

# THE LIVING CHURCH

BEGINNING OF DRAWER 44

RUN 4



Members of the Standing Commission on Church Music compare several versions of a proposed text revision for a new edition of the Hymnal: From left, the Very Rev. William Hale, Syracuse, N.Y., chairman; Dr. Alec Wyton, New York City, coordinator; Dr. Russell Schulz-Widmar, Austin, Texas, chairman of the hymn music committee; and Raymond Glover, New York City, general editor of the Hymnal [see page 6].

“Go Forth into the World” • page 8



# THE LIVING CHURCH

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## In the Beginning Was the Word

On this First Sunday after Christmas, we have for the Holy Gospel one of the most famous passages in the Bible, the beginning of St. John's Gospel, "In the beginning was the Word. . . ." It is often referred to as the Prologue of John, for it provides a theological introduction to his Gospel as a whole.

In mysterious and repetitive language, it reminds us of the opening of Genesis, "In the beginning God created. . . ." It recalls God's utterance ("Word") as the agent of creation, light as God's first work, and his creation of people as the creatures somehow closest to himself.

While suggesting the story of creation in Genesis as the background of his message, John goes on to present God's Word, not as the sound emanating from the divine lips, but as the eternal utterance of the Father's own thought and creative wisdom, and the logic and scheme of truth underlying all reality.

This utterance is personal and is embodied in Jesus Christ, who came into this world and whose glory we have beheld.

The story in Genesis starts with the assumption that God's will is being followed and that all is well: the later occurrence of evil somehow has to be explained. St. John, on the other hand, assumes that we are very much aware of the existence of evil, and the question is what God has done to overcome it.

John has much to report against "the world" (a term often used in a somewhat special sense; see 7:7, 15:19, 16:20, 17:9 . . .). Yet he does not see a total alienation between Creator and creation. The Word is still the light enlightening everyone. Although the world did not know him, it was made by him. Although his own people did not receive him, those who do are given power to be the children of God.

So it is that with joy we acclaim him who has come to be incarnate and dwell among us. We rejoice that he is "full of grace and truth," that in him is the "glory as of the only Son from the Father."

This is one of the Gospels which can be used on Christmas Day, both in the former Prayer Book and the new one. It is also a passage some of us used to hear throughout the year, at the end of the liturgy, as the so-called Last Gospel.

There are many explanations for its former usage in that way. Underneath them all, it no doubt met a need during a period of several centuries when Western eucharistic rites, including those in Anglican Prayer Books, were so totally preoccupied with the Atonement that (apart from the creed, often omitted on weekdays) no attention was usually given to the doctrine of the creation or the Incarnation.

These two doctrines, and the close linkage between them, remain fundamental to catholic Christianity. As we celebrate these basic beliefs in this season, let us not disregard them at other times of the year.

THE EDITOR

### A Squirrel

I watched a squirrel  
as he searched  
all over the lawn,  
suddenly finding a treat!

I wonder —  
how can he  
be real?  
It is a  
question I  
cannot answer!

He is!  
I am!  
God —  
You  
must  
be!

R.A.S.

# LETTERS

## "Ministry to Go"

I look forward to receiving my copy of TLC, and I found the November 22 issue to have very exciting news about using video in the church. What they are doing in Knoxville sounds great.

I want to tell you that the Diocese of Pennsylvania has started a video ministry. We recently video taped our Bishop Ogilby delivering meditations which will be shown on closed circuit television in hospitals and which will also be taken to show to shut-ins. We are calling it a "ministry to go" since we are endeavoring to reach the people who can't come to church.

This ministry is just beginning, but, like a sky rocket, it is taking off. We would like to hear what other dioceses are doing in this media.

PEGGY BROWN  
Director, Video Services  
Diocese of Pennsylvania  
Philadelphia, Pa.

## A Fond Thing?

It appears that some of your correspondents are under the impression that prayers to saints are not improper. Please allow me to refer them to Article XXII in the Articles of Religion in the Prayer Book.

This reads as follows: "The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images, as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the Word of God."

JOHN KENISON  
Normal, Ill.

## "Born Again"

In reply to the letter from Tom Snowden I want to acknowledge that he is not the first to react to our ad welcoming people to the Episcopal Church. Most people, though, react quite favorably, while there are only a few who do not. The latter usually make a reference to some favorite verse in the third chapter of John.

Maybe it helps to point out the small print in our ad; it says, "Whether you've been born once or born again, the Episcopal Church invites you to come and join us in the fellowship and worship of Jesus Christ." In the spirit of being comprehensive and inclusive, this ad expresses an openness to all kinds of Christian viewpoints and experiences.

As it is usually seen the first time, the ad brings a little joy and at least causes a smile to appear. Some parts of the fun-

damentalist world do not, it seems, have a sense of humor left. Religion for some is strictly and solely (or is it soul-ly) a serious matter. I hope there is still a little honest to goodness laughter at our own ways of doing things.

(The Rev.) GEORGE H. MARTIN  
St. Luke's Church  
Minneapolis, Minn.

In answer to Mr. Tom Snowden's criticism of the Minneapolis posters [TLC, Nov. 15], I would like to make a few comments and observations. I also saw the posters in the Minneapolis-St. Paul airport and considered them to be attractive and a means of evangelizing the passersby.

I agree with Mr. Snowden that Jesus

told Nicodemus that he "must be born again." But Mr. Snowden seems to stop here. For Jesus went on to tell Nicodemus how being "born again" would take place. His words were "by water and the Holy Spirit."

Jesus' words are a plain and simple reference to Holy Baptism. The Episcopal Church has always taught, though sometimes vaguely, that the sacraments convey divine grace. So, every human being who has received this sacrament has been "born again" at the baptismal font, once and for all.

The wording of the particular poster is not a slap at fundamentalists, but an invitation to lapsed Episcopalians, fundamentalists, and the unchurched, to reject "false doctrine, heresy, and schism," and become a part of the one,



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holy, catholic church, which was established by Christ and his apostles.

The Rev. CLAYTON S. PRATT  
St. Mary's Church

Lake Luzerne, N.Y.

Tom Snowden, like many of his confreres, deals heavily with Holy Writ. (Heavily in favor of their own interpretive support, that is.)

St. John 3:3 does indeed mention being "born again" but, in response to Nicodemus' question, our Lord indicated some parameters on born-againing. Might it be that our Lord's criticism of "vain repetitions" in the matter of praying are applicable to this practice as well?

(The Rev.) SANFORD LINDSEY  
Cocoa, Fla.

**Roundheads Not Needed**

While agreeing in large part with Mr. John Kohler, II [TLC, Nov. 22] that the Evangelical point of view is needed in the church today, I must confess that my mind boggles at the thought of good Episcopalians describing themselves as "the heirs of Cromwell and his Puritans."

I seem to recall from history that Cromwell and his Puritans rejected not only the things that Mr. Kohler rejects, but the Prayer Book and the historic episcopate as well. This would seem to take them completely out of any recognizably Anglican ambit. Evangelicals, or low churchmen, if you will, have many "patron saints" from which to choose, without bringing in the likes of Oliver Cromwell.

(The Rev.) LOWELL J. SATRE, JR.  
St. Matthew's Church  
Glasgow, Mont.

**Apocalypse and Revelation**

Thank you for your coverage of the San Diego meeting of our bishops [TLC, Nov. 8]. Your reporter's summary of the agenda of that conference and of their keynote speakers was illuminating for this reader.

It now occurs to me that the three secular leaders who addressed our chief pastors have left more than an incidental influence upon the Pastoral Letter. The bishops in this document were taking their text from current events as interpreted by a particular political point of view.

I do not expect conventions to pen classics. But this one succeeds only in generalizing, moralizing, and patronizing the reader. Except for its political color, it offers little more pastoral guidance or theological distinction than the resolutions issued by "moral majorities" of other arenas.

At least one sentence deserves some theological attention, however. We are informed that "Apocalypse is the term our tradition assigns to eras of special turbulence and change — when Christians are given things to say and things to do."

