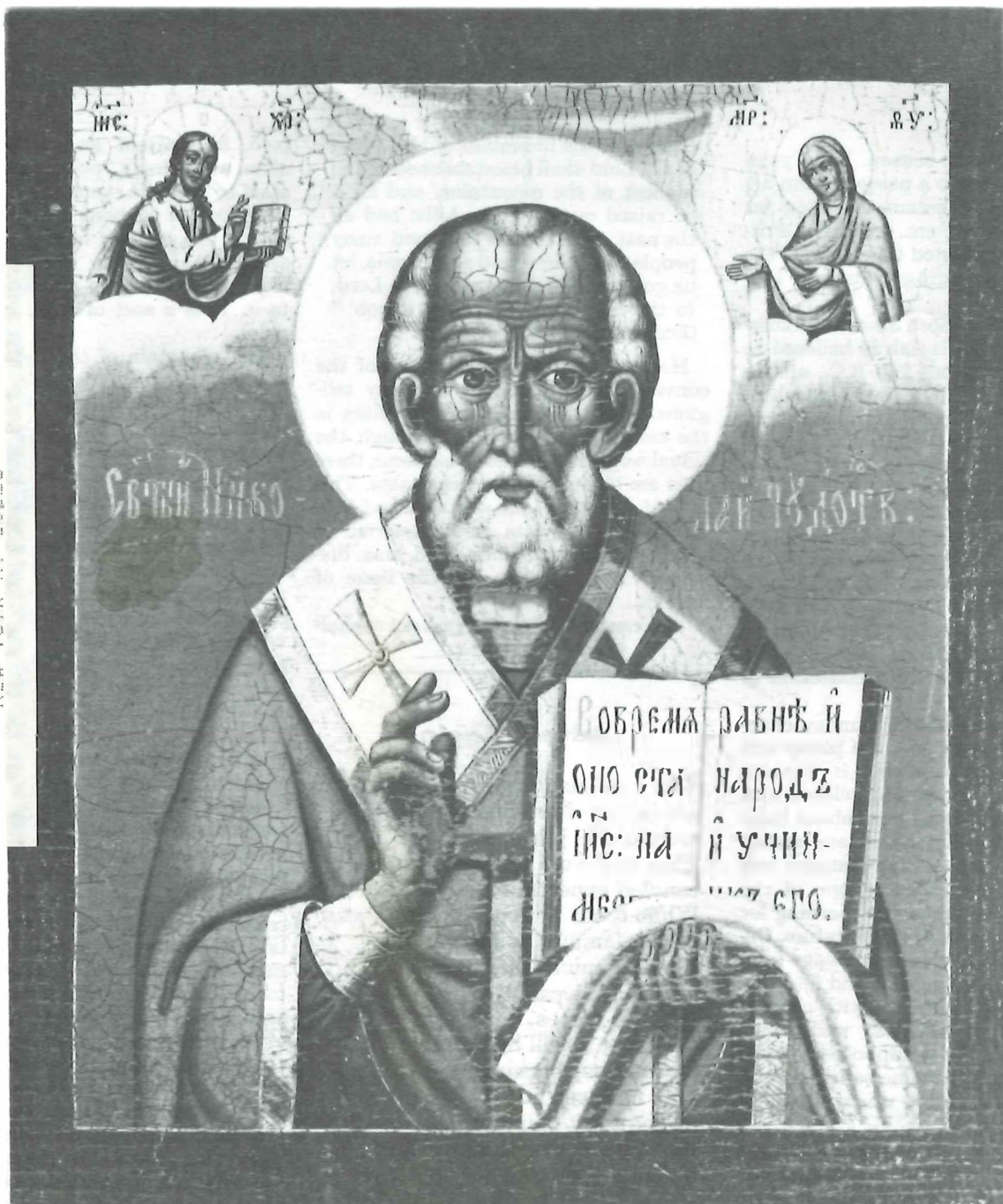


THE LIVING CHURCH

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St. Nicholas, a sixth century bishop whose feast day is December 6, is depicted here in an 18th century Russian icon. He is the patron saint of sailors, maidens, and children, from which the tradition of Santa Claus derived. He is especially popular in the Orthodox Church. Children continue to receive presents on his feast day in some homes.



The Highest of the Mountains

This is Isaiah's season. This year, Year A, we have a passage from his book as the Old Testament lesson for each Sunday of Advent, while his writings are also appointed this year for the Daily Office readings during this season.

Beloved alike by both Jews and Christians, the original Isaiah is believed to have been born about 760 B.C., and to have spent his life in or near Jerusalem. He may well have been a priest; in any case he was a man of some standing with personal access to the king. He disappears from history after 701 B.C. He was the author (or primary author) of chapters 1-39 of the Book of Isaiah. Chapters 40-55 are generally understood to be the work of another writer, often referred to as Second Isaiah or Deutero-Isaiah since we don't know what else to call him, who lived about two centuries later. Chapters 56-66 seem to be a third collection of material.

In the passage read this Sunday, chapter 2, verses one to five, the power and beauty of Isaiah's writing is immediately apparent. The passage closes with the universally famous lines about beating swords into plowshares, and spears into pruning hooks, and nations not learning war any more — one of the greatest expressions of the yearning for peace to be found in world literature. Curiously enough, this entire passage from Isaiah, except for the first and last sentences, is almost identical with chapter 4, verses 1-3, in the less well-known prophet Micah. He is supposed to have lived about the same time as Isaiah, and we do not claim to know who wrote these famous words first.

In this column, however, where we give our attention to the first article of our faith — that God is our creator — we wish to discuss the lines which come earlier.

"It shall come to pass in the latter

days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised up above the hills; and all the nations shall flow to it, and many people shall come, and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob' " (Isaiah 2:2-3 — Micah 4:1-2).

Here we have a clear example of the conviction, expressed in so many religions, that the temple or holy place is the center of the world. Although the actual word "center" does not occur, these lives are obviously about centrality. This idea of a center of the world was a favorite topic of the late great historian of religion, Mircea Eliade, and was discussed in this column in the issue of July 20.

The center has typically been visual-

ized, by ancient and modern people alike, as having a "pole," whether it be a staff or flagpole stuck into the ice, or a huge tree, or (as here) a very high mountain. It is a peculiar, high mountain, however. Things usually flow down from a high point; but here all peoples flow up to it. It is a sort of spiritual magnetic pole.

The mountain of the Lord's house is the hill on which the temple stood at Jerusalem, which came to be identified with the adjacent hill of Zion, the site of the ancient fortress of the city. The entire area is viewed as one unit. Under present circumstances, the prophet realizes that this high ground does not really look like the highest mountain in the world. Other mountains may even mock it (Psalm 68:15-16). In the "latter days," however, when God's word is universally accepted and all nations live in peace, then the exaltation of the mountain of the house of the Lord will be visible and apparent.

For Isaiah, this kind of transformation of the physical world will be a major characteristic of "the latter days," or "that day," or "the day of the Lord." As we shall see on subsequent weeks, other mysterious changes will also be observed in the natural world and in its inhabitants. Spiritually, the prophet of course believes that the Lord's mountain is the greatest and most important mountain right now, but it requires faith to see it. In "that day," it will come to be seen by all. Will the shape of the surface of the earth suddenly be changed, or is it that human blindness will be cured and we will see what the truth is? Ancient poets, like modern ones, do not answer this kind of question. Isaiah prefers to allow the mysterious magnetism from the holy mountain to reach out through his pen to people all over the world, calling all of us to walk in the Lord's paths, and to learn war no more.

