisters, that the church and the Lord's work in the church is on the rise. Do not stop it. Let it come and rejoice in the Lord's plan for the time to come. He's calling us and we need to be let in.

Falling away is an easy thing to do. I am presently a senior at the University of Michigan. Last April, I heard the

Lord's call for me to prepare myself for entering seminary by September, 1978. I was a sophomore at the time. By studying during the summer months and devoting hard work to studies during the year I have enabled myself to graduate this coming June. But I am another face. I am another person who must go through all that one must go through in order to be approved by the church. I am another that must be dealt with.

Like many people, I have been advised to take some time off. Relax, Find out what this world is all about. Little hope. If such a find was even possible then it would either guide us closer to the Lord's service or it would direct us proportionately away. That's a risk. More important, it's a risk that a church like ours, craving for strong leaders to put Jesus and not political issues at the center of stage, need not take on. Worse yet, if an individual taking a year off does fall away it makes the job of the church that much harder. Someone has to bring him home.

Further, it's a tempting time for young people. Marriage is around the corner. Young children, the responsibilities of a family, a home, which demand a steady income, must be somewhat sacrificed in order to return to academia. The fact is obvious: some will not do it, some will be lost.

And yes, others will find great things. The Lord's work does not begin with ordination. Missions, parishes, hospitals and every possible secular job needs a committed Christian. Especially for those who have received the same advice I have, be encouraged to be the finest lay minister you can possibly be. That's the mission the Lord Jesus cries out for all of us. Yet.

Yet, if the Spirit is guiding us to a mission or seminary then it should be heard and celebrated. It should not be set aside for another year. It does not need to be tested. Grab us, brethren. Hold fast to those who come knocking on your door. And find the Lord's Spirit. Trust that the Lord will guide us when it's time. His work is needed in too many places. Have faith that he will direct us. And remember that a part of Jesus' message to us is centered on the word "risk." Risk that it is the Spirit working inside of us. Discern, friends. For now you are risking whether or not pre-seminarians will come back to you. Lastly, do not be discouraged that the Lord is calling all of us. Rather, give thanks and praise. Take us with open hearts and greet us, now, into the ministry we share in the Lord Jesus.

THAD BARNUM
Ann Arbor, Mich.

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Roman Eucharist

IT'S THE LORD'S SUPPER: Eucharist of Christians. By Lucian Deiss. Paulist Press. Pp. 157. \$4.95.

In recent years on a professional level liturgical scholarship has become a truly ecumenical discipline. On the popular level, however, this is not always the case. Fr. Deiss's book should have the

sub-title "Eucharist of Roman Catholics." He writes as if to justify the effects of the Second Vatican Council on the mass. Even when this serious qualification is accepted the book has strengths and weaknesses.

Chapter titles give a sense of the breadth of his discussion: "The Riches of Tradition," "The Lord's Supper," "The Eucharist as Thanksgiving," "The Eucharist as Sacrifice," "The Eucharist as Real Presence," and "The Eucharist Today." Within the scope of a book obviously written for educated lay people Deiss has included a great deal of material. His discussion of *transignification*

and *transfinalization* as contemporary equivalents of *transubstantiation* is very helpful. For the reader of informed background, there is really no need to work over again all the types of sacrifices in the Old Testament to explain the sacrificial aspect of the eucharist. Some of his discussion is valuable, but readers must make their own selection. The assumption that only the four Roman Eucharistic Prayers need discussion makes the book less useful for Episcopalians, although there is much of interest.

(The Rev.) RONALD H. MILLER
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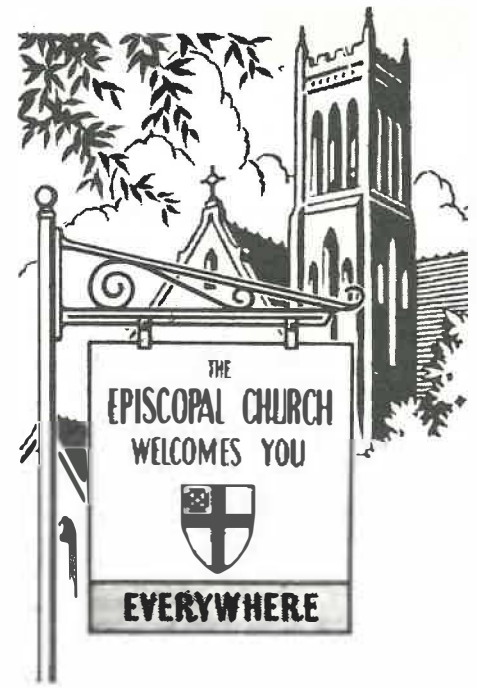
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