Without ignoring the dreadful economic, political, or military realities of the late 20th century hour, these historical forces define neither apocalypse nor the urgency of Christian responsibility.

Apocalypse is the New Testament term for divine revelation. The content and occasion of this is the reality and presence of Jesus Christ in any and all times. He — not past, present, or future political maneuverers — is both apocalypse and hope.

(The Rev.) CHARLES E. RICE  
Trinity Church  
Gatlinburg, Tenn.

**Christmas**

Alas, they've stole my Bethl'em Babe away,  
Complete with halo, swaddling clothes and all,  
And only left the tinsel star and stall  
Whose starkly empty manger seems to say,  
"Look, falling pious on your knees to pray  
May for a while delay, but not forestall,  
The need to make some answer to a call  
For action meet and fit for Christmas Day."  
So, quick, what evidence was left behind?  
Who's suspect, now? Where do the footprints lead?  
Come, friend, let's start the search. Where  
can we find  
Some clue — in urban mall or rural mead,  
Hot lowland plain or shady mountain glade,  
Great lecture hall — or student barricade?

William Henry Scott

# THE LIVING CHURCH

December 27, 1981  
Christmas 1

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## Board Says No to St. Bartholomew's

A plan to build a 59 story office tower on the present site of St. Bartholomew's community house [TLC, Nov. 29] failed to clear its first municipal hurdle on November 19.

The 25 members of a local community board heard an acrimonious two hour debate between supporters and opponents of the project, and then voted unanimously to oppose it.

Before construction can begin, approval must be secured from the Diocese of New York, the city landmarks preservation commission, the city planning commission, and the city board of standards.

The rector of St. Bartholomew's, the Rev. Thomas D. Bowers, was accused of committing "aesthetic abortion," by one side in the debate, while a supporter of the controversial proposal said that without the estimated \$9.5 million the church would realize annually from rents, the church "will crumble and gradually disappear from Park Avenue."

## Priests Convicted in Miami

The Rev. Joe Morris Doss, rector of Grace Church, New Orleans, and his assistant, the Rev. Leo Frade, have been convicted in federal court in Miami under a seldom-used 1917 statute which forbids trading with the enemy.

The two priests, who brought 411 Cubans to the U.S. during the Mariel sealift on a converted subchaser they named "God's Mercy," face a maximum penalty of \$50,000 and ten years in prison. No date has been set for sentencing. Federal Judge Edward Davis freed both clergymen on their own recognition and gave them permission to travel in the interim period.

Fr. Doss said after the verdict, "We know what we did was right. We acted in the name of our Lord. We are still proud of what we did, and we would do it again."

David Hammer, a special assistant to Attorney General William French Smith, said the guilty verdicts upheld immigration policy. "We cannot and will not tolerate another Mariel," he said, referring to the Cuban port from which the ships bearing Cubans sailed to the U.S.

The trading with the enemy charge, under which only five or six persons have ever been convicted, stems from

the government's contention that the priests spent about \$10,000 in Cuba for supplies and fuel after President Carter had imposed a ban on U.S. vessels traveling to Cuba to pick up refugees.

Government officials said they did not have the resources to prosecute all those guilty, but were concentrating on what they termed "major violations" of the boatlift. Fr. Doss and Fr. Frade were singled out for what was termed the seriousness of their act and their "willfulness of conduct."

## Canterbury Trust Launched

For its inaugural event, the newly established Canterbury Cathedral Trust in America [TLC, Oct. 18] invited friends and supporters in the Washington, D.C. area to participate in a present day Canterbury pilgrimage, in the form of an illustrated lecture by Esther Moir deWaal, a noted British scholar and wife of the Dean of Canterbury Cathedral.

The theme of Dr. deWaal's lecture was "The Spirituality of Canterbury Cathedral," within the context of its Benedictine roots. The trust's initial presentation was held at St. Alban's School in the Washington Cathedral close.

In welcoming guests to the lecture,

Samuel E. Belk III, chairman of the trust, noted the significance of its launching in the shadow of Washington Cathedral, which was built a thousand years after Canterbury, but joined to it in common life and mission. Introducing the speaker as author, lecturer, and scholar, he added that her particular field is Benedictine spirituality, "whose balance, harmony, stability, proportion and order are tangibly and visibly reflected in the architecture of Canterbury Cathedral."

In her presentation, Dr. deWaal sought to unite the two, and take the audience with her on a spiritual pilgrimage, "to enable us to enter into enclosure, into sacred space, into another dimension of time, for to come into this cathedral can be more than a pilgrimage into a holy place. It can also be a journey into ourselves, for God speaks to us through this building."

"In the Middle Ages," she said, "such space was invested with a metaphysical quality — an enclosure to contain the holy, to unite heaven and earth. The medieval cathedral represented the New Jerusalem, the City of God." She quoted the traditional chant, sung by the Benedictine monks at Canterbury at the dedication of St. Anselm's Choir in 1130 and



Chris Den Blaker

The Rt. Rev. Paul Moore, Bishop of New York; the Hon. Edward Koch, Mayor of New York, and Cordelia Guggenheim were among notables present at a service of dedication of materials for the rebuilding of the Church of St. Luke in the Fields, Greenwich Village, on November 5. Special recognition was given to Cordelia, who played her violin outside the fire ravaged church and solicited \$2,000 in contributions from passers-by for its rebuilding. Bishop Moore, Cordelia, and Mayor Koch are shown wearing hard hats which bear the legend, "I am rebuilding St. Luke's."



still sung there today: "Truly this is the house of God and the gate of heaven."

She went on to say that the cathedral is more than a representation; that it has the quality and status of an ikon, for it shares in the nature of the sacred reality which lies beyond it. "The cathedral expresses truths which we know but which we need to rediscover and reaffirm time and again: that the ordinary material things of daily life — wood and stone, bread and wine — lead us to God; that the innate dignity and worth of each individual part leads to the harmony of the whole; that without first peace in our own hearts and an orderly and brotherly love for our neighbor, the unity of the church and peace in the world is simply a hollow dream."

"This," she said in conclusion, "is the message the world needs today, and this is the vision which Canterbury brings."

On the previous evening, the headquarters of the trust at St. James Church, Capitol Hill, was blessed and dedicated following a service of Festal Evensong. The trust was established recently under the joint patronage of the Archbishop of Canterbury and the Presiding Bishop, to broaden support for the restoration and maintenance of Canterbury Cathedral.

DOROTHY MILLS PARKER

## Building a Bridge

Two Episcopal priests were responsible for setting up a quiet conversation on All Saints' Day between 250 Rhode Island Christians and Jews and Soviet and U.S. diplomats at the Cathedral of St. John in Providence.

The Rev. Roy W. Cole, rector of Emmanuel Church in Newport, and the Rev. Aaron W. Usher, rector of St. Martin's Church, Pawtucket, organized the meeting after deciding that the threat of nuclear annihilation was the biggest problem facing their parishioners, and wondering "why can't both sides just sit down and talk as human beings?"

Claiborne Pell, Rhode Island's senior U.S. Senator, helped gain access to the U.S. State Department, which agreed to send a participant, and the Soviet Embassy, which sent two diplomats. The plan picked up momentum when the Rt. Rev. George N. Hunt, Bishop of Rhode Island, returned from the House of Bishops meeting in San Diego, where the bishops had pledged themselves to new leadership in peace-making [TLC, Nov. 8].

In spite of only three days of publicity, the meeting drew about 250 people from churches and synagogues throughout the state. "With only a little more time, we could easily have turned out 1,000 people," said Fr. Cole. They dubbed the gathering "Pacem I," choosing the Latin for "peace," Fr. Cole said, "because we were trying to get behind the separation of English and Russian to

something older and at least somewhat common to both." The "I" reflects the hope that "this will be the start of a broad-based movement of people talking to people on a grass roots level about shared human concerns."