H. BOONE PORTER, Editor

Advent Again

The corners of the pages are turned down and thumbed around this purple season. That well-worn air of weekly candled expectation all pervades. While tones of hope and readiness return familiar to human lips, if not to minds and hearts and daily lives. When it comes, whatever it will be, we may not be surprised at all, may not even notice, being all too busy trimming up the Advent wreath and hanging greens.

J. Barrie Shepherd

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DEPARTMENTS			
Books	13	Letters	4
Editorials	12	News	6
First Article	2	People and Places	15
FEATURES			
R & R	Travis Du Priest 9		
Fundamentalism	Roland Thorwaldsen 10		
'Caught'	Roy Strasburger 11		

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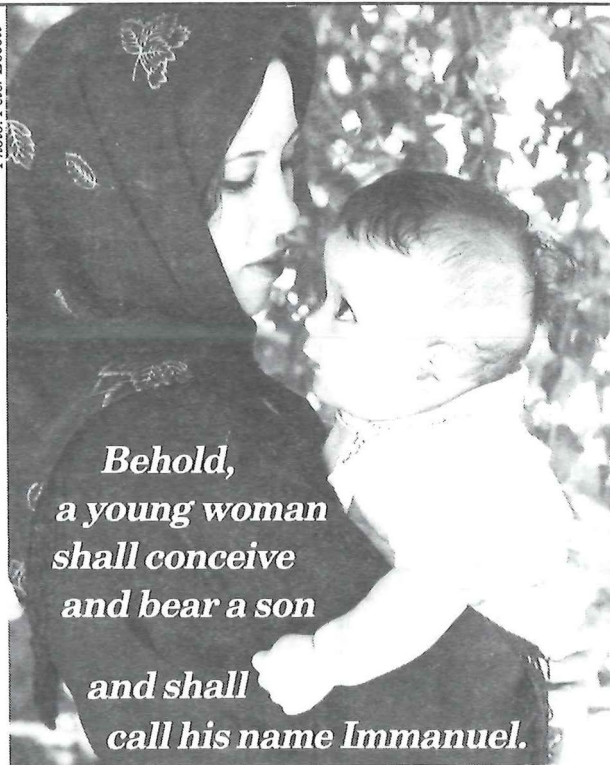
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*Behold,
a young woman
shall conceive
and bear a son
and shall
call his name Immanuel.*

Isaiah 7:14

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The modern mother and child depicted above present a timeless reminder of the Holy Nativity. This is all the more pointed since the picture was taken in the Holy Land.

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LETTERS

Bishops' Statement

The House of Bishops is of course entirely correct in deploring any outside interference with American Church jurisdiction [TLC, Nov. 2].

I can only hope, however, that our bishops will exercise the same respect for the integrity of others in the matter of the projected consecration of a woman bishop. If they should proceed unilaterally in such action, intrusion and incursion not only of jurisdiction but of conscience will take place universally.

The illegal eucharist celebrated in England [TLC, Nov. 2] is a case in point. If our bishops expect Anglican-wide adherence to the principle of jurisdiction integrity, they must not only discipline themselves as a body, but illegal actions of individual bishops as well as those of agents under their immediate jurisdiction, the priests, must be included.

(The Rev.) ROBERTS E. EHRGOTT
Noblesville, Ind.

• • •

Thank you for your editorial concerning the bishops' statement.

Some of our bishops seem to find in the canon and constitution a kind of almost dictatorial authority which, in my lifetime at least, has not been practiced. Bishops, like priests and laity, are supposed to be bound by the constitution and canons. It is apparent that when bishops deny the teaching of the faith, the disciplines of the church or the normal functions of the church's law, there is no one to say to them nay, as we have seen over and over again.

How does the church then control its bishops, or is this no longer possible? The end result is a kind of congregationalism at the diocesan level. The church loses its unity in the faith, and we become nothing more than a collection of dioceses each going its own way, without even the historic faith to which we are supposedly bound to unite us to the one, holy, catholic and apostolic church.

(The Rev.) JOHN R. PRATT
Church of the Redeemer
Okmulgee, Okla.

• • •

There is one aspect of the record which has been for the most part forgotten in the current discussions about the ordination of women. I refer to the resolution of the Lambeth Conference of 1978 in which, by an overwhelming majority, the bishops agreed to respect the decisions which any Anglican province might make about such ordinations.

The current Bishop of London was present at that conference, but I do not recall how he voted. Is there not, however, a moral obligation, as long as one

holds a position in the Anglican episcopate, to be governed by that decision?

Obviously, as the Bishop of West Missouri pointed out in the debate in the House of Bishops meeting in San Antonio, no bishop can legitimately exercise jurisdiction except in and for his own diocese unless authorized to do so by competent authority. If the Lambeth Conference carries any authority at all, the Bishop of London seems to be defying it.

(The Rt. Rev.) JOHN M. KRUMM
Retired Bishop of Southern Ohio
Tustin, Calif.

Statement Echoed

... Believe me, I sympathize with Fr. Scotto [TLC, Nov. 2], and I echo his statement, "These bishops do not speak for all."

For a decade now, literally thousands of priests and laity within the church have felt "concern and some frustration" at the behavior of not a few, but of the majority of her bishops. Many of us have suffered, more or less in silence, as a loyal opposition to the course charted by General Convention of recent date. Finally, pushed to intolerable extremes, some bishops and some priests have decided to dig in and speak up.

The pain Fr. Scotto feels arises, evidently, from being disagreed with. Welcome to the club.

(The Rev.) B.W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

• • •

No doubt the bishops who signed "A Statement of Witness" know that they do not speak for all within their dioceses.

However, in response to the Rev. Vincent F. Scotto, I would point out with deep concern and with both despair and frustration, that neither do the bishops who did not sign that statement speak for all within their dioceses.

The few bishops who did have the courage to sign "A Statement of Witness" [TLC, Sept. 7] give encouragement and support to those of us who live in dioceses where we are a sometimes persecuted and usually ignored minority.

DOROTHY SPAULDING
McLean, Va.

"Ut Unum Sint"

A word of thanks for the two fine articles in the November 2 issue, "Sowing the Seed," by Hubbard and "Renewed Hope," by Franklin. Both seem to shed some needed perspective on the delicate issue of the relationship of Rome and Canterbury.

As a Roman Catholic, I have long admired the works of Lord Halifax and Cardinal Mercier and believed them to be important links in the slow, but sure, effort of the Spirit toward the unity of

the church. As many throw up their hands in desperation at the slowness of such a dream, I think these two fine articles provide heroes from both camps for our enlightenment and encouragement.

As Cardinal Mercier wrote to Lord Halifax, ". . . Ut Unum Sint; it is the supreme wish of Christ, the wish of the Supreme Pontiff. It is mine, it is yours. May it be realized in its fullness."

(The Rev.) PETER M. BLAKE
Church of the Good Shepherd
Ferguson, Mo.

• • •

Reports of the relations between the Anglicans and the church of Rome suggest that instead of making progress toward some kind of reunion, we are going in the opposite direction.

Instead of designating the usual delegations to meet with the representatives of Rome, perhaps we should send Terry Waite.

Our efforts toward reconciliation with Rome come close to demeaning the glorious tradition of our Anglican communion which I find well stated in Margaret Duggan's *Runcie: the Making of an Archbishop* (p. 32): "It is the essence of Anglicanism (a view that was shared by Queen Elizabeth I) that the church offers a broad and stable framework inside which each mature Christian conducts his own spiritual search for the meaning of religious truth and the reality of Christian love." With the Elizabethan settlement, we enter the modern world. Rome often seems to linger still in the Middle Ages.

WILLIAM DAY
Springfield, Ill.

Living Water

Your photograph of the restored baptistry at Ephesus [TLC, Oct. 26] is interesting in several ways. It shows clearly the sort of "round" or polygonal building commonly erected over baptismal fonts from the fourth century onward, and is evidence of the pervasiveness of this architectural feature of early Christian building.

Your caption, however, makes the common assumption that baptism in these fonts was by immersion. A quick glance at the picture shows that this would have been impossible. All of the archaeological and iconographic evidence I know indicates that candidates stood in the font while water was poured over them, and the texts of Hippolytus and *Apostolic Constitutions* make best sense on this assumption. Whether rural communities, of the sort for which *Didache* was written used immersion, is hard to say. The urban world of the Roman Empire, with its crowded cities and towns, pollution problems, and the like, made baptism in the *impluvia* of house-

churches or baptistries like that at Ephesus the obvious thing.

On the other hand, the same evidence shows that what *was* wanted was means of baptism with "living" (running) water. Though the remains at Ephesus do not show how this was provided there, it is a fair guess that some means of providing it existed. Moreover, the water was, at least some places, allowed to run when baptisms were not taking place. Augustine says that the sound of running water reminds us of our baptism as we pass by on our way into the basilica for the Eucharist.

Yet another feature of Ephesus worth noting is the narrowness of the steps down into the font and the small size of the pool itself. It looks as though only one candidate at a time could stand in the water. I had thought this a particular feature of North African baptistries, and taken it to reflect Latin Christian concern (both Catholic and Donatist) to highlight the awesome responsibility falling on the baptized. I would like to know of other evidence of this sort of baptistry outside Latin Africa.

In any case, photographs like this illustrate the centrality of baptism in the early centuries, and reveal, negatively in most cases, how much attention we need to pay to Christian initiation today.

(The Rev.) LLOYD G. PATTERSON
Episcopal Divinity School
Cambridge, Mass.

Yearnings

Two things struck me in your October 19 issue. One was Fr. Du Priests's remembering the street corner where he stood with his parents when he said that someone (himself) had to be concerned about all the troubles in the world.

I remember clearly drying dishes while my mother washed and asking her if she knew what I wanted to be when I grew up. She said, "A champion of the underdog." I said, no, that I wanted to help people who needed help. And she explained that that was what she had meant. (I thought it had something to do with the *underworld*, the Mafia or something.)

It was good to be reminded of why I do some of the things I do — as a response to that call that's been with me for so long.

The editorial "God Loves You and I" made me think of the thing that bothers me in the liturgy, and that's people, usually priests, who say "yer." Now that we don't say "thy" and "thine," we say "your." Or we're *supposed* to say "your." Too often, around here, anyway, it comes out "yer" and that doesn't sound good to me.

JOANNE MAYNARD
Helena, Mont.

} *The same goes for "yore" and "y'r" too.* Ed.



CARD or CAMEL?

Nearly 2000 years ago, both peasants and princes relied on camels to carry supplies and gifts from one far off place to another. Many even believe that it was on camels that the three Wise Men came bearing gifts of gold, frankincense and myrrh to the newly born Prince of Peace.

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THE LIVING CHURCH

November 30, 1986
Advent 1

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Irregular but Valid?

The Rt. Rev. Graham Leonard, Bishop of London, may have performed irregular but valid confirmations on the 21 candidates at St. Michael's Church in Broken Arrow, Okla., according to the Rev. Charles Cesaretti, Anglican relations officer at the Episcopal Church Center in New York.

Bishop Leonard performed the confirmations October 30 [TLC, Nov. 23] in defiance of top leaders from the Church of England and the Episcopal Church.

Fr. Cesaretti told Religious News Service that Bishop Leonard's action, taken without the authority of the Rt. Rev. Gerald McAllister, Bishop of Oklahoma, has created ecclesiastical confusion. It is unclear whether the newly-confirmed members are part of the Diocese of Oklahoma, the Diocese of London or neither.

"I would assume they (the new members) are attached to the Diocese of London," said Fr. Cesaretti. "As long as they are confirmed by a bishop, they are confirmed." He added, "Creating this kind of confusion in their faith life does not seem to be giving the people of St. Michael's 'pastoral care.' He (Bishop Leonard) is going to be 5,000 miles away."

Charles Woltz, communications officer for the Oklahoma diocese, declined to speculate on whether the confirmations were valid. On the question of jurisdic-

tion, he said, "the only person who could answer that is Graham Leonard."

Bishop Leonard himself sidestepped the question of jurisdiction, telling reporters he was "confirming these people into the universal church of God." The bishop said he regarded his relationship with St. Michael's as an "interim situation."

John Pasco, the deposed priest and rector of St. Michael's told Religious News Service, however, that Bishop Leonard has vowed to continue his ministry to the Broken Arrow parish "for his lifetime," and that the bishop probably used the word "interim" because "we're all subject to death."

A statement by the Most Rev. Robert Runcie, Archbishop of Canterbury, expressed "regret that the Bishop of London despite the strong objections of most of his fellow bishops here and in the United States still thinks it right to exercise sacramental or episcopal care to a congregation which will not accept the discipline of their diocesan bishop."

Washington Suffragan Consecrated

Accompanied by the music of organ, brass and massed choirs, the Rev. Ronald Hayward Haines was consecrated October 29 in Washington Cathedral as the Suffragan Bishop of Washington. Elected last May while

serving as deputy to the Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina, [TLC, June 29], he was chosen over five other nominees including the Rev. Mary Chotard Doll of Cincinnati.

Chief consecrator was the Most Rev. Edmond Browning, Presiding Bishop. Co-consecrators were Bishop Weinbauer and the Rt. Rev. John T. Walker, Bishop of Washington. Roman Catholic, Russian Orthodox and Lutheran clergy were ecumenical guests.

In the charge to the ordinand in his sermon, the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, stressed that the first responsibility of a bishop is to proclaim the Gospel and see that it is faithfully taught. A bishop should also guard the faith, unity and discipline of the church, he said.

"Where there is special emphasis on activism and mission, important as this is, doctrine and belief take a very secondary role," he warned. "The most pervasive and pernicious sentiment today is the contention that in the light of modern thought we can no longer hold to a literal or supernatural interpretation of the cardinal events of the faith."

Thirteen bishops joined the Presiding Bishop in the laying-on-of-hands that climaxed the consecration rites.

The new suffragan, 52, was ordained in 1967 after receiving degrees from General Theological Seminary. He served parishes in New York and North Carolina before becoming deputy to Bishop Weinbauer in 1981.

He sees his ministry as "growing out of my baptismal experience, sustained by the eucharistic community, and carried out in the New Testament model of shared ministry with all who are of the Body of Christ."

DOROTHY MILLS PARKER

Sherman Adams Dies

When Sherman Adams, former governor of New Hampshire and former advisor to President Eisenhower, died on October 27 at the age of 87, the church lost a devoted member.

Mr. Adams was frequently in the public spotlight as the right hand man to President Eisenhower until a scandal forced Mr. Adams to return to New Hampshire in 1958. Soon he was devoting his energy to the development of the Loon Mountain Ski Area, where a large public memorial service was held to honor him.



Bishop Leonard in Broken Arrow: "...confirming... into the universal church of God."

But first there was a service at the little white wooden Church of the Messiah in North Woodstock, N.H., where Mr. Adams had been a lay reader. At the time of his death, he was writing a history of the parish.