The group viewed a film called "The Last Epidemic," which depicted graphically the results of a nuclear war, and which, Fr. Cole said, "quickly involved us all in the gut realities of life, death and survival," in the discussion which followed. The three diplomats guided the discussion and answered questions as the group worked through personal reactions, strategy, attitudes toward nuclear war and national myths and concepts.

With the backing of their bishop and their parishes, the two priests plan to offer what help they can to any group that wants to initiate a "Pacem" conversation.

Fr. Cole, 42, is a graduate of the U.S. Military Academy and a combat veteran who later became active in anti-war efforts. He feels the "Pacem" talks offer a particularly appropriate channel for the church. "The activism of the '60s and '70s and the antiwar demonstrations of Europe are largely confrontational," he said. "There is nothing wrong with that, but these talks provide a model of what the church should be, a bridge between human beings."

## Hymnal Update

The Standing Commission on Church Music decided some time ago to have all final recommended texts for the new Hymnal on hand by the end of January, 1982. To that end, the 12-member commission, four consultants, a staff coordinator, the Hymnal editor, and members of a special text committee waded through thousands of lines of melodic poetry at a week-long session late in October.

In a meticulous text-by-text — and often, line-by-line — examination of the corpus of hymns from the Hymnal 1940 and its three supplements, commission and text committee members incorporated many suggestions from diocesan consultants; restored several texts initially recommended for deletion; and made further changes to enhance theological orthodoxy, enhance "singability" of texts, and, where possible, avoid sexist language.

Raymond Glover, general editor of the new Hymnal, announced the publication of *Hymnal Studies I: Perspectives on the New Edition*. This 40-page booklet, which contains four essays on hymnal revision, is the first of a series of educational materials on the music of the church, and is available from the Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017, for \$1.25.

The commission decided that the Singers' Edition of the new Hymnal, for

congregational and choral use, will contain melody lines only for unison hymns and service music. Hymns and service music intended for singing in parts will have complete harmony lines.

The Accompaniment Edition, intended for use by organists and other church musicians, will be printed in two spiral-bound volumes. Volume I will contain all hymns with full accompaniment arrangements, and Volume II will contain all service music with accompaniments.

The full commission plans to meet again in January to review more texts, and take a final look at its work before releasing the texts for printing. In mid-spring, the texts are to be mailed to all bishops and deputies who will attend the 1982 General Convention. If the convention, which has authority over hymn texts but not music, accepts the commission's report, a new Hymnal will be available to the church in 1985.

## "Event" in Minnesota

At the invitation of the Rt. Rev. Robert M. Anderson, Bishop of Minnesota, more than 5,000 Episcopalians from across the state gathered at the Minneapolis Auditorium early in November for "The Event," a service and celebration of the Eucharist designed to develop a greater sense of community within the diocese.

The 750 participants in the procession included clergy, acolytes, and lay readers from nearly all, if not all, the parishes in the diocese. Banners from 60 parishes and missions were carried in the procession and placed either in front of the stage or on it.

Ecumenical guests included Roman Catholic, Jewish, and Protestant clergy. Hundreds of choristers in red, white, and blue robes sang from a balcony accompanied by a brass ensemble and organ.

In his welcoming address, Bishop Anderson said he called together Episcopalians from every corner of the state "so that we might bond ourselves to one another, and to Christ, in a covenant of renewal as our preparation for a strong Episcopal response to the challenges of the 1980s."

A three year program of renewal, called "Challenge," which was approved at the recent diocesan convention, was introduced by a slide presentation using three adjoining screens on the auditorium stage. "Challenge" will seek to find ways in which the church can respond to human needs, and will include a major fundraising effort.

Bishop Anderson introduced his two new assistant bishops, the Rt. Rev. William A. Dimmick and the Rt. Rev. Robert P. Varley. Also present was the Rt. Rev. Philip F. McNairy, retired Bishop of Minnesota.

L. Bruce Laingen, who was the high-

est ranking American diplomat held hostage in Iran, preached at "The Event." Mr. Laingen, an Episcopal layman, said in his sermon that Episcopalians who participate in the "Challenge" program would be responding "to the age-old call of Christ to his church to minister to human needs," and would be "freed from being hostages to the apathy that seems increasingly the product of our times, especially in our large cities."

At a later news conference, Mr. Laingen said that he was considering leaving the foreign service and would decide in January whether to seek the Senate seat currently held by Sen. Paul S. Sarbanes (D-Maryland).

## British Initiatives for Peace

The Most Rev. Robert Runcie, Archbishop of Canterbury, has given his support to plans for a world religious summit conference on peace. The meeting is scheduled tentatively for next autumn, and it probably will be held somewhere in Scandinavia, following the United Nations Special Disarmament Conference.

The idea for the summit conference originated with Archbishop Olov Sundby of Uppsala, head of the Swedish Lutheran Church, who met recently with Dr. Runcie in London. Archbishop Sundby reportedly has approached Pope John Paul II and the Ecumenical Patriarch Demetrios I of the Orthodox Church in Istanbul, who are said to be keenly interested. He also has been in touch with Patriarch Pimen of Moscow.

"It is envisioned that about 100 church leaders from around the world, including Russia, should take part in the conference, which would probably be held in Sweden," said a spokesman for Lambeth Palace. "Meanwhile, Archbishop Sundby has to discuss the project with his own bishops, and perhaps the pope has his own ideas."

In a related story, the Anglican Bishops of Durham, Birmingham, and Woolwich are among founding members of a new disarmament organization in London, the Council for Arms Control.

The Rt. Rev. Michael Marshall, Bishop of Woolwich, said the council aimed to change "the polarization and hardened confrontation between the East and West."

"Too many debates on disarmament feature hatred of the Soviet Union, hatred of the U.S.A., hatred of European governments," Bishop Marshall said. "In fact, many of those in this debate seem to live on hate. . . . It is perhaps not always easy to be so articulate, single-minded, or compelling about what is, after all, a much more middle position. Yet it is always from the middle that reconciliation radiates and perhaps the place from which peace movements at all levels have almost exclusively originated."

# CONVENTIONS

Meeting in convention on November 7 at Trinity Church, Boston, the Diocese of Massachusetts endorsed a \$9.1 million capital fundraising drive, to be called "Reaching Toward the 21st Century." The goal is believed to be one of the highest ever set by an Episcopal diocese.

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, said the funds will be disbursed in five major areas, including \$2.3 million for national and global concerns and \$2.1 million for local parishes and missions. Some \$2 million will be allocated to make St. Paul's Cathedral in Boston the diocesan administrative headquarters.

The more than 600 delegates gave unanimous approval to a resolution calling for an immediate nuclear weapons freeze by the U.S. and the U.S.S.R. Other resolutions expressed concern for the poor and others hurt by government cutbacks in social programs; deplored current U.S. policy toward South Africa; encouraged the consideration of women priests as rectors of parishes; and raised clergy salaries to a minimum of \$17,900 for persons ordained more than five years.

The convention took note of the forthcoming retirement of the Rt. Rev. Morris F. Arnold, Suffragan Bishop of Massachusetts since 1972.

The 15th convention of the Diocese of Wyoming was held September 26-29 at St. Luke's Church, Buffalo. In his opening address, the Rt. Rev. Bob Jones, Bishop of Wyoming, reflected on the words of St. Paul to the Philippians and challenged the delegates to "let your manner of life be worthy of the Gospel of Christ."

The committee on the bishop's address responded to specific issues raised by the bishop by presenting several resolutions to the convention. All were adopted; among them were resolutions asking that the deputation to General Convention be reduced from eight to six deputies, and that the national desk for Indian Affairs be moved from New York City to one of the Plains States.

Convention delegates welcomed the times of spiritual refreshment under the leadership of the Rt. Rev. William C. Frey, Bishop of Colorado. In small groups, they reflected on his messages for renewal, and the question asked of the convention — "What would you like to see happening in your church?" Bishop Frey was joined by the Fishersfolk, a musical group from Colorado.