The Rt. Rev. Charles F. Hall, retired Bishop of New Hampshire; and the Rt. Rev. Douglas E. Theuner, Bishop Coadjutor, were present to take part in the service.

He was buried in Lincoln, N.H. and is survived by three daughters, a son and grandchildren. His wife, Rachel, died in 1979.

HELEN FERGUSON

Parish Welcomes Quads

It was a first for Christ Church in Lexington, Ky., when quadruplet babies were welcomed into the congregation by receiving chrism on their foreheads and the completion of the baptismal rite in October.

The two boys and two girls are part of the family of Dr. and Mrs. Phillip K. Blevins of Lexington and had received emergency baptism shortly after their birth March 15 at the University of Kentucky Medical Center because of their prematurity.

It was a joyous occasion, and a large congregation of friends from the parish, diocese and medical communities filled the church. They joined in thanksgiving in the miracle of birth and new life in Christ and renewed their own baptismal vows.

Officiants were the clergy of the parish, the Rev. Canon Hal Daniell, rector, the Rev. William R. McDuffie and the Rev. Charles D. Ellestad. Dr. and Mrs. Blevins, their six-year-old son Michael Joseph and four-year-old daughter Katherine Marie presented the elements for the Eucharist.

Following the service the quadruplets were settled in the glass-enclosed atrium of the parish, each in its own crib. The girls were distinguished from the boys by lace caps.

FRANCES SWINFORD

ECM Meets

Meeting under the theme: "The Given Gospel," members of the Evangelical and Catholic Mission held their 1986 congress recently in Medina, Wash.

ECM was founded in 1976 and is a fellowship of clergy and laity within the Episcopal Church. It affirms the faith grounded in the authority of Holy Scripture, adheres to the faith and practice of the undivided apostolic church, and teaches that faith to all people in proclaiming the Gospel of Jesus Christ.

The congress began with an address from the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina, who spoke about "The Uniqueness of the Gospel."



The Blevins quadruplets: thanksgiving in the miracle of birth.

Our condition today is characterized by a loss of trust in the justice of God, Bishop Allison said. We should not seek the ability not to sin, but to be so constrained by love that sin is not an option, he added.

The following day, the Rev. Roger Beckwith, warden of Latimer House, Oxford and founder of the Association for Apostolic Ministry addressed what he felt were liberal attacks on the church. He later spoke of the witness of the Gospel, borne by the church and the Holy Spirit.

The third speaker was the Rev. Philip Edgecumbe Hughes, professor emeritus of Trinity Episcopal School for Ministry in Ambridge, Pa., who spoke on "The Logic of the Gospel." We are created in the image of God as we are created in Christ, and our proper function is to live in conformity with Christ, Dr. Hughes stated.

The Rev. Sudduth R. Cummings, rector of St. Mark's Church, San Antonio, was the final speaker for the congress with an address on "The Imperative of the Gospel." Fr. Cummings said people should not avoid the pitfall of hypocrisy only to fall into the pit of saying nothing. Instead "we must present Jesus as the only answer to the needs of our time, with Scripture as the antidote to the revived Gnosticism of our time."

The congress for next year is planned for Denver, and will center on the points of reflection for the Lambeth Conference of 1988.

European Church Attendance Down

Mainline Christians in England seem to feel that they are finding the church irrelevant to life and their beliefs, as indicated by their lack of church attendance and answers to a recent survey.

The new edition of the United Kingdom Christian Handbook, published bi-

ennially by the evangelical organization MARC Europe, reports that since 1980 the number of active Christians in the UK has dropped from 7.5 million to seven million and will drop another half million by 1992.

During that same time, according to the survey, the number of active Moslems has risen in the last five years from 600,000 to 852,000 — more than the membership of the English Methodist and Baptist Churches combined. In 1960 Britain had four mosques. Today there are 314.

Sikhs, Hindus and Jains also showed substantial increases during the period of the survey, though the number of active Jews dropped by 1,000 to 109,000.

Ironically, it is in some of the officially atheist Eastern European countries, Poland in particular, that the highest percentage of the population regularly attends church. More Russian than French Christians say they believe in God.

Some experts maintain that people have replaced the gospel with secular materialism, and as the church has become more unfashionable in recent times, the social functions of churches has been usurped by state and private agencies.

Descendants of faithful churchgoers, according to press reports from Europe, have become confused by divisions between traditionalists and liberationists, between opponents and supporters of women priests and married clergy, among other aspects.

Others who have fallen away from church attendance say that the clergy are to blame. Walter Schwartz, the *Manchester Guardian's* religious affairs correspondent, asked in a recent article why only a tiny proportion of people who say they are believers go regularly to worship services. Mr. Schwartz maintained that clergy often proved an obstacle to belief in God, "and 70 percent of church-going readers who responded agreed with me."

CONVENTIONS

The 28th annual convention of the Diocese of Northwest Texas was held October 24-26 in St. Andrew's Church, Amarillo. The Rt. Rev. Sam Hulsey, diocesan bishop, presided.

Unemployment in the Texas Panhandle has been increasing for several years and the percentage is in double digits in a number of communities. Despite this, improved stewardship in 1985 enabled delegates to fund the same budget total for the new year as had been in effect this year. The total approved budget was \$862,814.

Bishop Hulsey noted the theme of renewal and mission in his convention address.

A companion diocese relationship was inaugurated with the new diocese in Ecuador. The Ven. Luis Caisapanta and Washington Ortega were guests from the Ecuadoran diocese at the convention and they hosted one of the eight workshops which were held during the convention.

The approved budget includes \$2,500 for the companion diocese, \$1,500 for continuing work with the Diocese of Northern Mexico and \$2,600 support for the Center for Hispanic Ministries at the Episcopal Seminary of the Southwest in Austin.

The convention debated a resolution seeking to direct diocesan trustees to dispose of investment holdings in South Africa and Namibia, but the proposal

was defeated. Diocesan trustees met and readily accepted the Sullivan Principles as a requirement for continuing to hold any investment in South Africa, but had declined to disinvest.

(The Rev.) JAMES CONSIDINE

• • •

The convention of the Diocese of Fort Worth met October 3 at St. Mark's Church in Arlington. The Rt. Rev. Clarence Pope, Jr., diocesan bishop, celebrated the opening service which was hosted by the four parishes in Arlington. Canonical changes included:

- authorization for the bishop to appoint rural deans, who will have a voice but no vote in the executive council;
- authorization for the executive council to intervene in parochial affairs when a parish is one whole year delinquent in its assessment;
- authorization for the bishop's role in the calling of curates to be congruent with his role in the calling of rectors.

Other resolutions provided for diocesan participation in the papal visitation to Texas in 1987 and also prepared the ground for a capital funds drive in 1988.

The convention unanimously adopted a budget of \$875,000 for 1987.

(The Rev.) BRUCE COGGIN

• • •

The 209th convention of the Diocese of New York was called to order at Synod House, Cathedral Heights, on October 21. The Rt. Rev. Paul Moore, diocesan bishop, addressed participants

about Anglicanism's unique opportunity to "extend the consciousness of the Holy Trinity in the world."

There were nearly 60 resolutions with which the convention dealt. A motion to have clergy gather and disseminate alternatives to abortion was voted down. Similarly, a resolution which would provide for a diocesan youth officer failed after the budget chairperson pointed out that the convention did not have the means to fund such a position.

Two important decisions were passed. The first invited all congregations to subscribe to a fund established by the national church which offers sabbaticals for South African clergy of any race. It was said that even if the number of sabbaticals offered was small, it would be important to the South African clergy.