Elections were held to select deputies and alternates to the 1982 General Convention. The convention adopted a \$379,556 budget for 1982, and a report

on the three year diocesan Crusade for the 80s showed that the first year's receipts amounted to \$310,560.

The offering taken at the convention Eucharist was designated for world relief, and the delegates adopted a resolution calling on all Wyoming Episcopalians to contribute at least as much as the cost of their Thanksgiving dinners to the Presiding Bishop's Fund.

The 107th convention of the Diocese of Southern Ohio met at King's Island near Cincinnati on November 13-14. In major actions, the convention adopted a \$2,529,059 budget and passed resolutions on clergy minimum salaries, free choice regarding abortion, and arms limitations.

In his address, the Rt. Rev. William G. Black, Bishop of Southern Ohio, urged further involvement in mission and engagement with the world under the guidance of the Holy Spirit. Speaking to the 400 delegates, the bishop said, "Many of our number are tempted in these chaotic times to leave classical Christian witness ranks for membership in sectarian, separatist groups. I hope that you and we resist that course, and choose, rather to stay *in* the world and claim it for God's will."

The clergy salary resolution calls for a minimum of \$15,125 annually, with a \$100 increment for each year of ordination. Parishes unable to meet this minimum may apply for assistance from the diocese through its program budgets.

A resolution on free choice affirms support "for all people to make conscientious decisions regarding abortion" with "unequivocal opposition" to any legislation which would deny individual freedom. However, an amendment states that it "is not an option normally to be resorted to by Christians except as a prayerful and agonizing choice as the lesser of two evils . . . and nothing in this resolution is intended to contradict, undermine, or devalue the commitment of this church . . . that all life is sacred and cherished as the gift of God."

Another resolution urges a bilateral freeze on existing weapons and delivery systems and urges renewed negotiations between the U.S. and U.S.S.R. The resolution also encourages all communicants "to commit themselves to a weekly act of fasting and prayer for world peace until the 1982 Convention."

A resolution on personal involvement urges each communicant of the diocese "to pledge at least one hour per week of volunteer time to direct service to those in need."

Other resolutions called for a liturgical resource person at the national level, renewal of the diaconate, support for parish musicians, study leaves for church employees, and an extension of time for the diocesan regionalization process.

# “Go Forth into the World”

**The theme for the 1982 Triennial of the Women of the Episcopal Church is, in a very real sense, a command for all ages and all seasons.**

By BETTY THOMAS BAKER



Betty Thomas Baker

What are the major issues facing the church today? Strange that the editor of *THE LIVING CHURCH* should ask. For not many months ago I sat, as a member of the Triennial Committee, with women from throughout the church, wrestling with that very question.

We talked and meditated — and prayed — for some three days, at the Ave Maria Retreat Center near New Orleans. In the end, the committee, which is charged with planning the 1982 Triennial of the Women of the Episcopal Church, found consensus. The major issues facing the church today were put simply in three words:

- Spirituality.
- Family.
- Environment.

With less difficulty, we had found the overall theme for Triennial: “Go Forth Into the World.” It is, in a very real sense, a command for all ages and all

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*Betty Thomas Baker is presiding officer of the 1982 Triennial. She is a trustee of the Diocese of Kansas, a former vice president of the Church Periodical Club, a 60 year-old mother of two and grandmother of four. She lives at Lake Quivira, Kan. After being widowed she married William W. Baker, who is a member of the Executive Council of the Episcopal Church.*

seasons, a mandate reflecting the Lord’s question in the sixth chapter of Isaiah: “Whom shall I send, and who will go for us?”

And I am sure that the women who met at what was, in effect, the first Triennial, at Calvary Church in New York more than a century ago, also responded consciously to that phrase we now hear so often in dismissal after Eucharist: “Let us go forth into the world, rejoicing in the power of the Spirit.”

But what a different world it was 100 years ago — and what a different church! The constant in our committee debate was the constant of change. It must have been so in 1874. And I think of the story about Adam, looking back as he and Eve left the garden, and saying sadly, “My dear, we live in a world of change.”

For me, at least, the issues of spirituality, family and environment symbolize change in society today and in our church. I am reminded of that when I consider the change within the church in my lifetime and how it has affected me as a lay volunteer.

Not many years ago, I was elected to the standing committee of the Diocese of Kansas, which is more than 100 years old — only the second woman to serve on the committee. A few years before, some of us had plotted, in the living room of my home, to get the *first* woman elected.



Not until General Convention at Houston in 1970 did women take a seat in the House of Deputies. [At the 1946 General Convention in Philadelphia, Mrs. Randolph H. Dyer of Missouri was seated and permitted to vote in the House of Deputies, with the understanding that the question of women deputies would be settled for future cases by "proper canonical procedure."] The number of women priests grows, if slowly, and last year my husband, chairman of the diocesan search committee, hardly blinked an eye when, among the 93 persons nominated for bishop, one was a woman. (She, by the way, graciously declined to be considered.)

Outside the church, the statistics of change abound. Consider, for example, that 57 percent of all women over 18 in this country are now employed, compared to 42 percent ten years ago — an increase of more than one-third. There is, for the church, a new imperative of ministry in that fact — as there is in the increase in chemical dependency, in the aging of the population, in the high rate of divorce, in the new sexuality.

I need not go on. My point is that as we do go forth into the world, we who profess Christ do so from a different church; and we go into a different world.

Where are the changes more marked than in the new needs of our *spirituality*? In the groping for a clearer relationship with God, the ground of all our being?

Or in our *family*? Or in the new covenants of family that seem to develop each day?

Or in our *environment*, as we become increasingly concerned with the dwindling resources of this good earth, God's gift to us all that we so often abuse?

Let's look more closely at each issue. Spirituality is defined in many ways, and I will leave the more subtle points of definition to the theologians. In my lay theology, spirituality is basic to our role as Christians, the inner substance of mission and ministry. Today, many of us see so darkly through the glass, groping for new answers to old questions and even to questions that have not yet been asked.

Does the church respond to our changing needs here? I am not certain that it always does, although we speak much of spiritual growth and renewal, and many of us have found help in *Cursillo*, in *Faith Alive*, in the more common acceptance of the spiritual director, or in one of the other movements of late 20th century spirituality. But it is an issue we need to talk about, seriously and openly, and we need to do so in the church.

Triennial will be seeing family in a very broad sense and in many forms. The family of husband and wife, of parents and children, of the single person seeking family. The family of the parish, or, if you prefer, the community, in its many forms. The family with two bread-

winners and the family of the single parent — certainly phenomena of change.

The church, it seemed to us on the committee, should be looking closely at the changing role of family — at modern woman's and modern man's place in life, at youth and older people; at the problems of health and economics that affect us all; at specific issues which bear down on church and society today.

For environment, our definition is again comprehensive, encompassing not only our stewardship of "this fragile earth, our island home," but also the related problems of hunger and dislocation, of life style, of the poor, of a growing population in an increasingly crowded world.

Throughout the church, we speak each day to these matters: To hunger ("Let us not break bread together without feeding the hungry . . ."); to the pain of refugees ("We remember before you . . . the homeless and the destitute . . ."); to the preservation of our resources ("Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them . . ."). But as we speak, are we always paying attention? Surely our stewardship of the environment must be a major issue.

At Triennial we will have outstanding speakers to place the issues in perspective. Among them will be the Rev. Tilden Edwards, executive director of Shalem, Mt. St. Alban, Washington, D.C. (on spirituality); Dean Herbert O'Driscoll of Christ Church Cathedral, Vancouver, B.C. (on environment), and the Rev. Dr. John Westerhoff of Duke Divinity School (on family). There will be workshops in which we will attempt to see how the three issues are interrelated.

Yet notice, please, that these are by no means "women's issues," if, indeed, there is such a thing. They are the issues of society, and because our church must respond to society and its changes, they are the issues of the church.

Yet we need to be careful here. Too often, it seems to me, we in the church are worn down by a secular sort of negativism that pervades our thinking and, yes, even our theology. The family is going to pot. The environment is being destroyed. Spirituality is diluted hopelessly by the myriad forms of cult worship and a selfish materialism that spreads and spreads. Such generalities deny our strength to cope with today's issues — and deny that God has in fact given us that strength.

In the past, Dean O'Driscoll has spoken to that. It is too easy to give in to the pressures of change, to the weariness of our times, to the self-pity of such a "put upon" generation. Those are my words, not his.

But he speaks of nuclear war, or its threat, of the collapse of the environment, of the changing family and changing life style. And he quotes from He-



## The Logo of the 1982 Triennial Meeting

In the beginning, there is the world, this gift of God to us, symbolizing also the great encompassing circle of his love. The cross is at once a reminder of the Resurrection, and in its two parts, of the manner in which we, as God's creatures, reach up to him, and the manner in which we reach out to others. The interlocking circles have a double meaning, representing spirit and worship, mind and education, and body and enablement. These, in turn, are translated by the interlocking circles into the three major program areas of Triennial: spirituality, where we seek our relationship to both God and his world; family, which in its many manifestations represents the community of God; and environment, which calls for our stewardship of this fragile earth, our island home — God's gift to us. In each of these areas we seek the meaning of our mission and ministry that we might truly "Go Forth into the World."

brews 12:27, "And this word, 'yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Today, we are shaken, and we should be. But in response, in openness of communication with each other as followers of Christ, we have much to lift up, much to affirm, even as we learn more about the issues confronting us today.

At Triennial, we shall seek ways to lift up the accomplishments of mission and ministry, to reaffirm our covenant with the Lord. We shall, I trust, in careful examination of the major issues of the day — spirituality, family, environment — learn much about ourselves, and find the same answer that Isaiah — who did not hesitate, did not change channels or even call a committee meeting — gave the Lord: "Here am I! Send me."

# An Ancient Letter

**N**eventus to Galba, greeting. I would have written to you long before this, my brother, if only time had permitted. The eastern end of our sea can be quite troublesome. The inhabitants can be more so. It can get quite cold.

But we Romans have learned to accept hardships. This is not the penetrating cold that we had when we were fighting the Britons. That was really bad. But I was glad to be transferred to a southern area. Naturally, I would much rather have been stationed in Rome. But the Emperor had other ideas. He has to have his pound of flesh, even in little Judea, which is an outrageous place to be.

We've had a rather easy time in Judea, for the most part. We live on the citizens, of course. They have to house us and feed us. We have constantly to remind these dogs that we are in charge of the Empire. At the moment, we are billeted at a local sort of inn, in a village called Bethlehem. Not much of a place. The only thing that can be called an inn is a poor place with a few meager rooms and a shelter for the camels and asses of the travelers — those who have enough money to pay cash for them. Naturally, my men have places. No Jew is going to deprive us of shelter and food. We have to keep showing them who rules the world.

*This Christmas letter comes to THE LIVING CHURCH from the Rev. Ralph J. Spinner, retired priest of the Diocese of Southern Ohio, who lives in Cherokee Village, Ark. The letter was condensed from a Christmas reading which he had given before the local Lions Club.*

A while back there was an amusing incident — a squabble between a couple of Jewish merchants and two of our men. Seems these traveling salesmen had paid for their room in advance — at least they claimed they had. They came to town to be registered in the census and pay their tax. Well, there were a lot of others here for the same reason. The keeper of the inn had mixed up his records and did not realize that he had assigned the same room to these merchants and to my two men.

I had to step in and straighten things out fairly and squarely. I showed them what Roman justice is. I told the proprietor that Roman soldiers had priority. There could be no question about that. And he knew the power of the Roman cat-o'-nine-tails. I told him he could find another room for the merchants, give them back their money, or whatever. And not to disturb my men any further! They have to have their rest.

A while back I went for a walk in the evening. It was somewhat chilly; I was glad to have my woolen cloak. A little way out of town I saw a group of men standing and sitting around a camp fire. I went to investigate. We have to be suspicious of any unofficial gathering. I asked them who they were and what they were doing there in the countryside, instead of being in the city. I thought that perhaps they couldn't find rooms in the village inn. But no: they were standing watch over a bunch of sheep, of all things. They did not have shelter for the sheep and had to stand guard against wolves and thieves.

They were a rather interesting group

of men. Just a small group and quite religious. I pride myself that I am interested to learn about local religious customs. One of these fellows told me that he provided sheep for the temple at Jerusalem. They burn up a lot of sheep and bulls in that temple. It's a pretty big place. I've been there two or three times.

One of these shepherds kept quoting from their holy books — "the prophets," he called them. He said that what was written centuries back told what was going to happen in the future. Interesting. These fellows around the campfire considered what their prophets wrote to be absolutely true. Of course, I haven't read any of this, so I can't pass judgment. But what they said there that night did make some sense; except for the life of me, I can't understand why any god would be interested in these despicable people. They have not made great military conquests, like we Romans have. They've not produced any great orators or philosophers, like Cicero.

I got tired standing there and started back to my room. Coming along the road was a fellow with his wife. Said he was from up north somewhere. His wife was riding a donkey. I fell in with them. You know how I like to meet local people and show them that Romans are not all vicious and cruel, as they seem to think.

Somehow, this fellow did not show the resentment that most Jews show Romans. He was a gentle, quiet sort of person. So was his wife. Turned out she was pregnant, and felt that her time had almost come. By the time we reached the village gates, it was certain that her time had come.

Her husband tried to find a room for her. But the innkeeper just shrugged his shoulders, and said, "Sorry, no room." The proprietor's wife was more considerate. They had a cave-like stable out back. She said it was warm, and moderately clean.

I don't know why I stopped to help. For some reason, it just seemed the thing to do. I helped the husband get the little lady out to the stable. The innkeeper's wife brought clean sheets and made a crib out of the manger, right over the straw. Then she shoo'd the husband and me out. Said she knew what to do.

I started to go to my room, but stopped to chat with some of my men who hadn't turned in yet. We talked and had another round of drinks. I don't know how long we talked. But I heard some confusion outside. We went out to investigate. Can't be too careful these days. When there's a crowded village and you hear a commotion, you investigate.

There, coming into the yard were some of the fellows that I saw around the campfire. A couple of them were carrying lambs. They swore they had seen some angels who told them to come to

*Continued on page 14*

# EDITORIALS

## Continuing Christmas

Every Episcopalian should know that Christmas continues to be celebrated until Epiphany. Now, after the office parties, shopping, and blaring of carols in public places are over, perhaps we can reflect on the deeper meanings of this festal season.

After all, what we celebrate was not just something for a moment, but something intended to endure. Christ did not enter our world to provide a sudden flash, but to continue among us, to share our human life and death, and after his Resurrection to have his presence go on and on among his people. In the reality of his continuing presence, we continue to rejoice.

## Frade-Doss Conviction

The conviction of the Rev. Leo Frade and the Rev. Joe Morris Doss [p. 5] has caused shock to many churchpeople. It is particularly ironic that, other charges being dropped or dismissed, they should be convicted of "trading with the enemy." We understand that this is on the basis of a World War I law, designed to prevent collaboration with wartime foes.

Its use in this case seems to suggest some degree of friendship or support for the Cuban government. Of course nothing could be further from the case. It was precisely the belief that people were suffering gross oppression under the Cuban regime which inspired and motivated these two priests to assist refugees to escape — refugees whom, we should remember, were accepted for admission into this country.

Obviously people who go to Cuba pay for food, drink, and other amenities, unless they are guests of the government. Obviously people who go to other communist countries do the same, including government employees, businessmen, educators, scientists, religious leaders, student groups, and just plain tourists. In fact, the U.S. customs rules permit them to bring home clothes, souvenirs, gifts, books, pictures, and various other things, all of which were purchased. The enforcement of such a law, which seems to be applied or not applied with such diversity, would seem to raise more questions than it solves.