Another resolution made it clear that the Roman Catholic Church could not speak alone for the catholic faith, and by implication deplored the recent denial of some of that church's clergy to speak in accord with their studies and consciences.

A budget of \$3,381,330 was passed for 1987.

(The Rev.) JAMES LINDSLEY

• • •

Meeting in Yakima, Wash. on October 18-19, the Diocese of Spokane passed a resolution asking the next General Convention to oppose the ordination of practicing homosexuals or persons engaging in heterosexual relations outside of marriage.

The convention also encouraged its congregations to support the Herd Sire Improvement Program among the Navajo Indians in Farmington, N.M.

In his speech to the convention, the Rt. Rev. Leigh A. Wallace, Jr., diocesan bishop, called upon the diocese to do new things to meet new situations. This included considering new ways to deploy clergy, new ways to improve evangelism efforts and other aspects.

The diocese adopted a 1987 budget of \$612,032.

(The Ven.) FRED JESSETT



Photo copyright by *The Milwaukee Journal*

A five-alarm fire engulfed the vacant building at 407 E. Michigan St., Milwaukee, on November 3. The building, under demolition, was the previous home of THE LIVING CHURCH for 40 years. The magazine moved its offices in late May. Fire officials called the blaze "suspicious" and are investigating.

BRIEFLY...

Legislation for the Church of England to ordain female deacons was approved October 28 by the British Parliament. The proposal from the General Synod was affirmed by a 303-25 vote. Some members attacked the legislation on the grounds that it was a step toward the approval of women priests, but that interpretation was denied by a government spokesman, who said the diaconate operates within a tradition that can be traced back for centuries.

R & R

By TRAVIS Du PRIEST

We all need it. We daydream about it during moments of stress and tension. It's the phrase that rolls off the lips when announcing a weekend away to colleagues or friends.

Rest and relaxation.

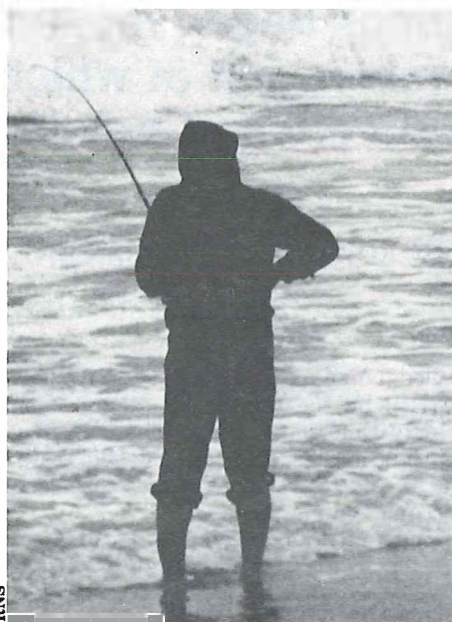
Yet, as my rector's wife says, it's easier to dream about than to come by. Especially if both spouses work and if you have children at home. Our lives, with their busy-ness, can easily resemble that of mice running the maze in a psychologist's laboratory. The daily-ness of our routines can often, in Thomas Merton's words, be truly violent.

The violence can be quietly measured in coffee spoons, as was the "violence" of J. Alfred Prufrock's life imaged by T.S. Eliot, or the violence can be spectacular like that depicted on "Miami Vice," or other of television's chase-and-kill genre. Or the violence can be lurking, unexpressed behind the ordinary tasks of life. I am haunted by a cartoon from *The New Yorker* several years back: a man stands at a street corner facing the traffic control pole. He has his choice of two buttons — one says "walk," the other calmly says "destroy building across the street."

I need no more poignant reminder of the violence of our world, real and lurking, than my ten-year-old's pictures of home, school, play, church — all of which depict enormous fighter planes with active missiles filling the sky of an otherwise childlike scene, colorful and placid.

How often our interior lives reflect this business, this sense of anxiety that our external world plays out for us through art, film, literature, entertainment, and, yes, in various realities around the globe.

Our inside lives — only a thin mem-



brane of consciousness away from our external lives — also need R & R.

This internal rest and relaxation is called, by the mature Christian, prayer. Particularly during Advent does our prayer life to turn to waiting, resting. Whenever it occurs, no matter how brief or how long, the rest and relaxation of prayer yields as its fruit the R & R of restoration and relationship.

Last winter my wife and I were able — thanks to my mother who stayed with our two children — to get away for a week. It was our first honest-to-goodness vacation in 12 years of marriage. We both missed our children but admitted that being away from them for a week was what made real rest and real relaxation possible!

A couple of "extras" helped too: for one thing, the original trip we had planned (to Jordan and Israel) was canceled; while we were disappointed we were later thankful for the week at a beach because it was a place of "rest," not primarily touring and travel. Also, it was fun to experience all the pleasures of

summer — warmth, water, fewer clothes — as a punctuation to a Wisconsin winter (while we were snorkeling, my mother and our sons received 11 inches of snow and temperatures 15 to 20 degrees below zero).

The unexpected gift on the trip, however, was not the welcomed sun and warmth, not even the rest, but rather the restoration of relationship between me and my wife. We enjoyed being with each other more than we had in years. It was interesting to spend time together during the day, which we rarely do at home; it was energizing to sleep later in the morning, to talk later at night. In short, to enjoy each other's company.

To enjoy each other's company: Is this not the purpose, the end, of prayer: for God, who made us for himself, to enjoy us, and for us, whose souls thirst for the living God, to enjoy God.

Yet how pitifully often we go to God for talk, for busy-ness. How rarely do we go to God in restfulness, which medieval mystic, Julian of Norwich, says is true prayer. Go to God to enjoy his company. I've learned this at the monastery. I'm glad to be here again where these Advent reflections germinate.

As the lover stares fixedly, as though blinded by love, at the beloved, so mature prayer often becomes meditative in form, that is, often shifts from an act of talking to a moment of presence.

We stare, as it were, in silence, at God. We don't, in other words, "take it to the Lord in prayer," as much as we take ourselves to God in prayer. And in so doing, or rather *not* doing, our sense of person, our sense of being, and our sense of purpose is *restored* because we are in *relationship* with the Lover of the universe who loves us as no one else can and who longs for us to rest daily in his presence so that we can relax in his everlasting arms.

*"Let love flame up in ardent fire
And kindle others' keen desire."*

-Hymn for the Office of Terce

Fr. Du Priest is a Living Church staff member; assistant priest at St. Luke's Church, Racine, Wis., and professor of English at Carthage College, Racine. This article is the first of three to appear during Advent.

Fundamentalism

What Is It?

In the late 19th century, a group of Baptists and Presbyterians began meeting at Niagara Falls each summer, out of which grew a movement in American Christianity.

By ROLAND THORWALDSEN

Pat Robertson hit a home run today!" This was the comment of an election official in Michigan after the TV evangelist won 47 percent of the votes in the state's Republican party delegate election. A fundamentalist in the White House? While the election of a preacher president seems unlikely, the Rev. Pat Robertson is a serious contender for the GOP presidential nomination. The rise to prominence of Robertson, head of the Christian Broadcasting Network, and other television evangelists, has aroused a new interest in the origins and issues of fundamentalism.

In the late 19th century a number of Baptists and Presbyterians began to meet at Niagara Falls each summer for a two-week Bible conference. One result of this association was the publication of a series of booklets which appeared between 1910 and 1915. These brochures bore the general title *The Fundamentals: A Testimony to Truth*. A five-point declaration used within the Niagara group movement can be taken as a summary of these fundamentals: the inerrancy of the Bible, the Virgin birth, the Atonement, the Resurrection, and the historicity of the miracles of Jesus.

Those who professed this formulation of orthodox Protestantism came to be

called "fundamentalists," a term popularized by the famous liberal preacher, Harry Emerson Fosdick. The inerrancy of the Bible, especially of the Old Testament and its account of creation, soon became a major issue.

Fundamentalism came to national attention in the 1920s through extensive newspaper publicity given to two controversies. The one best remembered is the Scopes Monkey Trial. This was a courtroom brawl over the teaching of evolution in the public schools of Tennessee which pitted William Jennings Bryan against Clarence Darrow. Bryan, the Populist Nebraska politician, was the champion of fundamentalism while Darrow, a renowned Chicago criminal lawyer, defended the cause of Charles Darwin. In the years following the trial it was generally believed that Darrow and Darwin had triumphed, but opinion is now divided about this victory of "urban enlightenment over rural superstition." William R. Hutchinson, professor of American church history in the Harvard Divinity School, calls attention to the fact that "...despite conventional wisdom, conservative churches have been booming since the Scopes Trial, and at a rate roughly three times that of the oldline churches..." (William R. Hutchinson, "Past Imperfect, History and the Prospect for Liberal Protestantism," *Harvard Divinity Bulletin*, December 1985-January 1986).

The second controversy was the dis-

pute between liberals and conservatives in the Princeton Theological Seminary. This conflict produced serious and enduring results through the preaching and writing of John Gresham Machen. Machen was a graduate of Johns Hopkins University and the Princeton Theological Seminary. Following his education in the United States, Machen went for advanced study to Germany where he was powerfully attracted to the liberal theology of Wilhelm Herrman. After intensive study and thought Machen came to the conclusion that Protestant liberalism is destructive to authentic Christianity.

Machen's book, *Christianity and Liberalism*, published in 1923, is one of the classic works of modern Protestant theology. In this book Machen argues that liberalism is not Christian. Liberals use a vocabulary of Christian words and symbols, but the center and focus of their faith is man, not God. Liberalism is not the Gospel but a new religion, a religion of faith in humanism and historical progress.

"The chief modern rival of Christianity is 'liberalism' . . . liberalism is totally different from Christianity, for the foundation is different. Christianity is founded upon the Bible . . . Liberalism on the other hand is founded upon the shifting emotions of sinful men . . . Liberalism regards Him (Jesus) as an Example and Guide; Christianity, as a Saviour. Liberalism makes Him an example for

The Rev. Roland Thorwaldsen is rector of St. Stephen's Parish, Beaumont, Calif.

faith; Christianity, the object of faith . . . The difference between these two views is the difference between two totally diverse religions" (John Gresham Machen, *Christianity and Liberalism*, Grand Rapids, Eerdmans, 1923).

After these controversies of the 1920s, fundamentalism was out of sight and out of mind for nearly two decades until it resurfaced in 1944 when Billy Graham began his "Youth for Christ" evangelistic crusades. Since then the fundamentalist ministry has been continued and enormously expanded by the TV evangelism of Oral Roberts, Rex Humbard, Jerry Falwell, Jim Bakker, Jimmy Swagart, and Pat Robertson.

Biblical Authority

At the heart of fundamentalism is an issue which the liberal denominations have ignored and avoided. A favorite platitude of preachers is the assurance "God is love." How do we know this is the truth? The Bible tells us so. But if scripture contains error, this comforting assertion could be one of its mistakes. And if we can't rely on the Bible for true statements about God then to what source can we go for reliable information? Nietzsche's question to 19th-century liberalism remains unanswered: if there is no objective grounding of truth and morality then what is the point of continuing the chatter about truth and morality? The strength and effectiveness of fundamentalist preaching lies in the fact that the issue of biblical authority is not circumvented or minimized.

Kirsop Lake (1872-1946) was one of the leading liberal theologians of the early years of the 20th century. In his application of criticism to the texts of the Bible, he was consistent and thorough, rejecting all of the articles of the Christian faith including the doctrine of God which he declared to be unscientific. Dr. Lake did not believe scripture to be revealed truth and was not sympathetic with those who did. He was intellectually honest, however, and recognized the rightness of the fundamentalist claim to be "the old time religion."

"It is a mistake often made by educated persons who happen to have little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. It is nothing of the kind . . . the fundamentalist may be wrong; I think that he is, but it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with the fundamentalist on the basis of authority. The Bible and the *corpus theologicum* of the Church is on the fundamentalist side" (Kirsop Lake, *The Religion of Yesterday and Tomorrow*, Boston, Houghton, 1926).

'Caught'

By ROY STRASBURGER

Caught is when the motorcycle patrolman pulls tightly in behind you, that terrible light shining in the rear-view mirror, and you slide to the side of the road, stop and reach for your driver's license and registration. That's the essence of "caught" for a lot of us. Did you ever get a ticket for a moving violation?

I got a ticket, that beautiful sunny Tuesday gliding into the outskirts of Morgan Hill, and it was my first-ever moving violation. That's "caught."

Well, I have to admit I didn't like it. Self-justification and the urge to escape my accuser rose in me with the energy of adrenaline. It was a lot like our daily pilgrimage. Missing the mark, messing up, saying the wrong thing, falling short, making the bad or thoughtless decision — and someone speaks for the Lord and says, "Thou art the man."

The Rev. Roy Strasburger, D.Min., is rector of St. Andrew's Church, Saratoga, Calif.

Squirm, Squirm. To know we're wrong and then get caught. The worst of both worlds!

That speeding ticket, I hate it just lying there in a plain envelope in my middle desk drawer. I could fight it. I wonder in my fighting fantasy if radar is really legal when there isn't a warning sign posted. Was I really going 53 m.p.h.? What will it do to my insurance? Of course, the whole thing will be expunged if I just spend a Saturday in traffic school, but. . . .

Down inside I know the real issue is self-justification. Even a week and a half after the event I still experience the rush of adrenaline because I don't want to be accused, found out, caught. And it's very humbling to discover how much more I dislike being "caught" than realizing I am guilty. I can live with knowing I'm guilty but I writhe at being "caught." The sure and solid message for me is that my growing edge has definitely been exposed.

See you in traffic school.

The Sacrament of Advent

He comes!

A young mother kneels
beside her baby's manger-crib;
and the Infinite deigns
to rest upon a bed of straw.

He comes!

"This is my Body given for you."
With outstretched hands
I receive my God
Who gives himself in bread and wine.

He comes!

With glad shout and the angel's trump,
in triumph and great glory.
He comes all white and glistening
to those who await his appearing.

Sr. Mary Clare, SHN

EDITORIALS

Our New Year

Happy New Year! Once more we express our greetings and good wishes to our friends and readers on the First Sunday of Advent. Once more the church year will unfold before us with its solemn procession of Sundays, other feasts, fasts, and sacred seasons.

The Church Year is a long pilgrimage across mountains, valleys, and plains. On this journey we visit shrines and holy places, ancient battlegrounds, and hallowed graves. We experience mysteries and even miracles which we cannot easily put into words. We come to places where we have been before, but each year they are different, and we are somewhat different too. Some milestones along the way emerge from the twilight as old friends. Others we notice for the first time. So it is, signed with the cross and upheld by the Holy Spirit, we set out once more. The words already mean something different: Happy New Year, once again!

This Season

We respectfully point out, for those who may be puzzled, that with this First Sunday of Advent we begin Year A, the year of St. Matthew, in the three-year cycle of Bible readings for the Sunday liturgy (BCP, p. 889). For the daily services of Morning and Evening Prayer, we now begin Year One of the two-year cycle (BCP, p. 936).