## Our Language in Worship

We hesitate to write an editorial on "sexually inclusive language" because we believe the topic has already received excessive attention. Truly inclusive language is more effective if it is less self-conscious. Although traditional English versions of the Bible generally use masculine language, we have yet to meet a Christian woman who did not believe that the Gospel offers salvation to members of her sex.

Yet in some cases such masculine language has been clearly inappropriate. One of your editor's early memories as a young priest, a quarter of a century ago, was celebrating one morning each week for sisters in a

nearby convent. I was quickly aware of the irony of solemnly reciting, week after week, "worthy of all men to be received," and "If any man sin." (The words men and man do not occur in the Greek originals of these verses.)

Today we hear of individuals, parishes, and dioceses which undertake, without any authorization, to amend such language as they think best. This seems singularly unsuitable when, with much blood, sweat, and tears, we have just comprehensively revised our Prayer Book. We have learned that the language of Rite I means a great deal to many people, and it is to be respected. With the new rubrics, a priest celebrating in a convent simply does not need to choose these two "comfortable words." Similar options exist in a number of other cases.

We agree with the diocese which recently passed a resolution deploring unauthorized changes. Meanwhile, those who prefer a more contemporary speech have Rite II at their disposal. The celebration of feasts of female saints, the many new references to our Lord's Blessed Mother, and such occasional phrases as "men and women" (p. 70) and "sons and daughters" (p. 369) seem to us to represent more positive ways of providing a balance.

And we come to the Hymnal. While many fine hymns (from Anglican and other sources) need to be added to our repertoire, we find it regrettable and counterproductive that "elimination of sexism" is described as a major concern of the revisers. We sincerely believe and trust that they are dealing with more substantial issues regarding the place of music in worship during the remainder of this century.

"Watchman, tell us of the night" is scarcely the most popular hymn, and "Rise up, O men of God," was mostly sung on three occasions no longer in our calendar. Meanwhile, we again believe that the inclusion of positive hymns, including a greater number outside the Christmas season relating to St. Mary, represents a stronger approach.

For those who are interested in such matters, many familiar Episcopal hymns are by women, including Cecil Frances Alexander, one of our major hymnographers, and Catherine Winkworth, a leading translator of hymns from German (to see the extent of the latter's contribution, consult a choir edition of the Hymnal).

### Alleluia

All these years we have broken our journey here,  
Always at the dark end of the year have come  
To this hillside town and the cave,  
To the manger holding the Child . . .  
And have asked ourselves why —  
Having seen again and again  
The way it all ended at Golgotha,  
Forgetting all our encounters on roads  
That lead to Emmaus and other places.  
Seized at last by grace of insight,  
We come in penitence and joy.  
Christ has come and comes forever  
To dwell in human hearts.  
His time — God's time — is now.

Margaret Sheets

# BOOKS

## English Reformation

**THE GODLY KINGDOM OF TUDOR ENGLAND: Great Books of the English Reformation.** Edited by John E. Booty. Morehouse-Barlow. Pp. 272. \$14.95.

This helpful and informative book, edited by John E. Booty, with chapters contributed by John N. Wall, Jr. and David Siegenthaler, describes the religious books officially authorized for printing by the Tudor monarchs Henry VIII, Edward VII, and Elizabeth I, with particular emphasis on the vision of an harmonious, mutually supportive, Christian commonwealth which the government hoped thereby to promote.

These books are the Great Bible (1540), Erasmus' *Paraphrases of the New Testament* (1548), the *Book of Homilies* (1547), the Book of Common Prayer (1549, 1552, 1559), two books of private devotions, or primers (1545, 1553), and two catechisms (1553, 1570) for use in schools.

I found of particular interest the practical Erasmian interpretation of scripture and also the homilies (influential on Shakespeare), 12 sermons through which the illiterate were reached with Reformed doctrine and dutiful moral instruction.

An educated lay person would read this book with profit and inspiration, thanks to its fine examples of eloquent Tudor prose. Its only fault is an inconvenient arrangement of footnotes.

(The Rev.) DAVID R. KING  
St. John's Church  
Elizabeth, N.J.

## Moon over Academia

**THE SOCIAL IMPACT OF NEW RELIGIOUS MOVEMENTS.** Edited by Bryan Wilson. The Rose of Sharon Press. Pp. xix and 236. \$10.95.

Eight of the nine essays which comprise this book were originally delivered at the First International Conference on the Social Impact of New Religious Movements, sponsored by the Rev. Sun Myung Moon's Unification Church.

The conference brought together a group of 13 academics, all of them connected with well-respected universities, including Oxford, the Queen's University of Belfast, the London School of Economics and Political Science, and Loyola; the conference coordinator; David S.C. Kim, president of the Unification Church Theological Seminary; eight students, seven of them graduates of the seminary; and one person described only as a "free lance writer."

The interest and value of the essays in-

cluded in the book are as varied as is the case with most such anthologies. It is mistitled; only a very few of the chapters address or describe ways in which new religious movements affect society. Most are more concerned to describe aspects of contemporary culture which lead to the formation of new religions; or study phenomenologically particular cults or movements; or offer analyses of the participants in such movements.

I found James Hunter's essay on new religions as "protests against modernity" to be a well-argued, if only partially convincing, study; Ellen Barker's study of English converts to the Unification Church is useful in destroyed some ill-founded stereotypes. William Bainbridge and Daniel Jackson offer an excellently constructed description of the rise and decline of transcendental meditation. Perhaps the most thought-provoking of the essays is Anson Shupe and David Bromley's chapter, which analyzes the phenomenon of deprogramming and the role played by the media and ex-cult figures, whom they call "apostates."

At the same time, it must be said that some of the material is common sense reflection cast in the form of academic documentation. There is little in the way of genuine creative scholarship to be found in these pages.

However, the chief source of interest in the book is not the subject matter of its contents, but the aegis of the book itself. The issue is raised clearly by its editor, Bryan Wilson of All Souls College, Oxford, and addressed also by David Kim in his introductory remarks. It is the issue of the appropriateness, and advisability, of scholars whose interest and expertise brings them into contact with groups such as the Unification Church, accepting invitations to speak and publish under the banner of Sun Myung Moon's group.

Kim himself congratulates the participants for their courage in risking disapproval and even reprisals from opponents of Moon's sect, and Wilson tackles the issue head-on, as a question of academic freedom. The conference, he insists, was "intensive, intellectually stimulating, and academically rewarding. . . an occasion for learning, conducted in accordance with the best academic standards of debate, and entirely conducive to the free, open, and untrammelled development of [the participants'] academic concerns" (p. xvi).

President Kim argues that the purpose of such an enterprise is to call forth from "skilled social scientists" contributions from their own field, and also enable them to "contribute significantly to 'building the Kingdom of God on earth' in our lifetime." This goal, which he affirms is the purpose of the Unification Church, is furthered by what he calls academic ecumenism, in which different disciplines can find a common goal and can work together as a team "to bring eternal

peace on earth and make it a better place for us all" (p. xviii).

It is difficult for this reviewer to understand how any social scientist with doubts about the legitimacy of the theology and social program of Moon's sect can lend talents to such an undertaking. Wilson justifies the conference and its participants on the grounds that "ideas are free" (p. xii). Kim, on the other hand, makes no such claim; he admits that the Unification Church wishes to make use of their work for its own religious goals.

Of course ideas are free; of course ideas are not *value-free*, least of all in the hands of a group such as the Unification Church. It is only when we examine Moon's own thought and writings that a very different picture of his world view begins to emerge.

The sooner Professor Wilson and his colleagues ask themselves *why* Mr. Moon has sought them out and stop hiding behind the facade of intellectual and academic freedom, the sooner the truth about Moon's purposes will be made clear. Of course they have the *right* to offer their work for sale to the Unification Church; but they are no more innocent of its consequences than a biologist who takes refuge in the 'right to know' when discoveries are used to promote germ warfare.

In the end, this volume is about ethics; but the real questions remain unanswered.

(The Rev.) JOHN L. KATER, JR.  
Christ Church  
Poughkeepsie, N.Y.

## Palestine Past and Present

**DISCOVERING ISRAEL: A Popular Guide to the Holy Land.** By Jack Finegan. Eerdmans. Pp. 143. \$6.95 paper.

Jack Finegan's worthwhile paperback is most valuable as a historical summary of the land of Israel. Concise information synopsizing 500,000 years, from Israel's prehistoric Old Stone Age to the founding of the modern state in 1948, is helpful to every student and traveler. Well-researched additional reading lists are included throughout the text.

The section on "Today's Israel" gives profiles of political leaders, the working world, the variety of peoples, religions, and languages, with a too brief selection of places to visit. Black and white photographs by the author depict many aspects of Israel, yet reproduction quality is uneven.

In an epilogue on "The Future: A Time for Peace?", diverse Christian Arab, Jewish, and Roman Catholic opinions are quoted, but mainline Protestant and evangelical attitudes need further amplification.

NANCY GABRIELA CARROLL  
Church of St. Elisabeth  
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# Music Reviews

**BEHOLD, THE TABERNACLE OF GOD** by William Harris. RSCM - Hinshaw Music, Inc. SATB and Organ, RSCM - 505. \$.50.

An anthem to the words of the Sarum antiphon appropriate for dedication ceremonies. Well within the scope of the average choir. The writing is straightforward and dynamically remains piano with the exception of a few bars of forte before the concluding alleluias.

**DAY BY DAY** by Martin How. RSCM - Hinshaw Music, Inc. RSCM - 506. \$.50.

The prayer of St. Richard of Chichester, perhaps made popular by the musical setting in *Godspell*, has been set sensitively for voices and organ. Any combination of voices may be used. The choral line begins in unison and slowly moves to two and occasionally three parts, mostly parallel thirds. An easy and attractive piece.

**O SING UNTO THE LORD** by Peter Aston. RSCM - Hinshaw Music, Inc. RSCM - 509. \$.70. SATB and organ.

A fairly simple composition on the first four verses of Psalm 96. Essentially unison singing with periodic simple harmony.

The anthems listed above may be ordered from: Hinshaw Music, Inc., P.O. Box 470, Chapel Hill, N.C. 27514.

**FIVE ANTHEMS FOR TODAY.** Royal School of Church Music Publications.

Advanced choirs will find a good deal of delight in this set of five anthems specially commissioned for the RSCM. Texts are drawn from scripture, the Psalms, George Herbert and St. Thomas Aquinas; suitable for any occasion. "I will lift up mine eyes," Psalm 121, by Alan Gibbs, is an effective setting of this popular Psalm. It is scored for SATB choir and organ or piano. The writing is polyphonic and has a number of key changes. The accompaniment does offer support to the choir throughout. "Blessing and Glory," by Francis

Jackson, is a jubilant work composed on the well-known acclamation from Revelation. Alleluias punctuate the text periodically. The organ fluctuates between choral passages with ascending and descending scales, chordal sections and restatements of the opening fanfare-like theme. SATB using the higher ranges of all voices. "Ah my dear angry Lord" is a short setting of Herbert's poem scored for SATB and organ by Arthur Wills. It is homophonic in construction and has mild dissonances supported by the accompaniment. An unusual and thought provoking anthem. "Thee we adore" was composed by Colin Mawby on the eucharistic text by Thomas Aquinas. It begins with trebles and altos in unison and adds full four part harmony for a rather intense middle section. All voices move simultaneously. The anthem draws to a quiet close with unison lines returning before a final amen. "It is a good thing to give thanks" by Michael Hurd is a lively accompanied work using the first four verses of Psalm 92. Entrances may be somewhat of a problem for some choirs. The meter occasionally shifts from 2/4 to 5/8 times. This is probably the most complicated anthem in the collection. It would be advantageous to have someone play the accompaniment thus allowing the choirmaster to conduct.

**THEE WE ADORE** by Derek Holman. Royal School of Church Music Publications. No. 242.

Another fine setting of Thomas Aquinas's eucharistic text. It is scored for treble voices and organ. The voices are in unison with about eight measures of two-part writing. There are a number of accidentals in the line which might pose a problem for singers who are not too secure in reading intervals. "Thee we adore" captures the mystical element of the text admirably.

The two above listings plus information about the RSCM may be obtained by writing to: The RSCM in America, Warren, Conn. 06754. J.A.K.

## Challenges

I accept whatever comes and pray only to be given whatever capability is needed for the task. In any case it is good schooling in humility when we constantly have things to do which we can complete only in a very imperfect way and with great effort. *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

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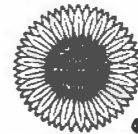
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# CLASSIFIED

## BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

KNOTT English Altar Missals — Fifth Edition. Bound \$75.00. Contact: Father Anderson (Traditional Catholic), P.O. Box 1211, Racine, Wis. 53405.

## CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

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## POSITIONS OFFERED

EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Box 2247, Austin, Texas 78768, invites applications for a tenure-track position in Old Testament. Earned doctorate required. Special interest in O.T. theology and interpretation desirable. Address correspondence to: Harold H. Booher.

DAY CARE TEACHER/DIRECTOR, Lower Manhattan. Qualified candidate must have valid N.Y.S. Teacher's Certificate, administrative, supervisory and teaching experience in an early childhood setting. Must be familiar with the Episcopal Church. Please send resume to: Personnel Director, 74 Trinity Place, 21st Floor, New York, N.Y. 10006.

ANGLO-CATHOLIC? Self-supporting? Small/beautiful parish seeking priest assistant. St. Martin's, 2312 J, Omaha, Neb. 68107.

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## POSITIONS WANTED

ORGANIST/CHOIRMASTER, 15 years experience, doctorate, desires new parish (2/3 to full-time). Can lead traditional and/or contemporary liturgical music, concerts, etc. Service on liturgical and music commissions. Location open. Tapes and references. Available 1982! Reply Box B-514.\*

# ANCIENT LETTER

Continued from page 10

this spot. Not just an angel or two, but a whole passel of them, who were singing like everything.

Angels, you know, are part of the local belief. They are considered to be messengers of the God of the Jews. One of these angels, they said, told them that an infant was born, an infant that one of their prophets had foretold.

They asked if a baby had been born. The innkeeper's wife was just coming in from the stable. She told them that if they didn't make any disturbance and were quiet, they could go and see for themselves. And they did. Naturally, I went with them.

I've never seen anything like it. There, lying in the improvised crib in the manger was a little fellow. Cute little fellow! Sound asleep. The mother was resting, leaning against the manger. She seemed peaceful and contented. Her husband didn't say anything, just looked ecstatic.

Those sheepkeepers came in quietly and took off their hats. A couple of them knelt down and practically worshipped that baby. The men that had carried the lambs put them down, almost like making a sacrifice, and gave them to the father. I felt their awe and reverence. And so help me, I felt something else — a sort of presence that I'd never felt before, anywhere.

Our Roman philosophy tells us that the position of the stars determines the conditions of one's birth and his entire life. It makes me wonder how the stars conspired against this infant, making him to be born in a stable. That will certainly affect his whole life. He surely will not amount to much, with all the stars against him, that way. The gods have strange ways, causing such a configuration of stars to bring ill fortune to infants, like this one. I wonder what ever will become of him, with such an unfortunate beginning.

Give my affectionate greetings to our good sister and to your wife. Tell them that I expect shortly to come to Rome on a special mission. Greetings to you. Farewell.

## Bay Songs

I cannot master the wind  
nor ensnare the Spirit of God  
to work my will.  
Rather I strive  
to trim the sail,  
my heart,  
to meet the wind  
and set the tiller of my mind  
to do His will.