During these weeks of Advent, "The First Article" will carry comments on the Sunday readings from the Prophet Isaiah. For the first three weeks, we will also

have a series of articles on prayer, by the Rev. Travis Du Priest, reflecting on a period of prayer recently spent at St. Gregory's Abbey, Three Rivers, Mich. On the Fourth Sunday of Advent, December 21, we will publish our Christmas issue. May this Advent be a good one, preparing the hearts of all of us to celebrate our Lord's birth with faith, joy, and peace.

London and Broken Arrow

The recent visit of the Rt. Rev. Graham Leonard, the Bishop of London, to Broken Arrow, Okla., [TLC, Nov. 23], will continue to be a topic for discussion for some time to come. The views of Dr. Leonard on a variety of matters are well known, and have commanded wide respect. He is bishop of what is probably the most complicated diocese in the Anglican Communion; has been a strong spokesman for the faith of the church; and is an intellectual concerned about the relationship between scientific and theological thought. He has many friends and admirers in the U.S. and he has often been spoken of or quoted in this magazine.

None of this makes his action in Oklahoma easily explicable or understandable. Nor have his published statements answered the questions which arise. Confirmation, for instance, is easily obtainable in the Episcopal Church today, and no one is unchurched for want of it. Nor is it clear why members of the congregation in Broken Arrow are not to be regarded as members of the Episcopal Church.

There are many regrettable instances of controversy involving clergy or laypeople in our church and other churches. There are also examples of bishops, whose beliefs differ from those of Dr. Leonard, having violated canon law with impunity. Why he chose to involve himself in this particular case in this particular way is, at this time, an object of speculation.

Poem for November

November seems a gaunt and weary ghost
No flaming wonder marks each passing day
(unless it is a private one): its toast
to summer vanished is the stark display.

Of leafless trees against a pearl-gray sky
and woods that have a silent eeriness,
even the moon seems wistful passing by
seeing from far November's somber dress.

Yet, here and there the marigolds still blow
and hail the day with blithely jaunty air,
through meadowlands streams not yet icy flow
and greet the bending sky with rippling stare.

And so, November, you are not undone,
and I will let no cloudy vision mar
your shortened day-light hours, your gentle sun
that leads us to the mystery of the star.

Kay Wissinger



RNS

BOOKS

For Puzzled Intellectual

THE FIRST CHRISTMAS: What Really Happened? By H. J. Richards, Twenty-Third. Pp. 104. \$5.95 paper.

At Christmas we stand aside from the busy and materialistic world to join the simple shepherds in the fields around Bethlehem and hear the angels sing. But many modern men and women will still ask, "what really happened?" Hubert Richards, taking account of modern New Testament studies, works through the infancy narratives of St. Matthew and St. Luke with reverence and respect, while frankly recognizing that for many modern readers angels, visions, and miracles are more puzzling than illuminating. Yet, he points out, if we eliminate all of these elements of the narrative we would lose the mysterious and supernatural story which it is the purpose of the gospels to tell. This story in turn points clearly and truly to Jesus Christ, the Son of the Living God, our Lord and Savior.

This book will be helpful for educated readers struggling with intellectual problems. Although perhaps written originally for Roman Catholics, this is scarcely discernible. The author respectfully addresses all who sincerely wish to grapple with the problems here considered.

H.B.P.

Tool for Spiritual Development

JOHN RUUSBROEC: The Spiritual Espousals and other Works. Translated

and with an introduction by James A. Wiseman, O.S.B. Paulist. Pp. xvii and 287. \$9.95 paper.

John Ruusbroec (1293-1381) is one of the greatest Flemish mystics; and this book is the first publication in one volume of his *The Spiritual Espousals; The Sparkling Stone; A Mirror of Eternal Blessedness; and The Little Book of Clarification*. James Wiseman has provided a helpful, very readable introduction concerning the life, creativity, and spirituality of Ruusbroec (whose name is sometimes spelled Ruysbroeck). A preface by Prof. Louis Dupré, who serves as editorial head for the Series Classics of Western Spirituality, by Paulist Press, calls attention to the uncompromising and distinctive Trinitarianism of Ruusbroec's personal spirituality and his understanding of mysticism which are both expressed in his teachings.

Obviously, this volume is of great import for students of mysticism of the late medieval and Renaissance era. And it is also a valuable source of our understanding of the absolute distinctiveness of Christian mysticism among the many varieties of mysticism provided by the diverse spiritual paths of East and West.

Most important of all, however, is the value of these translations of Ruusbroec's reflections to any Christian who, endeavoring to accept the promises of the Christian revelation within his own commitment, hopes, and spirituality, is at present stressing in his own life of faith such aspects of Jesus' message as "...lo, I am with you always..." and "...I came that they may have life, and have it abundantly."

I am looking forward to careful study of this volume of Ruusbroec translations

for my personal edification. Here is spiritual direction of a sort one rarely finds and yet continues to hope for. The Christian needs what Ruusbroec has to offer for his own spiritual development. But he also needs it because whatever challenges for service he accepts (or perhaps even creates before taking them upon himself), he cannot give to his neighbors spiritual strength, assurance, and clear vision which he does not himself possess. Ruusbroec can help the present-day Christian who will listen to him.

MARY CARMAN ROSE
Adjunct Professor of Philosophy
St. Mary's Seminary
and University
Baltimore, Md.

Balanced View of South Africa

DISPENSATIONS: The Future of South Africa as South Africans See It. By Richard John Neuhaus. Eerdmans. Pp. 310. \$16.95.

Richard John Neuhaus has produced a book on South Africa devoid of the high-pitched emotionalism which tends to surround most of the writing and reporting on the current South African situation. *Dispensations* is not a book for people who do not wish to enter into a serious study of the many problems facing South Africans. If you have been looking for a book which will broaden your understanding of South Africans and their views on the future of their country, then this is the book to read. I recommend it as one who lived in South Africa for several years.

South Africa is a multi-faceted prism which merits a closer examination than most Americans seem prepared to give it. Neuhaus has been watching the different angles of South African society since the early 1960s. His extensive interviews with urban and rural blacks, Indians, Coloureds, Afrikaners and English-speaking whites gives his readers a view Americans need to hear, even if they do not endorse it. No one can begin to understand South Africa, until each of the various racial groups have been heard from. This, of course, must also include the many political opinions held by liberals, radicals, left-wing blacks, right-wing Afrikaners and the many people who are somewhere in the middle. This has all been provided by an author who demonstrates an understanding of the complexities of South Africa rarely articulated from an "outsider."

The title of the book is related to a term used in South Africa since the new constitution was voted into being in 1983. From the time of this new "dispensation" the violence and discontent has escalated, and Neuhaus gives a full and yet succinct explanation of the reasons why. He also tells us the reasons behind the new constitution, why it has failed



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and how it might yet succeed through the voices of well-known South Africans, i.e. Archbishop Tutu, Allan Boesak and Chief Gatsha Buthelezi. He also covers South Africans who are not as well-known to Americans, but are equally important people in South Africa, i.e. Mfanafuthi Makatini of the ANC, Bobby Godsell of Anglo-American and Jayaram Reddy who speaks for the Indian Business Community. Luci Mbuvelo, who represents the labor force in South Africa, and people like David Bosch, who is an Afrikaner and a theologian, know the role Christians must play in national reconciliation.