William McGill

# CLASSIFIED

## POSITIONS WANTED

ORGANIST-CHOIRMASTER: Liturgical background, seeks position with active parish January 1. Service playing, choir training (including boy choirs) and community outreach through music are special strengths. Master's degree, member AGO, AAM, RSCM. Resume, references, compositions on request. Reply Box B-511.\*

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PRIEST, professor at state university, available for summer assignment in education, parish, or other. Author, good preacher. Reply Box W-513.\*

## PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

## SERVICES OFFERED

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\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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# PEOPLE and places

## Appointments

The Rev. Robert Harvey is now working for First Step, a rehabilitation center for alcoholics and drug addicts, located in the undercroft of St. John's Church, 4201 Sheridan Ave. S., Minneapolis, Minn. 55410.

The Rev. Franklin O. Johnson is rector of St. John's Church, Jackson, Wyo. Add: Box 505, Jackson 83001.

The Rev. Charlene Leigh is priest-in-charge of the Church of the Good Shepherd, Webster City, Iowa.

The Rev. Elizabeth Masquelette will be priest-in-charge of a new congregation, the Church of Christ the King, Houston, Texas, as of January 1. The 60 to 80 persons who attend services are meeting temporarily in the Alief Alamo Bank, Cook Rd. at Bellaire, Box 693, Alief, Texas 77411. Home address of Mrs. Masquelette: 2204 Welch St., Houston 77019.

The Rev. Richard Miller is priest-in-charge of St. Paul's Indian Mission, Sioux City, Iowa. Add: Box 895, Sioux City 51102.

The Rev. Robert G. Smith will be curate of St. Andrew's Church, Omaha, Neb., as of January 1. Add: 925 S. 84th, Omaha 68114.

The Rev. Charles C. Thayer is rector of the Church of St. Augustine of Hippo, Rhinelander, Wis. Church: 39 S. Pelham St., Box 771, Rhinelander 54501. Rectory: 216 E. King St., Rhinelander 54501.

## Ordinations

### Priests

Wyoming — Elizabeth Morgan. Add: 1329 W. Third St., Kemmerer, Wyo, 83101.

### Deacons

Delaware — Jeanne Marie Herron Linderman, chaplain, St. John's Cathedral, 10 Concord Ave., Wilmington 19802.

Wyoming — Joan and Peter Maupin. Add: 190 E. Bannock St., Boise, Idaho 83702. Mark Anthony Tusken, curate, St. Mark's Church, Casper, Wyo. Add: 701 S. Wolcott St., Casper 82601.

## Deaths

The Rev. G. Clare Backhurst, who retired in 1974 as rector of St. John's-Grace Church, Buffalo, but continued to be active in the priesthood, died of leukemia on September 28 at the age of 69. In the early 1940s he was a leader in the movement to permit women to hold parish offices and to serve on church vestries. He was active in the civil rights movement and took part in the march on Washington in 1963 led by the late Dr. Martin Luther King.

The Rev. Mr. Backhurst served on a number of departments and committees of the Diocese of Western New York and was for three terms president of the board of the Church Mission of Help. Born in Nova Scotia, he was educated at Wayne State University in Detroit and at the Episcopal Theological

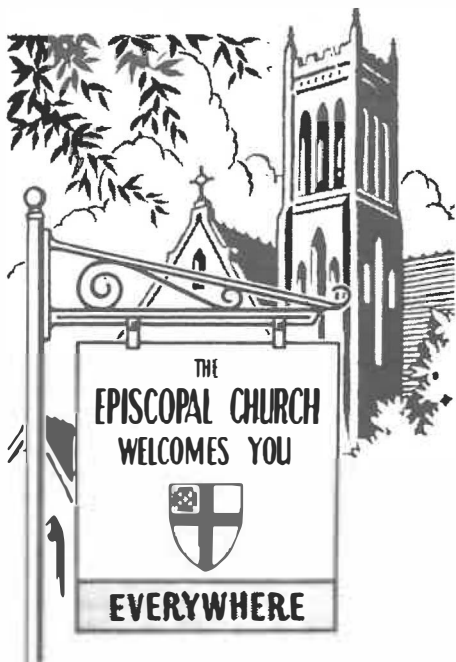
School in Cambridge, Mass. Before moving to Buffalo in 1959, the Rev. Mr. Backhurst served several churches in the Detroit area, worked as a hospital chaplain there, and later became rector of Calvary Church, New York City. He is survived by his wife, the former Ruth Hargreaves; three children, Mrs. Craig Johnston of Buffalo, David Backhurst of Grosse Pointe, Mich., and Paul Backhurst of Madison, Wis.; two brothers, a sister, and three grandchildren.

The Rev. Br. Joseph Scott, OSB, died on October 9 at the age of 60. He was a monk of St. Gregory's Abbey, Three Rivers, Mich., and was in the 34th year of his profession.

Br. Joseph was the first life-professed monk of his community to complete his entire formation in the United States. Earlier monks made their novitiate at Nashdom in England.

The Rev. William Butler Sperry, retired priest of the Diocese of Michigan, died in Albany, N.Y., on October 4 at the age of 84. He lived in South Lee, Mass., and had been a priest for 46 years, of which two decades were spent as rector of Christ Church, Detroit.

Other churches he served included Grace Chapel, New York City, and in the diocese of Western Massachusetts, churches at Dalton, Lanesboro, and Pittsfield. In Michigan, he was at various times a member of the Christian social relations department and the executive council. He was chairman of the Michigan committee for the selection of Rhodes scholars for a time, a trustee of General Theological Seminary, and a delegate to the White House Conference on Care for the Aged.



# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,  
Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

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Dean of the Cathedral; the Rev. Canon Charles Austin  
Perry, Provost Telephone: (202) 537-6200  
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ  
recital, as anno. Mon-Sat 7:30 HC; noon intercessions; 4 Ev  
or EP. Tours: Wkdays: 10:3-15; Sun 12:15 & 2:30. Special in-  
terest tours can be arranged by writing in advance

## ST. PAUL'S 2430 K St., N.W.

The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP  
6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the  
Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,  
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat  
5

ALL SAINTS' At Ashmont Station, Dorchester  
Sq'n 7:30 Low Mass, 10 Solemn Mass. Daily as announced

## THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill

35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10:10-30, Fri 6-7

## NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

Continued on next page

# CHURCH DIRECTORY

(Continued from previous page)

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible  
study. Holy baptism by appt, reconciliation of a penitent  
by appt, Confirmation as anno. HD as anno

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy  
as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,  
the Rev. Dr. Bruce D. Rahljen, the Rev. John W. Bonnell,  
the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP  
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,  
Wed, Fri & HD H Eu 12:10

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10; Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

## ST. BARTHOLOMEW'S

**The Rev. Thomas D. Bowers, r** Park Ave. & 51st St.  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

## NEW YORK, N.Y. (Cont'd)

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**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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Johnson, J. Kimmey, associates  
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**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
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**ST. IGNATIUS** 87th St. and West End Ave.  
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Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

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The Rev. Edgar F. Wells; r; the Rev. David A. Ousley, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral  
Service & Eu. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C.W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

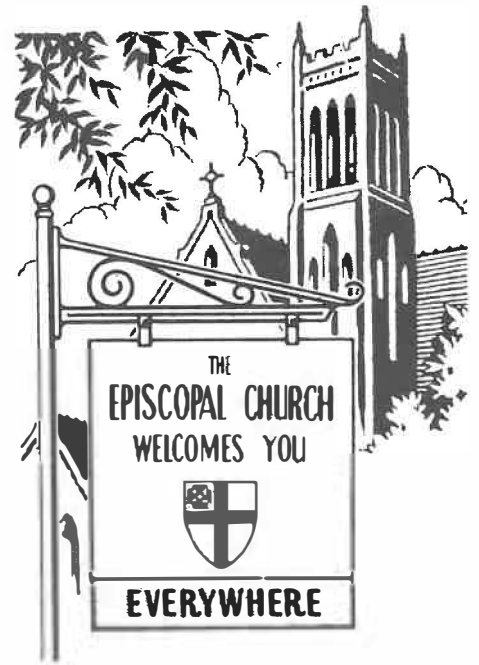
## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Aitman,  
III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30



## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 EP. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H  
Eu

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## ST. MARTIN'S

near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

## MADISON, WIS.

**SAINTE DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)

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