The fact that Richard John Neuhaus is an American Lutheran pastor is an added asset for readers who want a better grasp of how Christianity has been both a foundation stone of apartheid and the primary source of resistance. The readers of *Dispensations* will discover the historic role of the churches in South Africa and the fact that they are an indispensable part of the hope for peace in that country.

(The Rev.) M. RICHARD HATFIELD
Trinity Church
Logansport, Ind.

Books Received

JESUS IN HISTORY AND MYTH. Ed. by R. Joseph Hoffman and Gerald A. Larue. Prometheus. Pp. 217. \$21.95.

MAKING THE BEST OF IT. By Gillian K. Holzhauser. Ballantine/Epiphany. Pp. xv and 175. \$10.95.

OUR TREASURED HERITAGE: Teaching Christian Meditation to Children. By Theresa O'Callaghan Scheihing with Louis M. Savary. Crossroad. Pp. 155. \$8.95 paper.

TECHNOLOGY AND COSMOGENESIS. By Paolo Soleri. Paragon House. Pp. x and 146. \$7.95 paper.

NO GREATER POWER: Perspective for Days of Pressure. By Richard C. Halverson. Multnomah. Pp. 225. \$13.95.

MARK MY WORDS: Letters of a Businessmen to his Son. By G. Kingsley Ward. Prentice-Hall. Pp. xiv and 191. \$15.95.

ADOPTED FOR A PURPOSE: Bible Stories of Joseph, Moses, Samuel, and Esther. By Pauline Youd. Abingdon. Pp. 144. \$7.95 paper.

CHRISTIAN COUNTERMOVES IN A DECADENT CULTURE. By Carl F. H. Henry. Multnomah. Pp. 149. \$9.95.

THE TRANSCENDENTAL TEMPTATION. By Paul Kurtz. Prometheus. Pp. xiv and 500. \$19.95.

THE SILICON SOCIETY. By David Lyon. Eerdmans. Pp. 127. \$4.95 paper.

THE SACRAMENTS AS ENCASUREMENT. By Michael J. Taylor, S.J. The Liturgical Press. Pp. 72. \$4.95 paper.

ALIVE IN KRISHNA. By G.D. Birla. Paragon House. Pp. ix and 219. \$8.95.

GLOBAL BELIEVER. By Joseph G. Donders. Twenty-Third. Pp. vii and 145. \$5.95 paper.

THE LIFE OF THE SPIRIT AND THE LIFE OF TODAY. By Evelyn Underhill. Harper & Row. xix and 253. \$10.95 paper.

STORY WEAVING: Using Stories to Transform Your Congregation. By Peter M. Morgan. CBP Press. Pp. 136. \$8.95 paper.

PEOPLE and places

Appointments

The Rev. Carol Anderson is now director of the Institute for Clergy Renewal, Box 1108, Fairfax, Va. 22030.

Canon Grady Barbour is now canon minister of pastoral care outreach at the Cathedral Church of the Advent, 524 N. 21st St., Birmingham, Al. 35203.

The Rev. Gordon A. Bardos is now rector of St. Thomas', Brandon and Grace Church, Forest Dale, Vt. Add: 19 Conant Sq., Brandon, Vt. 05733.

The Rev. Donald E. Becker is an assistant at Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. Alicia Crawford is curate at St. Mark's, 1509 Ridge Ave., Evanston, Ill. 60201.

The Rev. F. Thomas G. Crittenden is rector of Trinity Church, Wetumpka, Ala. Add: 106-D E. Tuskeena, Wetumpka, Ala. 36092.

The Rev. Maurice L. Goldsmith is rector of St. Mary's-on-the-Highlands, Box 55245, Birmingham, Ala. 35255.

The Rev. Peter W. Hawes is rector of St. George's, Box 38447, Germantown, Tenn. 38138.

The Rev. Gay Clark Jennings is officer for ordained ministries in the Diocese of Ohio, 2230 Euclid Ave., Cleveland, Ohio 44115.

The Rev. Harry B. Kraft is now rector of the Church of St. James the Less, 107-66 Merrick Blvd., Jamaica, N.Y. 11433.

Changes of Address

The Rev. W. Wesley Konrad (ret.) now lives at 8 Intervale Ave., North White Plains, N.Y. 10603.

Canon Robert J. Lewis may now be addressed at 903-A Sutton Towers, White Horse Pike and Collings Ave., Collingswood, N.J. 08107.

The Rev. Hugh McGlashon, Jr., is properly addressed at Haytown Rd., Box 16B, Lebanon, N.J. 08833.

The Rev. Robert McKay, IV, is now at 9 Harrington Circle, Willingboro, N.J. 08046.

The Rev. James B. Simpson is now at Box 153, Shrewsbury, N.J. 07701.

Deaths

The Rev. William Colin Lee, retired priest of the Diocese of New York and the author of several books on 19th-century New England

Unique Ministry

Following the sudden death on April 19, 1949, of the Rev. Robert Nott Merriman who had been rector of the Church of the Mediator, Allentown, Pa., for 36 years, the Rev. Arthur M. Sherman served as supply priest until February 5, 1950 when the Rev. C. O'Ferrall Thompson succeeded him. Thompson stayed only until June 30, 1951. Again Sherman filled the breach for a month; then he assumed the position of rector on August 1, 1951 and was there 11 years, resigning as of August 31, 1962.

Three rectors followed him, two of

and Irish poets, died just short of his 91st birthday on October 3.

The retired rector of St. Mark's, Mt. Kisco, N.Y., was a native of Belfast, Ireland; he was educated at the University of London, received his B.D. from the Reformed Episcopal Seminary, and a Th. M. from Princeton Theological Seminary. After serving both the Reformed Episcopal and Presbyterian ministries, he was ordained in the Episcopal Church in 1940 while in Pennsylvania. Fr. Lee was vicar of St. Anne's Chapel, Willow Grove, Pa. from 1939 to 1942 and rector of St. Mary's, Ardmore, Pa. from 1942 to 1945 when he became rector of St. Mark's, Mt. Kisco. He retired in 1959, and was named rector emeritus that same year.

them now bishops (the Rt. Rev. David Birney, Bishop of Idaho, and the Rt. Rev. Theodore Eastman, Bishop of Maryland). When the Rev. A. Malcolm MacMillan retired on August 31, 1985, Sherman returned to Mediator once again as interim rector the following day and is still serving there three days a week. His duties will be concluded as of Thanksgiving Day. The new rector will take over the First Sunday of Advent, November 30, 1986.

For the past dozen years, Canon Sherman has also been dean of the School of Christian Studies of the Diocese of Central Pennsylvania in Lancaster.

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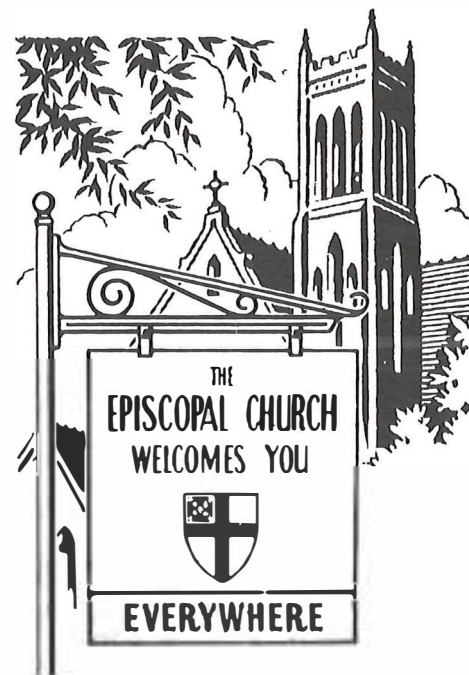
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